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THE GLOBALIZATION ERA :
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PREFACE

Assalamu'alaikum Wr. Wb.

Our gratitude goes to Divine Rabbi for giving His grace, taufik and guidance so that the preparation of the IAIN Metro Postgraduate International Seminar Proceedings, theme: "MAINSTREAMING THE MODERATE ISLAM IN THE GLOBALIZATION ERA"

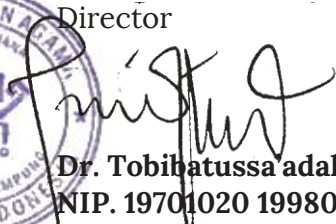
As a predominantly Muslim nation-state with a very diverse socio-culture and culture, Indonesia deserves to take this strategic part and at the same time be a barometer of the level of Islamic education civilization to be proud of. Indonesian Islamic education is expected to be an example for other Muslim countries in the world. For that reason, all stakeholders of Islamic education in this country no longer need to be oriented only at the national level, especially at the regional level, but the world. For this reason, it is necessary to have a paradigm, perspective, policy steps and orientation of activities that are international in nature, without eliminating national reinforcement. Islamic understanding in Indonesia has unique characteristics. The developing understanding of Islam in Indonesia is an understanding of Islam that is moderate, tolerant, and upholds differences. Indonesian Islam always upholds human values, respects human rights, respects the diversity of culture and culture of society, desires peace, justice, tolerance, and a balanced attitude (*tawazun*). In the midst of various socio-cultural, religious, customary and cultural differences and diversity in thousands of islands and others, Indonesia remains strong within the framework of Indonesian unity and unity. Our gratitude goes to Divine Rabbi for giving His grace, taufik and guidance so that the preparation of the IAIN Metro Postgraduate International Seminar Proceedings, theme: "MAINSTREAMING THE MODERATE ISLAM IN THE GLOBALIZATION ERA" As a predominantly Muslim nation-state with a very diverse socio-culture and culture, Indonesia deserves to take this strategic part and at the same time be a barometer of the level of Islamic education civilization to be proud of. Indonesian Islamic education is expected to be an example for other Muslim countries in the world. For that reason, all stakeholders of Islamic education in this country no longer need to be oriented only at the national level, especially at the regional level, but the world. For this reason, it is necessary to have a paradigm, perspective, policy steps and orientation of activities that are international in nature, without eliminating national reinforcement.

The relation between Islam and the state by taking a substantial form based on Pancasila, not taking a formalistic or secularistic form, makes the condition of Indonesia very productive in carrying Islamic values in the national context. Islam as a religion on one side and the state on the other, both strengthen and work together. Both can be distinguished, but can not be separated. The Islam of Indonesian citizens includes upholding national values. Love for the motherland is part of its implementation or form of Islam. This is what makes Islam in Indonesia have a distinctive character. This scientific paradigm will be developed in the Islamic education environment in Indonesia. The integration of science is a characteristic of science that is unique in

Indonesia, which is at the same time a differentiator from the knowledge developed by a number of other countries.

To reinforce the above, it seems necessary to do a number of the following steps. First, to formulate both philosophically and technical matters concerning Islamic moderation and scientific integration. This formulation should be strengthened with adequate regulations, such as Regulations or Decrees of the Minister of Religion or with other relevant decisions. This formulation must then be translated into applicable measures and policies with supporting financial support for this. What steps and indicators must be made and how long, so that there is clarity on targets, indicators and time. Second, reproducing research and publications that show the characteristics of Indonesian Islamic education, especially research at the Postgraduate level. Strengthening and encouraging Indonesian Islamic discourse with its various variants so that it really becomes the focus of mainstream research studies to become a common need. A number of the above steps, and certainly other steps, should be considered as a movement to strengthen Islamic moderation and scientific integration in Indonesia's Islamic education environment. These two issues, Islamic moderation and scientific integration, are very unique issues and cannot be separated from the identity of Indonesian Islamic education. Therefore, efforts to make Indonesian Islamic education a global Islamic education destination need to be accompanied by strengthening the identity of Indonesian Islamic education itself.

Wassalamu'alaikum Wr. Wb.

Director

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Defining a Role of Intercultural Islamic Education for Religious De-radicalization

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Abstract

Over the last few decades, the world has turned into a melting pot. Many countries have become hubs for immigrants, visitors, foreign workers, volunteer researchers, refugees, visitors and tourists. The concept of a multicultural society has inevitably led to the coexistence of people from different worlds and with mindset, traditions and habits that may diverge significantly from those to which we usually refer. The multicultural reality has been a challenge to accept by many and, in many cases, has been devalued. Numerous countries have already started to revisit the new reality in order to modify their immigration laws and procedures. So, what we really need is to find those roads that can promote acceptance of others. We need to be open-minded in welcoming the concept of diversity and in creating a real intercultural dimension for our daily living. Since, in a cross-cultural context the relational dimension requires particular attention, it is essential to consider the social dimension of the students, the role of the educational mentor, and the role model that educators present. In order to clarify the issues that may arise in the integration of students with different backgrounds, I want to emphasize how crucial the educator-role model is in facilitating academic inclusion. For the purposes of the current analysis, I adopted the method of theoretical research and I examined the extensive literature on the subject.

Keywords: Intercultural Islamic Education for Religious De-radicalization

A. Introduction

Intercultural worldview in Islamic education: In defining worldview, Paul G. Hiebert makes use of the concept of worldview themes introduced by Morris E. Opler (1945). Hiebert defines worldview themes as “deep assumptions that are found in limited number in every culture, and that structure the nature of reality for its members” (Hiebert 2008:20). An example of a “theme” in the “West” would be the focus on the individual person as the basis for society, which is reflected in the importance given to individual freedom, self-fulfillment, and human rights. (Hiebert 2008:21).

B. Defining a Role of Intercultural Islamic Education for Religious De-radicalization

Some themes may influence many areas of life and elicit a strong public reaction when they are broken. Other themes are limited in their application and do not evoke such a strong reaction. (Hiebert 2008:21) Culture Muslim context, L Burke (Aug 2008). They should not be viewed as “static forms,” but rather “as dynamic growing entities that are more akin to living systems than mechanical ones” (Hiebert 2008:266). They may be “re-created or modified depending on the social situation” (Hiebert 2008:22).3.

3. Power and conflict are intrinsic to the model. Opler sees cultures as arenas in which different groups in a society seek to impose their views on others. Conflict is normal in a society. It accounts for culture change as the balance of power shifts from one group to another. (Hiebert 2008:22). Of particular importance to Opler’s conception of cognitive worldview themes, is the idea that no culture can survive if it is built around only one set of themes. Hence, Opler proposes that for every “theme” there is a “counter-theme” that offsets it and keeps any one theme “from becoming too powerful and destroying the culture” (Hiebert 2008:21). Cognitive (existential) assumptions provide a society with “the fundamental cognitive structures people use to explain reality” (Hiebert 1997:3). In the West they include such things as atoms, viruses and gravity.2. 2. Affective assumptions “underlie notions of beauty and style, and influence the people’s tastes in music, art, dress, food and architecture as well as the ways they feel about themselves and life in general” (Hiebert 1997:3).3. 3. Evaluative (moral) assumptions “provide the standards people use to make judgments about right and wrong” (Hiebert 1997:3). They also include assumptions about “concepts of right and wrong and their primary allegiances—their gods” (Hiebert 2008:26). Hiebert states that, “taken together, the cognitive, affective, and evaluative assumptions provide people with

a way of looking at the world that makes sense out of it, that gives them a feeling of being at home, and that reassures them that they are right” (Hiebert1997:3).

A comparison of individual and group-oriented worldviews

Individual-oriented	Group-oriented
“I” consciousness	“we” consciousness
Self-sufficient	Collective welfare
Private	Relational
Independent	Interdependent
Literate	Oral
Principles, Standards, Ethics	Ingroup Harmony
Equality, Equity	Maintenance of “face”
Individual initiative	Group solidarity
Autonomy	Common fate
Personal interests	Social obligations
Multiple friendships	Ascribed relationships
Rules, Regulations, Laws	Roles, Rules, Rites
Rights, Assertion	Compliance
Achieved status	Ascribed status
Rights-based	Honor-based

Adapted from Kagitcibasi 1994:39-40 and Hofstede 1980:166-67

It is important to establish the concept of “community.” It is so pervasive in the Muslim context that it is difficult to conceive of it as simply “a cultural theme” or “a cultural model.” Brad Shore’s concept of a “foundational schema” comes the closest to capturing its importance throughout the Muslim world. Community is foundational in that it is the basis of many other cultural themes and models. As such, it is often difficult to determine where the concept of community begins and ends. As Carolyn Fluehr-Lobban has stated, “The sense of group and the collective is so entwined with Islam, its rituals, and its society that it is difficult to discuss as a separate subject” (Fluehr-Lobban1994:51).The Eastern mindset of doing and action:Man sees the value of buying stuff and doing things for his children and wife, than spending time with them doing nothing.All over the Middle East there is a revolt over the militant extreme political Islam. There is an attempt to reject it and criticize it and deny its authenticity and divinity. It is time now for Indonesia to come in and show the Islamic successful experience where we are serious about practicing authentic society-relevant Islam:

1. Love and cherish the sense of community.
2. Live in great harmony with the various recognized religions in the country and love and care for all faiths.

3. Love and devote our lives and commitment to our great country and its unity and prosperity.
4. Care for the education of the generations. That not only focuses on the form of religiosity (religious text and practice) but is about the godliness that all the community can experience, of the spirit and heart of Islam and the Divine. This involves more than seeing the form embodied in the appearance, like in the hijab, beards, and the constant call to prayers from the mosques' loudspeakers and recitation and chanting of the religious scriptural text.
5. Cohesive community that would not focus only on the ideological difference, but, practice the modern-day "Al Asabieh," the solidarity against mutual enemy, the ignorance, radicalism, and all the challenges facing the whole community and the country.

Relevant religious education: When we talk about Islamic Studies, we need to clarify what we mean by that, and how to structure it, package it, and present it to our community and to our subjects, the students. There are some steps that need to be applied for the structured healthy religious education, which could bear fruit to benefit the students and the community, today and tomorrow. These steps are:

Separation: Where study of religion or religious experience functions as a separate area of learning
Goal – religious literacy, formation, explicit religious materials
Religious education (classroom) Curriculum writing– experts in “Religious Education”
Permeation: School-wide task
Role of Islamic School’s culture Curriculum = educational experiences planned and guided by school
Learning takes place in classroom and beyond classroom
Particular focus on social environment of school, community, and the country
Curriculum writing - explicit religious framework–task is school-wide rather than subject-specific
Integration: Cross-curricular task
Difficult because:

1. Integration shifts away from subject matter to the connections, relationships and life problems in a complex world. Curriculum is described as interdisciplinary or trans-disciplinary
2. Integration broadens the definition of curriculum to include knowledge, values and skills that bring about a critical perspective on social and global issues
3. Integration carries the capacity to develop curriculum that visibly demonstrates an Islamic character of learning

Interdisciplinary and trans-disciplinary integration are organic whereas multidisciplinary can be ‘forced.’-Problems arise when religious concepts and ideas are forced into subject areas with little regard for the integrity of the academic discipline itself.- To develop a unit on “journeys” from the different program areas of language,

self and society, and religion allows for an authentic curriculum fit.-To state, explain and use the Pythagorean theorem and then instruct teachers to tell students that Pythagoras was interested in religion does not' (Larry Trafford, York University)Religious role models:Islamism is “a form of instrumentalisation of Islam by individuals, groups and organizations that pursue political objectives” (Ayoob 2008). Political Islam is a contemporary political ideology, rather than a religion, religious cult or theology.Bayat clarified the differences between “Islamic” and “Islamist.” For Bayat, Islamist is dogmatic, ideological, and unaccepting of religious differences. Islamic, on the other hand, is represented by various local Muslim Leaders here in Indonesia. It is focused on fostering good society based on Islamic moral principles. The main differences, ultimately, are two: the means (violence vs. non-violent) and the ends (dogmatic legalism vs. ethical civility).“Broadspectrum of convictions, at one extreme are those who would merely like to see Islam accorded proper recognition in national life in terms of national symbols. At the other extreme are those who want to see the radical transformation of society and politics, by whatever means, into an absolute theocracy” (Ayoob 2008). However, the growth of the Islamist extremism and so called Islamic terrorism has made Islamist movements synonymous with Daesh (داعش) and alike international groups. (Cavatorta 2013; Roy 2012)

Sectarian Takeover, “Utopia a' la Ikhwan” حلم "دولة الاخوان"رفع "الأخوان المسلمين" المصاحف على رؤس -الرماح لاعلان «الحكم بما أنزل الله» معاوية nature- - Just like any other ideology, it is universal in nature- - It is a call to form a pure society according to religion-- It is a call to establish a strong single Muslim nation able to spread its message of Islam worldwide.-

- It is a call to be true to Islamic faith by spreading Islam by all means (modeling the first Umma)--Its goal is to bring the world into obedience to Allah.This is to be achieved slowly but surely, but most people don't favor it and reject the form of violence or use of force.Muslim Brotherhood imposed on the people their form of religiosity and role models.Important Historical leadersthat supported their views,as Role Models in the Arab WorldThe Arab world has been struggling with the lack of relevant role models. They only have old religious historical figures with no contemporary achievement or contemporary contributions to utilize and follow. In the last 700 years, four Islamic leaders impacted the Islamic movements throughout the Arab world. The first started in Syria with IbnTaymiyya at the turn of the 13th century, followed by Muhammed Ibn Abdul Wahab in Saudi Arabia in the 18th century, then in Egypt in the 19th century with Hassan Al Banna and SayedQutb.Taymiyya, Abdul Wahab, Al Banna and SayedQutb, brought Militant Islamism to the world. It started with

IbnTaymiyya putting the foundation of the revival of Hanbalism. He promoted the return to basic Islam from the time of Muhammad. Taymiyya was followed 400 years later by Muhammad Ibn Abdul Wahab, who strongly enforced the Taymiyya's principles of early Islam of the prophet and the caliphate's structure and rules. In the 19th century Al Banna met with two other leaders to bring Islam and their schools of thought together. This was integrated into a social and totalitarian system that could be utilized in the contemporary setting. "Frustration is a major cause of aggression." (Martin E. Marty Fundamentalism observed 2008). There are various kinds of frustrations: a ruler's caused frustration, economy caused frustration, employment or unemployment, government, life style, youth losing purpose in life, and lack of meaningful education.

C. Conclusion

Then came the mosque and the religious leadership diverting attention from the main unmet need of development and trying to be the strong supporting hand for the people and government. This became an igniting force that tried to bring the people 1400 years back, claiming that to be the only solution. So, people out of emptiness positively responded to the religious claims, and followed towards the unknown. When the Islamic Brotherhood was elected in Egypt, that itself brought hope for the rule of divine to the land, turning the country into heaven. The Brotherhood tried, but lacked experience. They made up laws, rules, and regulations as they went, and however they saw fit. There was no consistency, and, no attention to economics or security or the welfare of people and society. The Social and Behavioral Sciences define cultural belonging as a fundamental value and the prerequisite of every study, even if the basis of cultural belonging and human dignity varies from culture to culture. "So to every man/woman must be granted the possibility to settle down and raise a family; to pursue a job suitable to their family subsistence; to be free to reveal and profess his religion; respecting other human beings who bear his same values and with whom he build the society in which he lives."

منهج الإسلام المعتدل في منظور التربية الإسلامية

(دراسة آية 143 من سورة البقرة)

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ملخص

تركيز المشكلة في هذا البحث منهج الإسلام المعتدل في منظور التربية الإسلامية (دراسة آية 143 من سورة البقرة). فنوع البحث الذي استخدم في هذه الدراسة هو نوع من البحوث المكتبية. من هذا البحث حصل على تحقيق آية 143 سورة البقرة من حيث مفهوم تفسير أيتها عن الأمة الوسط (الوسطية) عند المفسرين، وأهداف تربية الإسلام المعتدل، وبرامجها، وأساليبها، وتقويمها. آراء منهج الإسلام المعتدل في منظور التربية الإسلامية (دراسة آية 143 من سورة البقرة) شاملة للغاية، وفعالة، وقابلة للتطبيق. من هنا نجد أن آراء منهجه في حاجة إلى الدراسة حتى يستقيم فهم أحد عنه على وجه كلي لا جزئي. كذلك النتائج التي وجدت في هذا البحث يمكن تطبيقها في تقوية علم التربية الإسلامية واستخدامها كأحد المراجع في التعليم.

الكلمات الرئيسية : منهج، الإسلام المعتدل، الإسلام، تربية.

1. المقدمة

إن أصدق الحديث كتاب الله وخير الهدي هدي محمد -صلى الله عليه وسلم- وشر الأمور محدثاتها فإن محدثة بدعة، وكل بدعة ضلالة. الإسلام في أيامنا هذه أحوج ما يكون إلى من يحسن عرضه على الناس والدعوة إليه بالحكمة والموعظة الحسنة وجوهر ذلك الاعتدال في الخطاب والحرص على كسب العقول والقلوب ؛ وذلك لا يتأتى إلا بالابتعاد عن التطرف وعن تبني الآراء المسبقة لإرغام الناس على الأخذ بها ، يجب أن لا نحصر الألوان في لونين فقط إما أبيض وإما أسود بل لا بد أن نعترف أن هناك ألواناً أخرى وكذلك لا بد من وقف المحاولات التي يبذلها المتطرفون - الذين لا

يرون العالم إلا من خلال مناظيرهم - لإقصاء من يخافهم الرأي أو الفهم ولو كان على ملتهم ودينهم، وحثهم في ذلك نصوص مبتورة عزلوها عما سبقها ولحقها ، وتمتسوا وراءها فلم يعرفوا لها علة ولا مناسبة ، أو أقوال لمن سبقهم يتعصبون لها دون إدراك لملايساتها أو الظروف الموضوعية التي قيلت فيها وإنما هو تعصب وتقليد وإتباع أعمى.¹

لقد ظهرت في واقعنا المعاصر مواقف وأفكار مضطربة وغريبة على منهج الكتاب والسنة، ومخالفة لمنهج السلف الصالح أصحاب القرون المفضلة، منها ظهرت المخالفة لحد الاعتدال في هذا الدين - سواء إلى الغلو أو إلى التقصير-، ظهر فهم وتفسير منحرف لمعنى الوسطية والأمة الوسط، ظهور ما يسمى بأنصاف الحلول أو الحلول الوسطية من قبل بعض المشتغلين بالدعوة، وظهور بعض المتحمسين للدعوة والغيرة على الدين ممن لم يكن لهم علم كافٍ بمقاصد الشريعة، وبمبدأ الموازنات في الشريعة الإسلامية، وغيرها.²

إن النصوص الظنية التي تحتمل الاختلاف وتعدد الآراء والمفهوم، وإن إبراز خصائص الإسلام وعلى رأسها الوسطية، أمر في غاية الأهمية ونحن نرى أعداءه يرمونه بما ليس فيه من تطرف وإرهاب وإقصاء للآخرين وبث للكراهية والتعصب، وأعداء الإسلام و المسلمين لا يجنون تطبيق الإسلام تطبيقاً حقاً، و يعرضون هذا الدين عرضاً سيئاً أمام الناس.

أتى الإسلام في هذه الدنيا ليرفع عن الناس الإصر والأغلال ، ويضمن لهم حياة طيبة ملؤها السعادة والاستقرار ، فكتابه الكريم يقول : " وما جعل عليكم في الدين من حرج " ، " يريد الله بكم اليسر ولا يريد بكم العسر " ، ونبه صلوات الله وسلامه عليه هو الذي ما خير بين أمرين إلا اختار أيسرهما ، وفقهاؤه العباقرة هم الذين استنبطوا القواعد الفقهية التي تضمن سعادة الناس واستقرارهم من خلال استقراءهم لنصوص الشريعة وأحكامها ، فقالوا : المشقة تجلب التيسير ولا ضرر ولا ضرار ، والضرورات تبيح المحظورات، ودرء المفسدة مقدم على جلب المصلحة إلخ.³

من هنا ظهرت أهمية مفهوم منهج الإسلام المعتدل في منظور التربية الإسلامية كي يوافق الإسلام. لأن من أبرز سمات هذا المنهج الرباني الهادي التي هي أقوم أنه متسم بالشمول والتوازن والوسطية والعدل.

2. الدراسات السابقة عن منهج الإسلام المعتدل عند العلماء

كثير من العلماء يهتمون اهتماما كبيرا بالإسلام المعتدل، أو وسطية الإسلام، أو بعدالة الإسلام. منهم الشيخ ناصر بن سليمان العمر الذي كتب كتاب الوسطية في ضوء القرآن الكريم، محمد بن حسن بن عبد الله آل مبارك كتب كتاب معالم الوسطية و التيسير والاعتدال في سيرة الشيخ فيصّل بن عبد العزيز آل مبارك، و عبد العزيز عبد الرحمن عودة كتب كتاب الإسلام دين الوسطية، عبد السلام الهراس كتب كتاب الإسلام دين الوسطية والفضائل والقيم الخالدة، وعبد الله بن عبد الرحمن الجبرين كتب كتاب الإسلام بين الإفراط و التفريط و كتاب الإسلام بين الغلو والجفاء والإفراط، وعبد العزيز بن ناصر الجليل كتب كتاب **وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا**، و أ. علي بن أحمد بن الأمين الريبوني كتب كتاب فقه الدعوة الإسلامية في الغرب ووجوب تجديدها على الحكمة والوسطية والاعتدال، و غير من الكتب الأخر.

وأما الدراسات السابقة و البحوث والمقالات التي تتكلم عن الإسلام المعتدل، أو وسطية الإسلام، أو بعدالة الإسلام، منها الدكتور علي محمد الصلابي كتب رسالة الماجستير الوسطية في القرآن الكريم ، و مجموعة من العلماء كتبوا بحوث ندوة أثر القرآن الكريم في تحقيق الوسطية ودفع الغلو، والدكتور أحمد إبراهيم خضر كتب مقالة حقيقة المسلم المعتدل كما يراها الغرب وأتباعه من المسلمين، محمد فتحي النادي كتب مقالة مفهوم الإسلام الوسطي المعتدل ... قراءة مغايرة، لؤي الحبيب كتب مقالة كذبة إسمها "الإسلام المعتدل" والمسلم المعتدل، و غير ذلك.

3. مفهوم تفسير آية 143 سورة البقرة عن الأمة الوسط (الوسطية) وما في معناها من الآيات

والأحاديث

قال الله تعالى: " وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرُءُوفٌ رَحِيمٌ ". (سورة البقرة 143).

أقصد هنا من استعراض أقوال السلف من تفسير هذه الآية، هو الوقوف على المعنى الحق لمفهوم (الوسطية) والأمة الوسط. وقد ورد تفسير (الأمة الوسط) في السنة النبوية، كما ذكر لها المفسرون عدة معانٍ، وتفصيل ذلك كما يلي:

3.1- روى البخاري عن أبي سعيد الخدري - رضي الله عنه - قال: قال رسول الله صلى الله عليه

وسلم: (يُدعى نوح يوم القيامة فيقول: لبيك وسعديك يا رب، فيقول: هل بلغت؟ فيقول:

نعم، فيقال لأمته: هل بلَّغكم؟ فيقولون: ما أتانا من نذير، فيقول: من يشهد لك؟ فيقول:

محمد وأُمَّته، فتشهدون أنه قد بلَّغ، ويكون الرسول عليكم شهيدًا فذلك قوله - جلَّ ذكره -:

(وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا)

(البقرة: من الآية 143). والوسط: العدل).⁴

3.2- قال الطبري في قوله: (وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا) (البقرة: من الآية 143) "عدولاً".⁵

3.3- قال ابن كثير: وقوله - تعالى - (وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا) (البقرة: من الآية 143).

الوسط هنا: الخيار والأجود، كما يُقال في قريش: أوسط العرب نسبًا ودارًا، أي: خيرها.⁶

3.4- وقال ابن الجوزي في تفسيره لهذه الآية: سبب نزولها أن اليهود قالوا: قبلتنا قبله الأنبياء، ونحن

عدل بين الناس، فنزلت هذه الآية. والوسط: العدل، قاله ابن عباس وأبو سعيد ومجاهد وقتادة.

وقال ابن قتيبة: الوسط: العدل والخيار، ومنه قوله - تعالى - : (قَالَ أَوْسَطُهُمْ) (القلم: من الآية 28). أي: أعد لهم وخيرهم.⁷

3.5- قال صاحب المنار: "(وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا) (البقرة: من الآية 143). وهو تصريح بما فهم من قوله: (وَاللَّهُ يَهْدِي مَنْ يَشَاءُ) (البقرة: من الآية 213). أي على هذا النحو من الهداية جعلناكم أمة وسطاً.⁸

3.6- وقال الشيخ السعدي رحمه الله تعالى عند قوله تعالى: (وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا) (البقرة: من الآية 143): "أي: عدلاً وخياراً، وما عدا الوسط فأطراف داخله تحت الخطر، فجعل الله هذه الأمة وسطاً في كل أمور الدين؛ وسطاً في الأنبياء بين من غلا فيهم كالنصارى، وبين من جفاهم كاليهود، بأن آمنوا بهم كلُّ على الوجه اللائق بذلك. ووسطاً في الشريعة؛ لا تشديدات لليهود وآصارهم، ولا تهاون النصارى.⁹

3.7- وقال الشيخ أبو بكر الجزائري رحمه الله تعالى عند قوله تعالى { وكذلك جعلناكم أمة وسطاً } خياراً عدولاً أي كما هديناكم إلى أفضل قبلة وهي الكعبة قبله إبراهيم عليه السلام جعلناكم خيراً أمة وأعد لها.

وبعد أن ذكرت بعض أقوال المفسرين القدماء و المعاصرين يتبين لنا فهم واضحٌ محددٌ لمعنى الوسطية المذكورة في صفة هذه الأمة وكونها أمة وسطاً. وهذا الفهم يتحدد في معنيين هما:

الأول: الخيرية والأفضلية. الثاني: التوازن والعدل والقيام بالحق، والبينية بين الإفراط والتفريط. وكلا المعنيين داخل في الآخر؛ فإن الخيرية والأفضلية لم تتصف بها هذه الأمة إلا لكونها قائمة بالعدل والقسط والحق، ولكونها وسطاً بين الغالي والجافي. وكل من قام بالعدل والحق فهو الأولى بصفة الخيرية والفضل. والوسطية والعدل والبينية تقتضي أن يكون هناك طرفان مذمومان يكتنفان الوسط والعد: أحدهما: ينزع إلى الغلو والإفراط، والآخر: ينزع إلى التفريط والإضاعة والجفاء.¹⁰ وفي هذا

المعني يقول ابن القيم - رحمه الله تعالى - : "... وقال بعض السلف: ما أمر الله بأمر إلا وللشيطان فيه نزغتان: إما إلى تفريط، وإما إلى مجاوزة، وهي الإفراط، ولا يبالي بأيهما ظفر: زيادة أو نقصان".¹¹

و بعض الآيات التي ورد فيها القيام بالقسط والأمر به كثيرة جدا، منها سورة آل عمران:18، النساء:135، هود:112، الشعراء:182، الحديد:25، و غير ذلك .

وأما ورود كلمة (وسط) في القرآن الكريم بعدة تصاريف، حيث وردت خمس مرات، في البقرة آية 143 بلفظ: "وسطاً" و آية بلفظ "الوسطى". وفي المائة آية 89 بلفظ: "أوسط". وفي القلم آية 28 بلفظ: "أوسطهم". وفي العاديات آية 5 بلفظ: "فوسطن".

أمرنا الإسلام بالعدل و التوسط، ونهانا عن الغلو والإفراط، والتفريط والإضاعة والجفاء. ومن الآيات تدل على نهي عن الغلو والإفراط، منها : قوله تعالى: (يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ) (النساء: من الآية171)، (قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ) (المائدة:77). (قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ) (ص:86).

ومن الأحاديث تدل على نهي عن الغلو والإفراط، منها:

الحديث الأول: عن ابن عباس - رضي الله عنهما - قال: قال لي رسول الله صلى الله عليه وسلم، غداة جمع: (هلم القط لي الحصى)، فلقطت له حصيات من حصى الخذف، فلما وضعهن في يده قال: (نعم بأمثال هؤلاء وإياكم والغلو في الدين فإنما أهلك من كان قبلكم الغلو في الدين). (20).

الحديث الثاني: عن ابن مسعود - رضي الله عنه - قال: قال رسول الله صلى الله عليه وسلم: (هلك المتنطعون). قالها ثلاثاً. (21).

الحديث الثالث: عن أنس بن مالك - رضي الله عنه - أن نفرًا من أصحاب النبي صلى الله عليه وسلم سألوا أزواج النبي صلى الله عليه وسلم عن عمله في السر، فقال بعضهم: لا أتزوج النساء، وقال بعضهم: لا أكل اللحم، وقال بعضهم: لا أنام على فراش. فحمد الله وأثنى عليه وقال: (ما بال أقوام قالوا كذا وكذا؛ لكني أصلي وأنا، وأصوم وأفطر، وأتزوج النساء؛ فمن رغب عن سنتي فليس مني). (28).

ونهى الإسلام عن التفریط والجفاء، قال الله تعالى: (وَكَانَ أَمْرُهُ فُرْطًا) (الكهف: من الآية 28)، قال تعالى: (قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ حَتَّى إِذَا جَاءَتْهُمْ السَّاعَةُ بَغْتَةً قَالُوا يَا حَسْرَتَنَا عَلَى مَا فَرَّطْنَا فِيهَا) (الأنعام: من الآية 31)، (مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ) (الأنعام: من الآية 38).

4. هل مصطلح الإسلام المعتدل و غير المعتدل صحيح أم لا ؟

اختلف العلماء و الباحثون في هذه المسألة على قولين ، منهما:

أ- الدكتور أحمد إبراهيم خضر، محمد فتحي النادي، لؤي الحبيب قالوا: أن الإسلام المعتدل و غير المعتدل من مصطلح الغربيين لعلتين:

1). افتراء على الإسلام والمسلمين، وتشويه للإسلام، وتمزيق للمسلمين، وإشعال لنار الحرب بينهم".

ويرون كذلك أن تقسيم الإسلام إلى "إسلام معتدل" و "إسلام متشدد" لا أصل له في الإسلام،

لا من حيث عقيدته وأحكامه، ولا من حيث مفاهيمه، ولا واقعه.

2). محاولة لتفريغ الإسلام من محتواه الحقيقي وافتعال حروب داخلة لنشاط الإسلام، تتولى فيها

التيارات الإسلامية (المعتدلة) الحرب الوكالة عن الدول الغربية على ما يسمى بالتيارات

الإسلامية (المتشددة)، وتكون محصلة ذلك خدمة المصالح السياسية الغربية، و أن يعيش الغربيون في أمان وسلام. ولهذا فإن المفهوم المختار عند الغربيين لـ"المسلم المعتدل" أو "الجماعة الإسلامية المعتدلة" هو: "كل من ساعد على بُعد في أن نكون (أي الغربيين) في أمان من أي اعتداءات إرهابية علينا"، كما تبناوا التعريف المقرر في القواميس عن الشخص المعتدل بأنه "كل من لا يتخذ موقفاً متشدداً في قضايا السياسة والدين".¹²

ب. الشيخ ناصر بن سليمان العمر، محمد بن حسن بن عبد الله آل مبارك، أ. علي بن أحمد بن الأمين الريبوني، و عبد العزيز عبد الرحمن عودة، و عبد السلام الهراس، و عبد الله بن عبد الرحمن الجبرين، و غيرهم قالوا: إن من أبرز سمات هذا المنهج الرباني الهادي للتي هي أقوم أنه متمسك بالشمول والتوازن والوسطية والعدل، و تقرير القرآن لمنهج الوسطية لعله كثيرة، منها أن الآيات و الأحاديث و أقوال العلماء تدل على ذلك كما ذكرتها، لكن بمفهوم الوسطية الصحيحة، وتحديد مدلولها في ضوء القرآن الكريم و السنة، تعريفاً وتأصيلاً، وتحديدًا، وتطبيقًا.¹³ وكذلك أن أعداء الإسلام يعترفون بعدالة الإسلام ووسطيته.¹⁴

الترجيح :

بعد أن ذكرت القولين السابقين أرى أن مصطلحات "الإسلام المعتدل"، أو المسلم المعتدل"، أو "الإسلام الوسطي"، أو "الإسلام المنفتح"، أو "الإسلام السياسي" وما شابه إنها من الغربيين.¹⁵ أليس الإسلام هو القرآن والأحاديث والسنة؟ والإسلام نفسه معتدل ويدعو إليه. إنه مصطلح يستخدم للدلالة على الحركات الإسلامية التي تؤمن بأن الإسلام نظام شامل لكل مناحي الحياة، وأنه يجب إعادة تحكيم الإسلام في البلدان المسلمة، وإزاحة العلمانية عن الحكم. فهذا مصطلح دخيل يحاول الغرب غرسه، ويأتي أتباعهم في الداخل بتعميقه وإشاعته، وهو تقزيم للدين

وتفريق فيه، وهؤلاء يصدق فيهم قوله - تعالى: ﴿وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ﴾ (89) كَمَا أَنْزَلْنَا عَلَى الْمُقْتَسِمِينَ (90) الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ ﴿ (الحجر : 89-91)

إن الآلة الإعلامية الضخمة التي توظفها التوجهات السياسية للدول الكبرى من العوامل الفاعلة في نشر هذه المصطلحات، وكل فترة ينحتون مصطلحًا جديدًا يصفون به الإسلام، فنتلقفه ونقوم بتربيده والحديث عنه كثيرًا، ومن الأولى مباحة هذه المصطلحات، وعدم الانسياق وراءهم بتربيدها؛ فالإسلام لا يمكن وصفه بمثل هذه الأوصاف. ولكن الذي يمكن أن يتصف بمثل هذه المصطلحات وأمثالها هي الأفكار والآراء، والتي يتحمل تبعتها الأفراد أصحابها وليس الإسلام. لأن الإسلام من عند الله و أنه عدل، و متوسط، والتوازن و والقيام بالحق، والبينية بين الإفراط والتفريط. ولكن إذا كان مصطلح الإسلام المعتدل وغيره يوافق الإسلام ويناسبه فلا بأس به، وإذا كان البعيد عنه فبطل. والله أعلم بالصواب.

5. أهداف تربية الإسلام المعتدل

إن أهداف تربية الإسلام المعتدل في منظور التربية الإسلامية من آية 143 سورة البقرة هي تكوين أخلاق التوازن والعدل والتوسط والقيام بالحق، والبينية بين الإفراط والتفريط في نفس الطلاب وليكونوا شهداء على الناس، وكذلك أن يكون الرسول شهيدا على فعل أمته. هذه الأهداف مأخوذة من قطعة آية "لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا". وقال الشيخ السعدي عنها: " بسبب عدالتهم وحكمهم بالقسط، يحكمون على الناس من سائر أهل الأديان، ولا يحكم عليهم غيرهم، فما شهدت له هذه الأمة بالقبول، فهو مقبول، وما شهدت له بالرد، فهو مردود. يقتضي أنهم إذا شهدوا على حكم أن الله أحله أو حرمه أو أوجبه، فإنها معصومة في ذلك. وفيها اشتراط العدالة في الحكم، والشهادة، والفتيا، ونحو ذلك.¹⁶

6. برامج تربية الإسلام المعتدل

قد جاءت الآيات مستفيضة ترسم منهج الوسطية وتدلل عليه. والوسطية منهج متكامل شامل غير محصور في ركن من الأركان، لا في جزئية من الجزئيات ولا في حكم من الأحكام، ولا في أصل من الأصول، فالإسلام كله وسط، وهذه الأمة هي أمة الوسط. (وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا) [البقرة: 143]. ولذلك جاء القرآن مقررًا لمنهج الوسطية في أبواب الاعتماد والعبادات والحكم والتحاكم، وفي باب الجهاد والأمر بالمعروف والنهي عن المنكر، وغيرها من الأبواب والمجالات.¹⁷ من تلك العبارة نعلم أن برامج تربية الإسلام المعتدل في منظور التربية الإسلامية أوسع، وأشمل، وأكثر، وغير محصورة في مسألة ما بل تشمل كل شيء. وفي هذا البحث أن برامج تربية الإسلام المعتدل في منظور التربية الإسلامية تنقسم إلى قسمين: الأول تعلم الطلاب مظاهر العدل و التوازن في خلق الله وتقديره، والثاني تعلموا مظاهر العدل و التوازن في أمر الله عز وجل وشرعه.

6.1. مظاهر العدل و التوازن في خلق الله وتقديره

إن عظمة هذا الكون ودقة نظامه وتوازنه، والتي تدل على عظمة خالقه عز وجل وحكمته وعدله ورحمته، وذكر هذا التوازن والنظام الدقيق في خلق الله عز وجل؛ سواء ما كان منها في الآفاق كخلق السموات والأرض وما بينهما من الأفلاك، وما على الأرض من الآيات الباهرات، أو ما كان منها في الأنفس وما فيها من عجيب صنع الله تعالى ودقة نظامها، وما فيها من التوازنات التي تبهر العقول وتحير الألباب، وتدلل على وحدانية رب الأرباب.

قد يسأل سائل بعد ما تعرفنا على بعض آيات الله عز وجل في الآفاق وفي الأنفس، وما فيها من العجائب والحكم الباهرة: ما علاقة ذلك بموضوع هذا البحث بقوله تعالى: (وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا) (البقرة: من الآية 143)؟

والجواب: أن في ذلك تبيينًا إلى عظمة الخالق عز وجل وكماله وشمول علمه وحكمته لكل شيء، وأن هذه الآيات الباهرة في خلقه وتقديره هي مقتضى علمه عز وجل وعزته وقدرته ورحمته

وعدله وحكمته. والمقصود أن الأمة الوسط ما استحقت هذا الوصف - الذي هو العدل والقيام بالحق والميزان المستقيم - إلا لكونها امتثلت لما أنزل على محمد صلى الله عليه وسلم من عند الله، فكما أن خلق الله عز وجل وتقديره هو الحق والوسط الذي لا إفراط فيه ولا تفريط¹⁸.

6.2- مظاهر العدل و التوازن في أمر الله عز وجل وشرعه.

تعلم الطلاب مظاهر العدل و التوازن في أمر الله عز وجل وشرعه تشمل على الاعتقاد، والأمر بالمعروف والنهي عن المنكر والجهاد في سبيل الله تعالى، و العبادات، و الأخلاق والمعاملات.

6.2.1- مظاهر العدل و التوازن في الاعتقاد

وأول ما أمر الله عز وجل به: توحيد سبحانه في ربوبيته وألوهيته وأسمائه وصفاته. والتوسط واضح فيه بكونه وسطاً بين الغلو والتفريط. ومن أمثلة مظاهر العدل و التوازن في الاعتقاد هي: (1) وهذه الفرقة الناجية "أهل السنة" وهم وسط في النحل؛ كما أن ملة الإسلام وسط في الملل؛ فالمسلمون وسط في أنبياء الله ورسله وعباده الصالحين؛ لم يغفلوا فيهم كما غلت النصارى فاتخذوا أحبارهم ورهبانهم أرباباً من دون الله والمسيح ابن مريم وما أمروا إلا ليعبدوا إلهاً واحداً لا إله إلا هو سبحانه عما يشركون، (2) ومن ذلك أن المؤمنين توسطوا في "المسيح"؛ فلم يقولوا هو الله ولا ابن الله ولا ثالث ثلاثة، كما تقوله النصارى، ولا كفروا به، وقالوا على مريم بهتاناً عظيماً، حتى جعلوه ولد بغية كما زعمت اليهود، بل قالوا هذا عبد الله ورسوله وكلمته ألقاها إلى مريم العذراء البتول وروح منه، و(3) و أهل السنة والجماعة في الفرق؛ فهم في "باب أسماء الله وآياته وصفاته" وسط بين "أهل التعطيل" الذين يلحدون في أسماء الله وآياته، ويعطلون حقائق ما نعت الله به نفسه؛ حتى يشبهوه بالعدم والموات، وبين "أهل التمثيل" الذين يضربون له الأمثال ويشبهونه بالمخلوقات. فيؤمن أهل السنة والجماعة بما وصف الله به نفسه وما وصفه به رسوله صلى الله عليه وسلم؛ من غير تحريف ولا تعطيل ومن غير تكيف وتمثيل.¹⁹

6.2.2- مظاهر العدل و التوازن في الأمر بالمعروف والنهي عن المنكر والجهاد في سبيل الله تعالى.

الأمر بالمعروف والنهي عن المنكر أصل من أصول هذا الدين؛ ومنه الجهاد في سبيل الله تعالى الذي هو: ذروة سنامه، والطريق إلى أن تكون كلمة الله هي العليا، ويكون الدين كله لله عز

وجل. وخيرية هذه الأمة وعزتها متوقفان على القيام بشعيرة الأمر والنهي والجهاد في سبيل الله تعالى؛ قال الله عز وجل: (كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ) (آل عمران: من الآية 110).

وقد افترق الناس في القيام بشعيرة الأمر بالمعروف والنهي عن المنكر إلى طرفين ووسط. الطرف الأول: أهل الغلو والإفراط: وهم الذين قاموا بهذه الشعيرة وباشروا الأمر والنهي دون مراعاة للضوابط الشرعية للأمر والنهي، ودون النظر في الموازنة بين المفاسد والمصالح، كما حصل ذلك من الخوارج، والمعتزلة ومن تأثر بهما.

الطرف الثاني: أهل التفريط والتقصير: وهم الذين قعدوا عن الأمر بالمعروف والنهي عن المنكر وآثروا الراحة على الدعوة والجهاد، وبرروا ذلك باجتناّب الفتن التي تترتب على الأمر والنهي كما حصل ذلك من المرجئة وأهل الفجور.

الموقف الوسط المتوازن: وهو الذي عليه أهل الاستقامة؛ أهل السنة والجماعة الذين قاموا بشعيرة الأمر والنهي مراعين في ذلك الضوابط الشرعية والنظر في الموازنة بين المفاسد والمصالح.²⁰ وكذلك في مسألة الجهاد.

6.2.3 - مظاهر العدل و التوازن في العبادات.

والمقصود بالعبادات هنا: تلك العبادات التي بين العبد وربّه - سبحانه - كما هو الحاصل في شعائر التّعبّد؛ كالصلاة والصيام والزكاة والحج والذكر وقراءة القرآن وغيرها، مما لا يدخل في معاملات الخلق. عن ابن عباس قال: بينما النبي صلى الله عليه وسلم يخطب إذا هو برجل قائم فسأل عنه، فقالوا: أبو إسرائيل؛ نذر أن يقوم ولا يقعد ولا يستظل ولا يتكلم ويصوم. قال النبي صلى الله عليه وسلم: (مُرَّةٌ فليتكلم وليستظل وليقعد وليتم صومه).²¹ فهذا يدل على سماحة ويسر الشريعة.

عن عائشة رضي الله عنها قالت: "دخل عليَّ رسول الله صلى الله عليه وسلم وعندي امرأة فقال: (من هذه؟) فقلت: امرأة لا تنام تُصلي. قال: (عليكم من العمل ما تطيعون؛ فوالله لا يمل الله حتى تملوا)، وكان أحب الدين إليه ما داوم عليه صاحبه".²² وهذا توجيه نبوي كريم نحو الاعتدال والتوسط.

6.2.4 - مظاهر العدل و التوازن في الأخلاق و المعاملات

يكون البحث متوجهاً إلى المعنى الخاص للأخلاق؛ كالمعاملات، والسلوك الحميد؛ مما لا يدخل في العقائد والعبادات. وقد جاءت أخلاق الإسلام متصفة بصفة العدل والتوازن؛ فكل خلق حميد فهو وسط بين خلقين ذميين: أحدهما ينزع إلى الغلو والإفراط، والآخر ينزع إلى التفریط والتضييع.

وفي ذلك يقول الإمام ابن القيم - رحمه الله تعالى - : "والعدل يحمله على اعتدال أخلاقه، وتوسطه فيها بين طرفي الإفراط والتفریط؛ فيحمله على خلق الجود والسخاء الذين هما توسط بين الإمساك والإسراف والتبذير، وعلى خلق الحياء الذي هو وسط بين الذل والقحة، وعلى خلق الشجاعة الذي هو توسط بين الجبن والتهور، وعلى خلق الحلم الذي هو توسط بين الغضب والمهانة وسقوط النفس".²³ ومن أمثلة هذه المظاهر هي نعمة الكلام والبيان حيث ينقسمون إلى طرفين ووسط. الطرف الأول: الإفراط في الكلام والبيان: وصاحبه هو المهذار الذي يطلق لسانه أو قلمه في ما لا فائدة فيه؛ وما لا يعنيه. الطرف الثاني: التفریط في الكلام والبيان النافع: وصاحب هذا الطرف هو الذي يغلب عليه الصمت، وقلة الكلام حتى يوقعه ذلك في السكوت عن قول الحق أو السكوت على باطل.

لموقف الوسط العدل: وهو الموقف الذي يقوم فيه أهله بأداء شكر نعمة اللسان والبيان؛

فيتكلمون ويكتبون في الأمر حين يكون طاعة لله عز وجل، وأمرًا بالمعروف، ونهيًا عن المنكر.²⁴

7. أساليب تربية الإسلام المعتدل

إن أساليب تربية الإسلام المعتدل في منظور التربية الإسلامية من آية 143 سورة البقرة كثيرة، منها بالقدوة، والتعويد، والنصيحة، وضرب الأمثال، والتساؤل، والترغيب و الترهيب، والقصة، والخطابة، والثواب والعقاب. والبيان على تلك الأساليب كما يلي:

7.1- أسلوب القدوة : هو أسلوب الأسوة، يعني أسلوب الاقتداء أو اسلوب التابع يتبع

متبوعه.²⁵ فالأساتذة أن يعطوا القدوة الجسنة لطلابهم في مسألة التوسط. قال الله تعالى: لَقَدْ

كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

(الاحزاب: 21). إن أمة لإسلام أمة وسط وعدل وخيار، وهي قدوة لغيرها.

7.2- أسلوب التعويد: في تربية الطلاب لابد على المعلمين أن يعودوهم تعويدا خيرا على فعل

العدل، و التوازن، و التوسط، و القيام بالحق، والبعد عن فعل التشدد و الجفاء، و الإفراط و

التفريط.

7.3- أسلوب النصيحة: في عملية التدريس ينبغي على الأستاذ أن ينصح طلابه على فعل

الخيرات والبعد عن الغلو والتقصير فيها.

7.4- أسلوب ضرب الأمثال: فجعل الله هذه الأمة، وسطا في كل أمور الدين، وسطا في الأنبياء،

بين من غلا فيهم، كالنصارى، وبين من جفاهم، كاليهود، بأن آمنوا بهم كلهم على الوجه

اللائق بذلك، ووسطا في الشريعة، لا تشديدات لليهود وآصارهم، ولا تهاون النصارى.²⁶

فعلى المعلم أن يضرب الأمثال لطلابهم كي يكون دريسا واضحا لهم.

7.5- أسلوب الترغيب و الترهيب: في تلك الآية الكريمة توجد أسلوب الترغيب و الترهيب.

أسلوب الترغيب في قوله تعالى: " وما كان الله ليضيع إيمانكم إن الله بالناس لرءوف رحيم".

أي أن الله لا يضيع إيمان عباده وأنه شديد الرأفة والرحمة. وأسلوب التهيب في قوله تعالى: " من ينقلب على عقبيه " أي أعرض عن الحق و اتبع هواه.

7.6- أسلوب القصة: هذا الأسلوب مأخوذة من قوله تعالى: " لتكونوا شهداء على الناس ويكون الرسول عليكم شهيدا". كما دل الحديث عليه سابقا.²⁷

7.7- أسلوب التساؤل: في تدريس الأستاذ على طلابه عن الإسلام المعتدل لا يخلو عن التساؤلات والحوارات. ويستطيع الأستاذ يسأل بعض طلابه "لماذا جعل الله المسلمين أمة وسطا؟... إلخ.

7.8- أسلوب الخطابة : إن الأستاذ يبين هذه آية 143 سورة البقرة عن الإسلام المعتدل والمسلمين أمة وسط بيانا واضحا أمام طلابه يستطيع بطريقة الخطابة و المحاضرة.

7.9- أسلوب الثواب والعقاب: هذا الأسلوبان مأخوذان من قوله تعالى: "لنعلم من يتبع الرسول ممن ينقلب على عقبيه وإن كانت لكبيرة إلا على الذين هدى الله وما كان الله ليضيع إيمانكم إن الله بالناس لرءوف رحيم". أي من يتبع الرسول فله أجر و ثواب و الله لا يضيع إيمانه أي يقبل إيمانه ويعطيه الثواب الكثير. ومن لا يتبع الرسول وأعرض عن الحق و اتبع هواه فله عقاب و عذاب أليم.

8. تقاويم تربية الإسلام المعتدل

ومن تقاويم تربية الإسلام المعتدل في منظور التربية الإسلامية هي التقاويم على جانب الموقف ولا على جانب المعرفة. و التقاويم على جانب الموقف (القيم) إلى الطلاب بالملاحظة والمقابلة عليهم يحتوي على أنهم يستطيعون أن يعملوا برامج التربية الموجودة عملا حسنا ومطابقا للشرع، و يحصلوا على أهداف تربية الإسلام المعتدل المقذور كذلك.

9. الخلاصة

قد مرت البيانات من هذا البحث، ومن أهم الخلاصات التي جاءت فيه ما يلي:

9.1- أهمية دراسة هذا البحث المتمثلة في تحرير منهج الإسلام المعتدل في منظور التربية الإسلامية و

معنى الوسطية، وأنها العدل والحق والتوازن بين طرفي الإفراط والتفريط.

9.2- مفهوم تفسير "أمة وسطا" يتحدد في معنيين هما: لأول: الخيرية والأفضلية. الثاني: التوازن

والعدل والقيام بالحق، والبينية بين الإفراط والتفريط. وكلا المعنيين داخل في الآخر.

9.3- منهج الإسلام المعتدل في منظور التربية الإسلامية (دراسة أية 143 من سورة البقرة) يشمل

على مفهوم تفسير أيتها، وأهداف تربية الإسلام المعتدل، وبرامجها، وأساليبها، وتقويمها. و

آراء هذا البحث شامل للغاية، وفعال، وقابل للتطبيق.

9.4- هذا البحث في كون العلم به وبجوانبه المختلفة بابًا إلى إعادة النظر في المواقف المتشددة أو

المتساهلة، وبخاصة في جانب المعاملات والسلوك والأخلاق. وهذا الفهم يقود بإذن الله تعالى

إلى الاجتماع والاتلاف، كما يقود إلى تفهم رأي المخالف والمعالجة العادلة لأخطائه، وإشاعة

الود والتراحم بين المؤمنين وإن اختلفوا.

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- 1- انظر: عبد العزيز عبد الرحمن عودة، الإسلام دين الوسطية، دون سنة و طبع، من المكتبة الشاملة، ص: 1
 - 2- عبد العزيز بن ناصر الجليل، وكذلك جعلناكم أمة وسطا، من المكتبة الشاملة، دون سنة و طبع، ص: 5-8.
 - 3- انظر: عبد العزيز عبد الرحمن عودة، الإسلام دين الوسطية، من المكتبة الشاملة، ص: 12
 - 4- محمد بن إسماعيل بن إبراهيم بن المغيرة البخاري، صحيح البخاري، رقم الحديث (4487)، وقال الحافظ ابن حجر العسقلاني في الفتح، الجزء الثامن، ص: 22 قوله: (الوسط: العدل) هو مرفوع من نفس الخبر وليس بمدرج من قول بعض الرواة كما وهم فيه بعضهم.
 - 5- ابن جرير الطبري، تفسير الطبري، الجزء الثاني، ص: 7
 - 6- عمدة التفسير عن ابن كثير، تحقيق: أحمد شاكر، الجزء الأول، ص: 263.
 - 7- انظر: عبد الرحمن بن علي بن محمد الجوزي، زاد المسير في علم التفسير، بيروت: المكتب الإسلامي، طبعة الثالثة، 1404، الجزء الأول، ص: 154، وكلام أبي سليمان الدمشقي فيه غرابة، فإنه جعل الوسطية وصفاً للقبلة، والصحيح أنها وصف للأمة كما ثبت في الصحيح، ثم إنه لم يكن هناك قبلتان قبل الكعبة، وإنما هي بيت المقدس فقط
 - 8- انظر: محمد رشيد بن علي رضا بن محمد شمس الدين بن محمد بماء الدين، تفسير المنار، الهيئة المصرية العامة للكتاب، سنة النشر: 1990 م، الجزء الثاني، ص: 4
 - 9- عبد الرحمن بن ناصر بن السعدي، تيسير الكريم الرحمن في تفسير كلام المنان، الرياض، دار السلام، 2002، ص: 65.
 - 10- انظر: وكذلك جعلناكم أمة وسطا، ص: 17 و انظر الوسطية في ضوء القرآن الكريم ص: 29-30
 - 11- انظر: ابن القيم الجوزية، مدارج السالكين، بيروت: دار الكتاب العربي، الجزء الثاني، ص: 342 -
 - 12- انظر هذه المسألة في مقالة الدكتور أحمد إبراهيم خضر " حقيقة المسلم المعتدل كما يراها الغرب وأتباعه من المسلمين" من تنويه من شبكة الألوكة، ومقالة محمد فتحي النادي "مفهوم الإسلام الوسطي المعتدل ... قراءة مغايرة" من شبكة إسلام أون لاين، و مقالة لؤي الحبيب "كذبة إسمها "الإسلام المعتدل" والمسلم المعتدل" من شبكة أوسط.
 - 13- انظر الشيخ ناصر بن سليمان العمر، الوسطية في ضوء القرآن الكريم، من المكتبة الشاملة، دون سنة و طبع، ص: 2-4، و عبد العزيز عبد الرحمن عودة، الإسلام دين الوسطية دون سنة و طبع، من المكتبة الشاملة، ص: ، عبد السلام المراس، الإسلام دين الوسطية والفضائل والقيم الخالدة، والوسطية والاعتدال، موقع الإسلام من المكتبة الشاملة، ص: 2، وكتاب " كذلك جعلناكم أمة وسطا"، ص:
 - 14- الوسطية في القرآن الكريم، المجلد 2، ص: 101-106.
 - 15- انظر هذه المسألة في مقالة الدكتور أحمد إبراهيم خضر " حقيقة المسلم المعتدل كما يراها الغرب وأتباعه من المسلمين"، ومقالة محمد فتحي النادي "مفهوم الإسلام الوسطي المعتدل ... قراءة مغايرة"، و مقالة لؤي الحبيب "كذبة إسمها "الإسلام المعتدل" والمسلم المعتدل".

- 16- عبد الرحمن ناصر السعدي، تيسير الكريم الرحمن، ص: 66.
- 17- علي محمد الصلابي، الوسطية في القرآن الكريم، من المكتبة الشاملة، دون سنة وطبع، الجزء الأول، ص: 2.
- 18- انظر: كتاب وكذلك جعلناكم أمة وسطا، ص: 17 و انظر الوسطية في ضوء القرآن الكريم ص: 47-48.
- 19- ابن تيمية، مجموع الفتاوى، الجزء الثالث، ص: 370-375..
- 20- انظر: كتاب وكذلك جعلناكم أمة وسطا، ص: 102-105.
- 21- محمد بن إسماعيل بن إبراهيم بن المغيرة البخاري، صحيح البخاري، كتاب الأيمان والنذور، باب النذر فيما لا يملك وفي معصية، حديث رقم: (6704)
- 22- محمد بن إسماعيل بن إبراهيم بن المغيرة البخاري، صحيح البخاري، كتاب الجمعة، باب ما يكره من التشديد في العبادة، حديث رقم (1151)، وأبو الحسين مسلم بن الحجاج ابن مسلم القشيري النيسابوري، صحيح مسلم، كتاب صلاة المسافرين وقصرها، حديث رقم: (785)، واللفظ له.
- 23- ابن القيم الجوزية، مدارج السالكين، الجزء الثالث، ص: 74-79
- 24- انظر: سيد قطب، في ظلال القرآن، الجزء السادس، ص: 3446-3447، و ابن القيم الجوزية، الجواب الكاف، تحقيق: حسين عبد الحميد، ص: 137-138
- 25- انظر: أرمي عريف، مدخل العلم والسلوك التربوية الإسلامية، جاكارتا، جيوتات فرس، 2002، ط: 2، ص: 117. و زيدي، شكل التربية الأخلاقية، ص: 190.
- 26- عبد الرحمن بن ناصر بن السعدي، تيسير الكريم الرحمن في تفسير كلام المنان، الرياض، دار السلام، 2002، ص: 66.
- 27- محمد بن إسماعيل بن إبراهيم بن المغيرة البخاري، صحيح البخاري، رقم الحديث (4487)، وقال الحافظ ابن حجر العسقلاني في الفتح، الجزء الثامن، ص: 22 قوله: (الوسط: العدل) هو مرفوع من نفس الخبر وليس بمدرج من قول بعض الرواة كما وهم فيه بعضهم. و انظر الهامش رقم 4.

Islamic Education In Plurality Discourse

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Abstract

The differences of views about Islam is single or plural impact on the debate on the use of terminology of Indonesia Islamic education. This debate on terminology actually arose among the Muslims who have more understanding about the conception of Islamic education. Therefore, this study aims to explore the attitudes of the academic community of the Faculty of Tarbiyah and Science Teachers (FTIK) of the State Islamic Institute (IAIN) Salatiga against the use of Islamic education terminology in Indonesia, so as to know the views of respondents about Islam is single or plural. This research uses quantitative descriptive research type. The population of this study are students of the third semester and the fifth semester at the State Islamic Institute (IAIN) at Tarbiyah and Science Teachers (FTIK) Salatiga as many as 1763 respondents. Researcher took 355 samples of respondents with cluster random sampling technique. Data collection use questioner method. Data were analyzed with descriptive statistics. The data that has been collected then followed the stages of description, reduction, selection, discussion, analysis and conclusions. This research concluded that the majority of the academic community of the State Islamic Institute (IAIN) Salatiga were disagree with the terminology of Islamic education of Indonesia. They are more amenable to use the term Islamic education in Indonesia. This shows that the academic community of the Faculty of Tarbiyah and Science Teachers (FTIK) of the State Islamic Institute (IAIN) Salatiga views that Islam as single rather than plural. The study also found that respondents who have more understanding about the conception of Islamic education who reject the terminology of Islamic education in Indonesia are greater than those who have less understanding of the conception of Islamic education. Therefore, it is suspected that there is a negative correlation between the level of understanding of the concept of Islamic education with plurality attitude.

Keywords: *Islamic, Education, plurality.*

A. Introduction

It is undeniable that Islam in Indonesia has characteristics that are different from Islam in other countries. In fact, Thaba in Ghafur (2011: 159), states that Islam in Indonesia can be said to be an Islamic variant. Lately the characteristics of Islam in Indonesia do not only appear on the level of the country, but also it appears in the level of the group. This can be seen the emergence of some terms as a slogan or identity of Islamic groups in Indonesia. These terms include Islam in progress, *Islam Nusantara*, *Moderate Islam*, *Radical Islam*, and other Islamic terms. The Islamic Progress term was carried by *Muhammadiyah*, *Islam Nusantara* carried by The Nahdlatul ulama NU), *Moderate Islam* carried by a group that identifies itself as tolerant group, while *Radical Islam* is used to identify hardliner or intolerant group.

The characteristics of Indonesian Islam, both emerging on the level of the country and on the level of the group, are likely to sharpen on debating about Islam being tribal or plural. Groups that regard Islam as single argue that Islam has only one that can not be divided or grouped. The figures who regard Islam as sole are represented by al-Attas al-Hasib (2015: 15) and Ibn Taimiyah in Bakr (2009: 4). These figures firmly state that Islam is only one. Meanwhile, the group that view that Islam is pluralistic believe that Islam is one, but it has many variants in it, based on the place and the idea. Rahman (2014: 402) pointed out the figures who view Islam as plural among Abdurrahman Wahid, Nurkholish Madjid, Sayyed Husen Nasr.

For those groups who view Islam as pluralistic would not ask the emergence of variant terminology such as: Islam Indonesia (Islam Indonesia / Islam of Indonesia, Indonesische Islam), (Islam in Indonesia), Muslims in Indonesia (Indonesian Muslim). Indonesian Islam contains the meaning of Islam with Indonesia atmosphere , Indonesian-style Islam, or local Indonesian Islam. Islam in Indonesia means a living, growing and developing Islam in Indonesia. Muslims in Indonesia mean Muslims with different dimensions of life attached to the Muslims (social, economic, political, cultural And so on-with the various looks that exist in Indonesia (Muhsin, 2007: 45).

The debate over Islam as singular or plural as described above may have an impact on the use of Indonesian Islamic Education ministry. For those who view Islam as single do not agree with the use of the terminology of Indonesia Islamic Education. They argue that the term of Islamic education is sufficient, so no other words are necessary. The use of Indonesian Islamic education terminology will divide the unity of

Muslims. Conversely, for those who view Islam is plural agrees the term of Indonesia Islamic Education. They view that Islamic education in Indonesia has its own characteristics that is different from Islamic education in other countries. For the lay group does not use the term terminology of Islamic education or Islamic education of Indonesia. For the common group view the two terms is equally unnecessary to be debated. Differences in views on the terminology of Islamic education or Indonesia Islamic education often occur in the more understanding of Islam, namely in the Islamic Religious Higher Education in Indonesia. They argue that the use of the term could threaten the unity of Muslims.

Starting from these conditions, it is necessary to take research on the views of Muslims in Islamic Religious Higher Education on the use of the term Islamic Education of Indonesia in Indonesia. This research seeks to explore the views of the academic community of the Faculty of Tarbiyah and Science Teachers (FTIK) of the State Islamic Institute (IAIN) Salatiga on the use of Indonesian Islamic Education terminology in the context of plurality.

B. Research Method

This research applied quantitative descriptive research type. This study was conducted from June to October 2016. The population of this study was 1763 respondents consisting of all lecturers of 60 people and students of the third semester and fifth semester of 1703 respondents in Tarbiyah and Science Teachers (FTIK) the State Islamic Institute (IAIN) Salatiga. Researcher took 355 respondents for sample with cluster random sampling technique. The cluster in this study is based on the level of understanding of respondents about the concept of Islamic education. The group that is assumed to have understood the concept of Islamic education is the lecturer of Islamic college graduates and third semester students who have obtained the course of Indonesian Islamic education or Indonesia Islamic Studies. Meanwhile, the groups that are assumed to lack understanding of the concept of Islamic education are lecturers of public university graduates and students of the fifth semester who do not get the course of Islamic education in Indonesia or Indonesian Islamic Studies. Data collection was done by using questioner method. Data were analyzed with descriptive statistics. The data that has been collected then followed the stages of description, reduction, selection, discussion, analysis and conclusion.

C. Plurality Conception

The view of Islam is singular or plural should be examined in plurality meaning first. The word plurality comes from the word plural. According to Big Indonesian Dictionary, pluralist means a category of numbers indicating more than one or more of two plural or more than one having dualism. The notion of pluralism differs from the notion of pluralism. Referred to *Kamus Besar Bahasa Indonesia*, pluralism means a plural society (deals with its social and political system). According to Ryandi (2013: 253), based on some dictionaries, pluralism has two meanings. First, pluralism can be interpreted as the recognition of the diversity of groups, whether of race, religion, ethnicity, stream, or party, while upholding the highly characteristic aspects of differences among the groups within Society of diverse groups, as in religion, race, or ethnic origin, which contribute to the cultural matrix of the society while retaining their distinctive characters. Secondly, pluralism is defined as a doctrine which holds that no true opinion or all opinions are the same true (No view is true, or that all view is equally true). In the first sense pluralism is a toy in which society still holds to its principles, whereas in the second sense pluralism has a notion of relativism.

Rahman, (2014: 405) states that in the philosophical dictionary, Pluralism has the following characteristics; First of all, Fundamental Reality is plural, in contrast to the dualism which states that fundamental reality is two and monism states that the reality of the ideal is only one. Second; Many levels of things in a separate universe can not be dimmed and independent. Third; The universe is essentially unspecified in form and does not have a harmonious unity or continuity that is fundamental, there is no fundamental coherent and fundamental order. Religious pluralism is a concept that has broader meaning, related to acceptance of different religions and used in different ways.

Pluralism is different from pluralism. Kamali (2009: 28) states "Pluralism is not the same as diversity. People of different religious or cultural backgrounds may be present in a place, but unless they actively engage with one another, there is no pluralism. Similarly, pluralism does not simply aim at the ". Further, Kamali (2009: 34) states that in religious pluralism have three terms that as a category. The three terms are exclusive, inclusive, and pluralist. Exclusive religions believe that only their faith is true and the faith of others is false. Inclusive religions believe that their faith is right and the faith of others is wrong / false. Religious inclusive believe that their faith is true and the faith of other is true if it is included in it. Simply pluralism can be interpreted as a tolerant notion of diversity of thought, civilization, religion, and culture. It is not only

tolerating the diversity of understanding, but even acknowledging the relevance of each understanding, at least according it depends on the logic of their followers. Inclusive-pluralist religious paradigm means being able to accept the opinions and interpretations of other religions that have a divine and human basis. With such religious endowments, ultimately the universal values of religion such as truth, justice, humanity, peace and the well-being of mankind can be established (Shihab, 2001: 231)

This understanding arises from the reaction of the growing claims of truth by each group to its own thinking. This issue of truth claims is regarded as the trigger for the birth of religious radicalization, war and repression in the name of religion. Horizontal conflicts among followers of religion will only be completed if each religion does not assume that their religious teachings are the most correct. That is the ultimate goal of the pluralist movement; to dispel confidence in the claims of religious truth and their shared ideology (Coward, 2012: 35).

Pluralism believes that all religions are true but it has different path of truth. Kamali also explained that the beliefs of pluralism is difficult to accept in Islam. Islam accommodates the existence of other monotheistic religions, but to the point that, all religions are true. Finally, Kamali interpreted religious pluralism is when the different religions coexist in the same society. In Islam, respect for and adherence to followers of other religions is absolutely essential, as part of diversity (plurality).

D. Plurality within the Framework of Islamic Education in Indonesia

Humans are special beings whom God has given reason to be able to distinguish between good and bad. Intellect also serves as a controlling tool for all forms of human action. As an effort to develop the mind, structuring behavior, emotional arrangement, and supporting the role of human being as caliph on the earth then human need education. In the science of education, humans are positioned as autonomous actors for all their actions consciously and responsibly. Therefore the goal of Islamic education is not piety and piety that is interpreted as the product of destiny but a consciousness in action and ability that can be tested, evaluated and measured. This measurable set of actions is what is meant for educational purposes (Thoha, 2011: 35).

Globalization creates a multidimensional awareness of humanity because of its impact on thought, politics, economics, culture, religion, ethnicity, including the dimensions of security and strategy. Therefore, in today's modern life, we can not deny the fact that encounter with various attributes is a necessity. Maturity-convenience in

various aspects of human life is also accompanied by a real challenge to confront a variety of values, culture, and religion. (Abdullah, 2000: 24).

Azra (1998: 123) said that Indonesia is not country of religion or a school of thought, but Indonesia is a religious country. In a sense, the state of the Republic of Indonesia is not based on religious ideology or a particular school of thought, but the country and the nation of Indonesia strongly upholds religious norms. Thus, all thoughts and attempts to shift religious norms will be excluded from the bottom of the nation.

On the other hand, the Indonesian nation has style and character of the community that is thick with tolerance, respect for each other (tolerance) and mutual cooperation. Therefore, all forms of criminality, violence and arrogance both with packs of civilianism, intellectualism, or religious spiritualism will get strong reactions from various level of society. We can see how strong the reaction of Indonesian society to the emergence of various schools of liberal thought under the guise of religion that in many cases no longer heed the limits of norms and religious sacredness. As can be witnessed by the community's strong reaction to the lack of violence and the behavior of arrogance over certain cases, especially in the name of religion (Sumbulah, 2006: 134).

Islamic education is the process of forming an individual based on Islamic teachings revealed by God the Greatest (Allah SWT) to the Prophet Muhammad SAW (Peace Upon on Him). Through the process whereby the individual is formed in order to achieve a high degree so that he is able to meet his duties as a leader (*khalifah*) on the earth, which further manifests happiness in the world and the hereafter. An-Nahlawi also explains that in Islam there are five terms of human rights in their life namely; *Hifzu al-din* (right for religion), *hifzhu an-nafsi* (right for self-protection), *hifzhu al-mal* (protection rights for property), *hifzhu al-'radlu* (right for opinion freedom), and *hifzhu al-'qlu* (right for freedom of thinking) (Thoha, 2005: 97). Islamic education as "the process of preparing the young generation to take the role of transferring knowledge and Islamic values are harmonized with the human function to charity in the world and reap the rewards in the afterlife. In Arabic terms there are three terms used to denote the meaning of education ie *al-tarbiyah*, *al-ta'lim* and *al-ta'dib*.

Hegel (2000: 121) argues that education should better avoids the actions tend to materialism, it should lead the efforts of developing the human soul." Education trapped in material impulses will ultimately create materialistic, individualistic human beings, and regardless of their own educational goals. Amin Abdullah (2001: 13-16) suggests "the need for the reconstruction of social-religious education is to reinforce

the dimension of the socio-religious contract in religious education". In this case, if during the practice in the field, Islamic religious education still emphasizes the safety side owned and coveted by others outside themselves and their own group-so religious education materials focused more and it is busy taking care of the affairs for the individual or private affairs. Thus, Islamic religious education needs to be reconstructed in emphasizing the social education process, it is not merely individual and to introduce the concept of social contract. So in the learner embedded a belief, that we all from the beginning are different in many ways, especially in the area of faith, faith, credo, but for the sake of maintaining harmony, safety, and the interests of life together, inevitably, We must be willing to establish in the form of social contracts among groups of citizens.

Fazlur Rahman (2004: 132-133) stated the importance of creative and critical education as the consequence of the ethical basis of Islamic teachings in the holy Qur'an. It is suggested that there is a positive and creative thinking and mentality. This single truth becomes the root of an indoctrinative religious system and oration but it is not education. Therefore, Islamic education is more of a single indoctrination that can not be denied, finally the classroom is like a dingy "prison" without the opportunity for the entry of the air of critical and innovative thinking. In a more practical and applicative sense, Islamic education has at least two substances, namely: First, Islamic education is an educational activity established or organized with the intention and purpose to embody the teachings and values of Islam. Secondly, Islamic education is an educational system developed from and imbued by Islamic teachings and values. Therefore, any element which will be integrated or developed in every dimension of Islamic education, must be devoted to the concept and forms of Islamic education, both normative and practical (systems and activities).

Religious pluralism or religious diversity is an indisputable reality and a universal necessity. Religious plurality should be viewed as a part of human life, which can not be eliminated, but must be addressed. Religious pluralism has the potential to produce conflict, conflict, violence, and anarchic attitudes toward other faiths. This potential is caused because every religious teaching has an exclusive aspect of truth claim, namely the recognition that the religion is the most correct. God is worshiped, the Prophet who brings the revelation, *shari'a* (Islamic law) or religious teachings that are owned and believed to be the most correct. The consequence is that other religions are considered untrue and perverted. True religion must straighten and restore man to the right path, entering into their religion. It is not surprising that all religions are competing to do *da'wah* (Islamic preaching) to gain followers as much as possible (Zada, 2006: 221).

On July 28, 2005, the Indonesian Council of Islamic Leaders (MUI) issued a fatwa prohibiting the notion of pluralism in Islam. In the *fatwa* (the Ulama consensus) , pluralism is defined as "An understanding that teaches that all religions are the same and therefore the truth of every religion is relative, therefore every religious believer should not claim that his religion is the only true religion while the other religion is untrue. Pluralism also teaches that all followers of religion will get into r and live and coexist in heaven ". Pluralism, an understanding that is currently being intensively attacked within the body of the Muslims. The word is interpreted with "all religions equals", "all religions teach goodness", "should not be fanatical, or claim that his own religion is the most correct, while others are wrong". As a result, according to this understanding all religious followers have the truth and have equal opportunity to enter heaven (Sure, 2005: 21). The idea of pluralism is much more and more disseminated by the Muslims themselves. The Islamic solution to the existence of religious pluralism is to recognize the differences and identities of the respective religions (*lakum diinukum wa liya diin*). But the solution of religious pluralism is oriented to eliminate conflict and at the same time to eliminate the differences and identities of existing religions.

Shihab (2001: 111) This appreciation of religious freedom in education is intended to make the educational process, especially religious education, not exclusively dogmatic; disagreement of viewing with his teachings is a real apostasy that must be antagonized if necessary in annihilation. Religious education is more emphasized on inclusive openness. This inclusive approach is not intended to confuse religious teachings (*aqidah*) which should not be mixed, but it rather erodes an rigid religious paradigm exclusively.

E. Terminology of Indonesian Islamic Education and Plurality

Education is one form of manifestation of dynamic human culture and it is full of development, therefore the change or the development of education is a thing that should occur in line with changes in cultural life. Improvement of education at all levels needs to be continued in anticipation of future interests. This thinking has consequences that the improvement or improvement of Islamic religious education curriculum is to anticipate future needs and challenges by harmonizing the development needs of business or industry, the development of the working world, as well as the development of science, technology, and art. The concept that is now widely discoured by many experts is a curriculum based on pluralism education.

Islam as a rule of life has a distinctive rule regarding interaction between different religious adherents. Islam as an ideology governs the life of religious people in detail. Islam does not forbid Muslims to do good and be fair to unbelievers. "God does not forbid you to do good and be fair to those who have not fought you for religion and have not driven you out of your country. Allah loves those who are just." (Surat al-Mumtahanah 60: 8). The form of tolerance in Islam is to give freedom to followers of other religions in worship.

According to Abdurrahman Wahid (2012: 103), the process of implementation of religious education has experienced on silting caused by educators in the school and the podium by the *da'i* (Islamic preacher). According to him religious education tends to be hostile, suspicious, and do not want to understand other religions. The education of pluralism concerning religious freedom does not mean to teach freely non-religion, but rather to be implanted in learners that religious belief is a private right of someone who can not be imposed by anyone. Pluralist Islamic education has its theological and historical roots. That there is no compulsion in religion. While historically the Prophet SAW (*Peace Upon on Him*) when in Madinah provide examples of very high tolerance of religious pluralism that existed at the time. Even the Messenger of Allah (PBUH) made the rule of life (Charter of Medina) based on universal values of humanity, justice, equality, and brotherhood. Not a single dictum of that society's rule of religion or sectarianism (Abudin Nata: 2014; 123)

The debate on the use of Indonesian Islamic education terminology associated with Islamic views is single or plural. For those who agree with Islam it is single enough to get enough with the terminology of Islamic education. While for those who agree Islam is plural does not question the use of Islamic education terminology Indonesia.

To know the views of the respondent, the researcher asks the question "Do Mr / Mrs / Brother agree with the term of Islamic Education of Indonesia?". Based on the research results obtained data that of 355 respondents who agree with the term Indonesian Islamic education as many as 133 respondents or 37.46%. Then respondents who do not agree with the term of Indonesian Islamic education as much as 162 people or 45, 63%. While the respondents who did not determine the attitude or did not agree or disagree as much as 60 respondents or 16.9%.

Based on the results of the research above shows that respondents do not agree if the term Islam followed other terms. Respondents are more of a view that Islam is single rather than plural. The point is that in Islam there is no Islamic variant. If analogous to other terms, the respondent disapproves of concepts such as *Islam*

Indonesia, Javanese Islam, Islam Nusantara and other Islamic terms. The majority of Tarbiyah and Science Teachers (FTIK), State Islamic Institute (IAIN) Salatiga academic community view Islam is single. This view is in line with Ibn Taimiyah's opinion in Bakr (2009: 4), stating that "all the religions of the Prophets are one not to be dashed while their *shari'a* is different and all the *Shari'a* is abolished by the closing *Sharia* of the Prophet Muhammad." Strictly speaking, Hasib (2015: 15) states that Islam is one and not plural.

There are also many, there are actually '*madhhab*', schools of thought, adherents and others, not Islam itself. Based on the of al-Attas's opinion, further Hasib, stating the term 'Islam' does not require predicate or other traits. If Islam is given a different nature, it will narrow Islam itself. So, in this case it should be more appropriate to simply use the phrase of Islam without being followed by other terms. The use of the term "Javanese Islam", Balinese Islam ", "Arabian Islam ", "Chinese Islam", "Tolerant Islam ", "Islamic Pluralist " " Islamic Secularism "and others will make the impression that Islam is plural, Meaning of Islam. The results of this study are also in accordance with research Ryandi (2013: 251) which concludes that Islam conceptually acknowledge the, but it rejects firmly pluralism. According to Rahman (2014: 403), plurality means that Islam has a mutually interaction and has positive implication that is marked the taking and giving, affectionate mutual respect is formed in the difference. While religious pluralism can be understood that this term contains a doctrine that views all religions as valid and true, (Ryandi, 2013: 256; Kamali, 2009: 34).

According to Ryandi (2013: 255), the concept of pluralism that views all religions is true based on two schools of thought : Global Theology and Transcendent Unity of Religions, which is promoted by John Hick, a Christian Theologian, promotes. Hick formulated a theological revolution from centralizing of religions towards the centralization of God (*the transformation from religion-centredness to God-centeredness*). In the Christian tradition, religious pluralism is the theological revolution of exclusivism and inclusion. At least, in the conceptual plain, the Qur'an has prescribed or directed indispensable for Muslim man to solve the universal human problem, the reality of the plurality of human religiosity and demanded to be tolerant of that reality for the achievement of peace on earth . Because Islam considers that the requirement to make harmony is the recognition of components that are naturally different. Islam recognizes the plurality of religions and beliefs. But not acknowledging pluralism is the notion that all religions of different kinds are the same and true. The religion that Allah blesses is only Islam. Allah affirms this in al-Quran Surah Al-Imran verse 19: Truly the religion (the

one directed) with Allah is only Islam. There is no dispute among those who have been given the Book unless after knowledge comes to them, because of envy (that is) among them. Whoever disbelieves the verses of Allah then Allah is very quick to reckon His (QS Ali Imran: 19).

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۗ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ
الْعِلْمُ بَغِيًّا بَيْنَهُمْ ۗ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

God gives people freedom to choose whatever religion they believe in, but someday they must account for their choice before God. It is a risk they must bear as a consequence of their choice. God has given human minds, minds, hearts and opportunities to analyze, study and make choices (Nizaruddin, 2009: 123).

Whoever chooses a religion other than Islam then they are losers. Allah affirms this in the letter of Ali Imran verse 85.

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

Whoever seeks a religion other than Islam, then will not be accepted (the religion) from him, and he in the Hereafter including the losers. (QS. Ali Imran: 85).

Ibn Abbas states, "This verse explains that there is no way, religion, belief, etc., nor deeds received by Allah, unless the path and deeds are in accordance with the *shari'ah* of Mohammad Peace upon on Him (puh). As for the previous people before Prophet Mohammad was sent, so long as they followed the prophets' teachings in his name consistently, they got guidance and gained the way of salvation "(Nizaruddin, 2009: 111).

In interacting with others, Islam recognizes only difference and tolerance. Recognition of the difference is mentioned in the Qur'an that: "O mankind, we created you from a man and a woman and made you nations and tribes so that you may know one another. Verily the most honorable among you by Allah is the most devoted among you. Allah is omniscient and knows best. "(Surat al-Hujarat: 13). While the confession of tolerance is mentioned in the Qur'an "*lakum dinukum waliyadin*".

Based on theoretical study and postulate of the Qur'an, it can be understood if the majority of academic community of Tarbiyah and Science Teachers (FTIK) State Islamic Institute (IAIN) Salatiga reject the view that Islam is plural. It is quite possible that the rejection of Islam's constituency is pluralist in relation to Islamic teachings that

explicitly reject religious pluralism. The meaning of Islam only recognizes the existence of religions and beliefs outside of Islam, and recognize the identity of religions other than Islam. Islam does not force other believers to convert to Islam. They are allowed to embrace their faith and religion (Yakin, 2005: 21). However, the recognition of Islam on religious plurality should not be understood that Islam also recognizes the truth in religions other than Islam. Islam still teaches that religion outside Islam is misguidance, although it is permitted to co-exist with Islam. According to Al-Nahlawi (1999: 212), the ruling of Islam in the life of religious people does not prohibit other religious people to worship in accordance with the way of religious prayer. But Islam also does not justify excessive tolerance to mortgaging Muslim *aqidah* (faith). "Does anyone know that what is revealed to you from your Lord is the same as that of a blind man? It is only intelligent people who can take lessons. Religion and science are equally correct. By correct analysis, there is very little possibility between the two opposites." (Surat ar-Ra'du: 19)

Then based on the results of open questionnaire obtained data that the respondents provide input appropriate term not Islamic education of Indonesia, but the Islamic education in Indonesia. The use of Islamic education term in Indonesia, according to the respondent is based on two reasons. The first reason, says Islamic education in Indonesia is right, because it gives a picture between Islam and Indonesia its position is clear. The second reason, the value of Indonesian-ness, nationality and freedom can be accommodated in that term. In an open questionnaire, respondents also argue that the exact term is Muslim in Indonesia not Muslim Indonesia. This term refers to the meaning of Indonesian people who are Muslims, not Muslims who inhabit Indonesia.

Furthermore, researchers will explore the attitude of respondents based on category. What is meant here is the level of understanding of respondents about the constellation of Islamic education in Indonesia. Respondents will be categorized into two categories. The first group is a lecturer of alumni of PTAI and a student who gets the course of Islamic Studies of Indonesia and / or the course of Islamic Education of Indonesia. This first group is assumed as a group with more understanding about the conception of Islamic education in Indonesia. The second group is lecturer of alumni of PTU and students who do not get the course of Indonesian Islamic Studies and / or the course of Islamic Education of Indonesia. The second group is assumed as a group that has less understanding about the concept of Islamic education in Indonesia.

Based on the categories of respondents above, the results showed that groups with more understanding of the concept of Islamic Education of Indonesia, of 207

respondents who agreed the terminology of Indonesian Islamic education as many as 86 respondents or 41.55%, which disagree as much as 93 respondents or 44.93%, and that did not determine the attitude or choice of 28 respondents or 13.53%. Meanwhile, groups with less understanding of the conception of Islamic education in Indonesia, of 148 respondents who agree with the terminology of Indonesian Islamic education as much as 76 respondents or 51.35%, who disagree as much as 40 respondents or 27.03%, and that does not determine attitude or choice as much as 32 respondents or 21.62%.

Based on the above research data can be concluded that respondents who have more understanding about the constituency of Islamic education in Indonesia the majority of 44.93% of respondents rejected the terminology of Islamic education in Indonesia. While respondents who have less understanding about the conception of Islamic education in Indonesia which the majority about 44.93% of respondents accept the terminology of Islamic education in Indonesia.

The results above show that respondents who have more understanding about the conception of Islamic education in Indonesia majority see that Islam is single. On the contrary, respondents who have less understanding about the conception of Indonesian Islamic education by majority see that Islam is plural. Based on the results of this study it should be suspected that the more understanding of the conception of Islamic education in Indonesia increasingly rejects the concept of Islam is plural. Husaini (2010) writes books related to Islamic education entitled *Islamic Education to Protect Characteristic and Civilized Men*. For Husaini (2010: 78), Islamic education should be rooted in the concept of monotheism is exclusive, because he thinks the concept of *tauhid* (unity) reject the truth of religion other than the truth of Islam. Still according to Husaini, Islamic education is different or has its own characteristics that must be based on revelation and *hadith* (*Muhammad's tradition*) that are binding and applicable throughout the ages.

F. Conclusion

This study concludes that the majority of academic community of Tarbiyah and Science Teachers (FTIK), State Islamic Institute (IAIN) Salatiga does not agree with the use of Indonesian Islamic education terminology. They are more amenable to using the term Islamic education in Indonesia. This shows that the academic community of Tarbiyah and Science Teachers (FTIK), the State Islamic Institute (IAIN) Salatiga views Islam as single rather than plural. The study also found that the academic community of the State Islamic Institute (IAIN) Salatiga who has more understanding about the

conception of Islamic education that rejects the terminology of Islamic education in Indonesia is larger than those who have less understanding about the conception of Islamic education. Therefore, it is suspected that there is a negative correlation between the level of understanding of the concept of Islamic education with plurality.

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"التوسط" مبدأ قواعد الدين وكيفية مراعاته

أندي علي أكبر¹

الملخص

يعرف من الجرائد وغيرها من وسائل الأخبار ومقتطفاتها، أن أكثر المسلمين يختلفون بينهم في فهم امر دينهم وكان بعضهم يتجاوزن الحد ويرون أنّ ذلك هو سبيل الحق، حتى يشددون الإنكار على سلطانهم او غيرهم ويدعون أنهما على الطغيان والكفر. وكان بعضهم يذهبون الى تفريط في امور دينهم حتى يذهبون في ذلك الى تفريط المحبة والرضا الى كفر الأقران او الجيران غير المسلمين. يرون أنّ ذلك هو سبيل الدعوة بالحكمة والموعظة الحسنة. لبحث هذه الوقائع، ينظر بعض العلماء والباحثون أن كلا الفريقين مذموم ويخرج عن التوسط بين طرفي الإفراط والتفريط. ويعلمون أن خير الأمور أوسطها وأنه قد علم من تتبع دين الاسلام واستقراء السيرة المرضية أنّ قواعد هذا الدين أصولا وفروعا كلها في سبيل الاقتصاد والاعتدال والتحرز عن طرفي الإفراط والتفريط.

ولتلك الوقائع، نقصد أنّ هذا البحث لنعرف هل توجد قاعدة التوسط في أصول الدين وفروعه؟ وكيف يعرف فعل من افعال الفرق أهو على سبيل التوسط والاعتدال ام لا، لأن كل فرقة يزعمون أنهم علي سبيل التوسط وصراط المستقيم؟ وحاصل البحث الأول: أنّ كل قواعد أصول الدين وفروعها في جانب التوسط الذي هو صراط المستقيم كما في الموسوعات الفقهية على تفسير الآيات والأحاديث الشريفة. وتجري هذه القاعدة على جميع أمور الدين من العقائد والشريعات او الأعمال والأخلاق كما ذكر في كتب العلماء المتقدمين وقال ابن حجر العسقلاني "ومن تتبع دين الإسلام وجد قواعده أصولا وفروعا كلها في جانب الوسط". والثالث: أن كيفية معرفة سبيل التوسط تكون تحت إشارة العقل والدين وهو كما قال الغزالي صعب والذي هو أرق من الشعرة وأحد من السيف، فأن عجز عنه فليجهد بطلب القرب منه، لأن من عجز عن الإتيان بالخير كله لاينبغي أن يأتي بالشر كله. فهذه هي حقيقة معرفة الوسط بين الطرفين.

الكلمات الدالة: التوسط، الاقتصاد، الاعتدال، التحرز عن طرفي الإفراط والتفريط

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المقدمة

أ. حقيقة التوسط ونسبته الى قواعد الدين

قبل كل شيء، حقلنا ان نشكر اللهونذكر أن الحمد لله الذي دبر الأمور بعدله الحكيم، ودلنا على الدين القيم والصراط المستقيم، وامرنا بالإقتصاد ومراعاة الاعتدال بغير مین ونهانا عن التفریط والإفراط وعن اختيار دأب المتنتعین، اذ قال تعالى "وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَائِرٌ" [النحل: 9] قال علي القاري أن مراده هذه الآية: على الله بيان السبيل القصد المستقيم، ثم استعير "قَصْدُ السَّبِيلِ" لمعنى التوسط في الأمور. وفي الآية الأخرى وصف عز وجل الصراط في قوله "اهدنا الصراط" بالمستقيم دليلا على أن الإسلام قويم المحجة وواضح الحجة كما قال تعالى "قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قَبِيماً" الآية [الأنعام: 161].² وقال تعالى أيضا كما في صورة الأنعام: 153 "وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ". وفي هذه الآية الأخيرة إشارة إلى إن دين الله صراط مستقيم واعتدال عن حد التفریط والإفراط. واما الآية بعدها "ولا تتبعوا السبل" فالمعنا أن سبل الشياطين منحرفة وزائغة من طرفي التفریط والإفراط. وفي تلك الآية تتدل أن أصحاب سبيل الحق والصراط المستقيم هي الفرقة الناجية، وأصحاب السبل المنحرفة هي الفرق الضلالة.

ونشكر الله أيضا على ارساله سيدنا ونبينا محمدا صلى الله عليه وسلم الذي ألزما الطريق الوسط المعتدل كقوله في حديث طويل رواه البخاري "القصد القصد" وقوله في حديث جابر عند ابن ماجه "أيها الناس عليكم القصد عليكم القصد" أي ألزمو الأقتصاد ومراعاة الاعتدال من الأمور في القول والفعل.³ وفي لفظ آخر دلنا النبي صلى الله عليه وسلم على مراعاة الأقتصاد في جميع الأحوال كما في حديث حسن أخرجه الترمذي والطبراني وغيرهما "السمت الحسن، والتؤدة، والأقتصاد جزء من أربعة وعشرين جزءا من النبوة" وفي هذا الحديث فسّر محمد عبد الرحمن بن عبد الرحيم المباركفوري الأقتصاد بالتوسط في الأحوال والتحرز عن طرفي الإفراط والتفریط كالشجاعة فإنها متوسط بين الجبن والتهور وكالجود فإنه متوسط بين البخل والاسراف.⁴

وإذا رأينا في فن أصول الفقة من مبحث التعارض والترجيح نجد فيه أنه اذا تعارض بين الأدلة وجب تصفيته وفصله بأحد الأمور الأربعة مرتبة: الأول الجمع بينهما والثاني ترجيح أحدهن والثالث النسخ ثم الرابع التوقف والتساقط. ومعنى الجمع بين الأدلة حمل كل على محمل، فحملت الآية على مراده كما حملت الآية الأخرى مراده لأن "إِعْمَالِ الدَّلِيلَيْنِ أُولَى مِنْ إِهْمَالِ أَحَدِهِمَا بِالْكَلْبَةِ" وقال تعالى "إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا" [النساء: 150]. و يدل هذا على ان الجمع هو اعمال كل دليل مراعاة الوسط والإعتدال بين اعمال وإلغاء الحكم بعضهم بعضا.⁵

² علي القاري، مرقاة المفاتيح (المكتبة الشاملة: 362 / 14)

³ محمد بن عبد الله الخطيب التبريزي، مشكاة المصابيح (4 / 476، بترقيم الشاملة ألبا)

⁴ محمد عبد الرحمن بن عبد الرحيم المباركفوري أبو العلاء، تحفة الأحوذى بشرح جامع الترمذي (بيروت: دار الكتب العلمية) 127/6

⁵ ابراهيم بن موسى اللخمي، الموافقات الشاطبي، (بيروت: دار الفكر، 1996)، 234/2

وبهذا يتبين أنّ حقيقة التوسط هو الأقتصاد والاعتدال عن حد التفريط والإفراط ويكون التوسط سبيل الله وقاعدة أصول الدين وفروعه، وبهذا التوسط سمّي الإسلام بدين القيم وصرّاه مستقيم وتصير المسلمين بأنهم أمة وسطا كما وصفهم الله به في كتابه "وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا" [البقرة: 143]. وحد الاعتدال هو الاستقامة التي كلف الله بها عباده وهو الوسط الذي وصفه رسول الله صلى الله عليه وسلم حيث قال " خير الأمور أوسطها".⁶ وبالتوسط ينحط أحد عن حد الغلو ويرتفع عن حد التقصير كما نبهنا رسول الله صلى الله عليه وسلم على ذلك بقوله: " دين الله بين الغالي والمقصر " وأيضاً، فبدون مراعاة التوسط يصير المسلم على سبيل الضلالة سواء كان في العقائد أو في الأعمال أو في الأخلاق وحد الإفراط والتفريط المذمومين.⁷ وقال وقال ابن حجر العسقلاني في فتح الباري "ومن تتبع دين الإسلام وجد قواعده أصولاً وفروعاً كلها في جانب الوسط". وسنذكر ان شاء الله بيانه وشاهده في المباحث الآتية بوضوح.

ب. النظر الى جانب التوسط في امر الدين

قد اشتهر في زمان حادث لدي جمهور المجتمع من المباحث العلمية او الجرائد او غيرها من وسائل الأخبار، أن بعض المسلمين يعملون عمل دينهم بشدة وغلوّ و بعضهم بتفريط والتقصير. كان بعض المسلمين يشددون الإنكار على سلطانهم او مجتمع المسلمين غيرهم حتي كاد فريق منهم يتجاوز الحد الذي يعتبر اسرافاً بإبدال نظام الحكومة المجمع عليها عند اهل الحل والعقد المتقدمين ويربتلك الفرقة أنّ السلطان على سبيل الضلال والطغيان بإجراء نظام الحكومة الديموقراطية ويريد ان يستخلف بأصح النظام عند هويزعم أنه هو الحق عند ربهم ويظاهر بفعل غلوّ و فوضى ويفهم أن هذه المظاهرة هي من إقامة الأمر بالمعروف والنهي عن المنكر. ونشهد بعضهما الأخرين يذهبون الى تفريطي امور دينهم كما يقع كثيراً بين بعض المسلمين الذين يقصرون في احكام الصلاة ومراعاة العورة وغيرهما. وكان بعضهم يعاملون معاملة دنيوية مع الأقران او الجيران غير المسلمين بالإكرام والتودد، وهم يذهبون في ذلك الى تفريط المحبة والرضا الى كفرهم يرون أنّ ذلك هو من جانب سبيل الدعوة بالحكمة والموعظة الحسنة.

ينظر العلماء والباحثون والناس من بعض الجمعية الإسلامية أن كلا الفريقين ونحوهما كما ذكرنا مذموم وضلال عن سواء السبيل لأنهما يخرجان عن التوسط ويميلان الى طرفي الإفراط والتفريط. وهؤلاء الباحثون يعلمون أن خير الأمور أوسطها ويقولون أنه قد علم من تتبع دين الاسلام واستقراء السيرة المرضية أنّ قواعد هذا الدين أصولاً وفروعاً كلها في جانب التوسط وسبيل الاقتصاد والاعتدال والتحرز عن طرفي الإفراط والتفريط.⁸ ومراعاة التوسط والإعتدال يجري في العقائد والأخلاق والأعمال وغيرها من جميع امور الدين.⁹ وتفصيل ذلك سنذكره كما يأتي.

(1) التوسط في العقائد

⁶ محمد الغزالي، إحياء علوم الدين (المكتبة الشاملة، بترقيم الشاملة آليا)، 2 / 359
⁷ ابن نجيم، البحر الرائق شرح كنز الدقائق (المكتبة الشاملة، بترقيم الشاملة آليا: 17 / 380)
⁸ ابن حجر العسقلاني، فتح الباري شرح صحيح البخاري (المكتبة بترقيم الشاملة آليا) 18 / 291
⁹ بدر الدين العيني، عمدة القاري شرح صحيح البخاري (المكتبة الشاملة) 8 / 271

نذكر في هذا المبحث أربع عقيدة، وكلها تحت قاعدة التوسط والإقتصاد. وهي توسط الإسلام بين اهل الكتابين، توسط اهل السنة فيمن خالق فعل العبد، وتوسط اهل السنة في حكم المؤمن بعد ارتكاب المعصية، وتوسط اهل السنة في نفي الجهة وإثبات الرؤية. وسيأتي بيان تفصيله أنفا:

a. الإسلام بين اهل الكتابين

وقال اكثر المفسرين في بيان مراد الآية "صراط المستقيم" أنه دين الإسلام الذي يتوسط بين اليهودي والنصارى. قال الشيخ جلال الدين السيوطي أن معنى (الصراط المستقيم) هو دين الإسلام لأن غيره فليس بمستقيم لعدم التوحيد فيه. ثم يقول أنّ هؤلاء الذين غضب الله عليهم هم اليهود. وفسر (ولا الضالين) بالنصارى أضلهم إله بعد الهدى.¹⁰ وعلم كما ورد به الحديث عن النبي صلى الله عليه وسلم في جامع الترمذي وحسنه أن المغضوب عليهم اليهود والضالين النصارى فهذا التفسير من قبيل التمثيل بمتصفين بذلك. فأما اليهود فمغضوب عليهم لأنهم فرطوا في انكار أنبيائهم وأخبارهم وآذوهم كقولهم "يا موسى اجعل لنا إلهاً كما لهم آلهة" [الأعراف : 138] وقولهم "لن نؤمن لك حتى نرى الله جهرة" [البقرة : 55] وبتفريطهم بدّلوا الشريعة عمدا فلزمهم وصف المغضوب عليهم وعلق بهم في آيات كثيرة. وأما النصارى بعد الحواريين فيسمّوا بضالّين لإفراطهم بتقدّيس عيسى عليه السلام حتى زعموه ابن الله على الحقيقة وقالوا "المسيح ابن الله" [التوبة : 30] وقالوا في آية أخرى "إن الله ثالث ثلاثة" [المائدة : 73].¹¹

روي الحديث عن عدي بن حاتم أن النبي صلى الله عليه وسلم قال: "غير المغضوب عليهم اليهود والضالون النصارى" ويشهده قوله تعالى في اليهود "وباءوا بغضب من الله" [آل عمران : 112] وفي النصارى "وضلوا عن سواء السبيل" [المائدة : 77] هذا شأن الفريقين المنحرفين. قال تعالى "قل يا أهل الكتاب لا تغلوا في دينكم غير الحق ولا تتبعوا أهواء قوم قد ضلوا من قبل وأضلوا كثيرا وضلوا عن سواء السبيل". وأما المؤمنون فطلبوا الوسط بينهما وذلك من فضل الله عليهم ولطفه تعالى بهم. قال تعالى "وكذلك جعلناكم أمة وسطاً" [البقرة : 143] وقال تعالى "كنتم خير أمة أخرجت للناس" [آل عمران : 110] وخير الأمور أوسطها. وبالنظر الى ما ذكر، نعرف أن الإسلام دين القيم وصراط مستقيم واضح الحجة لا يهوي أهله إلى طرفي الإفراط والتفريط كما قال تعالى (قل إنني هداني ربي إلى صراط مستقيم ديناً قيماً) وقال (وأن هذا صراطي مستقيماً فاتبعوه ولا تتبعوا السبل فتفرق بكم عن سبيله).¹²

b. خالق فعل العبد

يتناقض بعض الناس بعضاً عن مسألة فعل العبد هل هو إجبار من الله او مفوض الى العبد نفسه، وهي القدرية والجبرية وأهل السنة بينهما. فأما القدرية بفتح الدال وسكونها فهم المنكرون للقدر القائلون بأن أفعال عبد من الكفر والمعصية مخلوقة بقدرته ودواعي نفسه لا

¹⁰ عبد الرحمن بن كمال جلال الدين السيوطي، الدر المنثور (بيروت: دار الفكر 1993) 1/ 25

¹¹ ابن عاشور، التحرير والتنوير (بيروت: دار الفكر 2006) ص: 116

¹² تفسير النيسابوري (1/ 51)

بقدره الله وإرادته وإنما سميت هذه الطائفة بذلك لأنهم يبحثون كثيراً عن القدر. وإنما مال القرية الى حد التفريط لأنهم يعتقدون ان علم الله حادث ولا يثبت الله تعالى علم سابق بالأمر قبل وقوعها وأن كل عبد خالق فعله. فلذلك يدعون أن اعتبار حال العبد من جهة الأمر والنهي والاستطاعة المركبة فيه، لا من جهة العلم السابق. ويخالفهم الجبرية فيها لأنهم يدعون أن اعتبار حال العبد إجبار من جهة علم الله السابق فيه، وأن إضافة الفعل إلى العبد كإضافته إلى الجمادات، ويؤخرون أمر الله ونهيه عن الإعتداد بهما. فيصير الجبرية يميلون الى الإفراط. وكلا الفريقين غلط لأنهم أخذوا بالطرف الواحد وتركوا الآخر.¹³

وأما أهل السنة فقالوا ليس لعبد إجبار مطلق، ولا تفويض مطلق، إنما هو بين أمرين. استدلوا بنص آيات وأحاديث وإجماع الأمة التي تجمع بين الفريقين. فأما الآيات فهي قوله تعالى في امر يوسف عليه السلام: " وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا أَنْ رَأَى بُرْهَانَ رَبِّهِ ". وقوله تعالى: " وما تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ ". فثبوت مشيئة العبد إنما تتم بمشيئة ربه تعالى، وأما إجماع الأمة فقولهم: لا حول ولا قوة إلا بالله. فثبوت حول وقوة العبد إنما يتم بمعونة الله، وإجموعوا على الرغبة إلى الله في العصمة والاستعاذة به من الخذلان. فأما الآيات والأحاديث التي ظاهرها الإجبار، كقوله صلى الله عليه وسلم: السعيد من سعد في بطن أمه، والشقي من شقى في بطن أمه. فهي مصروفة إلى أحد ثلاثة أشياء: الأول: إما إلى العلم السابق الذي لا يمكن للعبد أن يخرج منه ويتخير غيره. والثاني: إما إلى ما فعله الله تعالى به على جهة العقاب، كقوله تعالى: " بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا [النساء: 155] ". والثالث: إما إلى الإخبار عن قدرته تعالى على ما يشاء كقوله: " {وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَى فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ} [الأنعام: 35] ". وأما الآيات والأحاديث ظاهرها التفويض، كقوله تعالى: " وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَى عَلَى الْهُدَى " وقوله تعالى: " وَلَا يَرْضَى لِعِبَادِهِ الْكُفْرَ " ، وقوله تعالى: " إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا " . وقوله صلى الله عليه وسلم كل مولود يولد على الفطرة الا أن أبواه يهودانه أو ينصرانه أو يمجسانه. فهي مصروفة إلى الأمر والنهي الواقعين عليه.

ووقف جمهور العلماء عن البحث في ذلك والخوض فيه، لأن النبي صلى الله عليه وسلم قال: "إذا ذكر القضاء فأمسكوا". فكان هذا الأحسن لمن أثر السلامة والخلاص. وإنما نهى صلى الله عليه وسلم ووقف العلماء عن ذلك من أجل الإختياط لدقته، وكثير من الناس يقعونالى الخطأ فيه ويناقض بعضهم بعضاً ويختصمون فيه، حتى يفضي إلى شناعة وتشاجر.¹⁴

c. حكم المؤمن بعد ارتكاب المعصية

نقل النووي في شرح المسلم أن القاضي عياض رحمة الله تعالى عليه يذكر اختلاف الناس في الحكم بكفر أهل الشهادتين الذين يعصون الله تعالى. فذهبت المرجئة: لا تضره

¹³ فخر الدين الدهلوي وغيره، شرح سنن ابن ماجه (المكتبة الشاملة، ص: 7) انظر ايضا والتنبيه على الأسباب التي أوجبت الاختلاف بين المسلمين في آرائهم ومذاهبهم (ص: 16)، بترقيم الشاملة (أيا)
¹⁴ عليالقاري، مرقة المفاتيح شرح مشكاة المصابيح (1/ 406)

معصيتهم لأنهم في جملة المؤمنين بتصميم قلوبهم على الشهادتين، وذهبت الخوارج: تضرهم تلك المعصية ويحكم بكفرهم بها، وذهبت المعتزلة بأنهم من فاسقين فقط (اي لا يوصف بأنهم مؤمن ولا كافر) ويخلدون في النار إذا كانت معصيتهم كبيرة والا فلا. واحتجّت الخوارج وبعض المعتزلة بقوله تعالى: { فما تنفعهم شفاعة الشافعين } ويقوله تعالى: { ما للظالمين من حميم ولا شفيع يطاع } ولا يرون أن هذه الآيات في الكفار تخالف في مسألتنا هذه. وجاء مذهب أهل السنة متوسطا بين تلك المذاهب الثلاثة كما صرح القاضي عياض رحمه الله تعالى تفصيلا:¹⁵

أن مذهب أهل السنة بأجمعهم من السلف الصالح وأهل الحديث والفقهاء والمتكلمين على مذهبهم من الأشعريين أن أهل الذنوب في مشيئة الله تعالى. وأن كل من مات على الإيمان وتشهد مخلصا من قلبه بالشهادتين فإنه يدخل الجنة. فإن كان تائباً أو سليماً من المعاصي دخل الجنة برحمة ربه وحرّم على النار بالجملة. فإن حملنا اللفظين الواردين على هذا فيمن هذه صفته كان بيّناً. وهذا معنى تأويلي الحسن والبخاري، وإن كان هذا من المخطئين بتضييع ما أوجب الله تعالى عليه أو بفعل ما حرم عليه فهو في المشيئة لا يقطع في أمره بتحريمه على النار ولا باستحقاقه الجنة لأول وهلة بل يقطع بأنه لا بد من دخوله الجنة آخرًا وحاله قبل ذلك في خطر المشيئة، إن شاء الله تعالى عذبه بذنبيه وإن شاء عفا عنه بفضل. ويمكن أن تستقل الأحاديث بنفسها ويجمع بينها فيكون المراد باستحقاق الجنة ما قدمناه من إجماع أهل السنة أنه لا بد من دخولها لكل موحد إما معجلاً معافى وإما مؤخرًا والمراد بتحريم النار تحريم الخلود خلافاً للخوارج والمعتزلة في المسألتين.

واحتجّ أهل السنة بصريح قوله تعالى: { يرجون رحمته ويخافون عذابه } وقوله { يومئذ لا تنفع الشفاعة إلا من أذن له الرحمن ورضي له قولا } وقوله: { ولا يشفعون إلا لمن ارتضى } وأمثالهما، ويقول النبي صلى الله عليه وسلم في رواية معاذ عنه صلى الله عليه وسلم: "من كان آخر كلامه لا إله إلا الله دخل الجنة" وقد كثر أمثلة هذا الحديث بألفاظ مختلفة، ولكن يأتلف معانيها عند أهل التحقيق، وفي رواية عنه صلى الله عليه وسلم: "من لقي الله لا يشرك به شيئاً دخل الجنة" وفي حديث أبي هريرة "لا يلقى الله تعالى بهما عبد غير شاك فيهما إلا دخل الجنة وإن زنى وإن سرق". وفي حديث أنس: "حرم الله على النار من قال لا إله إلا الله يبتغي بذلك وجه الله تعالى". وجميع هذه الأحاديث سردها مسلم رحمه الله في كتابه.

d. نفي الجهة وإثبات الروية

ذكر الغوالي أن الناس يختلفون في وجود الله هل يثبت فيه الجهة. وهم يفترون على المذهبين الحشوية والمعتزلة وأما أهل السنة فيكون بين كلا الفريقين. أما الحشوية فإنهم يقولون أن وجود الله إنما يتم في الجهة المعينة على صفة الجسمية، فشبهوا ذلك بصفات الحدوث احترازاً من التعطيل. وأما المعتزلة فيقولون أنه ليس لوجود الله مرئي وجهة، وخالفوا

¹⁵ أبو زكريا النووي، شرح على مسلم (المكتبة الشاملة)، 1/ 100

به دليل الشرع، وظنوا أن في إثبات الرؤية يستلزم إثبات الجهة، فهؤلاء يتغلغلون في التنزيه محترزين من التشبيه فأفراطوا. وأما أهل السنة فيقولون أن الجهة لا تكون لله لأنها تابعة وتنتمى للجسمية والله ليس بجسمي، وأن وجود الله مرئي لأن الرؤية تكتمل للعلم؛ فانتفاء الجسمية عندهم أوجب انتفاء الجهة التي من لوازمها. وثبوت العلم أوجب ثبوت الرؤية التي هي من تكملته، فلذلك يصير مذهبهم اقتصادا في الاعتقاد.¹⁶

(2) التوسط في الشرائع

نذكر في هذا المبحث أنواع احكام الشريعة، وكلها تحت قاعدة التوسط والاقتصاد. وهي التوسط في الإنفاق بين التقدير والإسراف، وحكم اعتزال الزوجة في المحيض التي هي الاعتدال بين غلو اليهودي وتقريط النصارى. وأحكام التوسط في العبادة من استعمال ماء الوضوء، والصلاة، والصوم، والصدقة والنفقة وأكل فوق الشبع وغيرها

a. الإنفاق بين التقدير والإسراف

قد امر الشارع بالاقتصاد في النفقة فلا ينبغي على المسلم أن يكثر في الإنفاق سواء كان لنفسه أو لمن تجب عليه نفقته من زوجته وأولاده وأصوله، ولا ينبغي عليه أن يسرف بل يعتدل بينهما. قال تعالى "وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ" [الأعراف: 31] وقال تعالى "وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسِطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا" [الإسراء: 29]. والصدقة كالنفقة يجري بها أمر الاقتصاد بين الإسراف والتقدير.¹⁷

b. اعتزال الزوجة في المحيض

كان أهل السنة يقتصدون بين افراط اليهود وتقريط النصارى فان اليهود كانوا يجامعون أزواجهم ولا يباليون بالحيض وهم بخلاف النصارى لأن النصارى لا يقربون أزواجهم بالجماع حتى يطهرن من الحيض أو يقطع دمهن وكانوا يفرطون في اعتزالهن حتى لا يساكنون الحيض ولا يؤاكلوهن فأخرجوهن من بيوتهم. وجاء الإسلام يتوسط بينهما كما أشار إليه قوله تعالى: "وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَىٰ فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ" [البقرة: 222] المراد بالمحيض هنا اسم لمكان خروج الحيض وهو الفرج أي فاجتنبوا مجامعتهم وكما في الحديث "ان المسلمين أخذوا بظاهر الاعتزال فأخرجوهن من بيوتهم فقال ناس من الاعراب يا رسول الله البرد شديد والثياب قليلة فان آثرناهن هلك سائر اهل البيت وان استأثرنا بها هلكت الحيض فقال صلى الله عليه وسلم "انما أمرتم ان تعتزلوا مجامعتهم إذا حضن ولم يأمركم باخراجهن من البيوت كفعل الأعاجم".¹⁸

c. التوسط في العبادة

كان الشارع ينهاى عن التشديد في الدين بأن يبالي بالعبادة كالصلاة والصيام والزكاة لا يحتملها إلا بكلفة شديدة وبأن يحمل الإنسان نفسه من التطوع المؤدي إلى إخراج الفرض عن وقته أو ترك الأفضل وكذا يمنع الشارع من الإفراط المفضي إلى الملل كمن بات يصلي

¹⁶محمد بن محمد الغوالي، الاقتصاد في الاعتقاد (المكتبة الشاملة) ص: 23
¹⁷محمد بن محمد الغوالي، إحياء علوم الدين (سماح: طه فوتر) 1/ 399
¹⁸إسماعيل حقي، روح البیان، (المكتبة الشاملة): ٥/١٥١

الليل كله من بعد دخول وقت العشاء الى وقت الصبح فنام عن صلاة الصبح ان غالبه النوم فلزم السداد وهو الصواب من غير إفراط ولا تفريط.¹⁹ وأمر الشرع على ان يتوضأ المسلم وضواً حسناً أي من غير إسراف ولا تقتير كإسراف استعمال الماء زيادة على ثلاث غسلات او تقتيره دون ثلاث غسلات. وكذا نهى عن الأكل فوق الشبع وملء البطن لحديث: « ما ملأ آدمي وعاء شراً من بطنٍ ، بحسب ابن آدم أكالات يقمن صلبه ، فإن كان لا محالة فثلث لطعامه وثلث لشرابه وثلثاً لنفسه » . ومقصود الشرع بهذا الحديث لخفض الجسد واعتداله ، لأنّ أحداً إذا ملء بطنه ثقل بدنه، وثقل البدن يورث الكسل عن العبادة والعمل. والمراد بتقسيم البطن أثلاثاً يجري في حقّ من لا يضعفه قلة الشبع، وإلاّ فاستعمال ما يحصل له به اعتدال البدن ونشاط العبادة.

واستدل أيضاً العلماء بالأيات والأحاديث. وفي حديث للبخاري وللنسائي وغيرهما قال رسول الله صلى الله عليه وسلم: «إِنَّ هَذَا الدِّينَ يُسْرٌ، وَلَنْ يُشَادَّ الدِّينَ أَحَدٌ إِلَّا غَلَبَهُ ، فَسَدِّدُوا وَقَارِبُوا أُنْبِرُوا واستَعِينُوا بِالْغُدُورِ وَالرُّوحَةِ، وشيءٍ من الدُّلْجَةِ». وعن ابن إسحاق عن هشام بن عروة عن أبيه عن عائشة رضي الله عنها قالت: بَعَثَ رسولُ الله صلى الله عليه وسلم إلى عُثْمَانَ بْنِ مَظْعُونٍ : « أَرَغَبَهُ عَن سُنَّتِي ؟ » فقال : لا ، والله يا رسول الله ولكن سُنَّتَكَ أَطْلُبُ ، قال : « فَإِنِّي أَنَامُ ، وَأَصَلِّي ، وَأَصُومُ ، وَأَفْطِرُ ، وَأُنْكِحُ النِّسَاءَ ، فَاتَّقِ الله يا عُثْمَانُ ، فَإِنَّ لَأَهْلِكَ عَلَيْكَ حَقًّا وَإِنَّ لِنَفْسِكَ عَلَيْكَ حَقًّا ، فَصُمْ وَأَفْطِرْ ، وَصَلِّ وَنَمْ ». أخرجه أبو داود. قال الشوكاني في كتابه نيل الأوطار: "فيه دليلٌ على أنّ المشروع هو الاقتصاد في الطاعات، لأنّ إتيان النفس فيها والتشديد عليها يفضي إلى ترك الجميع، والدّين يسرٌ ، ولن يشادّ أحدٌ الدّين إلاّ غلبه، والشريعة النبوية بنيت على التيسير وعدم التّنفير".²⁰

(3) الأخلاق الكريمة على قاعدة التوسط والاعتدال

نعرف من كلام العلماء من أننا نؤمر بمراعاة الاعتدال والاقتصاد بين الغني والفقير وبين العزلة ومخالطة الناس، وبين الخوف والرجاء، وبين العلم والعمل، وغير ذلك. وقد بين أكثر أهل العلم والحكمة أنّ الجامع بين أصول كمالات الإنسان ثلاثة، وهي الحكمة والشجاعة والعفة. وهذه الثلاثة التي تقع في أوساط القوى الثلاث وهي قوة العلم، وقوة الغضب، وقوة الشهوة.²¹ وزاد الغزالي قوة العدل بين هذه القوى الثلاثة، فإذا اعتدلت واستوت الأركان الأربعة ثم تناسبت حصل حسن الخلق، أما قوة العلم ويسمى أيضاً بالقوة العقلية فإذا حسنت حصل منها ثمرة الحكمة والحكمة رأس الأخلاق الحسنة وهي التي قال الله فيها " ومن يؤت الحكمة فقد أوتى خيراً كثيراً " . تعرف ثمرة الحكمة بحيث يدرك بها الرجل الفرق بين الحق والباطل في الاعتقادات وبين الصدق والكذب في الأقوال، وبين الجميل والقيح في الأفعال ببسر. وأما قوة الغضب: فحسنها وصلاحها بحيث تنقبضت تنبسط على حد ما تقتضيه الحكمة (أي العقل والشرع)؛

¹⁹إسماعيل حقي، روح البيان، 6/429

²⁰نيل الأوطار للشوكاني 6/230

²¹بدر الدين العيني، عمدة القاري شرح صحيح البخاري (8/271) أنظر أيضاً ابن نجيم، البحر الرائق شرح كنز الدقائق (17/380)

وكذلك الشهوة فحسنها في أن تصير تحت إشارة العقل والشرع ايضاً. وأما قوة العدل فهو رادع وضابط للشهوة والغضب تحت إشارة العقل والشرع.

فمثل الغزالي بأن العقل مثال الناصح المشير. وقوة العدل (أي القدرة) كمثال المنفذ الممضي لإشارة العقل. والغضب هو الذي تنفذ فيه الإشارة، كمثال كلب الصيد فإنه يحتاج إلى أن يؤدب حتى يكون استرساله وتوقفه بحسب الإشارة لا بحسب هيجان شهوة النفس. ومثال الشهوة كمثال الفرس الذي يركب في طلب الصيد فإنه تارة يكون مؤدباً وتارة يكون جموحاً. فمن اعتدلت هذه الخصال واستوتت فهو حسن الخلق مطلقاً. ومن اعتدل فيه بعضها دون البعض فهو حسن الخلق بالإضافة إلى ذلك المعنى خاصة كالذي يحسن بعض أجزاء وجهه دون بعض. وحسن القوة الغضبية واعتدالها يعبر عنه بالشجاعة، وحسن قوة الشهوة واعتدالها يعبر عنه بالعفة²².

وإن كان الشخص يحسبميل قوة الغضب في نفسه الى قصور وتقريط صار له خلق الجبن وهو ضعف في القلب، فإن خرجت منه قوة الغضب عن الاعتدال ومالت الى إفراط صار له خلق التهور. وكل واحد من الجبن والتهور يصير تارة عن خلل في المزاج بإفراط أو تقريط وتارة عن نقصان العقر، فإن اعتدل مزاج شخص في صفة الجبن والجرأة فقد لا يتفطن لمدارك الشر فيكون الجهل سبباً لتهوره، وقد لا يتفطن لمدارك دفع الشر فيكون الجهل سبباً لجبنه، وقد يكون هذا الشخص عالماً بعد التجربة والممارسة، ولكن يعمل الشر بسبب ضعف قلبه. فلا يصير يلتفت إلى طرفي إفراط أو تقريط. وعلى الجبان أن يتكلف نفسه بإزالة علة الجبن وهي جهل أو ضعف، وإزالة الجهل بالتجربة، وإزالة الضعف باعتياد الفعل المخوف منه وممارسته حتى يصير معتاداً. وكذا إن كان الشخص يحسبميل قوة الشهوة إلى طرف الزيادة والإفراط تسمى هذا شرهاً، وإن مالت إلى النقصان والتقريط تسمى جموداً.

بالنظر الى ما ذكر، فإذا صارت قوة العقل اعتدالاتصدر حسن التدبير وثقابة الرأي وجودة الذهن وإصابة الظن والتفطن لدقائق الأعمال وخفايا آفات النفوس. ومن إفراطها: يحصل المكر والدهاء والخداع. ومن تقريطها: يصدر البله والغمارة (قلة التربة في الأمور مع سلامة التخيل) والحمق والجنون والفرق بين الحمق والجنون: أن الأحمق صحيح المقصود ولكن طريق سلوكه فاسد فلا تكون له رؤية صحيحة في سلوك الطريق إلى الغرض، وأما المجنون فيكون أصل إثارة واختياره فاسداً لأنه اختيار ما لا ينبغي أن يختار.

وأما خلق الشجاعة: فيحصل منه الكرم والشهامة والنجدة والاحتمال والحلم والثبات وكظم الغيظ والوقار والتودد وأمثالها وهي أخلاق محمودة. وأما تقريطها: فيصدر منه والذلة والجزع والخساسة وصغر النفس والانقباض عن تناول الحق الواجب. وأما إفراطها وهو التهور: فيصدر منه الصلف والتكبر والعجب وأمثالها. وأما خلق العفة: فيصدر منه الصبر والسخاء والحياء والقناعة والمسامحة والورع واللطافة وقلة الطمع وغيرها. وأما ميلها إلى الإفراط أو التقريط: فيصدر منه الحرص والشره والخبث والتبذير والتقتير والرياء والهتكة والمجانة والعبث

²²الغزالي، إحياء علوم الدين (2/ 253)

والحسد والشماتة والتذلل للأغنياء واستحقار الفقراء وغير ذلك. هكذا قاله الغزالي. اهـ باختصار.²³

بعد اطلاع بيان تفصيل ما ذكر، نعرف أنّ كل أصول قواعد الدين وفروعها تكون تحتقاعدة التوسط والاعتدال والإقتصاد يعني التحرز عن طرفي الإفراط والتفريط لأن المحافظة عليها هي الاستقامة التي كلف الله بها عباده وهو الوسط كما ورد في الآيات والأحاديث التي سبق ذكره. وهذا الوسط الذي وصفه رسول الله صلى الله عليه وسلم حيث قال " خير الأمور أوسطها". وتجري قاعدة التوسط والاعتدال والإقتصاد على جميع أمور الدين من العقائد والأعمال والشريعات والأخلاق كما ذكرناه مفصلاً. وقال ابن حجر العسقلاني في فتح الباري "ومن تتبع دين الإسلام وجد قواعده أصولاً وفروعاً كلها في جانب الوسط". وعلى الجملة فبالعدل والتوسط قامت السموات والأرض، فكل ما جاوز حده انقلب على ضده من إفراط والتفريط، فينبغي لكل أحد أن يسلك سبيل الإقتصاد في المخالفة والموافقة وتتبع الحق في جميع ذلك. وهذا كما قاله الغزالي في الإحياء.²⁴

ت. كيفية مراعاة التوسط

فبمهمة مراعاة سبيل التوسط والوقوف على الاعتدال كما ذكر، يجب علينا أن نعرف كيفية مراعاته وحفظه لأن من لا يعرف قدر نفسه من أي جانب هو فقد هلك. وقد ذكر الغزالي في الإحياء أنسبيل التوسط والوقوف على الاعتدال يكون مراعاته وحفظه تحت إشارة العقل والدين، فمن مال فعله إلى التفريط حتى أحس من نفسه الخسة والضميم في غير محله، أو مال إلى الإفراط حتى جرّه إلى اقتحام الفواحش فينبغي أن يعالج نفسه تحت إشارة العقل والدين ويقف على الوسط بين الطرفين فهو الصراط المستقيم. ومحل هذا التوسط كما قال الغزالي صعب وهو أرق من الشعرة وأحد من السيف، فإن عجز الشخص عنه فليجهد بطلب القرب منه، لأن من عجز عن الإتيان بالخير كله لا ينبغي أن يأتي بالشر كله وإذا لم يدرك كل الخير لم تترك كله ولكن ينبغي تتبع الأرجح معه لأن بعض الخير أعلى من بعض الشر أهون من بعض. فهذه هي حقيقة معرفة الوسط بين الطرفين.²⁵

وهذا أخير كلامنا في هذه المقالات عن بحث "التوسط" الذي هو مبدأ قواعد الدين وبحث عن كيفية مراعاته، ونريد بأن هذه المقالات على الصواب بموافقة ما يريد الله وأصيكم أيها الإخوة إذا وجدتم الخطأ أحب أن تحسنوه على الحق ووضوح الدلالة، والله نسألك التوفيق والهداية وبركة هذه المقالات لنا ولمن قرأها وجميع المسلمين، آمين.

²³الغزالي، إحياء علوم الدين(2/159-157)
²⁴الغزالي، إحياء علوم الدين (1/397)
²⁵الغزالي، إحياء علوم الدين (2/359)

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Indonesian Islamic Thought Dynamics :

A Discourse of Intellectualism Islam in Indonesia

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Abstract

The development of Islamic thought in Indonesia cannot be separated from the variety of scholars since the early era of independence which gave rise to several types of Islamic renewal thinking. The dynamics of Islamic Thought have been transformed into school of thought that differ from one another. Most were pioneered by Muslim Intellectuals who came from various educational background, most of them with Western education and some from the Middle East, and from within in the country. Sometimes the Islamic thought model put forward by Islamic reformers received a strong response, because it was considered controversial and opposed to the mainstream of thought in Indonesia, but sometimes it appeared that even moderate versions of thought tended to be very liberal, like the thought that recently emerged and was spearheaded by a number of young thinkers in the reform era in Indonesia

Key Word: The Dynamic of Islamic Thought, and Variety of Islamic Intellectualism in Indonesia

A. Introduction

The dynamics of Islamic thought in Indonesia began to be developed by Islamic intellectuals in the post-Indonesian independence period. Because in the period of Indonesian colonialism, most thought reform movements have not yet emerged, this is due to the spirit of the Islamic intellectual movement during colonialism which was more focused on the Indonesian freedom or independence movement. So that practically in the period before independence, the orientation of the thought of Islamic intellectuals reflected more efforts to generate nationalism. Nevertheless in the context of Islamic legal thinking or religious thought, it has also been developed by Islamic religious leaders who are active in traditional educational institutions (Islamic boarding schools) or Muslim intellectuals who are actively engaged and struggling in religious social organizations. Reviews their ideas are related but if was not very influential widely in that era.

In the era of independence and post-independence era in Indonesia, in an awakening of Islamic thought, maybe this is a euphoria of freedom they get after independence, or it may be a process of interests between Muslim intellectual figures with secular nationalism. But this could be due to the emergence of a new class of young Islamic intellectuals who were more formally educated from educational institutions, where before they did not have access to enjoy higher education. Practical higher education can only be enjoyed and controlled by aristocrats or aristocrats, who were the main sponsors of the colonial government.

Post independence led to the phenomenon of the modernization of Islamic thought, which was pioneered by young intellectuals, this can be traced to the thoughts of Mohammad Natsir in the 1950s, Mumammad Roem, and several Islamic political activists in the era of liberal democracy in the 1950s . Even though their thoughts are actually factual, they cannot be separated from the big thoughts that preceded them, such as those of the ulama who founded religious organizations such as Muhammadiyah, NU, al-Wasliyah, Exactly and so on. Even so, according to William Montgomery Watt, said that actually in Indonesia in entering the 20th century, has entered into situations of liberal movements that are very interesting and complex. For Although Islam as the religion of the majority in the region, in fact there is a *dichotomy* can described of species Become Muslim, is Islamic group called practitioners or students, and Islamic groups nominal or "abangan" , both of the which are sharp

differences. So it also influences the nursery of Islamic thought reform movement carried out by Islamic mass organizations in Indonesia.¹ Therefore, this article seeks to map the patterns and typical characters who appear in dynamic Islamic thought in Indonesia, as well as how *the settings* that idea arise and how the public response to the tendency of characters existing thinker.

B. The Emergence of Islamic Reformation Ideas

The idea of renewal of thought that emerged in the period of the 1950s until the 1960s was then continued in the 1970s. During the 1970s, the barometer of the thought reform movement in Islam began to find an early momentum, where young Islamic intellectual figures who had studied in the West began to emerge. The characters that appear in this period is HM. Rasyidi, Mukti Ali and Harun Nasution. These two figures actually paved the way for the formation of Islamic thought discourse before the 1970s, but began to appear surface can be traced since the early 1970s, through a number of polemic ideas of renewal. Perhaps there are still many other figures from the 1970s who developed the freedom of thought to reform theological ideas and fiqh which had been widely held by the majority of Indonesian Muslims. Typical of the ideas of renewal of intellectual thought is the reinterpretation of religious ideas which are considered rigid and do not open the horizons of Muslim thought. Call it as secular as Aaron Nasution figures, which in that era regarded as a figure of Neo-Mu'tazilah, and by some of the people Islam, Mu'tazila branded as heretical stream as opposed to the ideology of *Ahlusunnah wal Jama'ah* in the field of kalam. However, in the end the idea of rationality Mu'tazila version Harun Nasution, has grown rapidly and delivered many Muslim intellectuals who are more open his insight into Islam. Another case with Mukti Ali, a former Minister of Religion of the Republic of Indonesia, is considered an initiator of the idea of religious tolerance in Indonesia.² Mukti Ali, better represented himself as a widely recognized expert on comparative religion. The influence of his thinking was supported by his career in the ranks of the government bureaucracy because of his duties as Minister of Religion in the Suharto era.

The idea of renewing the Islamic thought which is better known as "Islamic Reactualization" emerged in the next period, namely in the 1980s until the late 1990s. The figures that emerged in this era included Munawir Syadzali, Nurcholish Madjid, Abdurrahman Wahid, Endang Syaifudin Ansari, Jalaluddin Rahmat, Imaduddin Abdurrahim, Amin Rais, Kuntowijoyo, Syafi'i Ma'arif, Farid Masdar F Masudi, Jalaluddin

¹ William Montgomery Watt, *Fundamentalisme dan Modernitas Islam*, (bandung: Pustaka Setia, 1998), p. 88-89

² Mukti Ali, *Ilmu Perbandingan Agama*, dalam Pengantar, (Yogyakarta: IAIN Sunan Kalijaga Press, 1990), p. ix.

Rahmat, Taufik Adnan Amal. In this era, it can be considered as an era that has generated quite a number of fresh ideas of renewed Islamic thought in Indonesia, with a variety of different thought styles. The era of the 1990s for example has led to the emergence of thought characteristics which are a continuation of efforts to modernize thought, but more than that has also raised new terms in the field of thought namely the emergence of Islamic neo-modernism figures. As the results of Greg Barton's research, which managed to map the influence of Islamic neo-modernism on three thinkers namely Abdurrahman Wahid, Nurcholish Madjid, and Johan Efendi. According to Greg Barton the typology and thought construction of the three Islamic intellectual figures are similar to the idea of Islamic neo-modernism initiated by Fazlur Rahman.

Besides figures such as Abdurrahman Wahid, Nurcholish Madjid and Amin Rais. In the 1990s, it was also actually led to young thinkers such as Komarudin Hidayat and Azyumardi Azra. Even though these two figures are relatively more academic in their ideas of renewal thinking. Komarudin Hidayat for example is better known among academics than among the general public. Because most of the work throws up his ideas mostly in the form of books on philosophy and modern Sufism. Although Komarudin Hidayat is an active figure in politics, and in the academic field, such as his involvement as election supervisor and lecturer at UIN Jakarta, compared to Nurcholish Madjid or Gus Dur's gait, the influence of their ideas is relatively greater for the development of Islamic thought. in Indonesia. Likewise with Azyumardi Azra, this figure is more well-known as an Indonesian Muslim scholar who has a strong academic background, and the ideas of renewal thinking are also not much different from Komarudin Hidayat's tendency to develop the discourse of Islamic intellectualism which is academic in nature. However, in the context of the development of Islamic thought discourse in Indonesia, these two figures clearly have a major contribution in the development of Islamic thought which is academic in nature and the ideas of religious tolerance and ideas of Islamic thought that are inclusive, and moderate.

Post period of 1990 - an, state of mind in Indonesia entered a new chapter as a result of the implications of the influence of the national political system has changed. The notion of Islamic thought was also inspired by a spirit of openness, freedom of expression and class struggle. So it is not surprising to bring up the idea of Islamic liberalism, which was driven by young thinkers at the time. The spirit of political reform has also given rise to a spirit of reformism in the field of religious thought. Even so, the era of openness in the reform era also caused an excess of the emergence of an exclusive Islamic reform movement that is the emergence of Islamic radicalism in

Indonesia. These figures understood Islam very rigidly, in black and white. Most of those who are members of this radical Islamic movement think that Muslims who are divided with their ideological constructs and lines of thought and beliefs, are considered as imperfect Muslims, compared to Islam they understand, or even considered as heretical Muslims. In the theological framework, especially in the study of various aspects in the flow of Islamic theology, the truth is that such radical groups have long emerged, as used by the Khawarij group which has a type that is almost identical to the phenomenon of this radical movement, which easily assumes others are heretics and disbelievers, if not one group with them.

C. The Pattern of Muslim Intellectual Thought

According to the analysis of some experts on Islamic reform movement in Indonesia thought is a birth or the emergence of Islamic thought reform movement in Indonesia and it is connected of the socio-political conditions, as well as the transformation of social that Occurs in an era where the idea of reform was initiated by the leaders of the thinker. The typology or style of thought is also strongly influenced by internal factors from the leaders of the initiators of the idea of renewing the Islamic thought itself. Factors that could be influenced of educational background, experience of intellectual struggle, as well as a degree of subjectivity, one example of the difference in intellectual level, of each reformist thought itself. However, the style of thought of each character has its own character and interesting tendencies that represent his day. In the 1970s, for example, it was clearly different from the tendency of thought in the previous era or the afterwards era. The problems that are at the core of the renewed idea of Islamic thought also indicate relatively different phenomena among the thinkers.

a. Islamic Ideological

The idea of renewing Islamic thought in the 1950s and 1960s has led to fewer Muslim figures, for example all of M. Natsir and Muhammad Roem's figures, having a type of thinking based on the spirit of Islamic nationalism and reform. Islamic faith. The style and typical thoughts in this era are more likely to preserve authentic Islamic traditions that are very thick, so that the style of thought can be categorized in the ideological- traditionalist style of Islamic thought . Although within certain limits these figures include Islamic modernists, but his ideas still represent of traditional thinking, which is as strong as Islamic political ideology in Indonesia .

This is due to the era in national politics, the correlation of happen traged i nationwide uprising of the Communist Party in mid 1960. So the format of Muslim intellectuals thought reform is more advanced aspects of reaffirmation of Islamic ideology, which is really good in the context of religion life and the state. In general, Muslim figures who lived in this era focused more on the struggle of the first slam people in the political constellation of onal politics , through political channels as practiced by Natsir and Muhammad Roem, these two figures were seen from their gait more interested in the development of political thought and at the same time practice politics in Indonesia.

b. Islamic Rationalism

Furthermore, in the 1970s, as already mentioned, the leaders of the renewal of Islamic thought in Indonesia began to appear. This is supported by the conditions of national politics which is quite stable, when compared in the 1960s. The policy of national political stability established by the New Order also influenced the atmosphere of Islamic thought in Indonesia. In addition to the repressive cases of the New Order government against the Islamic opposition movement, the conditions of Islamic thought in the early 1970s were still not much different from the conditions and styles of thought in the late 1960s. In this era led to thinkers such as Mukti Ali and Harun Nasution. Both of these figures have the same background namely departing from the academic world, as instructors at IAIN Yogyakarta and IAIN Jakarta. Then, of scientific disciplines, both focus on relative issues at the which a lecturer of Islamic Theology at the two universities. Mukti Ali is better known as an intellectually Muslim figure who is an expert on comparative religion and interfaith relations in the world. While Harun Nasution, better known as an expert in the philosophy of kalam (Islamic Philosophy and Theology). This can be traced from the central ideas of the thoughts of these two figures. Mukti Ali authored many books on comparative religion while Harun Nasution wrote more books on the flow of Islamic theology, religious philosophy, and philosophy and mysticism. Coincidentally both Mukti Ali and Harun Nasution, both made a book about the renewal of thought in Islam. Harun Nasution, in his work on modern Islamic reform movement, and renewal of Islam in the modern period that idea is developed from Egypt, Turkey up to India and Pakistan. While Mukti Ali seemed to focus more on his studies on the renewal of Islamic thought in India-Pakistan.

The fundamental ideas of Harun Nasution, in fact can be traced from his expertise in stimulating and introducing rational theology. Many of Harun's works in the

1970s were polemic. This can be seen from the "hard" opposition addressed to Harun Nasution for his work titled "Islam Ditinjau Dari Berbagai Aspeknya" by HM Rasyidi. In Rasyidi's view, the book has strayed far from the historical principles and fundamental teachings of Islam. But Harun Nasution persisted and continued to introduce the results of his thoughts to students at IAIN Jakarta.

Factually HM Rasyidi was more active in the world of pure intellectualism, which expressed religious thoughts in the form of writings published in some of his intellectual works. However, the expertise of HM Rasyidi who had studied in the West (alumni of the French Sorbone University) was an expert in the field of religious comparison. His expertise is recognized by a number of experts in comparative religion, he is considered a figure who has sparked serious attention to the studies of major religions in the world, and was later passed on by Muslim thinkers afterwards in Indonesia . In this era the real conditions of Islamic thought in Indonesia had begun to give rise to some interesting discourse, especially after the Suharto regime led at the beginning of the New Order era in 1968. The idea of religious tolerance began to be promoted and reached its peak during the Indonesian Ministry of Religion when held by Mukti Ali. The implications of political conditions after the influence of communism, this also led to studies of religion and even studies of believers in God in Indonesia began to get attention. This condition is also supported by national policies that promote P4 (The Guide Of Pancasila Values) was upgrading. Although not all, Islamic activists, agreed with the indoctrinary P4 policy during the New Order government.

This criticism of Harun Nasution did not cause his books to be withdrawn from circulation. But this is precisely of polemic it raises a sense of pen a suggestion that the books of Harun Nasution Widely read, and Become one of the references used by IAIN throughout Indonesia. Almost all the books written by Harun Nasution, even Become the main reference assessment study Islamic in IAIN, that exist throughout Indonesia, especially disciplines concern to the study of Kalam, Philosophy, Mysticism and Modern streams in Islam.³ In addition, in the perspective of theology Harun Nasution Also tried to introduce rational thought Mu'tazila or better known as neo-Mu'tazila. Actually the spirit of rationalism Harun Nasution, is based more on efforts to empower the potential thinking of Muslims. Because after tracing the writings of Harun Nasution indicated that in addition to the Mu'tazilah school, Harun Nasution tried to also introduce others in schools in Islam, although in his review it was introduced more to the Qadariyah in

³ Harun Nasution, *Islam di Tinjau dari Berbagai Aspeknya*, jilid I, (Jakarta: UI Press, 1990), p. 67. Harun Nasution, *Falsafah dan Mistisisme*, (Jakarta: Bulan Bintang, 1989), p. 80.

school.⁴ The influence of Harun Nasution's thoughts on academic and intellectual enthusiasm gained good momentum when he was served as rector of IAIN Jakarta. Many academics in the Jakarta IAIN recognize the great services of Harun Nasution, for the development of the horizon of intellectualism among Islamic lecturers and young thinkers, at the tertiary institution. Therefore, the reform movement fronted by Harun Nasution, can be considered as a pioneer of Islamic rationalism in Indonesia in the perspective of the development of Islamic intellectualism.

c. Neo- Modernism of Islam

In the 1970s, in fact in the middle of that year, a young thinker who was an activist from HMI and IAIN Jakarta alumni emerged, namely Nurcholish Madjid. In the universe of reformist thinking in Islam in Indonesia, at that time Nurcholish Madjid was born as a young figure who was fresh with ideas for renewing his thoughts, even within certain limits considered to have dared to challenge the mainstream mainstream of thought that exists in his day. Some gave the title to Nurcholish Madjid as "Young Natsir". Ideas controversial of Nurcholish Madjid, more instance the idea of secularization, and the slogan, " Islam yes: Islamic Party No " , the implications of such thinking has the caused controversy among the political Islamic Activists who disagreed with the idea. Talent owned Nurcholish Madjid in initiating ideas supported by the mastery of the history of Islamic civilization, and the ability of bilingual has, Because it is the students alumni of pesantren Gontor, and he have a logic competency and philosophy are studied at the Faculty of Islamic Theology IAIN Jakarta, causing many academics who are sympathetic to the fresh ideas of Nurcholish Madjid. The polemic about the idea of Nurcholish Madjid, was a bit dim after he continued his studies to America in the late 1970s until the early 1980s.

After graduated from the University of Chicago, in 1984, Nurcholish Madjid back to Indonesia and Began to revive the Islamic reform thinking, with ideas that are still k ontroversial. Like his thought in interpreting the phrase "la ilah illa Allah", which means "there is no god but God". The meaning of such a monotheism sentence, led to new controversies among Muslims in Indonesia. Many religious people including scholars who blaspheme his thoughts as heretical thoughts. The idea was actually carried out by Nurcholish Madjid to open up the horizons of semantic thinking , based on the origin of the word "god". Besides that, the influence of hermeneutics, is very thick in the

⁴ Harun Nasution, *Teologi Islam*, (Jakarta; UI Press, 1986), p. 120.

construction of the Nurcholish Madjid thought, then the logic of reason is also established established after studying under Fazlur Rahman in Chicago, so that the nuances of neo-modernism, greatly colors the results of the idea of renewal.

The idea of Nurcholish Madjid increasingly found its momentum when he founded the "Paramadina" foundation as a place for the seedbed of his neomodernist ideas. In the view of Nurcholish Madjid, understanding Islam is not only through a textual approach but Islam must be approached also contextually, by correctly understanding the spirit and spirit of Islam itself as a religion that calls for peace (*al-din al-samhah*). Therefore the principles of tolerance and emancipation must be developed by Muslims in their lives.⁵ The idea of neo-modernism, Nurcholish Madjid, was continued by his followers who were members of Paramadina, who later transformed into educational institutions, and had a separate publication which published ideas of Islamic cosmopolitanism, through literary sources.

Besides, Nurcholish Madjid, in this era also emerged the figure Abdurrahman Wahid, who initiated the importance of introducing tolerance in religious pluralism. Abdurrahman Wahid, was quite controversial in expressing his ideas that sometimes leads to excessive retention for people who disagree with him. However, after Gus Dur's death (2009), many recognized the merits of his thought in opening aspects of tolerance and pluralism in Islam, which were very important for the life of the nation and state in Indonesia. In this era actually also led to other figures from student activists, who were relatively better known figures who broke the tradition of conventional thinking that became dogma in the community, such as Ahmad Wahib's ideas, which were very well-known through the notebooks published by LP3S Jakarta. The book can be regarded as a reflection of patterns of thought that developed in that era, and Also provides an illustration on how the condition of thinking so s ial religious, the which can be recorded in Ahmad Wahib uncertainty in view of various issues that Arise in Indonesian society. In addition, it can also be mapped how the construction of the notion of Islamic thought among the Muslim youth Activists, as well as the influence of figures from leaders of other student Activists, such as Johan Efendi, in various thinking young intellectuals at that time also portrayed beautifully by Ahmad Wahib.⁶

Perhaps the rationalist and neo - modernism of Islamic thought movement in Indonesia reached its peak during the period of the 1990s. Because in this period there have been many Muslim figures who are very concentrated in the context of developing

⁵ Nurcholish Madjid, *Islam Kemodernan dan Keindonesiaan*, (Bandung: Mizan, 1989), p. 57.

⁶ Johan Efendi (ed.) dalam *Catatan Harian Ahmad Wahib*, (Jakarta: LP3S, 1990), p.79.

Islamic thought. Amongst the shops that emerged in this era included Munawir Syadzali, Endang Syaifudin Ansari, Jalaluddin Rahmat, Imaduddin Abdurrahim, Amin Rais, Kunto Wijoyo, Syafi'i Ma'arif, Farid Masdar F Masudi, Taufik Adnan Amal, Dawam Rahardjo and others or not. Almost all of these figures have several writings which were very influential in their time among Muslim academics. Munawir Syadzali his example be some spread in a book, but the book is the famous *Islam dan Tata Negara* issued by the University of Indonesia Press. In this book Ahmad Syafii Maarif gives his introduction praising Munawir's monumental work as a figure in depth in the history of Islamic politics.⁷ While Jalaluddin Rachmat, was famous through the *Islam Aktual* book published by Mizan. In this book Jalaluddin Rahmat, is good at expressing the ideas of Islamic thought that is packaged with the actual approach, by *setting* sosial-politics going on in that era, in the regional and international context.⁸

Likewise Amin Rais, who published a book called "Cakrawala Islam". This book became the target of students studying at the time, due to Amin Rais's critical comments on various problems that occur politically in the country.⁹ Another figure who came up with bright ideas in the context of social history is Kuntowijoyo, who wrote the *Paradigma Islam* book. Kuntowijoyo's book also inspires young Muslim activists in Indonesia, and is a book that is sought after by students both studying at IAIN and studying in several public universities, because of his more objective thoughts in terms of social history.¹⁰ In general, the ideas of thought figures that emerged in this era have given color to the importance of ideas of rationalism in Islam in Indonesia.

The next generation in typologies of Islamic thought was later expressed more by the successors after the 1990s, who gave birth to other figures such as Azyumardi Azra, Komarudin Hidayat, and several other Muslim scholars such as Alwi Shihab, who wrote the *Islam Inklusif* book, this book in fact it can be considered as a book that reflects the openness of Islam, from the phenomenon of Islamic exclusivity, which emerged in the late 1990s before the 1998 reforms. The notion of this figure is more affirming the notion of the importance of Islamic rationalism, more universally, not just in locality.¹¹

In addition to Alwi Shihab, actually figures like Komaruddin Hidayat, influenced the trend of Islamic academic thought in Indonesia, as well as Azyumardi Azra. This bus

⁷ Munawir Syadzali, *Islam dan Tata Negara* (Jakarta: UI Press, 1998), p. 9.

⁸ Jalaluddin Rakhmat, *Islam Aktual*, (Bandung: Mizan 1990), p. 78.

⁹ Amin Rais, *Cakrawala Islam* (Bandung: Mizan, 1990), p. 67.

¹⁰ Kuntowijoyo, *Paradigma Islam* (Bandung: Mizan, 1991), p. 85.

¹¹ Alwi Shihab, *Islam Inklusif*, (Bandung; Mizan, 1997), p. 148.

is a track of modes of thought Komaruddin Hidayat, for example , this figure further highlights the social problems of glasses ethics and philosophy of Islam. With the ability to rational review and the maturity of logical thinking, Komarudin Hidayat has impressed a number of readers of his intellectual work.¹² While Azyumardi Azra, write many books of political issues and social based on the historical aspects of political Islam itself. This can be traced from several literatures written by these two figures. Azyumardi Azra, for example, is more expert in the fields of historical methodology and the history of Islamic intellectualism.¹³ Both of Reviews These figures indicated on academic thinking in accordance with the expertise and experience o as a lecturer at UIN Jakarta . In addition, these two figures have also been taken part nationally, often they were asked to explain various national socio-political issues in the perspective of Islam.

d. Islamic Liberalism

The idea that emerged after the era of neo-Modernist Islam was the birth of young leaders who were born after the political struggle with the power of Suharto's reformation in 1998. In this emerging era of freedom of thought due to the implications of the political atmosphere and so s ial that occurred in Indonesia, in the which marked the era of political openness and freedom of expression without the pressure of the authorities. The figures that emerge in this era can be said to be the very energetic young generation. This era of openness allows the entry of the influence of liberal thinkers from the Middle East such as Muhammad Sahrur, Muhammad Abid al-Jabiri, Hasan Hanafi, Al Naim and so on.

Indeed figures such as Hasan Hanafi were popular in the late 1990s who introduced the idea of "Islamic Left" or "al-Yasar fi al-Islam", through some translation literature in Indonesia. But the idea found momentum after the political upheaval in the reform era. Another figure who was quite influential in the dynamics of Islamic thought in Indonesia at the time of Hasan Hanafi was Muhammad Arkoun who introduced his thoughts on the importance of rethinking the basic teachings of Islam in a sociohistorical manner, through his work which has also been translated into Indonesian, namely *Rethinking Islam* . This work has become the main reference for students studying thinking at IAIN throughout Indonesia until the late 1990s.

Concerning figures such as al-Jabiri and Sahrur and El-Naim, later became a reference for young thinkers who had an idea of the liberalism of Islamic thought in

¹² Komarudin Hidayat, *Wahyu di Langit dan wahyu di Bumi*, (Jakarta: Paramadina, 2003), p. 79.

¹³ Azyumardi Azra, *Jaringan Ulama Nusantara abad 18*, (Bandung: Mizan, 1996), p. 178.

Indonesia, which was led by Ulil Abshar Abdallah, and his friends who were members of JIL (Jaringan Islam Liberal or Liberal Islamic Network). The themes developed by young figures who are members of JIL actually try to introduce rational and liberal reasoning in understanding Islamic teachings based on interpretation wrapped in a hermeneutic approach. Because the idea was deemed to have been deviated from the basic teachings of Islam by most Muslims in Indonesia, especially the scholars. So then JIL was widely condemned as a group that tried to tarnish the teachings of Islam, and many people who called for the dissolution of JIL. Even the teachings on liberalism, religious pluralism championed by JIL, such as the concept of interfaith marriages, inheritance of different religions and so on, were forbidden by the MUI in its fatwas in 2005.

According to M. Atho Mudzhar, practical after the insult and the MUI fatwa of the leader who inspired liberalism movement of Islamic thought, the which is incorporated in the JIL not heard again. Especially after the departure of Ulil Abshar Abdallah to America to continue his studies. Then the ideas echoed by activists of liberal Islamic thinkers in Indonesia became dim again. Until now there has been resurfaced figures who are controversial that emphasizes the ideas of thought after the ruin of the ideas of JIL stage in Islamic thought in Indonesia. It should be noted, besides the emergence of the idea of liberalism of thought, in fact the post-reform era was also marked by a radical religious thought movement, and this phenomenon is also a characteristic of the Islamic thought movement in Indonesia, which flourished. This can be traced by the growing fertility of study literature nuanced in Islamic religious awareness textually derived from the translation of the literary works of some radical Muslim figures from the Middle East, such as the books of Hasan al-Banna, Sayyid Qutub, etc. . This is different from the books that stood in the 1990s, which are mostly the result of the translation of some academics from the first Islamic intellectual figures living in America, such as Fazlur Rahman, Ismail Raji al-Faruqi, Edward Said, and so on or intellectual figures from Iran, such as Ali Syariati, Sayyid Husein Nasr, Ziauddin Sardar and so on.

D. Conclusion

The dynamics of Islamic thought in Indonesia experience ups and downs, which are marked by the diversity of existing thought variants including figures who are inspiring thoughts, in general the ideas of Islamic thought are always faced with the establishment of existing thought. The emergence of the idea of Islamic thought sometimes triggers various reactions or responses that cause some of the characters

get a variety of opposition, but not a few who give sympathy. But in reality the idea has enriched Islamic intellectualism in Indonesia dynamically.

After Reformation era, factually Indonesia lost many Islamic reformer thinkers, and that emerged was a large number of radical Islamic figures with Islamic political outlook to establish an Islamic caliphate system. This is a challenge for the Islamic educational institutions in Indonesia which are well-known for their cultural diversity. The challenge for the world of Islamic education is to create a more moderate curriculum to counter the growing influence of Islamic radicalism.

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The Development of Human Capital for the Halal Industry: Islamic Management Perspective

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Abstract

The basic resource of activity in every industry is humans. The most successful industry managers are those who manage human capital effectively and efficiently. The halal industry must be truly halal in its inputs, processes and products. Because of that, productive Islamic human capital is needed in managing the halal industry. This study aims to: (1) offer an understanding of the importance of Islamic human capital productivity management, (2) discuss the pattern of developing productive human capital in the management of the halal industry. This study uses qualitative analysis of various related literature, so as to produce a normative description. The results of the study concluded: (1) managing the halal industry required Islamic human capital productivity, (2) in its development needed a management pattern derived from Islamic teachings.

Keywords: *Human Capital, Halal Products, Islamic Management.*

A. Introduction

Halal industry is a process of goods processing activities based on sharia guarantees, so that the products it produces are good (*thayib*), healthy, safe and do not endanger, therefore halal for consumption, enjoyment or use. Because of that, halal industrial products are in great demand not only by Muslims but also non-Muslims in majority population countries and Muslim minorities. Halal industry that is entering market competition includes food and beverages, medicine, tourism, travel, cosmetics, as well as chemical, biological and genetic engineering products.

In this decade, the industry and halal registration have experienced a significant increase in the number of consumers and people's spending power. The results of the *Pew Research Center's Forum on Religion and Public Life 2018*, that the global market development of halal products will continue to increase along with the increasing Muslim population which until 2030 is projected to 2.2 billion from the current 1.6 billion. The growth of the community's need for halal products will increase by an average of 15.5% per year during 2017-2021. The total global halal product market is valued at more than 3.6-5 trillion dollars until 2020. Referring to the latest State of the Global Islamic Economy data that the value of halal product trade in 2019 reached US \$ 3.7 trillion, equivalent to Rp.49,054.11 trillion. At present the global halal market is still dominated by non-Muslim countries, Indonesia is still a target of imports.

From the survey results, (BBC, 2018) consumers of halal products not only come from Muslim communities but also from non-Muslims. The reason, halal products tend to be healthy. This cannot be separated from the principle of processing halal products, especially food, which is not only halal delicious (*halal by materials*) but also halal process (*halal by process*). Plus halal products must be *thayyib* which means the product is clean, quality, and nutritious (if food).

By having great potential demographic resources, Indonesia has great potential in developing the halal industry as a new economic flow that could potentially drive economic growth in the world. Halal industry products have become a standard for producers to be able to circulate a product marked with the label 'Halal'. This halal standardization is regulated by laws and regulations, namely UU RI No. 33 of 2014 concerning halal product guarantees. The Qur'an has reminded "O mankind! Eat of that which is lawful and wholesome in the earth, and follow not the footsteps of the devil. Lo! he is an open enemy for you."(QS.2: 168).

Humans in industrial activities are the main capital that has a strategic role. Without human capital in industrial activities can not produce products. Therefore, productivity of human capital is needed. In economic activities, productivity is defined as the ratio of the size of the output volume to the size of the input use. Human productivity is a positive contribution from a person to the environment where he works for constructive, imaginative, and creative will affect the productivity of an industrial organization. This means that to produce a larger product requires superior human capital productivity. In the Islamic view, productivity is an important aspect of life as an individual as well as socially. Productivity does not only intersect economically with humans, but also has a broad dimension including the dimension of worship as a being towards Khaliqthe Creator.

In general, the goal of production in Islam must rely on the welfare of life both in the world and the hereafter. This must be the ultimate goal of producers as agents of Islamic economics. The aim of maximizing profits is to become the goal of a production, but must also be based on a social and moral framework that is in line with Islamic teachings. Production is the creation of lawful and beneficial utilities for economic prosperity in the perspective of Islamic teachings (Mannan, 1980), and increasing the production of useful goods is one of the conditions for achieving economic prosperity. This can be realized through the maximum utilization of human and material resources. Because the production process must be based on four aspects, namely quality, quantity, maximization and participation.

In order to truly produce halal products, it is important for the industry to understand the production management system by preparing productive human capital as taught in the Qur'an and the Hadith. One of the criteria for a halal product guarantee system requires that top management establish a halal management team, which includes all parts involved in critical activities and has clear duties, responsibilities and authority. Therefore, this study aims to provide an understanding of the importance of productivity management of human capital sourced from the Qur'an and hadith, as well as its development patterns in the management of the halal product industry that are effective and efficient sourced from Islamic teachings.

B. Literature Review

Has been widely discussed how the importance of human capital in the activities of an industry, as many human resource theories in the context of production activities. Theodore Schultz, Gary Becker and Jacob Mincer introduced the idea that people invest

in education and training to increase the supply of human abilities that can be formed by combining innate abilities with investments in humans (Babalola, 2000). Human capital refers to the knowledge, expertise, and skills that are accumulated through education and training (Becker, GS. 1993). Human capital theory views school and training as investments in skills and competencies (Becker, 1964; Schultz, 1961 and Schultz, 1960). Interaction between education level / workforce skills and measurement of technological activity (Nelson and Phelps, 1966). That organizational effectiveness significantly depends on staff motivation, effort and leadership abilities. Thus, knowledge, skills, and incentives are very important for human capital materials (Yalokwu, 2002).

Lucas (1988) emphasizes that education, training, health and work experience are investments that can increase knowledge and productivity so as to produce returns in the future (Becker, 1994). Human capital corresponds to the stock of knowledge or whatever characteristics workers possess (innate or acquired) that contribute to "productivity". Human capital is directly useful in the production process. More explicitly, human capital increases worker productivity in all tasks, although it may differ in different tasks, organizations and situations.

Basically, human capital theory shows how education and training lead to increased worker productivity and efficiency by increasing the level of their cognitive skills. Human capital is defined as the ability of people to innovate to create new products and services in an effort to improve business (Stewart, 1997), as an application of intellectual capital (knowledge, skills and talents) plus relational capital (relationships with customers, colleagues, vendors, and partners external) in achieving organizational goals (TO Davenport, 1999). Whereas Derek Stockley () said that human capital is the person in the organization and business as the most important assets that contribute to development and growth as well as the physical assets of machines and money. Human collective attitudes, skills and abilities on organizational performance and productivity. Human capital includes knowledge, skills, innovation, and the ability to fulfill tasks and show their main characteristics (Cabrita and Bontis, 2008), with internal structures that include: (1) knowledge: Making references to the knowledge people have about things to do his duties successfully. This knowledge is an accumulation of formal education, special training, experience and personal development, (2) abilities; make reference to the types of knowledge related to how to do things (know-how). It collects all the utilities, dexterity and talent developed as a result of his experience and practice. These variables include individual learning, collaborative teamwork, communication and

leadership, (3) behavior: representing knowledge about initial sources that direct individuals to do their jobs properly, including mental models, paradigms, beliefs, and referring to feelings, having commitment, self motivation, job satisfaction, friendship, flexibility and creativity (M. Hossein et al, 2013).

Romer (1999) states that human capital is a fundamental source of economic productivity. Human capital is also an investment made by humans to increase productivity (Rosen, 1999). Frank & Bemanke (2007) argues that human capital is a combination of education, experience, training, skills, habits, health, energy and initiatives that affect human productivity. Schultz (1961) states that human capital is one important factor in increasing economic productivity in a country. Todaro (2000) revealed that human capital can be measured through education and health. Education and training can be an added value to humans.

In the language of the Qur'an, the term human is often expressed by the word *Insan*. In Islamic terminology, *Insan* is the most special creature of Allah (Surah Al-Tin: 4) and he is blessed with reason. With his reason, the position of humans (*Insan*) makes the most superior creatures among all God's creations, thus making them the only creatures who are ready to become caliphs on this earth (Surah Al-Baqarah: 30). Therefore, humans (*Insan*), in the perspective of Islam, are people who have superior personalities, with mastery of knowledge and skills in the context of the duties and responsibilities entrusted to him as *khalifatullah fil ard*. Ibnu Khladun (Wan Kamal M. 2006: 76) pays attention to the role of *Insan* (humans) in shaping the nation's civilization through the development of economic, social and political stability in a country.

In an Islamic perspective, the development of human capital is not just an emphasis on intellectual and emotional development, but also involves spiritual and moral development. The concept of Islam is able to penetrate the human dimension as well as the Divine dimension. Because Islam is not a religion that only deals with vertical problems, but also addresses issues that are horizontal. Islam is a religion of *Shamil* (complete), which deals with all aspects of human life. Islam is a religion '*amali*, a religion that prioritizes the values of productivity perfectly and well, both productive in the sense of producing a work or productive in the sense of producing an increase and improvement of self, family, and society. In practice, to become a productive person must be managed (management) and developed its potential. Management (*Idarah*) is a special activity related to leadership, direction, personal development, planning and supervision of work related to the main elements in a project (Al-Jurjani, 1403: 105). Management 'knows where to go, what difficulties must be avoided, what forces are

carried out, and how to steer your ship and members as well as possible without wasting time in the process of doing it' (Mahmud Al-Hawary, 1976) From this sense it gives a description that management is a certain activity, process and procedure to achieve the ultimate goal by maximizing working together in a work group in accordance with their respective functions.

As a basis for management practices in Islam, it refers to the business management behavior carried out by the Messenger of Allah, that the Prophet Muhammad was a fair and fair trader in making business agreements. He never made his customers complain. He often keeps his promises and delivers ordered items on time. He always shows a great sense of responsibility and high integrity with anyone. His reputation as an honest and true trader has been widely known since he was young (Afzalur Rahman, 1997: 216). The implications of the main models of Islamic Management are Ihsan, Istiqomah, Amanah, Ikhlash and Fair. This is the basis on which the building of an Islamic management system is erected as a tower. These models are very helpful for developing human relationships in the work environment, which does not allow anyone to exploit other people as in other systems that are normally done. Islamic management of human capital development has promoted a holistic approach and includes moral responsibility, intellectual talent, knowledge and individual skills (Afzalur Rahman, 1997: 217).

C. Research Methods

The study analyzes the concept of Islamic management in an effort to find patterns of developing productive human capital through training, coaching and empowerment. In its implementation, it is implemented by internalizing the behavior of human religiosity of industry players through education and training in realizing halal products. The study was conducted through a literature review and previous research journals, analyzing various literature related to the topic of this discussion, to produce a normative description of the human resource development model in the company. This study is qualitative in nature with a document approach based on secondary data analyzed from the verses of the Qur'an and Hadith, book and internet sources, in formulating a conceptual framework developed for practical policy in business.

D. Results and Discussion

The concept of developing human resources in the halal product industry emphasizes the implementation of sharia-based management. This sharia principle departs from the typology of Maqhasid al-shariah, which in fiqh rules is based on five basic principles (qawaid al khams). Implementatively, the management of sharia principles emphasizes five basic principles, namely trust, the principle of limited ownership, the principle of cooperation in goodness, the principle of social responsibility, the principle of shared ownership, the principle of economic distribution and the principle of justice.

Islam teaches that human capital in industrial activities is one of capital, not as a cost unit. Thus, the handling of humans as human capital, is not something new in Islamic economic activities. The Qur'anic standard for the appropriateness of a job is based on one's expertise and competence in the field. This is an important thing, because without competence and honesty, we can be sure that no efficiency will be born from someone. Therefore, it is an obligation for the management of a halal industry organization to place a person according to his competence.

Islamic Human Capital Management wants to re-realize the concept of man as a caliph on earth who has great potential in determining human values as human resources to be able to make a major contribution in shaping human beings to become kaffah, istiqomah, consistent and have integrity in upholding the banner. Islam in life. Bearing in mind, however good a system the company has, but its implementation is highly dependent on the quality and expertise of the people themselves.

Islam commands that humans have superior productivity. A productive person is someone who produces more than he receives. The Messenger of Allah has asserted that *"Truly I hate someone who is unemployed, does not work for the benefit of the world nor for the benefit of the hereafter."* H.R. At Thabrani in the book of Al Kabir (2005).

Productive human capital requires competence, creativity, skill, honesty, trust / integrity, tawadhu, strong soul / commitment, and self-control: 'Allah accepts the good deeds of His servants' (QS. 46: 16). In the context of humanity must be productive, the Messenger of Allah said: *"Verily, Allah loves believers who work (productive produce various goodness)."* HR. Thabrani from Ibn Umar. While the skills and creativity as the Prophet said: *A person's best work is what is done based on his skills, ... as well as good business is what is an expression of his skills.* H.R. Ibn Majah.

Human capital in terms of competence (expert) which refers to the juristic term about eligibility to hold a duty and validity has a legal right. In Islam, human

development is not only directed to produce people with better technical knowledge, skills and social values, but also with a better soul. Islam calls for a holistic approach to human development while placing spiritual and material incentives for individual growth in the fields of religion, moral discipline, education, skills, employment, and health. This is explained in the qualities of intelligence, knowledge, free will, and guidance, which Allah gave to humans in order to carry out their duties to become khalifah on earth. Human development is in turn regulated to produce resources with good moral values; and is characterized by dynamics, innovation and creativity, knowledge, and self-confidence.

In an effort to develop human capital (productive human capital), it can be done with a culture of Literacy (understanding), which is to do the habit of thinking taken by the process of reading, writing to create works (UNESCO, 2018). Literacy is a basic human right which is fundamental for lifelong learning, fully for social and human development in its ability to change lives.

Literacy culture can be done through training (training), coaching and empowerment of employees with the aim of developing employee competencies and technical abilities in carrying out their work responsibilities based on religious guidance. The Prophet gave training to those who were appointed to take care of the problems of the Muslims, and provide them with advice and some guidance. Islam as a complete and perfect religion teaches morality and morality for humanity to become a better human being.

Halal industry players in order to have superior productive human capital, in the application of human development management literacy culture is needed for planting (internalization) and habituation of Ihsan, istiqamah, sincere, trustful / integrity, commitment and fair behavior, through training, coaching and empowerment . It is this nature and behavior that is expected to encourage the growing awareness of producers in realizing halal products that provide benefits, are safe and do not endanger their users.

Figure 1. Literacy Culture Model in the Development of Human Capital for the Halal Industry

Behavior	Dimension	Point / Implications
Ihsan	Do good in the reconnaissance of God.	Feeling afraid of doing irregularities in work.
Istiqamah	Continues to uphold the truth.	Work discipline
Ikhlas	Do and work with sincerity.	Tendency to produce quality performance
Amanah/ Integrity	Reliable in running the tasks that must be done.	Dare to be invited to crime.
Commitment	Reflecting voluntary actions and behavior.	A sense of responsibility in the task
'Adil	Act proportionally in all respects.	Do the best

By owning and actualizing the six traits and behaviors as described above, a consistent and creative attitude in producing a production system that is truly halal is maintained from the nature of the lies in carrying out work that can mislead or harm the users of the product. Through literacy and habituation to do each of these characteristics can encourage the formation of belief and obedience to his Lord, and this is productive human capital.

Ihsan from the word 'Ahsana' (giving pleasure or kindness to others). "Verily Allah tells you to be fair and do Ihsan (virtue) (QS. 16: 90). Ihsan is "you worship Allah as if you saw Him. If you cannot see Him, surely He (Allah) sees you. "(Muslim, 1389). This understanding ensures that every human doing any action must always feel monitored by God. Man cannot do a lie, and he must fear God's rebuke.

Istiqomah is an attitude of dedication in doing a job or struggle to uphold the truth without feeling disappointed, weak spirit, or despair. "Those who say," *Our Lord is Allah, then they remain istiqamah, so there is no fear for them, nor are they sad.* "(Qur'an, 46:13). "Our Lord is Allah; then they affirm their stand (istiqamah) ... "(Qur'an 41: al-Ahqaf]: 30)," *And those who keep the message and their promise, ... and those who hold fast to his testimony* (QS. 70: 32-33).

With the attitude of istiqamah, humans can work comfortably and are moved only to gain the pleasure of Allah, can not be influenced by the desires that lead to deviant deeds, because they already have a firm stand for truth.

Ikhlas means pure, not mixed with others. Iklas is doing good deeds solely because of Allah. Doing acts does not want to be seen by someone. "Say, verily, I am commanded to worship Allah fully in obedience to Him in religion" (Qur'an 39: 11). Doing sincerely can produce quality jobs, because in working with sincerity without anyone

burdening his feelings and thoughts, only one determination so that the results of his work provide benefits to others.

Amanah has the meaning of being trusted or trusted. In aqidah and Islamic law, trust is everything that must be accounted for and related to other people or other parties. Trust can be in the form of objects, jobs, words, or beliefs. Then, the mandate can be in any form that will ultimately be held responsible. *"Indeed, Allah tells you to deliver the mandate to those who are entitled to receive it, and if you establish a law among men you should determine it fairly."* (Qur'an, 4: 58).

Commitment is a condition in which a person makes an agreement (attachment), both to oneself and to others which is reflected in certain actions / behaviors that are carried out voluntarily or forced. Commitment is a form of obligation that binds someone with something, both themselves and others, certain actions or things. Commitment is a loyal attitude and responsibility of someone towards something, both themselves, others, and organizations. *"... except for those who repent of self-improvement and hold fast to the religion of Allah and sincerely ..."* (Qur'an, 4: 146).

Adil (Fair), meaning equal or balanced (proportional). Fair puts things in their place, gives or receives things according to their rights, and punishes evil according to their rights, and punishes evil in accordance with their mistakes and violators. *"Verily, Allah tells you to be fair ..."* (Qur'an 16: 90).

Islam strongly emphasizes a just attitude in all aspects of life. Behave fairly himself and others. The Qur'an views that justice is at the core of Islamic teachings which cover all aspects of life. The principle of justice brought by the Qur'an is very contextual and relevant to be applied in religious, family and social life. Justice gives rights to others. *"Verily, Allah has commanded you to be just and do good (Ihsan), and forbid vile and evil deeds ..."* (Qur'an 16: 90). The expected implication of this fair behavior is that the halal industry does not force its will to fulfill its own interests.

E. Conclusion

The halal product business is a noble job, because halal products tend to be healthy and safe from negative effects for its users. Consuming halal products is the command of the Qur'an and the Sunnah of the Prophet. To produce truly halal products, it is important for producers to understand the production management system by preparing productive human capital as taught in the Qur'an and the Hadith. This sharia principle is an embodiment of Maqhasid al-shariah, which in fiqh rules is based on five basic principles (qawaid al khams). Both the Qur'an and the hadith have

taught how humans must have superior productivity in carrying out their business work. Developing human capital productivity can be done with a literacy culture for internalization and habituation to practice Ihsan, istiqamah, sincere, trust / integrity, commitment and fair behavior, through training, coaching and empowerment. With Ihsan's behavior embedded in his life he always felt afraid of doing irregularities in work. As a result of this Ihsan behavior can lead to a tendency to work discipline, have a commitment to the tasks assigned, dare to avoid actions that can harm others, have a sense of responsibility in the task to produce quality performance. If all of these behaviors have been embedded in every industry, it is certain that they can raise awareness in realizing products that are truly halal as taught by Islamic Sharia.

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Pengembangan Modal Manusia Industri Halal: Perspektif Manajemen Islam

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Abstrak

Sumberdaya dasar aktivitas setiap industri adalah manusia. Pengelola industri yang paling sukses adalah mereka yang mengelola modal manusia dengan efektif dan efisien. Industri halal harus benar-benar halal dalam input, proses hingga produknya. Karena itu diperlukan modal manusia Islami yang produktif dalam mengelola industri halal. Studi ini bertujuan untuk: (1) menawarkan pemahaman pentingnya manajemen produktivitas modal manusia Islami, (2) membahas pola pengembangan modal manusia produktif dalam manajemen industri halal. Studi ini menggunakan analisis kualitatif terhadap berbagai literatur terkait, hingga menghasilkan deskripsi normatif. Hasil studi menyimpulkan: (1) mengelola industri halal diperlukan produktivitas modal manusia yang Islami, (2) dalam pengembangannya dibutuhkan pola manajemen bersumber dari ajaran Islam.

Kata kunci: *Modal manusia, Produk halal, Manajemen Islam.*

Pendahuluan

Industri halal merupakan proses kegiatan pengolahan barang yang didasarkan pada jaminan syariah, sehingga produk yang dihasilkannya baik (*thayib*), sehat, aman dan tidak membahayakan, karenanya halal untuk dikonsumsi, dinikmati atau digunakan. Karena itu produk industri halal banyak diminati bukan saja oleh kalangan Muslim tetapi juga non Muslim di negara-negara berpenduduk mayoritas maupun minoritas Muslim. Industri halal yang sedang memasuki persaingan pasar meliputi makanan dan minuman, obat, wisata, travel, kosmetik, serta produk-produk kimiawi, biologi, dan rekayasa genetik.

Pada dekade ini industri dan registerasi halal mengalami peningkatan cukup signifikan pada jumlah konsumen dan daya belanja masyarakat. Hasil survey *Pew Research Center's Forum on Religion and Public Life 2018*, bahwa perkembangan pasar secara global produk-produk halal akan terus meningkat seiring dengan terus meningkatnya populasi Muslim yang hingga tahun 2030 diproyeksikan menjadi 2,2

miliar dari saat ini 1,6 miliar. Pertumbuhan kebutuhan masyarakat akan produk halal akan meningkat rata-rata 15,5 % pertahun selama 2017-2021. Total pasar produk halal global bernilai lebih dari 3,6-5 triliun dolar hingga tahun 2020. Merujuk data *State of The Global Islamic Economy* terbaru bahwa nilai perdagangan produk halal tahun 2019 mencapai US\$ 3,7 triliun setara dengan Rp 49,054,11 triliun. Saat ini pasar halal dunia masih didominasi negara-negara non Muslim, Indonesia masih menjadi target impor.

Dari hasil survey, (BBC, 2018) konsumen produk halal pun tidak hanya berasal dari masyarakat muslim tetapi juga dari non-muslim. Alasannya, produk yang halal cenderung menyehatkan. Hal ini tidak lepas dari prinsip pengolahan produk halal, terutama makanan, yang tidak hanya halal dzatnya (*halal by materials*) tetapi juga halal prosesnya (*halal by process*). Ditambah lagi produk halal harus *thayyib* yang berarti produk tersebut bersih, berkualitas, dan bernutrisi (jika makanan).

Dengan memiliki potensi besar resources demografy, Indonesia memiliki potensi besar dalam mengembangkan industri halal sebagai arus perekonomian baru yang dapat berpotensi mendorong pertumbuhan ekonomi di dunia. Produk industri halal telah dijadikan standard bagi produsen untuk dapat beredarnya suatu produk dengan ditandai label 'Halal'. Standarisasi halal ini diatur dengan regulasi perundangan, yakni Undang-undang RI Nomor 33 tahun 2014 tentang jaminan produk halal. Al-Qur'an telah mengingatkan "*Wahai manusia! Makanlah dari (makanan) yang halal dan baik (thayyib) yang terdapat di bumi dan janganlah kamu mengikuti langkah-langkah syaithan. Sungguh, syaithan itu musuh yang nyata bagimu*" (QS.2:168).

Manusia dalam kegiatan industri merupakan modal utama yang memiliki peran strategis. Tanpa modal manusia dalam kegiatan industri tidak dapat menghasilkan produk. Karena itu, diperlukan produktivitas modal manusia. Dalam kegiatan ekonomi, produktivitas diartikan sebagai rasio ukuran volume output terhadap ukuran penggunaan input. Produktivitas manusia adalah kontribusi positif dari seseorang ke lingkungan tempat dia bekerja untuk yang konstruktif, imajinatif, dan kreatif akan mempengaruhi produktivitas suatu organisasi industri. Ini berarti bahwa untuk menghasilkan produk yang lebih besar diperlukan produktivitas modal manusia yang unggul. Dalam pandangan Islam, produktivitas merupakan aspek penting dalam kehidupan sebagai individu maupun sosial. Produktivitas tidak hanya bersinggungan secara ekonomi dengan manusia, tetapi juga memiliki dimensi luas termasuk dimensi ibadah sebagai makhluk terhadap Khalik Sang penciptanya.

Secara umum, tujuan produksi dalam Islam harus menyandarkan kepada kesejahteraan hidup baik di dunia maupun akhirat. Ini harus menjadi tujuan akhir dari produsen sebagai agen ekonomi Islam. Tujuan maksimalisasi keuntungan adalah menjadi tujuan suatu produksi, namun harus pula didasarkan pada kerangka sosial dan moral yang sejalan dengan ajaran Islam. Produksi merupakan penciptaan utilitas yang halal dan bermanfaat bagi kesejahteraan ekonomi dalam perspektif ajaran Islam (Mannan, 1980), dan peningkatan produksi barang bermanfaat adalah salah satu syarat

untuk mencapai kesejahteraan ekonomi. Hal ini dapat diwujudkan melalui pemanfaatan sumberdaya manusia dan material secara maksimal. Karena proses produksi harus mendasarkan pada empat aspek, yaitu kualitas, kuantitas, maksimalisasi dan partisipasi.

Agar benar-benar menghasilkan produk halal, produsen penting memahami sistem manajemen produksi dengan menyiapkan modal manusia yang produktif sesuai yang diajarkan dalam al-Qur'an dan Hadits. Salah satu kriteria sistem penjaminan produk halal mengharuskan manajemen puncak menetapkan Tim manajemen halal, yang mencakup semua bagian yang terlibat dalam aktivitas kritis serta memiliki tugas, tanggung jawab dan wewenang yang jelas. Karena itu, studi ini bertujuan untuk memberikan pemahaman tentang pentingnya manajemen produktivitas modal manusia yang bersumber dari al-Qur'an dan hadits, sekaligus pola pengembangannya dalam manajemen industri produk halal yang efektif dan efisien bersumber dari ajaran Islam.

Literature Review

Telah banyak dibahas bagaimana pentingnya modal manusia dalam kegiatan suatu industri, sebagaimana banyak teori sumberdaya manusia dalam konteks kegiatan produksi. Theodore Schultz, Gary Becker dan Jacob Mincer memperkenalkan gagasan bahwa orang berinvestasi dalam pendidikan dan pelatihan untuk meningkatkan persediaan kemampuan manusia yang dapat dibentuk dengan menggabungkan kemampuan bawaan dengan investasi pada manusia (Babalola, 2000). Modal manusia mengacu pada pengetahuan, keahlian, dan keterampilan yang terakumulasi melalui pendidikan dan pelatihan (Becker, GS. 1993). Teori modal manusia memandang sekolah dan pelatihan sebagai investasi dalam keterampilan dan kompetensi (Becker, 1964; Schultz, 1961 dan Schultz, 1960). Interaksi antara tingkat pendidikan/keterampilan tenaga kerja dan pengukuran aktivitas teknologi (Nelson dan Phelps, 1966). Bahwa efektivitas organisasi secara signifikan tergantung pada motivasi staf, upaya dan kemampuan kepemimpinan. Dengan demikian, pengetahuan, keterampilan, dan insentif sangat penting untuk bahan modal manusia (Yalokwu, 2002).

Lucas (1988) menekankan bahwa pendidikan, pelatihan, kesehatan dan pengalaman kerja merupakan investasi yang dapat meningkatkan pengetahuan dan produktivitas sehingga menghasilkan *return* di masa akan datang (Becker, 1994). Modal manusia sesuai dengan stok pengetahuan atau karakteristik apa pun pekerja memiliki (bawaan atau diperoleh) yang berkontribusi pada "produktivitas". Modal manusia secara langsung berguna dalam proses produksi. Lebih eksplisit, modal manusia meningkatkan produktivitas pekerja dalam semua tugas, meskipun mungkin berbeda dalam tugas, organisasi, dan situasi yang berbeda.

Pada dasarnya, teori modal manusia menunjukkan bagaimana pendidikan dan pelatihan mengarah pada peningkatan produktivitas dan efisiensi pekerja dengan meningkatkan tingkat keterampilan kognitif mereka. Modal manusia diartikan sebagai

kemampuan orang berinovasi untuk menciptakan produk dan layanan baru dalam usaha meningkatkan bisnis (Stewart, 1997), sebagai aplikasi modal intelektual (pengetahuan, keterampilan, dan bakat) ditambah modal relasional (hubungan dengan pelanggan, rekan kerja, vendor, dan rekan eksternal) dalam mencapai tujuan organisasi (T.O. Davenport, 1999). Sedangkan Derek Stockley () mengatakan bahwa modal manusia adalah orang dalam organisasi dan bisnis sebagai aset terpenting yang berkontribusi terhadap pengembangan dan pertumbuhan sebagaimana aset fisik mesin dan uang. Sikap, keterampilan, dan kemampuan kolektif manusia pada kinerja dan produktivitas organisasi. Modal manusia mencakup pengetahuan, keterampilan, inovasi, dan kemampuan untuk memenuhi tugas dan menunjukkan karakteristik utamanya (Cabrita dan Bontis, 2008), dengan struktur internalnya yang meliputi: (1) pengetahuan: Membuat referensi ke pengetahuan yang dimiliki orang tentang hal-hal untuk melakukan tugas-tugasnya dengan sukses. Pengetahuan ini merupakan akumulasi dari pendidikan formal, pelatihan khusus, pengalaman dan pengembangan pribadi, (2) kemampuan; membuat referensi ke jenis pengetahuan yang terkait dengan cara melakukan sesuatu (*know-how*). Ini mengumpulkan semua utilitas, ketangkasan dan bakat yang dikembangkan sebagai hasil dari pengalaman dan prakteknya. Termasuk variabel-variabel ini adalah pembelajaran individu, kerja tim kolaborasi, komunikasi dan kepemimpinan, (3) perilaku: mewakili pengetahuan tentang sumber awal yang mengarahkan individu untuk melakukan tugasnya dengan baik, termasuk model mental, paradigma, kepercayaan, dan mengacu pada perasaan, memiliki komitmen, motivasi diri, kepuasan kerja, persahabatan, fleksibilitas dan kreativitas (M. Hossein dkk, 2013).

Romer (1999) menyatakan bahwa *human capital* merupakan sumber mendasar dari produktifitas ekonomi. *Human capital* juga merupakan sebuah investasi yang dilakukan manusia untuk meningkatkan produktivitasnya (Rosen, 1999). Frank & Bemanke (2007) berpendapat bahwa *human capital* adalah perpaduan antara pendidikan, pengalaman, pelatihan, keterampilan, kebiasaan, kesehatan, energy dan inisiatif yang memengaruhi produktifitas manusia. Schultz (1961) menyatakan bahwa *human capital* merupakan salah satu faktor penting dalam peningkatan produktifitas ekonomi di suatu negara. Todaro (2000) mengungkapkan bahwa *human capital* dapat diukur melalui bidang pendidikan dan kesehatan. Pendidikan dan pelatihan dapat menjadi nilai tambah seorang manusia.

Dalam bahasa al-Qur'an, istilah manusia sering diungkap dengan kata *Insan*. Dalam terminologi Islam, *Insan* merupakan makhluk ciptaan Allah yang paling istimewa (QS. Al-Tin: 4) dan ia dikaruniai akal. Dengan akalnya, kedudukan manusia (*Insan*) menjadikan makhluk paling unggul di antara semua ciptaan Tuhan, sehingga menjadikan mereka sebagai satu-satunya makhluk yang siap menjadi khalifah di muka bumi ini (QS. Al-Baqarah: 30). Karena itu, manusia (*Insan*), dalam perspektif Islam, adalah orang-orang yang memiliki kepribadian superior, dengan penguasaan pengetahuan dan keterampilan dalam konteks tugas dan tanggung jawab yang dipercayakan kepadanya sebagai

khalifatullah fil ardh. Ibnu khladun (Wan Kamal M. 2006:76) memberi perhatian terhadap peran Insan (manusia) dalam membentuk peradaban bangsa melalui perkembangan stabilitas ekonomi, sosial dan politik di suatu negara.

Dalam perspektif Islam, pengembangan modal manusia bukan hanya sekedar penekanan pada pengembangan intelektual dan emosional, tetapi juga menyangkut pengembangan spiritual dan moral. Konsep Islam mampu menembus dimensi *insaniyah* sekaligus dimensi *Ilahiyah*. Karena Islam bukanlah agama yang hanya mengurus masalah-masalah vertikal saja, melainkan juga membahas masalah yang sifatnya horizontal. Islam adalah agama *syamil* (komplit), yang mengurus semua aspek kehidupan manusia. Islam merupakan agama '*amali*, agama yang mengutamakan nilai-nilai produktivitas secara sempurna dan *syumuli*, baik produktif dalam arti menghasilkan sebuah karya ataupun produktif dalam arti mengasikkan sebuah peningkatan serta perbaikan diri, keluarga, dan masyarakat. Dalam prakteknya, untuk menjadi manusia produktif harus dikelola (manajemen) dan dikembangkan potensinya. Manajemen (*Idarah*) adalah suatu aktivitas khusus menyangkut kepemimpinan, peangarahan, pengembangan personal, perencanaan dan pengawasan terhadap pekerjaan-pekerjaan yang berkenaan dengan unsur-unsur pokok dalam suatu proyek (Al-Jurjani, 1403:105). Manajemen 'mengetahui kemana yang dituju, kesukaran apa yang harus dihindari, kekuatan-kekuatan apa yang dijalankan, dan bagaimana mengemudikan kapal anda serta anggota dengan sebaik-baiknya tanpa pemborosan waktu dalam proses mengerjakannya' (Mahmud Al-Hawary, 1976) Dari pengertian ini memberi gambaran bahwa manajemen merupakan kegiatan, proses dan prosedur tertentu untuk mencapai tujuan akhir secara maksimal dengan bekerja sama dalam sebuah kelompok kerja sesuai dengan fungsinya masing-masing.

Sebagai pijakan praktek manajemen dalam Islam mengacu pada perilaku manajemen bisnis yang dijalankan oleh Rasulullah saw, bahwa Nabi Muhammad adalah seorang pedagang yang jujur dan adil dalam membuat perjanjian bisnis. Ia tidak pernah membuat para pelanggannya komplain. Dia sering menjaga janjinya dan menyerahkan barang-barang yang dipesan dengan tepat waktu. Dia senantiasa menunjukkan rasa tanggung jawab yang besar dan integritas yang tinggi dengan siapapun. Reputasinya sebagai seorang pedagang yang jujur dan benar telah dikenal luas sejak beliau berusia muda (Afzalur Rahman, 1997: 216).

Implikasi dari Model utama Manajemen Islam adalah Ihsan, Istiqomah, Amanah, Ikhlah dan Adil. Ini adalah dasar di mana bangunan sistem manajemen Islam didirikan sebagai menara. Model-model ini sangat membantu untuk mengembangkan hubungan manusia dalam lingkungan kerja, yang tidak memungkinkan siapa pun untuk mengeksploitasi orang lain seperti pada sistem lain yang biasanya dilakukan. Manajemen Islami tentang pengembangan modal manusia telah mempromosikan pendekatan menyeluruh dan mencakup tanggung jawab moral, bakat intelektual, pengetahuan dan keterampilan individu (Afzalur Rahman, 1997: 217).

Research Methods

Studi menganalisis konsep manajemen Islami dalam upaya menemukan pola pengembangan modal manusia produktif melalui training, pembinaan dan pemberdayaan. Dalam implementasinya diterapkan dengan cara internalisasi perilaku-perilaku religiusitas manusia pelaku industri melalui pendidikan dan pelatihan dalam mewujudkan produk halal. Studi dilakukan melalui kajian literatur dan jurnal penelitian sebelumnya, menganalisis berbagai literatur terkait dengan topik pembahasan ini, hingga menghasilkan deskripsi normatif tentang model pengembangan sumberdaya manusia pada perusahaan. Kajian ini bersifat kualitatif dengan pendekatan dokumen berdasarkan data skunder yang dianalisis dari ayat-ayat al-Qur'an dan Hadits, sumber-sumber buku dan internet, dalam merumuskan kerangka kerja konseptual yang dikembangkan untuk kebijakan praktis dalam bisnis.

Pembahasan

Konsep pengembangan sumber daya manusia pada industri produk halal menekankan pada implementasi manajemen berbasis syariah. Prinsip syariah ini berangkat dari tipologi *Maqhasid al-syariah*, yang dalam kaidah fikih berdasar pada lima prinsip dasar (*qawaid al khams*). Secara implementatif, manajemen prinsip syariah menekankan lima prinsip dasar, yakni amanah, prinsip kepemilikan terbatas, prinsip kerjasama dalam kebaikan, prinsip tanggungjawab sosial, prinsip kepemilikan bersama, prinsip distribusi ekonomi dan prinsip keadilan.

Islam mengajarkan bahwa modal manusia dalam kegiatan industri merupakan salah satu capital, bukan sebagai cost unit. Dengan demikian, penanganan manusia sebagai human capital, bukanlah sesuatu yang baru dalam aktivitas ekonomi Islami. Standar al-Qur'an untuk kepatutan sebuah pekerjaan adalah berdasarkan pada keahlian dan kompetensi seseorang dalam bidangnya. Ini merupakan hal penting, karena tanpa adanya kompetensi dan kejujuran, maka bisa dipastikan tidak akan lahir efisiensi dari seseorang. Oleh karena itu, merupakan kewajiban bagi manajemen sebuah organisasi industri halal untuk menempatkan seseorang sesuai dengan kompetensinya.

Islamic Human Capital Management ingin mewujudkan kembali konsep manusia sebagai khalifah di muka bumi yang memiliki potensi besar dalam menentukan nilai manusia sebagai sumber daya insani agar mampu memberikan kontribusi besar dalam membentuk manusia menjadi insan yang kaffah, istiqomah, konsisten dan memiliki integritas dalam menegakkan panji-panji Islam dalam kehidupan. Mengingat, betapapun baiknya suatu sistem yang dimiliki perusahaan, akan tetapi dalam pelaksanaannya sangat tergantung pada mutu dan ketawadhuan dari manusia itu sendiri.

Islam memerintahkan agar manusia memiliki produktivitas yang unggul. Manusia produktif adalah seseorang yang banyak menghasilkan sesuatu melebihi dari yang ia terima. Rasulullah telah menegaskan bahwa “*Sesungguhnya aku benci kepada seseorang*

yang menganggur, tidak bekerja untuk kepentingan dunia juga tidak untuk keuntungan akhirat.” H.R. At Thabrani dalam kitab Al Kabir (2005).

Modal manusia yang produktif diperlukan kompetensi, kreativitas, keterampilan, kejujuran, amanah/integritas, tawadhu, berjiwa kokoh/komitmen, dan pengendalian diri: ‘Allah menerima amalan hamba-Nya yang baik’ (QS. 46: 16). Dalam konteks manusia harus produktif, Rasulullah bersabda: ‘Sesungguhnya Allah mencintai orang beriman yang berkarya (produktif menghasilkan berbagai kebaikan).’ HR. Thabrani dari Ibnu Umar. Sedangkan keterampilan dan kreativitas sebagaimana Sabda Rasulullah: *Pekerjaan terbaik seseorang adalah apa yang dikerjakan berdasarkan keterampilannya, ... sebaik baik usaha adalah apa yang merupakan ekspresi dari keterampilan dirinya.* H.R. Ibnu Majah.

Modal manusia dalam hal kompetensi (*ahliyah*) yang mengacu pada istilah yuristik tentang kelayakan untuk memegang tugas dan validitas memiliki hak yang sah. Dalam Islam, pengembangan manusia tidak hanya diarahkan untuk menghasilkan orang-orang dengan pengetahuan teknis, keterampilan, dan nilai sosial yang lebih baik, tetapi juga dengan jiwa yang lebih baik. Islam menyerukan pendekatan holistik untuk pengembangan manusia sambil menempatkan insentif spiritual dan material untuk pertumbuhan individu di bidang agama, disiplin moral, pendidikan, keterampilan, pekerjaan, dan kesehatan. Ini dijelaskan dalam kualitas kecerdasan, pengetahuan, kehendak bebas, dan bimbingan, yang Allah berikan kepada manusia agar dapat melaksanakan tugas mereka untuk menjadi khalifah di muka bumi. Pengembangan manusia pada gilirannya diatur untuk menghasilkan sumber daya dengan nilai moral yang baik; dan ditandai dengan dinamika, inovasi dan kreativitas, pengetahuan, dan kepercayaan diri.

Dalam upaya pengembangan manusia (*human capital*) produktif, dapat dilakukan dengan budaya Literasi (memahami), yaitu melakukan kebiasaan berfikir yang diambil dengan proses membaca, menulis hingga menciptakan karya (UNESCO, 2018). Literasi adalah hak dasar manusia yang mendasar untuk belajar sepanjang hayat, sepenuhnya untuk pembangunan sosial dan manusia dalam kemampuannya untuk mengubah kehidupan.

Budaya Literasi dapat dilakukan melalui pelatihan (*training*), pembinaan dan pemberdayaan terhadap para karyawan dengan tujuan mengembangkan kompetensi dan kemampuan teknis karyawan dalam menunaikan tanggungjawab pekerjaannya dilandasi dengan tuntunan agama. Rasulullah memberikan pelatihan terhadap orang yang diangkat untuk mengurus persoalan kaum muslimin, dan membekalinya dengan nasihat-nasihat dan beberapa petunjuk. Islam sebagai agama yang sempurna dan lengkap mengajarkan tentang akhlak dan moralitas bagi ummat manusia untuk menjadi insan yang lebih baik.

Pelaku industri produk halal agar memiliki modal manusia produktif yang unggul, maka dalam penerapan manajemen pengembangan manusia diperlukan budaya literasi

untuk penanaman (internalisasi) dan pembiasaan perilaku Ihsan, istiqamah, ikhlas, amanah/integritas, komitmen dan berlaku adil, melalui training, pembinaan maupun pemberdayaan. Sifat dan perilaku inilah yang diharapkan dapat mendorong tumbuhnya kesadaran para produsen dalam mewujudkan produk-produk halal yang memberikan manfaat, aman serta tidak membahayakan penggunaannya.

Figur1. Model Budaya Literasi dalam Pengembangan Modal Manusia Bisnis Halal

Perilaku	Dimensi	Point/Implikasi
Ihsan	Berbuat baik dalam pengintaian Allah.	Merasa takut melakukan penyimpangan dalam bekerja.
Istiqamah	Terus menerus menegakkan kebenaran.	Disiplin kerja
Ikhlas	Berbuat dan bekerja dengan setulus hati.	Kecenderungan menghasilkan kinerja yang berkualitas
Amanah/Integritas	Terpercaya dalam menjalankan tugas yang harus dikerjakan.	Berani menolak diajak kepada tindak kejahatan
Komitmen	Mencerminkan tindakan dan perilaku sukarela.	Rasa bertanggung jawab dalam tugas
'Adil	Bertindak secara proporsional dalam segala hal.	Berbuat yang terbaik

Dengan memiliki dan mengaktualisasikan keenam sifat dan perilaku sebagaimana digambarkan di atas akan terbangun sikap yang konsisten dan kreatif dalam melakukan sistem produksi yang benar-benar halal, terjaga dari sifat-sifat kebohongan dalam melaksanakan pekerjaan yang dapat menyesatkan atau merugikan pengguna produk tersebut. Melalui literasi dan pembiasaan melakukan masing-masing sifat itu dapat mendorong terbentuknya keyakinan dan ketaatan kepada Tuhannya, dan ini merupakan modal manusia yang produktif.

Ihsan dari kata 'Ahsana' (memberi kenikmatan atau kebaikan kepada orang lain). *"Sesungguhnya Allah menyuruh kamu berlaku adil dan berbuat Ihsan (kebajikan) (QS. 16: 90). Ihsan adalah "kamu beribadah kepada Allah seakan-akan kamu melihat-Nya. Jika kamu tidak dapat melihatNya, sesungguhnya Dia (Allah) melihatmu."*(Muslim,1389). Pengertian ini meyakinkan bahwa manusia setiap melakukan perbuatan apapun harus selalu merasakan dipantau oleh Allah. Manusia tidak dapat melakukan kebohongan, dan ia harus takut kepada teguran Allah.

Istiqomah adalah sikap dedikasi dalam melakukan suatu pekerjaan atau perjuangan menegakkan kebenaran tanpa rasa kecewa, lemah semangat, atau putus asa. *"Sesungguhnya orang-orang yang berkata, "Tuhan kami adalah Allah, kemudian mereka tetap istiqamah, maka tidak ada rasa khawatir pada mereka, dan tidak pula mereka bersedih hati." (QS. 46:13). "Tuhan kami adalah Allah; kemudian mereka meneguhkan pendirian mereka (istiqamah) .. " (QS. 41 [al-Ahqaf]: 30), "Dan orang-orang yang memelihara amanat dan janjinya, ... dan orang-orang yang berpegang teguh pada kesaksiannya (QS. 70: 32-33).*

Dengan sikap istiqamah, manusia dapat bekerja secara nyaman dan tergerak hatinya hanya untuk mendapatkan keridhaan Allah, tidak dapat dipengaruhi oleh keinginan-keinginan yang membawanya kepada perbuatan yang menyimpang, karena sudah memiliki pendirian yang teguh terhadap kebenaran.

Ikhlas berarti murni, tidak bercampur dengan yang lainnya. Ikhlas adalah mengerjakan amal perbuatan semata-mata karena Allah. Melakukan perbuatan tidak ingin dilihat oleh seseorang. *“Katakanlah, sesungguhnya aku diperintahkan agar menyembah Allah dengan penuh ketaatan kepada-Nya dalam agama”* (Qs. 39: 11). Berbuat dengan ikhlas dapat menghasilkan pekerjaan-pekerjaan yang berkualitas, karena dalam bekerja dengan ikhlas tanpa ada yang membebani perasaan dan pikirannya, hanya satu tekad agar hasil pekerjaannya memberikan manfaat kepada orang lain.

Amanah memiliki arti dipercaya atau terpercaya. Secara aqidah dan syariat Islam, amanah adalah segala sesuatu yang harus dipertanggungjawabkan dan berkaitan dengan orang lain atau pihak lain. Amanah bisa berupa benda, pekerjaan, perkataan, ataupun kepercayaan. Maka, amanah bisa berbentuk apa saja yang pada akhirnya akan dimintai pertanggung jawabannya. *“Sungguh, Allah menyuruhmu menyampaikan amanah kepada orang yang berhak menerimanya, dan apabila kamu menetapkan hukum di antara manusia hendaknya kamu menetapkannya dengan adil.”* (QS. 4: 58).

Komitmen adalah suatu keadaan dimana seseorang membuat perjanjian (keterikatan), baik kepada diri sendiri maupun kepada orang lain yang tercermin dalam tindakan/perilaku tertentu yang dilakukan secara sukarela maupun terpaksa. Komitmen adalah suatu bentuk kewajiban yang mengikat seseorang dengan sesuatu, baik itu diri sendiri maupun orang lain, tindakan atau hal tertentu. Komitmen adalah suatu sikap setia dan tanggungjawab seseorang terhadap sesuatu, baik itu diri sendiri, orang lain, maupun organisasi. *“ ... kecuali orang-orang yang bertaubat memperbaiki diri dan berpegang teguh pada agama Allah dan dengan tulus ikhlas ...”* (QS. 4: 146).

Adil /‘Adilun, berarti sama atau seimbang (proporsional). Adil meletakkan sesuatu pada tempatnya, memberikan atau menerima sesuatu sesuai haknya, dan menghukum yang jahat sesuai haknya, dan menghukum yang jahat sesuai dan kesalahan dan pelanggarannya, tidak berat sebelah. *“Sesungguhnya Allah menyuruh kamu berlaku adil..”* (QS. 16: 90).

Islam sangat menekankan sikap adil dalam segala aspek kehidupan. Berprilaku adil dirinya sendiri maupun orang lain. Al-Qur’an memandang bahwa keadilan merupakan inti ajaran Islam yang mencakup semua aspek kehidupan. Prinsip keadilan yang dibawa Al Qur’an sangat kontekstual dan relevan untuk diterapkan kedalam kehidupan beragama, berkeluarga dan bersosial. Keadilan memberikan hak kepada orang lain. *“Sesungguhnya Allah menyuruh kamu berlaku adil dan berbuat kebajikan (Ihsan), dan melarang perbuatan keji dan munkar...”* (QS. 16: 90). Implikasi yang diharapkan dari perilaku adil ini adalah bahwa pelaku industri halal tidak memaksakan kehendak untuk memenuhi kepentingannya sendiri.

Simpulan

Bisnis produk halal adalah pekerjaan mulia, karena produk yang halal cenderung menyehatkan serta aman dari efek negatif bagi penggunaannya. Mengonsumsi produk halal merupakan perintah al-Qur'an dan Sunnah Rasulullah saw. Untuk menghasilkan produk yang benar-benar halal, produsen penting memahami sistem manajemen produksi dengan menyiapkan modal manusia yang produktif sesuai yang diajarkan dalam al-Qur'an dan Hadits. Prinsip syariah ini sebagai perwujudan *Maqhasid al-syariah*, yang dalam kaidah fikih berdasar pada lima prinsip dasar (*qawaid al khams*). Di dalam al-Qur'an maupun hadits telah diajarkan bagaimana manusia harus memiliki produktivitas yang unggul dalam menjalankan pekerjaan bisnisnya. Mengembangkan produktivitas modal manusia dapat dilakukan dengan budaya literasi untuk internalisasi dan pembiasaan mengamalkan perilaku Ihsan, istiqamah, ikhlas, Amanah/ integritas, komitmen dan berlaku adil, melalui training, pembinaan maupun pemberdayaan. Dengan tertanam perilaku Ihsan dalam kehidupannya ia selalu merasa takut melakukan penyimpangan dalam bekerja. Akibat dari perilaku Ihsan ini dapat menimbulkan kecenderungan disiplin kerja, memiliki komitmen terhadap tugas-tugas yang dibebarkannya, berani menghindari perbuatan yang dapat merugikan orang lain, memiliki rasa tanggung jawab dalam tugas untuk menghasilkan kinerja yang berkualitas. Jika semua perilaku tersebut telah tertanam pada setiap pelaku industri, dipastikan dapat menumbuhkan kesadaran dalam mewujudkan produk-produk yang benar-benar halal sesuai yang diajarkan Syariah Islam.

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قيم الإجتماعية لوسطية الإسلام (دراسة تدولية في ديوان أبي العتاهية)

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الجامعة الإسلامية الحكومية ميترو

تجريد

كان أبو العتاهية مشهوراً بمذهب شعره الزهديات، ولكن وجد الباحث أن في ديوان أبي العتاهية ليس هناك جميع أشعاره تذهب بمذهب الزهديات فقط. بل أيضاً، هناك وجدت القيم الحياة، كالقيم الإجتماعية التي تقيم دعائم أخرى إنسانية تشيع بين الناس أواصر الرحمة، والحب، والتسامح والفضل والتعاون ومراقبة الضمير وخشية الله وإلى غير ذلك من المعاني وتتحدد معالم الصياغة الإنسانية للمجتمع في التصور الإسلامي. أما النظرية المستخدمة في هذا البحث فهي النظرية في القيم الحياة لنونغ مهاجر (Noeng Muhadjir). وأما النهج المستخدم في هذا البحث فهو نهج التدولية. عند رأي أبرامس (Abrams) أن النهج في البحث الأدبي ينقسم إلى أربعة أنواع: الأول، المحاكاة. وهي تنص على أن الأعمال الأدبية هي تقليد الطبيعة. الثاني، التدولية. وهي أن تنظر إلى الأعمال الأدبية كوسيلة لسحب الخيال الأدبي والأفكار والعواطف. الثالث، التعبيرية. العمل الأدبي أداة لتحقيق أهداف خالق الأعمال الأدبية، بالإضافة إلى المتعة أو الترفيه أيضاً من أجل التنوير والتعليم. والرابع، الموضوعية. وهي تثبت أن العمل الأدبي هو شيء قائم بذاته ومستقل عن كل العناصر الخارجية. بعد قام الباحث بتحليل قيم الحياة في ديوان أبي العتاهية، أنتج الباحث أن هناك توجد ستة عشر القيم الإجتماعية لوسطية الإسلام وهن: الأمر في مبادرة بالصدقة إلى الأقربين والأبعد. والمسامح يجعل الحياة حياة طيبة. والفجور يفسد العلاقة الإجتماعية. وأن اللهو يفسد حياة الفتى. وأن القول السديد، والتعاون، والمحافظة أساس الأخلاق. وأن سوء الخلق يملّ من حولنا. وأن جليس الخير في الجماعة خير من جليس الخير وحده. وطريقة لترك الغيبة. وفي فضل المحاسبة على النفس والخطر على التحسس، والتيسر في أمور الناس والرفق في معاملتهم. وفي اختيار الصديق الوفي. والتعاطف في حزن الناس. وفي فضل اطعام الناس. ومضرة المرء الذي لا ينتفع في حياته. وخير قول الصدق وخير عمل النفع. ورأي رفيق، ووجه طليق، وجميل الثناء طريق لنيل صديق كثير.

الكلمات المفتاحية: قيم الحياة، التدولية، وسطية الإسلام، ديوان أبي العتاهية.

أ. المقدمة

يشكّل الأدب وسيلة التعبير الذي بإمكانه يعبر عن الوجه الجمالي، المؤسّس على شتّى الوجوه معنوية كانت أو لغوية.¹ تمكّن الأدب من إعطاء الأثر إلى القارئ، واللذة عن طريق العنصر الجمالي، ويحرّك إبداع القارئ.² ولذلك للأدب دور مهمّ عند الناس، تربيّة كانت أو تمتّعا.

الأعمال الأدبية هي الوسيلة التي استخدمها المؤلف في نقل أفكاره، كوسائل الإعلام. تكون الاعمال الادبية جسرا التي تربط بين أفكار المؤلف التي ستلقى للقارئ. في العلاقة بين المؤلفين مع القراء، احتلّت الأعمال الأدبية أدوارا مختلفة. بالإضافة إلى دور في عملية نقل المعلومات من المؤلف للقارئ، تخدم الأعمال الأدبية أيضا كالنص الذي انشأه المؤلف و كالنص الذي استقبله القراء.³

فمصدر إبداع الأعمال الأدبية دائما يبدو من ظواهر الحياة في المجتمع. في الأعمال الأدبية، ويمكن أن تكون الأشياء التي صوّرها المؤلف عن المجتمع هي كحول البنية الاجتماعية، ووظائف وأدوار كل فرد من أفراد المجتمع، والتفاعل القائم بين جميع أعضائها.

الوسطية هي حالة محمودة وخاصية أساسية من خصائص هذا الدين عقيدة وشريعة ونظاما واجتماعيا وسياسيا وحضاريا، ترتبط وترجم خاصية أخرى هي خاصية التوازن وعدم الميل إلى إحدى طرفي المعادلة أي الإفراط أو التفريط. الوسطية في البناء الاجتماعي وبما أن المجتمع الإسلامي هو مجتمع عقدي أو مجتمع إيديولوجي، وتتحدد العلاقات داخله على أساس أحكام الشريعة الإسلامية ومقاصدها وقواعدها الكلية، فإن خصائص الوسطية في مجال العقيدة والتصور وفي مجال الشريعة والأحكام تصدق على نظرة الإسلام للبناء الاجتماعي.

وإذا كانت الوسطية والتوازنية تعنيان صياغة إنسانية للمجتمع وذلك يعني الاعتراف بالجوانب الإنسانية كلها في تكامل، فكان من أبرز خصائص المنهج القرآني في علاج القضايا الاجتماعية والاقتصادية أنه لا يقيم البناء الاجتماعي، أو السياسية الاقتصادية على أساس الصراع بين الأفراد أو الطبقات. إنه قبل أن يضع القوانين، وبعد أن يرسي أساس الربوية، يقيم دعائم أخرى إنسانية تشيع بين الناس أواصر الرحمة، والحب، والتسامح والفضل والتعاون ومراقبة الضمير

¹Zainuddin Fananie, *Telaah Sastra*, (Surakarta: Muhammadiyah University Press, 2002), h.6.

²*Ibid*, hlm.6.

³ Sugihastuti dan Itsna Hadi Saptiawan, *Gender dan Inferioritas Perempuan*. Cet II (Yogyakarta: Pustaka Pelajar, 2010) h 81.

وخشية الله وإلى غير ذلك من المعاني وتتحدد معالم الصياغة الإنسانية للمجتمع في التصور الإسلامي.⁴

في أنحاء العالم، العمل الأدبي حاضر في الأشكال المشتتة. أمّا الأدب العربي، عند رأي الأدباء المعاصرين حاضر في أربعة أشكال يعني الشعر، و النثر، و الخطابة، والكتابة.⁵ ذهب العربيون في محلّ الشعر، أنّ الشعر يحتلّ سطح الجماليّة في الأعمال الأدبيّة، لأنّ الشعر بني من لطفة العاطفة وجمال الخيال. و لذلك رغب العربيون في الشعر رغبا كثيرا من الأعمال الأدبيّة الأخرى.⁶

الشعر هو اللغة الخياليّة الموزونة التي تعبّر عن المعنى الجديد والذوق والفكرة والعاطفة وعن سرّ الروح البشرية.⁷ وللشعر أربعة عناصر يعنى: اللفظ والوزن والمعنى والقافية.⁸ ومن الناحية الكتابيّة، الشعر هو العمل الأدبي المكتوبة باللغة الموجزة والمملوءة بأية رموز.⁹

من التعريفات السابقات تبدو واضحة أنّ للشعر الحدود في بنيته. استخدم الشعر الكلمة الإيجاز المملوءة برموز ولها المعنى المضمون. ولذلك أصبح الشعر صعبا للقارئ ليفهمه إذا قرأ بلا نظريّة. فلزوم لقارئ الشعر ليقرووه قراءة دقّة، وأن يستخدمو إحدى نظريّة من نظريّات أدبيّة لنيل المعنى المضمون.

بناء الشعر له عنصران، الأوّل يعنى البناء الخارجيّ والثاني يعنى البناء الداخليّ.¹⁰ البناء الخارجيّ هو شكل الشعر. أمّا البناء الداخليّ هو مادّة الشعر ومعنى الشعر. البناء الخارجيّ يحتوي على إختيار اللفظ، و بناء الصوت، وإمكان الكلمة في الجملة، و تركيب الجملة، و تركيب الأطلال، و النموذج. أمّا البناء الداخليّ يحتوي على الموضوع، و الأمانة، و المعنى المضمون في بناء الخارجيّ.

العمل الأدبي هو أحد مصادر التعليم التي يتم تحميله مع القيم الحياة. القيم الحياة في الأعمال الأدبية بإمكانها أن تفهم من خلال الأمثلة الموجودة في الأعمال الأدبية عن فهم الحياة.

⁴ <https://fikercenter.com/studies/> الوسيطية والإعتدال

⁵ أحمد الشايب، أصول النقد الأدبي، (القاهرة: مكتبة النهضة، 1994)، ص.39.

⁶ Yunus Ali Mudhar & Bey Arifin, *Sejarah Kesustraan Arab*, (Surabaya: PT.Binallmu, 1983), hlm.28.

⁷ أحمد الشايب، أصول النقد،، 1994، ص.297.

⁸ نفس المصدر، ص، 295.

⁹ Zainuddin Fananie, *Telaah Sastra*,2002, hlm.100

¹⁰ *Ibid*, hlm. 100-99

ونوع من أنواع الأعمال الأدبية التي مملوءة بالقيم الحياة هو الشعر. وهذا لأن ظهر الإسلام وازدهر في العربي الجاهلي الذي جعل الشعر شكلاً من أشكال التعبير عن مشاعرهم وخيالهم.

أخذ الشعر دوراً مهماً ويحظى باهتمام أكثر من الأنواع الأدبية الأخرى في ذلك الوقت. هذا يرجع ، من بين أمور أخرى ، إلى طبيعة أولئك العرب الذين ينتقلون دائماً وبيئة موالية لشحن الخيال.¹¹

الشعر هو أيضاً أعلى نشاط عقلي وذروة الكسب الفني للعرب. الشعراء ذو مكانة عالية ويحظى باحترام كبير كالكاهن أو المتحدث أو القائد أو الزعيم حتى النبي. والمجتمع يحسبون أن الشعراء هم قادرون على اكتشاف حقيقة الحياة التي لا يمكن كشفها من قبل الناس العاديين أو غيرهم من أفراد المجتمع بشكل عام.¹² بالإضافة إلى ذلك، فالشعراء قادرون على التعبير عما يعبرون عنه للآخرين في شكل شعر وكلمات حكيمة.¹³ ولذلك، فإن الشعراء رفيع المستوى يحظى باحترام كبير هم مثل ذلك ككاهن أو ناطق أو زعيم أو حتى نبي. بلغت هذه الظاهرة ذروتها في العصر العباسي بسبب دعم الخلفاء.

في دراسة الأشعار المملوءة بالقيم الحياة ، وجدت أشعار مضمونة كثيرة بالقيم الحياة. إحدى الأمثلة التي ستم طرحها في هذا البحث هي الأشعار المكتوبة في ديوان أبي العتاهية للشاعر العباسي أبو العتاهية. اشتهر أبو العتاهية اشتهاراً في زمان هارون الرشيد، واشتهاره بسبب تحوُّله من عادة الغرق في حالة سكر وتسلية إلى حياة الزهد والبساطة، وترك أشعار المديح، وأشعار الرثاء، وأشعار الغزال. وابتعد أبو العتاهية عن نمط حياة المترفية السابق، ثم استخدم الملابس البسيطة.¹⁴ وتغيير اتجاه الحياة أبي العتاهية أعطى أهمية وساهم في فلسفات الحياة ذات القيمة العالية، وكذلك إعطاء لون جديد لقصائده.

وكان أبو العتاهية مشهوراً بمذهب شعره الزهديات، ولكن وجد الباحث أن في ديوان أبي العتاهية ليس هناك جميع شعره تذهب بمذهب الزهديات فقط، بل أيضاً هناك وجد القيم الحياة،

¹¹الإسكنداري ومصطفى عناني، الوسيط في الأدب العربي وتاريخه، (القاهرة: مطبعة المعارف، 1916)، ص، 43.

¹²Beeston, A.F.L. et.al. *Arabic Literature to the End of the Umayyad Period*. (Cambridge: Cambridge University Press, 1983), 27.

¹³Al-Akkawi, *Al-Mujaz fi al-Adab al-'Arabi*, (Yogyakarta: Horizon Press, 1392 H), 86.

¹⁴أنيس المقدسي، أمراء الشعر العربي في العصر العباسي، طبعة 17 (بيروت، دار العلم للملايين، 1989)، ص، 154.

كالقيم المعرفة، والقيم الإقتصادية، والقيم الفلسفية، والقيم المجتمعية. كما ورد في شعر أبي العتاهية تحت العنوان عثار الدهر:

"إذا ضاق صدر المرء لم يصف عيشه وما يستطيع العيش إلا المسامح"¹⁵

من هذا الشعر وجد الباحث القيمة الإجتماعية وهي المسامح تجعل الحياة حياة طيبة. من ذلك الشعر، تبدو القيمة الإجتماعية، لأن رأي أبو العتاهية الذي يقدم أن لا يصف عيش المرء لسبب ضاق صدره وبأن لا ينال المرء العيش الطيب إلا بالمسامح. ولذلك في هذا البحث سيبحث الباحث في القيم الحياة الموجودة في ديوان أبي العتاهية. فسيطور هذا البحث حول القيم الإجتماعية الموجودة في ديوان أبي العتاهية.

أما النظرية المستخدمة في هذا البحث فهي النظرية في القيم الحياة لنونغ مهاجر (Noeng Muhadjir). وأما النهج المستخدم في هذه الورقة فهو نهج التدولية. عند رأي أبرام (Abrams) أن النهج في الأدب ينقسم إلى أربعة أنواع: الأول، المحاكاة. وهي تنص على أن الأعمال الأدبية هي تقليد الطبيعة. الثاني، التدولية. وهي أن العمل الأدبي هو أداة لتحقيق أهداف خالق الأعمال الأدبية، بالإضافة إلى المتعة أو الترفيه أيضاً من أجل التنوير والتعليم. الثالث، التعبيرية. وهي تنظر إلى الأدب كوسيلة لسحب الخيال الأدبي والأفكار والعواطف. والرابع، الموضوعية. وهي تثبت أن العمل الأدبي هو شيء قائم بذاته ومستقل عن كل العناصر الخارجية.¹⁶ انطلاقاً من خلفيّة البحث السابقة فلمسألة التي ستوجب في هذا البحث "ما هي القيم الإجتماعية الموجودة لوسطية الإسلام في ديوان أبي العتاهية؟"

ب. نظرية البحث

1. التعريف في القيمة

ظلت النظرة إلى اللغة في الماضي على أنها من علوم الأدوات والوسائل، وليست من علوم الغايات، حتى بدايات القرن التاسع عشر. وفي رحاب البحث اللغوي الحديث ارتقت اللغة درجة

¹⁵أبو العتاهية، ديوان أبي العتاهية.....ص115.

¹⁶M.H.Abrams, *The Mirror and the Lamp: Romantic Theory and the Critical Tradition*, (Oxford: Oxford University Press, 1980), 7-25.

أعلى، وصارت من علوم الغايات، بالإضافة إلى كونها من علوم الوسائل، وأصبح علم اللغة من أهم العلوم الاجتماعية التي تستهم بالسلوك الإنساني -على نوعه- أثناء اتصاله بالآخرين.¹⁷

اللغة مرآة المجتمع، تعكس كل مظاهره: من حضارة ورقية، أو تخلف وتأخر فهي شديدة الصلة بكل نواحي المجتمع، لذلك نالت اللغة اهتمام اللغويين من زواياها ظاهرة اجتماعية، وصار لها علم يبحث مسائلها وعلاقتها بالمجتمع.¹⁸ وأيضاً للغة دور في تشكيل ثقافة المجتمع وأسلوب تفكيره، حيث إن الثقافة واللغة كلتيهما تلعبان دوراً مهماً في تكوين المجتمعات الإنسانية والقيم الإنسانية.¹⁹

القيمة هي الجوهر الكامن في شيء ذي معنى كبيرة للحياة البشرية،²⁰ خاصة فيما تتعلق بالخير والأعمال اللطيفة في مسألة ما ، القيمة تعني الخصائص أو الأشياء الهامة أو المفيدة للإنسانية.²¹ القيمة هي شيء مجرد ومثالي ، والقيمة ليست كائناً ملموساً ، وليست حقيقة ، وليست مسألة صواب أو خطأ تتطلب دليلاً تجريبياً ، بل تقديراً اجتماعياً مرغوباً ومحبوياً ومكروهاً.²² أما بالنسبة لمفهوم القيمة في رأي بعض الخبراء كما يلي:

1) عند رأي ميلتون ريكيج (Milton Rekeach) وجيمس بنك (James Bank)، القيمة هي نوع من الاعتقاد الذي يقع في نطاق نظام المعتقدات التي يتصرف فيها الشخص أو يتجنب اتخاذ إجراء ، أو أنه موثوق به.²³

2) عند رايلاويس د. كثوف Laues D. Kattsof التي اقتبسها شمس المعارف أن تفسير الالقيم كما يلي: الأول، القيمة هي نوعية تجريبية لا يمكن تعريفها ، ولكن يمكننا بتجربة وفهم الطريقة المباشرة للجوذة الواردة في هذا الكائن. وبالتالي فإن القيمة ليست مجرد ذاتية ، ولكن هناك مقياس يجب أن

¹⁷ محمد محمد داود، العربية وعلم اللغة الحديث، (القاهرة: دار غريب، 2001)، 88.

¹⁸ كمال محمد بشر، علم اللغة الاجتماعي، (القاهرة: دار غريب، 1997)، 41.

¹⁹ كريم زكي حسام الدين، القرابة: دراسة أنثروولوجية لألفاظ وعلاقات القرابة في الثقافة العربية، (القاهرة: مكتبة الأنجلو المصرية، 1990)، 379.

²⁰ M.Chabib Thoha, *Kapita Selektta Pendidikan Islam*, (Yogyakarta:PustakaPelajar,Cet.I,1996),61

²¹ W.J.S.Purwadaminta, *Kamus Umum bahasa Indonesia* (Jakarta;Balai Pustaka,1999), 677.

²² Mansur Isna, *Diskursus Pendidikan Islam*, (Yogyakarta:Global Pustaka Utama, 2001), 98.

²³ H. Una Kartawisastra, *Strategi Klarifikasi Nilai*, (Jakarta:P3G Depdikbud, 1980),1.

يكن في جوهر ذلك الكائن. ثانيًا ، القيمة باعتبارها هدفًا للمصلحة ، أي كائن في الواقع أو الفكر. ثالثًا، القيمة كنتيجة لإعطاء القيمة ، تلك القيمة تم إنشاؤها بواسطة مواقف الحياة.²⁴

3) عند رأي حبيب طه ، فإن القيمة هي سمة مرتبطة بشيء (نظام معتقدات) يرتبط بموضوع يعطي معنى (إنسان يؤمن). لهذا القيمة هي شيء مفيد ومفيد للبشر كمرجع للسلوك.²⁵

من وجهة رأي الخبراء السابق يمكن الاستنتاج أن القيمة هي الجوهر المرتبط بشيء ذي معنى كبير للحياة البشرية. الجوهر ليس له معنى قبل أن يحتاج إليه البشر ، ولكنه لا يعني وجود الجوهر بسبب الحاجة البشرية. إنها مجرد أن معنى الجوهر يتزايد وفقا للزيادة في التقاط معنى البشر أنفسهم. لذا فإن القيمة هي أمر ذو أهمية بالنسبة للإنسان كموضوع يتعلق بكل شيء جيد أو سيئ كتجريد أو عرض أو غرض من تجارب مختلفة مع اختيار سلوك صارم.

2. نظرية القيم الحياة لنونغ مهاجر

القيمة هي مفهوم تجريدي في البشر.²⁶ إنه معيار للسلوك والعدالة والحقيقة والكفاءة التي تربط البشر وينبغي تنفيذها والحفاظ عليها. الالقيم متأصلة في البشر ، سواء في الحمل أو المعتقد أو معيار السلوك ، وكلها جوانب نفسية ضمنية في النفس البشرية. العلاقة بين القيمة والسلوك قريبة جدا لأنها جزء من الإمكانيات البشرية التي هي في العالم الروحي ، غير الملموس ، ولكن تأثير قوي جدا ودور مهم في أعمال ومظهر الشخص. في الوقت نفسه، السلوك نفسه يمثل مستوى التطور الروحي للشخص.

كل شيء يعتبر القيمة إذا كان مستوى تقدير الشخص قد وصل إلى مستوى مغزى تلك القيمة عليه. إذًا، هذا شيء ذي القيمة لشخص ما ليس بالضرورة ذا القيمة للآخرين ، لأن هذه القيمة مهمة جدًا في هذه الحياة ، وهناك علاقة مهمة بين الموضوع والجسم في هذه الحياة .

²⁴Syamsul Maarif, *Revitalisasi Pendidikan Islam*, (Yogyakarta: Graha Ilmu, 2007), 114.

²⁵ M.Chabib Thoha, *Kapita Selektta Pendidikan Islam...*, 61.

²⁶Surjono Sukanto, *Kamus Sosiologi*. (Jakarta:Rajawali Press, 1985), 532.

تولد محركات الأقراص لأن البشر يريدون العيش بشكل طبيعي. بحيث تظهر تلك المعايير تسمى الالقيم التي تصبح بعد ذلك مبادئ توجيهية ومعايير في التمثيل والتمثيل والتفكير. لذلك هناك حاجة إلى استراتيجية فعالة وفعالة. تقوم الاستراتيجية على هيكل الموارد والموارد حتى تتمكن من الحصول على النتائج المخطط لها بكفاءة في مواجهة المواقف أو المشاكل الحالية. وبطبيعة الحال أيضا البروفيسور الدكتور ح. نونغمهاجر يرى أنه في إستراتيجية غرس الالقيم ، يتم التعبير عن الالقيم كفاعل عاطفي من خلال الفهم الإيجابي. مع هذا الفهم الإيجابي، سوف يمارس شخص ما وفقا لالقيم جيدة.

القيمة هي أيضا متأصلة في المؤسسات الاجتماعية التي تتكون وفقا لعلماء الاجتماع من التعليم والثقافة والدين والسياسة والاقتصاد والأسرة والرياضة. انطلاقاً من هذا المنطلق، يقدم نونغ مهاجر²⁷ سبع القيم للحياة البشرية مع معايير لكل منها، وهي القيم العلم أو المفهوم الفكري بمعايير أخلاقية عقلانية، والقيم الجمال بمعايير أخلاقية جمالية، والقيم الدينية بمعايير أخلاقية-دينية، والقيم المادية بمعايير الصحة والروح الرياضية، والقيم الاقتصادية مع معايير الكفاءة البشرية، والقيم الاجتماعية ذات المعايير الاجتماعية الأخلاقية، والالقيم السياسية مع معايير سلطة الخدمة.

ج. البحث

وجد الباحث ستة عشر القيم الاجتماعية. والقيمة الاجتماعية الأولى التي وجدها الباحث في شعر أبي العتاهية هي:

"وإذا اتسعت برزق ربك فاجعلن منه الأجل لأوجه الصدقات

في الأقرين، وفي الأبعد تارة إن الزكاة قرينة الصلوة"²⁸

من هذا الشعر وجد الباحث القيمة الاجتماعية عن الأمر في مبادرة بالصدقة إلى الأقرين والأبعد. أمر أبو العتاهية هذا الأمر إلينا لأن الزكاة قرينة الصلوة. وخصص أبو العتاهية في الصدقة إلى الأقرين والأبعد لأجل اهتمامه بحياة المجتمع.

²⁷M.Rodhi Al-Hafid, *Nilai Edukatif Kisah dalam Alquran. Disertasi*. (Yogyakarta: UIN Sunan Kalijaga, 1985), 21.

²⁸أبو العتاهية، ديوان أبي العتاهية.....ص79.

والقيمة الإجتماعية الثانية التي وجدها الباحث في شعر أبي العتاهية هي:

"إذا ضاق صدر المرء لم يصف عيشه وما يستطيب العيش إلا المسامح"²⁹

من هذا الشعر وجد الباحث القيمة الإجتماعية وهي المسامح يجعل الحياة حياة طيبة. هذه القيمة الإجتماعية لخصتها الباحثة عن رأي أبو العتاهية الذي يقدم أن لا يصف عيش المرء لسبب ضاق صدره وبأن لا ينال المرء العيش الطيب إلا بالمسامح.

والقيمة الإجتماعية الثالثة التي وجدها الباحث في شعر أبي العتاهية هي:

"إذا المرء لم يكفف عن الناس شره فليس له، ما عاش، منهم مصالح"³⁰

من هذا الشعر وجد الباحث القيمة الإجتماعية بأن الفجور يفسد العلاقة الإجتماعية. وهذا لأن المرء الذي يتعامل مع الناس بالشر وبالعامل الفجور فلا يعيش المرء بينهم بحياة صالحة.

والقيمة الإجتماعية الرابعة التي وجدها الباحث في شعر أبي العتاهية هي:

"وبيننا الفتى، والملهيات يذقنه جنى اللهو، إذ قامت عليه النوائح"³¹

من هذا الشعر وجد الباحث القيمة الإجتماعية أن اللهو يفسد حياة الفتى. هذه القيمة في سياق الإجتماعية تقصد بأن اللهو الذي ينتشر بين مجتمعنا الآن يفسد حياة الفتى. ومع ذلك أن الفتى عمد المجتمع، وحين فسد الفتى فسد المجتمع.

والقيمة الإجتماعية الخامسة التي وجدها الباحث في شعر أبي العتاهية هي:

"لا تفرحنّ بما ظفرت به وإذا نكبت، فأظهر الجلد"

وإذا نطقت، فلا تكن هذرا، واقصد، فخير الناس من قصدا

واحفظ أخاك لما رجاك له وإذا دعاك، فكن له عضدا

وارفع نواظره، وكن سندا فلقد يكون أخو الرضا سندا

²⁹أبو العتاهية، ديوان أبي العتاهية.....ص115.

³⁰أبو العتاهية، ديوان أبي العتاهية.....ص111.

³¹أبو العتاهية، ديوان أبي العتاهية.....ص115.

وتعاهد الإخوان، إنهم زين المغيب وزين من شهد³²

من هذا الشعر وجد الباحث القيمة الإجتماعية أن القول السديد، والتعاون، والمحافظة هن من القيمة الإقتصادية التي لا بد علينا أن نتعامل بهن بين إخواننا في مجتمعتنا. لأن القول السديد رأس مالنا لتتصل مع المجتمع، ولأن التعاون من واجبتنا في معاملة المجتمع، ولأن المحافظة بين المجتمع هي من شرط وحدة المجتمع.

والقيمة الإجتماعية السادسة التي وجدها الباحث هي:

"برمت بالناس وأخلاقهم فصرت أستأنس بالوحدة

ما أكثر الناس لعمرى وما أقلهم في حاصل العدة"³³

من هذا الشعر وجد الباحث القيمة الإجتماعية أن سوء الخلق يمل من حولنا. وهذه القيمة يجذرنا بأن لا نتعامل مع الناس بالأخلاق السيئة، لأن إذا تعاملنا بين الناس بالأخلاق السيئة فبرم الناس فينا.

والقيمة الإجتماعية السابعة التي وجدها الباحث في شعر أبي العتاهية هي:

"وحدة الإنسان خير من جليس السوء عنده

وجليس الخير خير من جلوس المرء وحده"³⁴

من هذا الشعر وجد الباحث القيمة الإجتماعية أن جليس الخير في الجماعة خير من جليس الخير وحده. وهذه القيمة تؤثرنا لأن لا نكن صالحا فقط، بل تؤثرنا لأن نكون مصلحا في مجتمعنا.

والقيمة الإجتماعية الثامنة التي وجدها الباحث في شعر أبي العتاهية هي:

"أحب الفتى ينفي الفواحش سمعه ، كأن به عن كل فاحشة وقرا"³⁵

³²أبو العتاهية، ديوان أبي العتاهية.....ص133.

³³أبو العتاهية، ديوان أبي العتاهية.....ص154.

³⁴أبو العتاهية، ديوان أبي العتاهية.....ص154.

³⁵أبو العتاهية، ديوان أبي العتاهية.....ص185.

من هذا الشعر وجد الباحث القيمة الإجتماعية عن طريقة لترك الغيبة. بين أبو العتاهية أن أحب الفتى هو من ينفي سمعه من الفواحش. ومعنى الفواحش هنا طبعا كل الكلام فيه مضرة كغيبة، ونميمة، وما إلى ذلك. ثم بين أبو العتاهية طريقة لترك الغيبة وهي أن نجعل وقرا في سمعنا عن كل فاحشة.

والقيمة الإجتماعية التاسعة التي وجدها الباحث في شعر أبي العتاهية هي:

"رأيتك فيما يخطئ الناس تنظر ورأسك، من ماء الخطيئة يقطر"³⁶

من هذا الشعر وجد الباحث القيمة الإجتماعية عن فضل المحاسبة على النفس والخطر على التجسس. هذه القيمة الإجتماعية تبدو ظاهرة في مجتمعتنا الآن. من ظواهر معاملة مجتمعنا الآن، معظم الناس إذا كره بعضهم بعضا فهم يتجسسون بقلة خطيئتهم ولا يحاسبوا بكثرة خطيئتهم.

والقيمة الإجتماعية العاشرة التي وجدها الباحث في شعر أبي العتاهية هي:

"خذ ما صفا من جميع أمر ال دنيا، ودع عنك ما تكدر

والطف لكل امرئ برفق وأقبل من الناس ما تيسر

فإنما المرء من زجاج إن لم يُرفق به تكسر"³⁷

من هذا الشعر وجد الباحث القيمة الإجتماعية عن التيسر في أمور الناس والرفق في معاملتهم. بين أبو العتاهية في آداب المعاملة بين الناس وهو التيسر في أمور الناس والرفق في معاملتهم. أمر أبو العتاهية إلينا أن نقبل الناس بما تيسر من جميع أمورهم، لأن أمرنا أن نأخذ إلا ما صفا من جميع أمر الدنيا وأن ندع عن ما تكدر منها. وأمرنا أن نلطف لكل امرئ برفق، لأن قلب المرء من زجاج إن لم نرفق به فتكسر.

والقيمة الإجتماعية الحادية عشر التي وجدها الباحث في شعر أبي العتاهية هي:

³⁶أبو العتاهية، ديوان أبي العتاهية.....ص194.
³⁷أبو العتاهية، ديوان أبي العتاهية.....ص199.

"واجعل صديقك من وفي لصديقه واجعل رفيقك حين تسقط من سرع"38

من هذا الشعر وجد الباحث القيمة الإجتماعية في اختيار الصديق الوفي. في معاملة المجتمع، أمر أبو العتاهية إلينا أن نجعل صديقنا وفي لصديقه. هذا الأمر يشير إلينا لأن نجعل كل صديقنا وافي لصديقهم. وهذه من واجبتنا في اصلاح المجتمع من الأقربين.

والقيمة الإجتماعية الثانية عشر التي وجدها الباحث في شعر أبي العتاهية هي:

"لَوْ أَنَّ ذَوِي الْأَبْصَارِ يَرْعُونَ كُلَّ مَا يَرُونَ، لَمَا جَحَّتْ لِعَيْنٍ مَدَامِعُ

فما يعرف العطشان من طال رُئيه وما يعرف الشعبان من هو جائع"39

من هذا الشعر وجد الباحث القيمة الإجتماعية وهي التعاطف في حزن الناس. عبر أبو العتاهية في هذا الأمر (التعاطف في حزن الناس) بعبارة لطيف وهي لا يعرف العطشان من طال رُئيه ولا يعرف شعبان من هو جائع. وهذه الظاهرة تبدو ظاهرة في أمراءنا الآن. فأمرنا الآن لا يهتموا بحزن رعيتهم لأنهم لا يعيشون في ضيق العيش كضيق العيش رعيتهم.

والقيمة الإجتماعية الثالثة عشر التي وجدها الباحث في شعر أبي العتاهية هي:

"إِنَّ لِلْخَيْرِ لِرَسْمَا بَيْنَا طَبَعَ اللَّهُ عَلَيْهِ مَا طَبَعَ

قد بلونا الناس في أخلاقهم فرأيناهم لذي المال تبغ

وحبيب الناس من أطمعهم إنما الناس جميعا بالطمع"40

من هذا الشعر وجد الباحث القيمة الإجتماعية وهي في فضل اطعام الناس. علم أبو العتاهية إلينا أن أحب الناس في معاملة المجتمع هو من أطمع الناس. لأن جميع الناس لهم طمع في نفوسهم. وحينما يوجد امرء ليس له طمع في نفسه ويطعم الناس فطبعاً كل الناس سيحبه.

والقيمة الإجتماعية الرابعة عشر التي وجدها الباحث في شعر أبي العتاهية هي:

38 أبو العتاهية، ديوان أبي العتاهية.....ص253.

39 أبو العتاهية، ديوان أبي العتاهية.....ص254.

40 أبو العتاهية، ديوان أبي العتاهية.....ص256.

"إذا ما المرء لم ينفك حيا فلو قد مات كان أقلّ نفعا"⁴¹

من هذا الشعر وجد الباحث القيمة الإجتماعية عن مضرّة المرء الذي لا ينتفع في حياته. حذر أبو العتاهية إلينا لأن ننتفع في حياتنا وإلا، فإذا متنا فنحن لا نترك عملا جارية بعد موتنا. وإذا رأينا في ظاهرة مجتمعتنا الآن، معظم الناس الذين ينفعون للناس في حيا تم، فحينما يموتون مازال الناس ينتفعون من أعمال صالحه. وبالعكس ذلك، حينما الناس لا ينفعوا في حياته، فحين موته طبعا لا ينفع شيئا.

والقيمة الإجتماعية الخامسة عشر التي وجدها الباحث في شعر أبي العتاهية هي:

"ولخير قول المرء أصدقه ولخير فعل المرء أنفعه"⁴²

من هذا الشعر وجد الباحث القيمة الإجتماعية أن خير قول الصدق وخير عمل النفع. وهذه القيمة الإجتماعية تبدو ظاهرة في أمراءنا الآن. لأن كثير من أمراءنا من كان قوله يختلف قبل وبعد إمارته. وكثير من أمراءنا الذين يعملون الأعمال التي لا تنفع لنمو المجتمع. فهذه القيمة الإقتصادية تحذر لنا لأن لا نقول إلا بالصدق ولأن لا نعمل إلا بالنفع

والقيمة الإجتماعية السادسة عشر التي وجدها الباحث في شعر أبي العتاهية هي

"عامل الناس برأي رقيق والقي من تلقى بوجه طليق"

فإذا أنت جميل الثناء وإذا أنت كثير الصديق"⁴³

من هذا الشعر وجد الباحث القيمة الإجتماعية وهي رأي رقيق، وجه طليق، وجميل الثناء طريق لنيل صديق كثير. من هذه القيمة الإقتصادية، علم أبو العتاهية إلينا ثلاث طرق لنيل صديق كثير. أما الطريقة الأولى فهي إذا تحدثنا بين الناس فلا نرى إلا برأي رقيق. وأما الطريقة الثانية فهي إذا لقينا الناس فلا نلقاهم إلا بوجه طليق. وأما الطريقة الثالثة فهي إذا تكلمنا بين الناس فلا نتكلم إلا بجميل الثناء.

⁴¹أبو العتاهية، ديوان أبي العتاهية.....ص267.

⁴²أبو العتاهية، ديوان أبي العتاهية.....ص270.

⁴³أبو العتاهية، ديوان أبي العتاهية.....ص285.

د. الاستنتاج

بعد قام الباحث بتحليل تدولية في ديوان أبي العتاهية، أنتج الباحث أن هناك القيم الإجتماعية في ديوان أبي العتاهية التي تقيم دعامات أخرى إنسانية تشيع بين الناس أواصر الرحمة، والحب، والتسامح والفضل والتعاون ومراقبة الضمير وخشية الله وإلى غير ذلك من المعاني وتتحدد معالم الصياغة الإنسانية للمجتمع في التصور الإسلامي. وبعد قام الباحث بتحليل قيم الحياة في ديوان أبي العتاهية، أنتج الباحث أن هناك توجد ستة عشر القيم الإجتماعية لوسطية الإسلام وهن: الأمر في مبادرة بالصدقة إلى الأقربين والأبعد. والمسامح يجعل الحياة حياة طيبة. والفجور يفسد العلاقة الإجتماعية. وأن اللهو يفسد حياة الفتى. وأن القول السديد، والتعاون، والمحافظة أساس الأخلاق. وأن سوء الخلق يملّ من حولنا. وأن جليس الخير في الجماعة خير من جليس الخير وحده. وطريقة لترك الغيبة. وفي فضل المحاسبة على النفس والخطر على التجسس، والتيسر في أمور الناس والرفق في معاملتهم. وفي اختيار الصديق الوفي. والتعاطف في حزن الناس. وفي فضل اطعام الناس. ومضرة المرء الذي لا ينتفع في حياته. وخير قول الصدق وخير عمل النفع. ورأي رفيق، ووجه طليق، وجميل الثناء طريق لنيل صديق كثير.

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Islamic Moderation Model in Managing Mosque to Increase Philanthropy Fund at Jogokariyan Mosque Yogyakarta

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Abstract

The purpose of this study is to find out Islamic moderation model which is successfully developed by Jogokariyan mosque. The research method used in this study is a qualitative method with descriptive analysis. The research findings show that Islamic moderation approach in managing a mosque gives optimal effect on collecting philanthropy fund. Islamic moderation model developed by Jogokariyan Mosque has characteristics: 1) the leader of the mosque is also the leader of community; 2) Mosque belongs to community and everyone is allowed to use the facilities; 3) philanthropy fund is used not only for ritual aspect but also for social and economic empowerment of community; 4) involving the elements and roles of community to build sense of belonging toward the mosque; 5) developing the icon of Java community such as prayer cap as important icon of the mosque and as the typical merchant to foster economy.

Keywords: Jogokariyan, moderation, philanthropy, empowerment.

A. Introduction

Islamic teaching provides many alternatives for the adherences in the area of philanthropy. The adherences are taught to contribute more to society in various ways such as *zakah*, *infak*, *sodaqah*, *hibah*, *wakaf* and etc based on Islamic teaching. One of ways that has been intensively developed is the philanthropy of *zakah*.

The mandatory to pay *zakah* focuses on wealth distribution. The distribution is important by Quran as it is stated that the wealth must not circulate only for the rich (QS. Al-Hasyr: 7). For that purpose, according to PIRAC (*Public Interest Research and Advocacy Centre*), the potency of *zakah* accumulation in Indonesia in the 10 big cities can reach Rp. 9,09 trillion (Kompas, 18/4/2017).

In further research, the potency of national *zakah* fund has reached spectacular number. From the national calculation of domestic *zakah*, the potency can obtain Rp 82,7 trillion. Whereas, the potency of industrial *zakah* is Rp 114,89 trillion, Rp 2,4 trillion potency of BUMN (state company) *zakah*, and Rp 17 trillion potency of saving *zakah*. Thus, the total potency of *zakah* fund can be Rp 217 trillion, or it is equal to 3,40 percent of total PDB (gross domestic product). This research states that the escalation of the percentage potency of *zakah* toward total PDB becomes an evidence that *zakah* can be an important instrument to drive national economy, especially to those in need (*dhuafa*) (<http://www.zisindosat.com/menggali-potensi-zakat/>., date 21 March 2013, retrieved on 25/5/2016).

That potential number is surely extraordinary amount if it is used for society need equally. Therefore, it generally speaks that official state *zakah* institution cannot stand alone to withdraw the fund. By the implementation of the Act No 23 Year 2011 on *zakah* management, it is substantively centralised on the authority of Baznas (National *zakah* institution) (<http://nasional.tempo.co/read/news/2012/10/24/078437608/Undang-Undang-Zakat-Dinilai-Diskriminatif>, 24/10/2012, retrieved on 18/4/2017). Meanwhile, society initiative gets a narrow scope because it only can assist Baznas in managing *zakah*.

In fact, the implementation of *zakah* Act has not been optimal until to date. In many regions, the development of *zakah* by LAZ (*zakah* house) is respectively numerous, and the existence is also various. Several LAZ in national level such as DompotDhuafa, RZI etc have not been fully accepted by local Moslems.

Those *zakah* houses are non-profit institution to dispense *zakah*, *infaq*, and *sodaqoh* to those who reserve the right (*mustahik*). The activities involve several related stake holders including contributors, organisers, and recipients. In some cases, the organisers or institutions are not fully familiar for contributors. In this sense, organisers require trust from contributors. Meanwhile, the recipients (*mustahik*) need to recognise the accountability of funding management (Brown, 2001). Such transparency insists the existence of standardised good governance.

Jogokariyan mosque is located in Yogyakarta, Jogokariyan, Mantrijeron Yogyakarta city. The scope of *Da'wah* covers 4 hamlet (RW 09,10,11 and 12), 18 neighbourhood (RT 30 – 47), with 3970 total population and 887 families. Among 95 % people are Muslims, and the rest are non-Muslims.

This mosque has many advantages that are very well known among Muslims in Indonesia. Arrozy said that significant social changes occur in Jogokariyan mosque, caused by the solidarity of religious revival, which then led to a political-economic movement (Arrozy, 2016).

Jogokariyan Mosque has two types of philanthropic fund management of *zakah*, *infaq* and *sodaqah*. The first management specifically handles *zakah* and distributes it to 8 groups of recipients as regulated in Islam. Whereas, the second one focuses on managing *infaq* and *sodaqah* for various activities in the mosque (Anggoro, 2018).

From the populated data, many posts of *syariah* economic empowerment have been carried out by the Jogokariyan Mosque. There is an *infaq* post called *GerakanJamaahMandiri*, *GerakanJamaahShubuh*, *KampungRamadhanJogokariyan*, *BaitulMaal*, *Persewaan Hotel Masjid Jogokariyan* and *PersewaanAula Islamic Center Masjid Jogokariyan* (Rambe, 2017). All of which have high economic values for the *syariah* economic empowerment of the Islamic community.

The tangible phenomenon of development that seems to be optimal is indispensable from the Islamic moderation model developed by Jogokariyan mosque. Instead of being the largest Muslim population in the world, Indonesia is also a country with a high level of diversity. It can be seen from the variety of cultures, religions, ethnicities and languages, so the society turns into multicultural. In this case, the diversity can be strength as well as threat for the nation. If the diversity is perceived wisely and tactfully by the people with different background, it can be certainly a very powerful pillar of strength. The wisdom and tactfulness are actually the offer from the administrators of Jogokariyan mosque, so the results can be visualised of how Jogokariyan community gets the benefits.

Therefore, this paper tries to discuss Islamic moderation model in managing mosque to increase philanthropy fund in Jogokariyan mosque Yogyakarta.

B. Research Problems

From the explanation above, the problems of this research are in the following:

1. What is the model of Islamic moderation implemented in Jogokariyan mosque?
2. How is the sense of belonging toward Jogokariyan mosque built?
3. What is the result of *syariah* economic empowerment developed by the administrators of Jogokariyan mosque?

C. Objectives and Significance

The objectives of this research are namely:

1. To find out the model of Islamic moderation implemented in Jogokariyan mosque.
2. To understand how the sense of belonging toward Jogokariyan mosque is built.
3. To know the result of *syariaheconomic* empowerment developed by the administrators of Jogokariyan mosque.

In the field of academic, this research contributes understanding especially related to the model of Islamic moderation in managing mosque in increasing philanthropyfund in Jogokariyan mosque Yogyakarta. Besides, this research is beneficial toward Islamic scholars, academician, and society in general to manage mosques and philanthropy fund for more appropriate need of society.

D. Theoretical Framework

1. Islamic Moderation

According to Al-Sallabi in Islam &Khatun (2015: 71) in defining the word 'moderate', Muslim scientists firstly equated the meaning of the word with an Arabic word '*wasathiyyah*'. In general, the word *wasathiyyah* in Arabic literacy refers to several definitions such as justice, greatness, kindness, and amid. Whereas, Yusuf Qardhawi defines *wasathiyyah* as a balance that mediates two opposite tips, where there is no a dependent point with supremacy toward another, where both ends do not take more than its appropriate portion and dominate their opponents (Islam &Khatun, 2015: 72).

Islamic moderation has a multidimensional concept starting from the fulfilment of life's needs, psychology, education and religious aspects that accommodate them in a real life. This is a comprehensive concept with an integrated strategy and a balance of needs for happiness in the world and the hereafter. In other words, this concept is an exclusive terminology and consists of several balance values. In general, this concept influences the life of a Muslim and all humans.

Islamic moderation becomes a Muslim identity because everything brought by Islam is part of religion. The principle of thinking balance is to have a *kufu* understanding of Islam, and it becomes the basis of belief in life based on *sharia*, the paradigm of knowledge, various deeds, worship style and relationships that transform the culture and character of individuals, whether in inter-social agreements, political gatherings, religious doctrines and religious realities, community and national development (Bakir& Othman, 2017: 14-15).

2. Islamic philanthropy

The word 'philanthropy' possesses the meaning 'compassion from human'. Philanthropy is an act in which someone provides assistance to others in order to help

or improve their quality of life without expecting return or personal interest (Muhtada D, 2014: 108).

Islamic philanthropy provides benefits for public interest which has several sectors and actors both from the private sector and from the government to reciprocally cooperate and develop individual units for their own goals. There are several categories in Islamic philanthropy, such as: *zakat*, *sodaqah*, *infaq*, *hibah*, and *wakaf*. Recently, the Islamic philanthropy continues to experience a significant development such as the potential amount of *zakat* in Indonesia based on research conducted by BAZNAS in 2015 amounted to 286 trillion (Fauzia, 2017: 224).

The definition of philanthropy comes from the Greek language "philanthropy" which means compassion and humans. In extended interpretation, the conceptualization of philanthropy is the practice of giving, serving and associating voluntarily to help others. Helmut K. Anheier and Diana Laet (2006) mention the approaches used in philanthropy in modern society, namely: (1) charity approach, this approach has a tendency towards occurring social problems, so the perception is relatively temporary; (2) Scientific approach, this approach aims to solve social problems from a scientific point of view. This approach often does not work because it focuses on educational analysis and research alone. Thus, the ability to see the duration, costs, and complexity is often ignored, (3) neo philanthropic (new scientific philanthropy) approach, this approach puts more focused on the process not on the roles, and has less attention to the values of philanthropic institutions and the distinction from other philanthropic institutions.

3. The mosque management in Jogokariyan

The mosque is a strategic place of Muslims for ritual, social, scientific and economic purposes as it was practiced during the time of the Prophet (Nurjamilah, 2017). In this place, all people from various social backgrounds, professions and others can mingle for those purposes (Rukmana DW, 2002: 3).

According to No. DJ.II / 802, Decree of the Directorate General of Islamic Community Guidance (Ditjen BIMAS), 2014 Bimas Islam (2014), mosque management includes three aspects, namely *idarah* (management), *imarah* (flourish) and *ri'ayah* (maintenance). Those three things must be implemented by the mosque *takmir* (administrator) in developing the mosque.

According to data from the Indonesian Mosque Council, the number has reached 290,000 mosques and 550,000 *mushallas*. In 2012, the Indonesian Ministry of Religious Affairs states that the number of mosques and *mushallas* in Indonesia almost reached 900,000 (Jalil, 2018: 124). That excessive number will result ineffective output if they are not managed properly. Therefore, mosque management needs to be modern and professional.

Among those mosques, Jogokariyan mosque is the one awarded by the Ministry of Religious Affairs on 12 August 2016, as a pilot mosque in national level.

Azzam and Muhyani mention that the management of Jogokariyan mosque distributes 70 % for social aspect and 30 % for ritual aspect (Azzama and Muhyani, 2019: 197-205).

E. Discussion

Since 2008, many mosques in Yogyakarta are open at prayer time, and respectively close right after. The mosque is always locked up for keeping cleanliness from the dirt and avoiding theft of mosque properties, such as loudspeakers, charity boxes and etc. However, in the past 10 years, the atmosphere has been replaced by excellent service to community (Jaya, 2018: 3)

One of the mosques having an excellent management is Jogokariyan mosque located in Jogokariyan, Mantrijeron, Yogyakarta city. Jogokariyan Mosque is well recognised mosque by the people in Yogyakarta and Indonesia. An aspect that interest more community to come is the effective and efficient management to flourish the mosque.

The initial establishment of Jogokariyan mosque was in 1966, and the inauguration was in 1967 by the Chairman of PDM (Muhammadiyah Regional Leadership) of Yogyakarta. At that time, Jogokariyan mosque was like common mosques. After that, there was regeneration of *takmir* (administrator) management in 1999, and they were the second generation since the construction of Jogokariyan mosque. The head of *takmir* is Ustadz M Jazir who has bright ideas in flourishing the mosque. He changed all the previous mosque management systems into a good system in terms of the strategy in flourishing the mosque (Jazir, 05/29/2019)

Jazir did the transformation because he realised that the meaning of the word '*takmir*' was to flourish. One of the manifestations of 'to flourish', the mosque *takmir* must have a database of all the village community, so they find out the number of people praying at the mosque. In this case, one of the main keys is to determine the standard of flourish. We must have clear narratives of how the mosque will be such as the number of worshiper during five time prayers. It must be measured authentically. One way to empower a mosque is to involve the community to flourish the mosque in certain activities. Therefore, there will be mobilization between the community and the mosque itself (Jazir, 05/29/2019).

The thing that makes many people proud and amazed at Jogokariyan mosque is that worshipers at every prayer time are always full, especially in the morning prayer. When the midday prayer, the village mosques in other places contains only a few people. Often the first line is not full. Such condition is in contrast to Jogokariyan mosque. The dawn prayer is always full like Friday prayers or Eid prayer. Surely, to

achieve such condition, it requires more time and fully effort from *takmir* Jogokariyan mosque.

Jogokariyan Mosque received an award from the Ministry of Religious Affairs of the Republic of Indonesia (KEMENAG RI) in 2016, as an *idarah* mosque or a national pilot mosque. The award was given on the basis of the achievement of Jogokariyan mosque to transform *abangan* community into *santri* community village. In addition, the Jogokariyan mosque became a reference for the development management of mosques around Yogyakarta. Another reason is because Jogokariyan Mosque successfully held Ramadhan Jogokariyan Village (Kampung Ramadhan Jogokariyan) in 2005. Those achievements made Jogokariyan Mosque famous in all parts of Indonesia due to its bright ideas in prospering the mosque.

1. The implementation model of Islamic moderation in Jogokariyan mosque

a. A religion leader is a nation leader

The Islamic moderation developed by the Jogokariyan mosque is unique. If many people have been more likely to view *pesantren* (Islamic boarding) as a centre of learning that creates Islamic leaders throughout history, Jogokariyan mosque has different view. According to Jazir (05/29/2019), Islamic leadership from the product of *pesantren* has not succeeded of being accepted by all community. In contrast to the Islamic leadership from the product of mosque, if it is successfully created, it will certainly embrace all members of community around the mosque whatever their group or community they may have. One of the reasons is that *pesantren* habituate the daily chores into homogeneous community. While mosque leaders are leaders who are accustomed to living in different communities (heterogeneous), so they are accustomed to be wise and moderate in deciding on a problem

Jazir as a figure of the mosque administrator is active in the mosque and the head of RW around Jogokariyan mosque. Many local residents convey their affairs or aspirations at the mosque office. This is what Jazir perceived as the environment to bring about more popular Muslim leadership compared to *pesantren* education (Jazir, 05/29/2019).

However, the more positions in the community are not recommended. Jogokariyan Mosque has principles that cannot be intervened by anyone. It has to be an independent mosque, stay away from the influence of any party. As stated by Jazir, as the head of *Syuro* assembly of Jogokariyan mosque, the mosque was supposed to be independent, no party could control the mosque, even though it was the village government. Even in the organisation structure of the mosque, no one works in a government institution because it will make the mosque unable to develop. Basically they are afraid of their superiors, so there will be many obstacles in the future when a government official interferes in mosque affairs (Jazir, 05/28/2019)

b. Facilities for all community level

Jaya (2018: 3) concludes that many mosques in Yogyakarta are open 24 hours. In addition, there is a mosque that provides facilities for worshipers, both travelers and local residents in the form of free drinking water, food, beds, internet connections and other facilities for free of charge. Haryo P (05/28/2019) said that all citizens have equal rights in flourishing the mosque. In this sense, the equality of rights was re-emphasized by Jazir to be properly used. If the mosque functions for worship (group prayer), and the number of people in the prayer does not increase or even gets lessen, it means that *takmir* fails to flourish the mosque (Jazir, 05/28/2019).

Likewise scientific activities, many elements or groups of Muslims are facilitated to hold events for their communities, without exception. The only condition is that they are not allowed to mock other groups (Jazir, 05/29/2019).

The various facilities invite many levels of community take part in the activities agenda in Jogokariyan mosque. Jogokariyan Mosque has its own magnetism to be well known nationally Zaid (05/29/2019) as one of the visitors from Jakarta said that the attraction to visit Jogokariyan mosque was to *i'tikaf* (stay in the mosque to remember God) during the holy month of Ramadan. As for Samsul (05/28/2019), the management system of *infaq* with the model of zero balance is still rarely applied in other mosques. Yudha, as one of the visitors of Jogokariyan mosque said that the attraction of the Jogokariyan mosque was on the regular Islamic activities, such as talk and lectures by national *ustadz* such as Arifinllham (late). This is similar to what Bambang said, one of the residents around Jogokariyan mosque. *Takmir* mosque often invites international religious to give lectures and lead the prayers in Jogokariyan mosque (Bambang, 05/28/2019). Meanwhile, Andre, one of the visitors, said that his interest to visit Jogokariyan mosque is due to the fund management distributed evenly to the entire community both the poor and the sufficient. It is also because there is a rice ATM specifically intended for the poor (Andre, 05/29/2019)

c. Philanthropy fund for social need and economy empowerment

Sources of mosque cash flow are derived from Islamic philanthropic funds such as *zakat*, *infak*, *sedekah*, *wakaf*, *hibah*. These funds are used for religious, social, economic and other purposes. For example, Haryo P is a doctor who offers his expertise in health and medicine to examine the sick community. Responding this offer, the mosque *takmir* establishes polyclinic. In addition, there are also those who devote time to clean the bathroom, so every bathroom has a man in charge for the cleanliness and comfort. The other form of donation can be ideas and materials (Haryo P, 05/28/2019).

One of the uniqueness of the Jogokariyan Mosque, which captivates the general public, is that the mosque will replace all the lost items in the area such as sandals, shoes, bicycles and even motorbikes. They are replaced according to those items which

are lost and bought in new condition. Jogokariyan Mosque is also equipped with CCTV in various areas of the mosque (Jaya, 2018: 8).

2. Building sense of belonging toward Jogokariyan mosque

Jazir proposes the concept of zero balance on mosque finances and encourage the surrounding community to participate in flourishing the mosque based on their capabilities. At the beginning of *infaq* as one of the main funds for the mosque, in 1999 the total is Rp 8,640,000 per year, or Rp 180,000 per Friday was collected. A year later in the period 2000-2004 with the movement of an independent *infaq*, the collected fund reaches Rp. 43.2 million a year. For the period of 2004-2006, Rp. 95,720,000 was collected. Moreover, during 2006-2008, the fund collected Rp. 225,000,000. For the period of 2008-2010, the funds achieve Rp. 354,280,000, and lately in 2018 the funds have been collected approximately 3.2 billion rupiah (Jazir, 05/29/2019).

The efforts to encourage the community are what ultimately make the community have a sense of belonging to the mosque. Moreover, the mosque administrators can also convince worshipper to be an "independent community".

That case can occur because Jogokariyan mosque has a great management in fostering the mosque. Jogokariyan Mosque has 30 divisions for specific fields such as the youth, the alms giving, *da'wah* and etc.

Rosyidi (05/28/2019), one of the *takmir* staff of Jogokariyan mosque, said that basically this mosque belongs to community. Therefore, anyone who wants to give support is invited to work together. So that *takmir* is not the only person playing the roles.

3. The development of batik cap (*udheng*) as the icon of Javanese society

Kampung Ramadhan Jogokariyan (KRJ) becomes an icon that makes the community open in making changes to the mosque. It is not only on the issue of the mosque building but also its management. Besides, there are also rewards for community members to get involved in fostering the mosque. For example, the mosque gives free *Umrah* (visit to Kabah) to any residents who are diligent in offering *jamaah* (group) prayers at the mosque. On the other hand, the mosque has facilities such as rooms with the quality of 3 star hotels to accommodate mosque guests with affordable and free of charge for people who run out of money / poor. In addition, Jogokariyan mosque has VIP facilities, such as air conditioning, polyclinics, cooperatives, and finger print presence devices.

Since 2005, Jogokariyan mosque has succeeded in managing and developing the economy of the mosque-based community by the existence of the Jogokariyan village market every Ramadan. Every year, the number of people trading in Ramadhan Jogokariyan village continues to increase. In Ramadhan Kampong Market 1441 H, there are approximately 650 outlets / stalls, both those which register to the

committee or that who do not. In this case, a trader does not have to register to the committee, as long as they do not occupy the place of another trader. Therefore, it will not create a problem. The function of the registration of trade stands is to map the position of any place that is already occupied by traders. This fact shows that the mosque is able to provide employment for Jogokariyan community and society in general (Jazir, 6/29/2019). The success of RamadhanJogokariyan village market as a means of developing the mosque-based *sharia* economy is influenced by several factors, both internally and externally

Many factors support the advancement of *shariah* economy around Jogokariyan mosque. For example the Ramadan market, the merchant can get loan from the mosque for initial capital. After the market is close, they return the money to the mosque. This system is commonly referred to *qard al hasan* (Sri, 29/5/2019). About 17% of them can open a kiosk / shop to trade. This is one of the visions and missions of the mosque to encourage individual to be economically independent by developing their business. If there is no capital, the mosque will lends some money for trader (Jazir, 29/5/2019). That system grows people spirit to trade, and not to be afraid of loan from the mosque due to the absence of *riba* (interest) as explained above.

Another factor on the development of *syariah* economics is the character of transparency of all parties. Thus, there is no suspicion of anyone. In addition, the use of technological facilities through social media strongly supports the advancement of the economy in Jogokariyan society. Many people know about Jogokariyan from social media. The more people recognize Jogokariyan, the more economic development Jogokariyan community will have

One of real proofs is Jardiyanto, a cap craftsman with batik patchwork material. Jardiyanto was just an unemployed person. By his hobby in making unique caps, the mosque provides assistance to Jardiyanto, including promotion and provision of initial capital. Nowadays, Jardiyanto's product has become a typical merchant for Jogokariyan mosque, which is a batik patchwork cap. At the beginning of production, not many people were interested, so the turnover was still small. Then Jardiyanto marketed his products through RamadhanJogokariyan village, also promoted by the *takmir* of Jogokariyan mosque. In Ramadhan, Jardiyanto's turnover reaches 40 pcs a day from online transaction and 20 pcs from offline one. Meanwhile, on a normal day, the turnover is around 30 pcs. This patchwork batik cap has also been exported to Malaysia in the amount of around 1500 pcs (Jardiyanto, 05/29/2019)

In another context, by the existence of this *KampungRamadhanJogokariyan* (RamadhanJogokariyan village), all stalls are required to register to *takmir* of Jogokariyan mosque although the road belongs to government. There is no actual correlation between the mosque and the government. However, the government satisfies with the existence of this Ramadan Village because the market contributes

something the local residents. In addition, the event opens job vacancies for local people that the government has not been able to do so.

The discussion in the Regional Government, by the Governor, the Deputy Governor and the entire staff concludes that national or regional development budget (APBN / APBD) cannot reduce poverty. The reason lays on the small amount of the budget. Therefore, an emerging solution is by empowering communities to alleviate poverty. One example is Jogokariyan mosque which develops communities, so that employment can be created (Jazir, 6/29/2019)

F. Conclusion

The implementation of moderate Islamic model implemented by the administrators of Jogokariyan mosque has shown significant process and results. Community involvement in all mosque empowerment agendas is optimized in such a way that the outputs of activities related to worship, social, economic, health and others can be optimally carried out.

However, the model of Islamic moderation exemplified by Jogokariyan has inspired many mosques throughout Indonesia. Some of them have even surpassed Jogokariyan mosque in several activities

The pattern of manifestation from theoretical stage to application for other mosques is certainly not as easy as turning a hand. Disputes between young people and the elderly, or disputes between some *takmir* and others, or disputes between *santri* (student at traditional Muslim school) and *abangan* (one who does not adhere strictly to the precepts of religion), often become problems that must be resolved before leading to the optimization of the mosque's role. Future research can be focused on overcoming these issues. *Wallahua'lambishshawab*

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Wawancara:

Wawancara dengan Andre, selaku pengunjung sekitar masjid Jogokariyan, pada tanggal 29/5/2019.

Wawancara dengan Bambang, selaku warga sekitar masjid Jogokariyan, pada tanggal 29/5/2019.

Wawancara dengan Haryo P, selaku pengunjung sekitar masjid Jogokariyan, pada tanggal 28/5/2019.

Wawancara dengan Jardiyanto, selaku pengusaha peci batik sekitar masjid Jogokariyan, pada tanggal 29/5/2019.

Wawancara dengan Rosyidi, selaku pengurus takmir masjid Jogokariyan, pada tanggal 28/5/2019.

Wawancara dengan Samsul, selaku pengunjung sekitar masjid Jogokariyan, pada tanggal 29/5/2019.

Wawancara dengan Sri, selaku pedagang kaki lima sekitar masjid Jogokariyan, pada tanggal 29/5/2019.

Wawancara dengan Zaid, selaku pengunjung non warga sekitar masjid Jogokariyan, pada tanggal 29/5/2019.

Ideas Of Character Education at The Integrated Islamic Elementary School In Banjarmasin

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Abstract

Character problems are increasingly diverse that is evidenced by the increasing violence and criminal acts on children, pornography, drug abuse and other deviant acts. Integrated Islamic Primary School as one of the three types of elementary school institutions is expected to an alternative solution. This research focused on the analysis of ideas on character education at an Integrated Islamic Elementary School. This qualitative field research employed a phenomenological approach. The data were collected from the documents at the school, interview with the founders, and observation to triangulate the data. This research argued that the idea was to answer the needs of the local community, especially the upper middle class. The main purpose of education is to develop the potential of students' nature towards creating a generation with courageous and character leaders based on the Koran and the Sunnah. The 7 characters were instilled as a hallmark of character education at the school. These characters are adopted from Hassan Al-Banna's thought in "Tarbiyah's mission." This point confirmed Hasan's contention. However, there is a slight difference in terms of nationalism, namely that the school run a 5 pillar government program on character education (PPK) in implementing the school's vision and mission.

Keywords:Idea, Character Education, Integrated Islamic Primary School.

A. Introduction

The issues surrounding the character or morals that occur today are much more complex than the problems that occurred in the past. This is characterized, among other things, by the increase of violence in adolescents and children, pornography, free sex, drug abuse, adolescent hostility and other bad habits that may be underestimated, such as cheating, bullying and other immoral acts. Children lose their sense of respecting to an older person. The widespread cases of sexual immorality perpetrated by these children have serious consequences and can not be regarded as a simple matter as such acts have in part lead to criminal acts.¹

Facing global challenges, children are faced with many choices about values -good and bad that are interpreted with vague boundaries. Values that are well respected by a community group to be faded are replaced by new values that are not necessarily compatible with the culture of Indonesian society.

The condition indicates that the out put which is a product of an educational institution has not had a sense of conscience based on morality or sense of humanity, so it has not been able to achieve the substance of education that is placing humans on the highest degree by maximizing personal qualities.

All of these arguments are the reasons for the strengthening of character education in the nation's next generation, in line with the thought expressed by Thomas Lickona that there are ten signs that need attention to be anticipated in a better direction. The signs are: 1) increased violence among adolescents, 2) worse language and use of words, 3) strong peer-group influence in violence, 4) increased self-destructive behavior, such as drug use, alcohol and free sex. 5) the decline of good and bad moral guidance, 6) decline in work ethic, 7) the lower respect for parents and teachers, 8) the low sense of responsibility of individuals and citizens, 9) to defeat dishonesty, and 10) suspicion and hatred among others.²

The government's concern for character education was proven when the President of Indonesia declared the National Movement of Character Building on National Education Day on May 2, 2010, therefore since 2010 Character education is encouraged again through learning in Indonesia. Character education policy is published through the website of the Directorate General of Higher Education. There is a grand design character education on national policy of nation character development

¹ <http://liputan6.com/tag/kenakalan-remaja>. [Accessed 27 September 2017].

² T. Lickona, *Educating for Character: How Our Schools can Teach Respect and Responsibility*, New York: Bantam Book, 1992, pp. 20-22.

2010-2025, the master design of Character Education from Ministry of national education, direction and stages and Character Education priorities of the Year 2010-2025.³

Character education is implemented in formal education, non formal education and informal education as directed by the Ministry of National Education. Formal education is carried out through learning, co-curricular activities, extra-curricular, cultural creation of educational unit and habituation. As for non-formal education, character education takes place on courses, equality education, literacy education and other non-formal education institutions through learning, co-curricular activities, extracurricular activities, institutional culture creation and habituation. While in informal education, character education is implemented in the family.⁴

Character education is expected to bring students toward cognitive value recognition, affective values appreciation, and ultimately the realization of values. This is the design of character education called by Thomas Lickona as moral knowing, moral feeling and moral action.⁵ Therefore, all subjects taught must reinforce character education that creates human character.

In the process of character education, students develop their potentials actively, internalize and apply the values of characters that are built into their personalities. So the ultimate goal of character education is to develop a more prosperous society, and develop the life of a dignified nation.⁶ Based on the national education function and objective of act No. 20 of article 3 of 2003 on National Education System, it is clear that education at every level from elementary to higher education must be designed and organized systematically in order to achieve these objectives.

The curriculum is one of the main components used as a reference in determining teaching materials, directing the process of educational mechanisms, as a benchmark of success and quality of education.⁷ If every process of education is character education, then character education occurs naturally when it is carried out naturally, because the process can occur everywhere--inside or outside the class--, so inevitably character education must be reflected in an educational institution through formal and hidden curriculum.⁸

³d. Muchlas Samani, *Konsep dan Model Pendidikan Karakter*, Bandung: Rosdakarya, 2013, p. 7.

⁴d. Muchlas Samani, *Konsep dan Model Pendidikan Karakter*, Bandung: Rosdakarya, 2013, pp. 21-22.

⁵M. Wahid, "Pengembangan Model Pendidikan Afeksi berorientasi Konsiderasi Untuk Membangun Karakter Siswa ang Humanis di Sekolah Menengah Kejuruan," in *The 4th International Conference on Teacher Education; Join Conference UPI & UPSI*, Bandung, 2010.

⁶T. Lichona, *Educating for Character*, New York: Batam, 1992, p. 51.

⁷D. Koesoema, *Pendidikan Karakter Utuh dan Menyeluruh*, Yogyakarta: Kanisius, 2016, p. 55.

⁸L. Hasibuan, *Kurikulum dan Pemikiran Pendidikan*, Jakarta: GP Press, 2010, p. 6.

Primary school as an institution that becomes a forum for the establishment of graduates who are characterized. Graduates who have character in accordance with the target institution is a reflection of the institution's success in implementing the vision and mission of education.

More specifically, the researcher is interested to examine more deeply about what makes the students of SDIT Ukhuwah have different character from other elementary school students in general, through the analysis of idea on character implementation. This is in line with what Hamid Hasan said in Syaifuddin Sabda that the curriculum conceptually can be viewed from four perspectives: 1) curriculum as idea, 2) curriculum as written plan, 3) curriculum as process, and curriculum as a result of learning.⁹ In short, this research is focused on *first*, the analysis of the idea or idea of character education on the curriculum and documents at the Integrated Islamic Primary School (SDIT) Ukhuwah in Banjarmasin. *Second*, the implementation of character education on the curriculum of Integrated Islamic Primary School (SDIT) Ukhuwah in Banjarmasin.

The curriculum as a written plan is a "recording" of all ideas that are poured in written form. If the written ideas or written documents are the ideal curriculum, then the process of the written document implemented in the form of real is called a real curriculum or actual curriculum.¹⁰ Researchers believe that the output who graduated from school is a reflection of how successful an educational institution implements the curriculum.

B. Theoretical review

B.1. Character Education

Character education is a system of inculcating character values to students that include components of knowledge, awareness or willingness, and actions for those values. Thus character education always directs itself to the formation of moral individuals, capable of taking decisions that appear in his behavior, as well as being able to play an active role in building a life together.¹¹ The character education in this research is the education of the values of the characters sought by the institution to the students of SDIT Ukhuwah, including knowledge, awareness, willingness and action to realize certain values that have been declared by the school as an institution.

⁹D. K. A, Pendidikan Karakter Utuh menyeluruh, Yogyakarta: Kanisius, 2016, p. 9.

¹⁰S. Sabda, Pengembangan Kurikulum Tinjauan Teoritis, Yogyakarta: Aswaja Pressindo, 2016, p. 32.

¹¹S. Sabda, Pengembangan Kurikulum Tinjauan Teoritis, Yogyakarta: Aswaja Pressindo, 2016, pp. 36-38.

B.2. Curriculum

Epistemologically, the definition of the curriculum is divided into two, namely the curriculum in the old view and the new (modern) view. According to the old view, the curriculum is a number of subjects that must be taken by students to obtain a diploma. The "modern" curriculum experts tend to provide a broader understanding, covering both in and out of the classroom, as well as covering everything that affects the behavior of students, including classroom cleanliness, personal teachers, attitudes of school staff, and others.¹² In this study the authors more in line with the broader sense of the curriculum, the activities programmed by the school as an institution and implemented to students, either intra- curricular, co-curricular, extra- curricular and hidden curriculum.

B.3. SDIT Ukhuwah

According to Kamus Besar Bahasa Indonesia, the definition of primary school is an educational institution that accommodate the teaching and learning activities related to or about the basics of education. Education in elementary schools is also an activity that underlies three basic aspects, namely knowledge, attitude and skills. Elementary School National Standard (SDSN) is a school that has met the National Education Standards (SNP) which means meet the demands of the SPM so it is expected to provide standardized education services and produce graduates with competence in accordance with established national standards.¹³ The Integrated Islamic Primary School (SDIT) Ukhuwah is a primary school that blends national curriculum proclaimed by the government with an integrated Islamic school curriculum (SIT).

B.4. Implementation of Curriculum as an Idea

According to Mulyasa's view, curriculum implementation is the application of ideas, potential curriculum concepts (in the form of curriculum documents) into the actual curriculum in the form of learning process.¹⁴ In line with that understanding, the implementation of the curriculum according to Hamid Hasan is the effort to realize the ideas, concepts, and values contained in the written curriculum into reality.¹⁵ Author conclude that the real form of curriculum implementation is teaching and learning

¹²Fihris, Pendidikan Karakter di Madrasah Salafiyah, Semarang: PUSLIT IAIN Walisongo, 2010, pp. 24-28.

¹³O. Hamalik, Pengembangan Kurikulum Lembaga Pendidikan dan Pelatihan, Bandung: Trigendakarya, 1993, p. 18.

¹⁴e-journal.uajy.ac.id, accessed on April 26, 2017".

¹⁵L. J.Moleong, Metodologi Penelitian Kualitatif., Bandung: Rosdakarya, 2013.

activities in the classroom, in other words teaching and learning activities in the classroom is the operationalization of the written curriculum.

C. Findings

C.1. The Analysis of the Idea of Character Education on the Curriculum and Documents at the Integrated Islamic Primary School (SDIT) Ukhuwah in Banjarmasin

The idea of establishing SDIT Ukhuwah is the determination of its founders to create muttaqin generation and leader-character generation. SDIT Ukhuwah develops the concept of integral-holistic education based on values of *tauhid*, as stated in QS Al Furqan: 74 follows,

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا فُرْقَةً أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا (٧٤)

74. and those who say: "Our Lord, grant to Us Our wives and Our descendants as Our hearts, and Make Us a priest to those who are muttaqin

To achieve these goals, then SDIT Ukhuwah proclaimed the values of Islamic teachings in all educational activities. Character Values Developed at SDIT Ukhuwah are (1) *SalimulAqidah* (having a straight aqidah), (2) *SahihulIbadah* (performing worship correctly), (3) *MatinulKhuluk* (Having mature personality and noble character), (4) *Mujahadah Li Nafsihi* (independent in fulfilling the necessities of his life), (5) *Mahabbah Quran* (having the ability to read, memorize and understand the Qur'an well or love the Qur'an), (6) *MutsaqofulFikri* (having broad insight), (7) Life Skill: having a healthy body and soul (*qawiyul-jismi*)

C.2. The Implementation of Character Education on the Curriculum of Integrated Islamic Primary School (SDIT) Ukhuwah in Banjarmasin

Through the definition that has been proposed then the implementation of character building on the 2013 curriculum in SDIT Ukhuwah can be explained as follows *first*, implementation as the actualization of ideas, values actualization of the plan or concept of curriculum. *Second*, curriculum implementation as a learning process. *The third*, implementation of curriculum as a process of the behavior change on students as a result of the achievement of the ideal curriculum. Starting from the four main concepts on the implementation of this curriculum, it can be understood that the implementation of the curriculum will be known clearly in the learning process itself so

that it can also be said that the teaching and learning process is running as the implementation of the curriculum.

C.3. The Analysis of the Achievement, namely the Success of Integrated Islamic Primary School (SDIT) Ukhuwah in Realizing the Goal/Ideal Curriculum Towards the Implementation/Actual Curriculum in the Context of Character Education

In conducting assessment activities, SDIT Ukhuwah uses integrated assessment principles, which are integrated, evaluative, reliable, proportional, authentic, detail and universal.

The function of the assessment is as a consideration in determining the class increase, as a feedback in the improvement of learning process, improving student learning motivation, development of instructional system, self evaluation on teacher performance. The success of SDIT Ukhuwah in realizing the ideal curriculum is proven by the students and institution achievement both at regional and national level

D. Discussion.

D.1. Character Values Developed at SDIT Ukhuwah

The main purpose of the establishment of SDIT Ukhuwah is to realize a school that effectively develops an educational process that can foster the potential nature of the students toward the vision of the creation of a cautious and character leader generation. Based on the philosophy that refers to the messages of Islamic education as contained in the Qur'an.

SDIT Ukhuwah fostered the character of the students gradually toward the formation of a generation of intelligent and pious leaders. There are 7 main characters taught to the students, namely:

- 1 *SalimulAqidah* (having a straight aqidah); namely believing Allah SWT as Creator, Owner, Sustainer and Ruler of the universe and distanced themselves from all thoughts, attitudes and behavior of heresy, kurafat and shirk.
- 2 *SahihulIbadah* (performing worship correctly): Accustomed and fond of carrying out worship which includes: prayer, fasting, recitations of the Qur'an, dzikr and praying according to the Qur'an and Assunnah.
- 3 *MatinulKhuluk* (having Mature personality and noble character): Presents a polite, orderly, disciplined, patient, persistent and courageous attitude in the face of daily life problems.

- 4 *Mujahadah Li Nafsihi* (self-sufficient in fulfilling the necessities of his life): to be a person who seriously, discipline, and able to hold their lusts independently. *Qadirun 'alalkasbi* (having sufficient supply of knowledge, skill and skill in fulfilling his livelihood needs *Harisun' alalwaqti* (having high seriousness and motivation in pursuing school achievement, always utilizing and managing time with useful activities.
- 5 *Mahabbah Quran* (having the ability to read, memorize and understand the Qur'an well or love the Qur'an), namely the ability of students in reading the Qur'an in tartile, his habit in khatmilquran, his ability in memorizing the Qur'an, reading translations and Qur'anic interpretation to learn to link the values of the Qur'an in the reality of everyday life.
- 6 *MutsaqofulFikri* (having broad insight): having critical, logical, systematic and creative thinking skills that make him knowledgeable and master academic competence with the best and careful and clever in overcoming all problems encountered.
- 7 Life Skill: having a healthy body and soul (*qawiyul-jismi*), stamina and strong endurance and martial skills that are useful for himself and others, caring for others and the environment and having sensitivity to help others (*nafi'un li ghairihi*), orderly in arranging all tasks, duties and duties, dare to take risks but still be careful and full payback in step (*munazhom fi syu'nih*).

D.2. Implementation Strategies of Character Values

Strategies implemented in the effort to carry out the mission and educational objectives are expected to support the effectiveness of the implementation of curriculum SDIT Ukhuwah are:

- 1 Creating a conducive school environment (*bi'ahshalihah*), in the dimensions of security, health, hygiene, beauty, family atmosphere (*ukhuwahislamiyah*), learning and worship facilities.
- 2 Applying the rules and norms that conform Islamic values in behaving, speaking, dressing, interacting (*muamalah*), tombs, drinking and other behaviors commonly practiced in the school environment.
- 3 Implement effective learning by enriching and expanding learning resources, enhancing stimulative interaction through integrated approaches and methods of

problem-based learning and conducted in collaborative and collaborative learning approaches, as well as enhanced high-order thinking skill.

- 4 Development of student-centered learning, learning by doing, developing social skills, developing curiosity, imagination and fitrah god, developing problem-solving skills, developing student creativity, developing abilities, using science and technology, cultivating awareness as good citizens, life, a combination of competition, cooperation and solidarity.
- 5 Conducting Islamization process in learning process. The main goal of Islamization is to form an integral awareness and mindset within the Islamic perspective. Students are always invited to think and understand that all the natural phenomena that unfold and all the problems and dynamics that appear can not be separated from the role of Allah Almighty the Wise, Creator, Owner, Preserver and Regulator of the universe. With the Islamization of learning is expected to occur a strong emotional relationship between the object of discussion, students and Islamic values.
- 6 Strengthen student coaching program with co-curricula and extra (curriculum) curriculum, leadership coaching and effectiveness of mentoring approach (grouping students into coaching groups). SDIT Ukhuwah has a student guidance that emphasizes on the development of worship, leadership training, social awareness, such as recitations of the Qur'an, keeping wudlu, praying, fasting, praying and dhikr, alms / infak, caring to the Islamic world, caring to mustadz'afin, both parents (birrulwalidain), care about the environment and so forth.
- 7 Undergo effective partnerships with various stakeholders, especially parents of students and surrounding communities. Together with parents and educators (teachers) at SDIT Ukhuwah establish cooperative communication and cooperation in an effort to improve services to students in particular and improve the quality of education in general. Equate perception and perception of school vision, mission and goals to all parents of students, resulting in alignment and continuity between school and home education through effective communication. Making effective teachers ta'lim (pengajian) teachers and parents every month.
- 8 Hold a full-time school (fullday school), with effective time every day for eight hours, from 7.30 to 15.30. With a longer time, religious education and student coaching have enough discretion. A full-time school is one of the hallmarks of SDIT that appeal to parents who want their sons and daughters to stay longer in the environment and educational environment.

- 9 Ensuring principals and teachers have vision, mission and spirit (ghiroh and fikrah) and attitudes and behaviors become one of the characteristics of SDIT that attract parents who want their children to stay longer in the environment and education. In accordance with the philosophy, values, vision and mission of the school, SDIT Ukhuwah implements the process of selection and recruitment of principals and teachers with strict assessment criteria, including thought, attitude / morals and behavior in accordance with Islamic teachings. Each teacher recruitment process is carried out by prioritizing the dissemination of information through the network and recommendations from communities already known and trusted by school organizers.
- 10 Enforce the rules, norms and ethics that are made based on Islamic ethics and values (noble morals) and social decisions. Providing strict sanctions and punishments to any educator or educational staff who violate them.

D.3. Principles of Character Education Implementation

D.3.1 Basic Philosophical Character Building

As James A. Beane thought that the philosophical foundation is one of the three main foundations in curriculum planning. Character building on SDIT Ukhuwah students based on the following thoughts.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ (٣٠)

30. Remember when your Lord said to the Angels: "I would make a caliph in the earth." they say: "Why do You want to make the (Caliph) on earth the one who will make damage to him and shed blood, yet We always celebrate by praising You and purifying You?" The Lord said: "I know what you do not know."

Students need others to hone their social life, leadership, cooperation, communication skills, lead skills, led skills, ability to comply with rules set by the group, whether written or not.

Character education, values and discipline within the framework of Islamic values (shahsiyyaIslamiah) become the essence of student development standards.

Organization is one means to get the opportunity to learn to lead, be led, organize, take responsibility, self-organize, put yourself, work and cooperate in spirit ukhuwahislamiyah.

D.3.2. Character Building Standards

Standard Character building guidance SDIT Ukhuwah students proclaimed to achieve the following objectives.

1. Development of Leadership and Character of the Nation
2. Social skills development
3. Entrepreneurship Development
4. Development of Islamic Healthy Living Behavior Pattern
5. Development of Lifestyle Pattern of Worship and Proud of Islamic Personality
6. Development of Interest and Talent
7. Development of reasoning and research skills

D.3.3. Implementation Character Building Based on the Curriculum as an Idea

Character building of students of SDIT Ukhuwah is implemented through extracurricular and co-curricular activities as follows.

Table 1. implementation of character building on activities at school

No	Character Development Goals	Character Development Model	Character Building Activities	Execution Time
1.	Development of Leadership and Character of the Nation	1. Training 2. Habituation 3. Active participation	1. Scouting 2. Organization	1. Weekly 2. Weekly
2.	Social skills development	1. Active participation 2. Direct experience	1. Community service camp 2. Social Care (visits to orphanages, baksos, etc.) 3. Care for humanity globally (concern for Bosnian Muslims, Palestinians, Rohingyas, etc.)	1. Yearly 2. Weekly 3. Weekly
3.	Entrepreneurship Development	1. Get in the habit of investing 2. Simulation 3. Observation 4. Business Games 5. Practice of buying and selling 6. Investment	1. Household Production Skills 2. Marketing skills 3. Business planning skills 4. Training fosters an	1. Monthly 2. Monthly 3. Monthly 4. Monthly

		experiments	entrepreneurial spirit	
4.	Development of Islamic Healthy Living Behavior Pattern	1. The practice of Islamic behavior 2. Mentoring	1. Healthy blessed food program together 2. Optimizing UKS, Clean healthy self (BSD), Clean healthy environment (BSL)	1. Daily 2. Daily
5.	Development of Lifestyle Pattern of Worship and Proud of Islamic Personality	1. Aqidah Guidance 2. Guidance of Morals 3. Development of Worship 4. Habituation	1. Islamic character building 2. The habit of worship 3. Understanding and implementation of the Qur'an 4. Community service	1. Daily 2. Daily 3. Daily 4. Monthly
6.	Development of Interest and Talent.	1. Training 2. Mentoring 3. Habituation	1. Islamic art and culture 2. Martial arts 3. Sports achievements 4. Journalism	1. Weekly 2. Weekly 3. Weekly 4. Weekly
7.	Development of reasoning and research skills Development of reasoning and research skills	1. Training 2. Mentoring	1. Science Club 2. Science Olympiad and Humanities 3. Technology lover groups.	1. Weekly 2. Weekly 3. Weekly

E. Conclusion

SDIT Ukhuwah is a primary educational institution that integrates national curriculum system (Kemendikbud) with an integrated system of Islamic education curriculum (JSIT) which is influenced by Hassan Al-Bana's idea on *Tarbiyah*. Implementation of character education is integrated into all subjects, taught as an integrated curriculum model. Character education is developed with the model of habituation, coaching, training, mentoring, observation, simulation and experiment. This research indicates that SDIT Ukhuwah targets its graduates to have good character, that is having leadership and character of the nation, possessing social skill, life skill and

entrepreneur spirit, having healthy Islamic lifestyle pattern, having lifestyle of worship and proud of Islamic personality (owning aqidah the righteous, perform the worship according to the Qur'an and sunnah, strong personality and noble character), able to develop themselves according to interests and talents, have reasoning and research skills. This study found that SDIT Ukhuwah developed the concept of integral holistic education based on *tauhid* value. Students not only teach the content of basic education and Islamic science written in the curriculum, but also taught to be a complete Muslim personality, equipped with the skills, characters and knowledge needed. The teachings are conducted in the religious routine activities that are vertical (element of ritual worship) and horizontal (element of worship associated with others). Activities are conducted in four stages, namely daily, weekly, monthly and yearly.

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Implementation of Da'wah Tabligh In Fostering Sakina Families

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Abstract

Marriage is one of the cycles of human life that gives birth to new social status and gives rise to new roles both of the spouse and the spouse's relatives. Once the importance of the meaning of a marriage in society because through marriage causes a family relationship. The husband and wife bear the noble obligation to uphold the household which is the basic joint of the community structure. The family is fostered by a pair of people who have agreed to navigate together with sincerity and faithfulness, based on the beliefs that are confirmed through marriage, and is affixed with love to complement each other and improve themselves in the direction of Allah's blessing. Allah SWT intentionally fosters affection into the hearts of each partner, so that harmony and peace can occur in fostering a household. The existence of a marriage bond is expected to create a sense of responsibility to foster domestic life, especially between husband and wife in addition to establishing a familial relationship between the two parties. However, not always life and relationships between husband and wife run smoothly, waves and household storms sometimes happen to them.

Keywords: The Da'wah of Tabligh, Sakina Family

A. Introduction

Marriage is one of the cycles of human life that gives birth to new social status and gives rise to new roles both of the spouse and the spouse's relatives. Once the importance of the meaning of a marriage in society because through marriage causes a family relationship.¹ The husband and wife bear the noble obligation to uphold the household which is the basic joint of the community structure.²

The family was fostered by a pair of people who had agreed to navigate together with sincerity and faithfulness, based on the beliefs that were confirmed through marriage, and was affixed with love to complement each other and improve themselves in the direction of Allah's blessing.³ Allah SWT deliberately fosters affection into the hearts of each partner, so that harmony and tranquility occur in fostering a household.⁴

The existence of a marriage bond is expected to create a sense of responsibility to foster domestic life, especially between husband and wife in addition to establishing a familial relationship between the two parties. However, not always life and relationships between husband and wife run smoothly, waves and household storms sometimes happen to them.⁵

Housekeeping is a demand of human nature as a social creature. Muslim family or household is the most important institution in the life of Muslims in general. This is all due to the large role played by the family, which is to print and grow future generations, pillars supporting the building of the Ummah and shielding the savior of the country.⁶

Sakinah family is a family concept based on Islamic principles that will provide calm and happiness. Happiness is not only limited in biological physical measurements, but also in psychological and social and religious. Sakinah family will certainly be able to be built properly when every family member really knows well the existence of family law in this case Islamic family law for Muslim families.⁷

Sakinah family will be realized if family members can fulfill their obligations to God, to themselves, to the family, to the community and to the environment in accordance with the teachings of the Qur'an and the Sunnah of the Prophet.⁸

It is no exaggeration to say that the family is the initial foundation of the building of society and the nation. The safety and purity of the household is a determining factor for the safety and purity of the community, as well as determining the strength, robustness, and formation of a sakinah family. For now, Muslim groups or worshipers who focus on working in the da'wah sector or a "large workshop of faith" in Indonesia are worshipers.⁹

¹ Kementerian Agama RI Badan Litbang dan Diklat Puslitbang, *Kehidupan Keagamaan* (Jakarta, 2011), h. 61

² *Undang-Undang Republik Indonesia Nomor 1 Tahun 1974 tentang Perkawinan dan Kompilasi Hukum Islam* (Bandung: Citra Umbara, 2014), h. 2

³ Ulfatmi, *Keluarga Sakinah Dalam Perspektif Islam* (Kementerian Agama RI, 2011), h. 19

⁴ M. Ali Hasan, *Pedoman Hidup Berumah Tangga dalam Islam* (Jakarta: Prenada Media, 2003, cet. Pertama), h. 3

⁵ Hasanudin AF, *Perkawinan dalam Perspektif al-Qur'an* (Jakarta: Nusantara Damai Pers, 2011), h. 3

⁶ Mustafa Masyur, *Qudwah di Jalan Dakwah* (Jakarta: Citra Islami Press, 1999), h. 71

⁷ Muhammad Amin Summa, *Hukum Keluarga Islam di Dunia Islam* (Jakarta: PT. Raja Grafindo persada, 2004, cetakan pertama), h. 35-36

⁸ Ahmad Azhar basyir dan Fauzi Rahman, *Keluarga Sakinah Surgawi* (Yogyakarta: Titian Illahi, 1994), h. 1

⁹ Husein bin Muhsin bin 'Ali Jabir, *Membentuk Jama'atul Muslimin, alih bahasa oleh Supriyanto* (Jakarta: Gema Insani Press, 1998), h. 223

B. Literature Review

1. Definition of Sakinah Family

Family life or life through marriage is a reasonable and healthy hope and intention of every young person and teenager in his growing period. Experience in life shows that building a family is easy, but maintaining and nurturing the family to the level of happiness and well-being that is always desired by every married couple is very difficult. Families that can achieve happiness and well-being are what are called sakinah families. The ideal foundations and ideals of marriage in Islam as illustrated in the verses of the Qur'an:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةَ وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾

Meaning: And among the signs of His power is that He created for you wives of your own kind, so that you are inclined and feel at ease with him, and made Him with love and affection. Surely in that there really are signs for people who think. (Q.S. Ar-Rum: 21).

The content of this verse illustrates that marriage in Islam ideally breeds a relationship of harmony (sakinah) of love and affection as a calm needed by each partner. Therefore, marriage in Islam is expected to create a sakinah, mawaddah and rahmah family.¹⁰

Besides that, the verse also clearly mandates all humans, especially Muslims, that the creation of a wife for a husband is so that the husband can live in peace together to build a family. The peace of a husband in fostering a family with his wife can be achieved if between the two there is a reciprocal cooperation that is harmonious, harmonious, and balanced.¹¹

The word sakinah itself comes from the word sakana which means the silence or calm of something after a turmoil. That is why the knife is called sikkin because it is a tool that makes animals slaughtered quiet, not moving previously struggling. The word Sakinah is more than 45 times in the Qur'an in various forms. Some of these word derivatives include litaskunu, tuskanu, askantu, yuskinu and others. Generally this word means calm, serene, not moving, silent, peace, subsiding, silence and staying. In the Koran this word signifies tranquility and peace specifically that is peace from Allah SWT which is implanted in the heart.¹²

Sakinah in marriage is a creative and active calm. It is even more interesting to interpret this Sakinah based on the Ar-Rum: 21 and Al-A'raf 189. There are also interpreters who interpret that litaskunu ilaiha in the first verse with lita'nasu ilaiha so

¹⁰ Yusdani dan Muntofa, *Keluarga Mashlahah* (Yogyakarta: Pusat Studi Islam UII dan Komunitas Indonesia yang Adil dan setara-KIAS FP Yogyakarta, 2013), h. 13-14

¹¹ Fuad Kauma dan Nipan, *Membimbing Istri Mendampingi Suami* (Yogyakarta: Mitra Pustaka, 2003), h. viii

¹² Yusdani, *Menuju Fiqh Keluarga Progresif* (Yogyakarta: Kaukaba Dipantara, 2015), h. 178

that you can be tame / friendly / happy. Also implicitly stated that the purpose of human creation in pairs is to be happy and friendly.

2. Criteria for the Concept of Sakinah Family Perspective on Tablighi Jama'ah

A family can be called a sakinah family if it meets the following criteria or characteristics:¹³

- a) In terms of family diversity, obedience to the teachings of God and His Messenger, love of the Prophet by carrying out the mission he carried, faith in the books of God and the Koran, read and explore their meanings, believe in the unseen, the day of retribution and qadla and qadar. So as to strive to achieve the best, resignation and patience in accepting Allah's qadar, in terms of worship able to carry out worship well, both mandatory and sunnah.
- b) In terms of religious knowledge, have a passion to learn, understand and deepen Islamic teachings. Obedient to implement moral guidelines and the condition of the Islamic house.
- c) In terms of education in the household, in this case the role of parents is needed in motivating formal education for each family member.
- d) In terms of family health, the condition of the house and the environment meets the criteria of a healthy home, family members like sports so it is not easy to get sick, if there are family members who are sick immediately use the services of a health center or doctor.
- e) In terms of family economics,¹⁴ husband and wife have enough income to meet basic needs. Expenditures do not exceed income, basic needs that must be met are daily food needs, clothing, shelter, education, health and so on.
- f) In terms of relationships, have harmonious family social relationships, marital relationships that love each other, love, help each other, respect, trust, be open and deliberate when they have problems and have forgiving souls. Likewise, the relationship between parents and children, parents are able to show love and affection, give attention, be fair, able to create an open atmosphere, so that children feel free to express their problems. Children are obliged to respect, obey and show love and affection for parents and always pray. Whereas relations with neighbors are sought to maintain harmony by helping, respecting, trusting and being able to join in happiness with the happiness of their neighbors, not being hostile to each other and being able to forgive one another.
- g) Sakinah family will be realized if family members can fulfill obligations towards Allah, to themselves, to the family, to the community and to the environment, according to the teachings of the Koran and the sunnah of the Prophet.¹⁵

To achieve the ideal sakinah, mawaddah wa rahmah there are principles that must be fulfilled namely:¹⁶

¹³ Aziz Mushoffa, *Untaian Mutiara Buat keluarga: Bekal bagi Keluarga dalam Menapaki Kehidupan Cet.1* (Yogyakarta: Mitra Pustaka, 2001), h. 12

¹⁴ Ibid., h. 13

¹⁵ Ahmad Azhar Basyir dan Fauzi Rahman, *Keluarga Sakinah Keluarga Syurgawi*, (Yogyakarta: Titian Illahi Press, 1994), h. 11

- 1) Al-Karamat al-Insaniyah (human exaltation). Those who build families are people created by Allah who carry the mandate as khalifah fi al-ard. No matter whether he is a husband or wife, both are human beings who are given responsibility as heirs of the earth and must protect it. Men and women alike have the respect and noble degrees of being human. Husband and wife in the family also have the same position to be glorified and glorified, nothing more and nothing less.
- 2) Choose a Partner according to his conscience¹⁷. Islam gives the freedom of married couples to choose their partners in accordance with their conscience based on love, pleasure and likes and likes. However, Islam provides a benchmark, for example the matter of comparability (kafa'ah) to facilitate balance in the family even though the incompatibility in various hierarchies is not prohibited as long as it brings prosperity in the family. The second rule is to choose morals not merely because of beauty or good looks or property.
- 3) Partnering. Partnering and complementing each other is an important principle in a sakinah family because fellow partners must complement and need each other which requires equal partner relationships. There is no party that is more important than the others and no one is higher than the others and no one is more powerful than the others. Husband and wife have the same responsibilities. Because achieving tranquility and serenity requires mutual understanding, there is no oppression and it requires alignment to view each other as equal respected creatures of God.
- 4) Deliberation. ¹⁸Every problem that arises in the household must be decided to be solved together, discussing and not coercing each other's wishes. Each partner must be open to accept the views and opinions of couples.
- 5) Mahabbah (Love). To create a sense of security and peace in the family requires love between partners, because every member of the family has an obligation and the right to have a life full of love, affection and peace.
- 6) No Violence. The absence of physical and psychological violence is needed so that each partner can develop their potential to achieve the ideals and ideals of marriage by not nullifying their partners.
- 7) Al-alah Is (Justice). Every spouse or family member must do justice to his spouse. Only with justice can families get the opportunity to develop themselves without having to look at and distinguish between gender or gender identities..
- 8) Al-Ma'ruf (getting along well)¹⁹. Associating couples in a good and gentle way between ways is to realize that in the family there are rights of each family member that must and can be fulfilled. Implementation of Fulfillment of Wife's Rights and Obligations When Khuruj Fi Sabilillah in Creating a Family Sakinah Perspective of Tablighi Jama'ah

¹⁶ Yusdani, *Menuju Fiqh Keluarga Progresif...*, h. 183

¹⁷ Ibid., h. 185

¹⁸ Ibid., h. 186

¹⁹ Ibid., h. 188

In the Big Indonesian Dictionary (KBBI), rights are defined as the power to demand something.²⁰ Whereas obligation is defined as something that must be carried out; must.²¹ From this understanding it can be concluded that rights are something that must be accepted while obligations are something that must be implemented properly.

If the marriage contract is valid and valid, it will lead to legal consequences and thus will also lead to rights and obligations as husband and wife.²² The rights and obligations of husband and wife in marriage there are rights and obligations that are material and there are rights that are not material. The rights and obligations of husband and wife in material family life include:

- a. Husband must give dowry to his wife
- b. The husband is obliged to provide for his wife, namely all the needs of his wife which includes food, clothing, shelter and other household needs in general. And in addition, the husband is obliged to provide costs for the care and education of children.
- c. The wife must manage and manage the household properly.
- d. The wife is obliged to educate and manage her children as well as possible.
- e. While the rights and obligations of husband and wife in married life that are not material things include:
- f. Husband and wife must maintain good relationships in the household, including keeping each other a secret.
- g. A husband and wife must respect and respect one another.
- h. Husband and wife must create relationships in the household that is filled with mutual love and love.
- i. Husband and wife must create mutual relationships that defend and need each other in old age.²³

The rights in marriage can be divided into three, namely the joint rights, the rights of the wife which is the husband's obligation, and the husband's rights which are the wife's obligation.²⁴

1. Common Rights

The joint rights between husband and wife are as follows:

- a. Halal get along between husband and wife and each can have fun with each other.
- b. A semantic mahram relationship occurs, namely that the wife becomes the mahram of the husband's father, grandfather and so on, and so the husband becomes the mahram of the wife's mother, grandmother and so on.
- c. There was an inheritance relationship between husband and wife since the marriage contract was held. The wife has the right to inherit from her husband's legacy.

²⁰ Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia* (Jakarta: PT Gramedia Pustaka Utama, 2008), h. 474

²¹ *Ibid.*, h. 1553

²² M. Thalib, *Perkawinan Menurut Islam* (Surabaya: Al Ikhlas, 1993), h. 19

²³ Abdul Ghofur Anshori, *Hukum Perkawinan Islam Perspektif Fikih dan Hukum Positif* (Yogyakarta: UII Press Yogyakarta, 2011), h. 192

²⁴ *Ibid.*, h. 81

Likewise, the husband has the right to inherit from the wife's legacy even though they have never carried out a relationship between husband and wife.

- d. Children born to wives suffer from their husbands (if fertilization occurs as a result of an after marriage relationship).
- e. Associate well between husband and wife so as to create a harmonious and peaceful life. In this connection QS. Al-Nisa: 19 commands in the verse as follows:

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا ^ط وَلَا تَعْضُلُوهُنَّ لِتَذَهَبُوا بِبَعْضِ مَا ءَاتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُّبِينَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿١٩﴾

Meaning: O you who believe, it is not lawful for you to destroy women by force and do not trouble them because they want to take back some of what you have given him, unless they do real abominable work. And associate properly with them. Then if you don't like them, (be patient) because maybe you don't like something, even though God made him a lot of good.

2. The Wife's Rights Are the Obligation of the Husband

The wife's rights which become the husband's obligation can be divided into two, namely material rights namely dowry (dowry) and living and non-material rights such as doing fair marriage polygamy) not to do harm to the wife and so on. The material rights in more detail are as follows:²⁵

a. Mahar (dowry)

Provisions on dowry (dowry) are ordered through QS. Al-Nisa: 24 which reads:

﴿وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ كَتَبَ اللَّهُ عَلَيْكُمْ وَأُحِلَّ لَكُمْ مِمَّا وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسْلِفِينَ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ عَلَيْكُمْ فِي مَا تَرَاضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٢٤﴾﴾

Meaning: and (you are forbidden to marry) a married woman, except for the slaves you have (Allah has decreed that law) as His decree for you. And it is permissible for you other than such (that is) to look for wives with your property to be married not to commit adultery. Then the wives whom you have enjoyed (interceded) among them, give them their dowry (perfectly), as an obligation; and there is no reason for you for something that you have given up on each other, after determining that dowry. Verily Allah is All-knowing, All-Wise.

²⁵ Ibid., h. 83

From the verses of the Qur'an can be obtained an understanding that the dowry is a compulsory gift from the husband to the wife and is a full right for the wife that should not be disturbed by the husband, the husband is only justified to eat dowry if given by the wife voluntarily.

b. Living

What is meant by living is fulfilling all the needs of the wife, including food, clothing, shelter, medication even though the wife is classified as rich. Al-Qur'an's verse Al-Baqarah verse 233 reads:

﴿وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنَمِّمَ الرِّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَالِدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ ۗ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِّنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا ۗ وَإِنْ أَرَدْتُمْ أَنْ تَسْرِعُوا فِصَالَهُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُم بِالْمَعْرُوفِ ۗ وَاتَّقُوا اللَّهَ وَعَلِمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٣﴾

Meaning: Mothers should breastfeed their children for two full years, that is for those who want to perfect breastfeeding. And the father's obligation to feed and clothe the mothers by way of ma'ruf. Someone not burdened but according to ability levels. Do not let a mother suffer misery because of her child and a father because of his child, and the inheritance is obliged to do so. If both of them want to wean (before two years) with both their willingness and deliberation, then there is no sin in both. And if you want your child to be cared for by someone else, then there is no sin for you if you pay accordingly. Fear Allah and know that Allah sees what you do. Basically how much income that must be given by the husband to his wife is to be able to adequately meet the needs, including food, clothing, housing and so on.

a. Rights are not material

Non-material rights that must be fulfilled by a husband to his wife are concluded in a QS order. Al-Nisa: 19 so that husbands intercourse with their wives with ma'ruf and be patient with things that they don't like, which are in their wives.²⁶ Associating a wife with ma'ruf can include things as follows:

- a) An attitude of respect, respect and good treatment and improve the standard of living in the fields of religion, morals and science needed.
- b) Protect and protect the good name of the wife.
- c) Fulfill the biological nature of the wife, the biological nature is the nature of life.

Therefore the husband must pay attention to his wife's rights in this matter. The peace and harmony of marital life is determined, among others, by these biological

²⁶ Ibid., h. 90

factors. Disappointment experienced in this problem can cause cracks in marital life, and it is even not uncommon for wife abuse to be caused by feelings of disappointment in this matter.

b. The husband's rights are the wife's obligations after fulfilling his rights as a wife, the wife must fulfill her obligations, which is to become a pious wife with the following criteria:

a. Obedient to Allah

Obedient to Allah and can maintain his honor as a good wife in the house and outside the home. In accordance with QS. Al-Nisa: 34 as follows:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ قَنِينَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَالَّتِي تَخَافُونَ نُشُورَهُنَّ فَعِظُوهُنَّ وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاصْرَبُوهُنَّ ۚ فَإِنِ أَطَعَتْكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا ﴿٣٤﴾

Meaning: Men are leaders for women, because Allah has increased their portion (men) over another part (women), and because they (men) have spent part of their property. Therefore, godly women, who are obedient to God, take care of themselves when their husbands are gone, because God has looked after (them). Women that you are worried about are cheating, then advise them and separate them in their beds, and beat them. Then if they obey you, then do not look for ways to trouble them. Truly Allah is Most High and Most Great.

b. Can Happy Husband

The wife is able to hold the mandate of her husband (trustworthy) by taking care of himself and his property, able to behave that makes her husband peaceful and safe, becomes a soothing eye conditioner and softens her husband's heart.

c. Always Thankful

A wife blessed by Allah is a wife who is able to thank her husband, both in a roomy and narrow situation. When a husband experiences problems, a good wife will be patient and always provide support so that the husband remains optimistic and confident. Counseling one another in patience and truth so that families are always in a position to be on the path that Allah Almighty is pleased with.²⁷

3. Efforts to Create a Sakinah Family for the Tablighi Jama'ah Family

After husband and wife understand their rights and obligations, there are some elements that really need to be taken to realize the sakinah family is to realize the harmonization of husband and wife relations. Husband and wife relationship on the basis of mutual need, such as clothes worn, as expressed in the Koran Al-Baqarah 187:

²⁷ Aam Amirudin dan Ayat Priatna Muhlis, *Membangkitkan Surga Dalam Rumah Tangga* (Bandung: Khazanah Intelektual, 2013), h. 95

أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالآنَ بَاشِرُوهُنَّ وَأَبْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمْ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لِنَاسٍ لَعَلَّهُمْ يَتَّقُونَ ﴿١٧٧﴾

Meaning: It is permissible for you on the night of the fasting month to be mixed with your wives; they are clothes for you, and you too are clothing for them. Allah knows that you cannot hold your lust, therefore Allah forgives you and forgives you. So now mix them and follow what Allah has decreed for you, and eat to drink until it is bright to you the white thread of the black thread, which is dawn. Then complete the fast until night (come), (but) do not interfere with them, while you 're giving to the mosque. That is God's prohibition, so do not approach him. Thus Allah explains His verses to humans, so that they fear Allah.

Efforts to create harmonious marital relations can be achieved through:

a. There is mutual understanding

Keep in mind that husband and wife as humans each have their advantages and disadvantages. Each of them did not know each other before, meeting after they were all adults not only had different types, but each had different attitudes, behaviors and differences in life outlook.²⁸

b. Accept each other's reality

Husband and wife should realize that a match, fortune and death in the power of God, can not be formulated mathematically, but to us humans are ordered to make efforts. The result then is a reality that we must accept, including the condition of our husband and wife we each receive sincerely and sincerely.

c. Mutual Adjustment

Self-fulfillment in the family means that each family member seeks to complement each other's existing shortcomings and is willing to accept and acknowledge the strengths of others in the family environment. Wherever the adjustment by each family member has a positive impact both family and community coaching and the nation.

d. Cultivate a sense of love

To be able to achieve family happiness, husband and wife should always strive to foster love with mutual affection, love, respect, respect and respect for each other with full openness.

²⁸ Kanwil Departemen Agama Provinsi Riau, *Pedoman Gerakan Keluarga Sakinah*, (Pekanbaru: Proyek Pembinaan Keluarga Sakinah, 2004), h. 31

e. Implement the Principles of Deliberation

In family life, the attitude of deliberation, especially between husband and wife is something that needs to be applied. This is in accordance with the principle that there are no problems that cannot be solved as long as the principle of deliberation is practiced. Attitudes like deliberation in the family can foster a sense of belonging and a sense of responsibility among family members in solving and solving problems that arise.

f. Like to forgive

Between husband and wife there must be an attitude of willingness to forgive each other for each other's mistakes. This is important because not infrequently small and trivial issues can be the cause of disruption of marital relations which are not infrequently can lead to prolonged disputes.

g. Participating in Joint Progress²⁹

Each husband and wife must try to help each other in every effort to increase and progress together which in turn becomes family happiness.

4. The Da'wah Tablighi Model in Forming a Sakinah Family

Sakinah family formation for Tablig worshipers is not formal like foundations and rehabilitation centers that live in big cities. The concept of coaching in the Tablig congregation is traditional and is carried out naturally through khuruj fi sabilillah. A coaching that is carried out without special rules, without direction from the emir who led them to khuruj, but they see by themselves the state of this world and the people who fill it, including himself and then through the path of remembrance he remembers all his mistakes and repent in the way of Allah.

The method carried out in the Tablig congregation is a mental and spiritual therapeutic formula for anyone who is infected with an earthly and ongoing virus to create physical and spiritual health. Even with more and more intensive families who are having problems in carrying out treatment in the activities of the Tablig worshipers, the faster the path of healing accompanies it, even followed by mental and spiritual health.

In this context, a problematic family will be treated naturally in the routine activities of the Tabli congregation, which begins with khuruj fi sabilillah for three days. They will get religious knowledge from initially only useful personally to be useful to be applied in the household. This is where in the end the troubled family is able to rebuild the household to become sakinah, mawaddah and rahmah.

Rebuilding households after household problems will certainly experience difficulties in living them, given that drugs are opium which is likely to be re-used for its users when their mental states are back down. For this reason, cooperation between

²⁹ Ibid., h. 32

third, fourth, fifth, and so on is needed to develop the mentality of users to become anti-drugs.

This is the great concept of Tablig worshipers in conducting inner and physical therapy for troubled families. The practical implications of the khuruj after practicing all the provisions above, namely:

- a. Knowing the importance of Islam to solve all problems.
- b. Faith increases, there is the power to practice religion, religion is practiced not just theory. Religious teachings from waking up to going back to sleep are practiced.
- c. Be gentle and ready to work together for good with anyone, anytime, and anywhere. In one congregation, if we join pilgrims between provinces, usually different ethnic groups and previously did not know each other but had one goal, namely to improve faith and improve themselves (self help group). Fellow worshipers serve one another to gain humility but not inferiority. Each forgets status and position, all the same in God's sight.
- d. Have the courage to talk in front of people (public speaking), share knowledge, look after each other.
- e. Must not discuss the disgrace, both the disgrace of yourself, the disgrace of others, the disgrace of society, especially the disgrace of fellow worshipers. Must not discuss politics and may not ask for donations. Trying not to use other people's things even with fellow pilgrims.
- f. Every morning there is a morning meeting (morning meeting). Everything must be based on deliberation. Both in choosing leaders or who is in charge. Each gets assignments in turn and in turn. There are cooking assignments, lecture assignments, hospitality meetings to the scholars, the government, and local community leaders. This will form a habit of deliberation, especially with children and wives at home.
- g. Has an international soul. Meet fellow Muslims from all over the world. Global thinking. Lost arrogance has a lot of knowledge or wealth. Disappeared want to be called a cleric and respected.
- h. There are intiqali practices (practices when khuruj with pilgrims / therapeutic community), there are maqami practices (practices when in one's own area with local residents and family / family therapy and couple support).
- i. Harm Reduction (reduction of adverse effects) and Demand Reduction (reducing drug demand) and Islamic Step. In addition to learning to improve themselves, they also learn to invite others to improve themselves in a gentle and gradual way.
- j. And many more benefits for our physical, mental and environmental health if we carry out this program correctly according to the directions. Khuruj fi sabilillah is like an estuary where gathering water is clear, murky, dirty, from mountains, from cities, from the countryside, and as from various rivers before entering the ocean. All Islamic programs from Islamic congregations and Muslims and Muslims from various backgrounds, statuses and professions throughout the world such as ESQ, Through this pathway, every problematic family member is able to rehabilitate themselves but also be able to forge themselves to be able to be wise and wise in a marriage in order

to maintain the balance of the household towards a harmonious family. In order to create a harmonious household, a family must always maintain a balance in various aspects of life.

The balance can be started from the husband and wife themselves who always maintain a balance of rights and obligations between them. As a husband who has been forged through khuruj to become a righteous person, then respecting his rights and fulfilling his obligations to his wife is a happiness in itself because then he will get the same treatment from his wife. As a pious husband, he should always do the best for his family, including prioritizing family living in spending his wealth above other interests. The husband should also be very clever to spend his wealth, which is more important that comes first.

Spending wealth for alms in the way of Allah (including preaching) is the main thing. So with religious doctrine like that, it will be able to suppress the souls of former drug addicts to not return to using family property in the purchase of illicit goods such as drugs.

Ulema, businessmen, military, drug users, PLWHA, and others gathered in the Sabilillah fi khurujah before entering Islamic universalism and the unity of Muslims and Muslims all over the world. As was stated at the beginning of the study that Allah has created every creature including human beings in pairs with the aim that they (humans) can settle down and make their families become *sakinah mawaddah wa rahmah*. *Sakinah* families are families that are fulfilled materially and spiritually (*zahir* or inwardly). Both needs must be balanced with each other. Because no peace of household will be created if one of the elements is not fulfilled. As the hadith conveyed by Anas ra, that when God wants a family to be individuals who understand and understand religion, the older ones love the smaller ones and vice versa, provide adequate sustenance in their lives, achieve their desires, and avoid them from all trials Then created a family called *sakinah, mawaddah, wa rahmah*.

Sakinah families through a review of the behavior and concepts of the Tablig congregation. The element is the creation of harmony of social relations, because humans can not live without a helping hand from others, as smart and as rich as he is. Humans were created in the world as social creatures who instinctively need others. He needs to get to know each other so that an atmosphere of help is created between them. Both help in world affairs and help in the hereafter. Helping in the world affairs concrete examples such as mutual cooperation in completing a job that can not be completed alone such as making a house or something else. Whereas examples of helping and helping in the afterlife such as *amar makruf* and *nahi mungkar*, this is where the concept of *al-khuruj* was born in order to implement the social will.

In the end, it must be admitted that the Tablig worshipers have their own *sakinah* family concept, which is basically derived from Islamic law, although in some respects there is little difference in interpretation. In addition, the concept is also not or has not been stated in a consensus so that its implementation is not uniform among its members.

C. Conclusion

The concept of the sakinah family in the Tablig community is traditional, where they interpret and implement religious texts textually, so that the husband becomes the main center in the family with his wife as a second-class society whose job is to take care of the household and children. They believe that the man must lead in the house, so the wife must submit and absolutely obey her husband. Wives who are commonly referred to as "masturah" carry out religious teachings in accordance with the original sound of the religious propositions they hold. If they come out of the textual meaning then they have not followed the way of life of the Prophet Muhammad. along with his friends. In this context, everything that the wife does is always overshadowed by the curse, whether it is the curse of nature, angels, or Allah. It is undeniable that they still often use traditions that smell misogynist. This happens because they try to always be consistent in applying a way of life that is only based on the Koran and al-Hadith and does not take into account the social conditions of the people that exist today.

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Implementation of the Family Hope Program (PKH) in Supporting Basic Education Metro

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Abstract

This study aims to analyze and describe the implementation of the Family Hope Program (PKH) in supporting Basic Education in Metro in terms of (1) Planning; (2) Organizing; (3) Implementation; (4) Monitoring and evaluation of PKH implementation in Metro. This study uses a qualitative phenomenological design, which is based on observations in the field, documentation and interviews. The data is analyzed with an interactive model to make conclusions. The results of the study are: (1) PKH planning detailing and analyzing the objectives and targets to be achieved, as well as describing the amount of the budget; (2) Organizing PKH detailing all work performed, socialization with related parties, and distribution of work responsibilities; (3) The implementation of PKH includes the activities of coordination among related elements, distribution of targeted aid for basic education needs, providing motivation to change mindsets; (4) PKH monitoring and evaluation includes determining the standard of program success, correction of achievement and deviation of program activities. The achievement of the PKH program can improve student attendance presentations and can help meet students' basic needs in basic education in Metro.

Keywords: Impelementation, PKH, Basic Education

A. Introduction

Government's efforts to improve the quality of education in Indonesia have been pursued through a variety of strategies, but the results of the development of education in Indonesia are still a "red note" from indicators based on the index of human development performance is still quite worrying, the condition of collapse of the *Human Development Index (Human Development Index)* on in 2016 Indonesia lagged behind other ASEAN countries such as Singapore (5), Brunei Darussalam (30), Malaysia (59) and Thailand (87).

The indicators of the low quality of education in Indonesia above, make attention to the Government represented by the Minister of Education as the institution most responsible for the successful development of quality education in Indonesia. Because the HDI assessment is measured by indicators, among others, (1) average life expectancy, (2) literacy or illiteracy, (3) duration of education and (4) community's ability and purchasing power or per capita expenditure.

Of the two indicators, namely health and education indicators, it clearly shows a significant correlation and influence on the quality of human resources. Thus poor health and poor quality of public education are evidence of a lack of success in the development of the Indonesian government in education.

However, the Government continues to make efforts, among others by handling compulsory education, Education development policies in the 2015-2020 period prioritize increasing community access to better quality education by providing greater access to groups of people who have so far not can reach educational services. This policy is due to the increase in fuel prices in recent years, followed by an increase in the price of staples more negatively correlated with the purchasing power of the poor, this condition will hamper the completion of the program. This is also exacerbated by the increasing number of poor people.

So both of these issues have an impact on poor populations/not afford, will increasingly member difficult to meet their needs, particularly the cost of education. Starting from the above problem, the Government has reduced fuel subsidies and allocated a large portion of funds to programs designed to reduce the burden on the community, especially the poor.

PKH was motivated by concerns that the increase in fuel prices which resulted in a decline in people's purchasing power, would also have a negative impact on poor people's access to compulsory education. Meanwhile, Law No. 20 of 2003 concerning the National Education System, article 5, paragraph (1) states that every citizen has the

same right to obtain quality education, and article 11, paragraph (1) states the Government and Regional Governments must provide services and facilities, as well as ensure the quality of education for every citizen without discrimination. In this context, in principle PKH was conceived as an effort to increase community access, especially students from poor families, to quality education in the context of completing the twelve year compulsory education.

Problems that often arise in PKH in Metro, conceptually the assistance program by PKH is given to reduce the burden on the community, instilling awareness that assistance provided to students through the biological mother's student account is fully used for the benefit of student education. But in reality, the awareness that was expected by the government with the existence of this program was not as expected. There is an assumption that aid funds provided for educational purposes of students are widely used for other purposes by families, for example to fulfill basic daily needs, making it less effective in supporting children's learning activities as PKH recipients. An interest in evaluating the implementation of PKH is that the PKH fund is given directly to students or known as *Conditional Cash Transfers (CCT)* and has never been evaluated for the impact of implementation in supporting basic education, both by schools and other institutions so that so far it has not known how beneficial and coverage, even distribution of PKH for poor or underprivileged students.

Based on research conducted by Erdiani Silele, Rini Septiani Astuti. Harahap that the education program that has been proclaimed by the government both on a national and international scale should have been able to raise the economy and welfare of the Indonesian people in the field of education, but the facts are inversely proportional to this which raises various public questions wherein the weaknesses and weaknesses of the program- program that has been run.

Doris M. Boutain explained that the importance of evaluation in the world of education is important for the continuity of equality in continuing education for strategies to evaluate social justice given the challenges in education. The emergence of social justice as a central concept in nursing practice in the health sector promotes the accompanying shift to developing teaching methods that evaluate the use of the concept in learning in the health field. Evaluation of social justice presents challenges, but a clear evaluation system can help students see what is expected of them in practice. The development of social justice components is useful for matching theory and practice in evaluating social justice.

This is also based on Allan Setyoko's research. Specifically, the components of context evaluation, input, process, and product evaluation models can help identify the learning needs of service providers and the needs of the community. The input evaluation component can then help prescribe responsive projects that can best address the identified needs. Next, the process evaluation component monitors project processes and potential procedural obstacles and identifies the need for project adjustments. Finally, the product evaluation component measures interpreting, and assessing project results and interpreting, feasible, significant, and transparent.

The purpose of PKH in general is to improve the quality of human resources, change the behavior of PKH participants who are less supportive of efforts to improve welfare, and break the intergenerational poverty chain. The accuracy of the background of the law that guarantees access to education services and social welfare, achievement of the objectives of the basic education program, *targeting* is done in order to expand the reach of PKH Beneficiaries (KPM), the accuracy of the government's program strategy in increasing access to education for students so as to increase the presence of students in learning, can motivate children and parents to be active in school and some students increase their learning achievement. To ensure PKH well, ensuring targeted to participants PKH, ensure participants get the service and kemudanan in search of assistance, ensuring the fulfillment of provisions suspension process and the cessation aid and evaluate the flow of PKH implementation, distribution of aid, the disbursement of aid, penangguhan, cessation aid. The Product Component will evaluate in ensuring PKH assistance has a high level of effectiveness and achievement of the objectives of the basic education program.

B. Research Methodology

This study used a qualitative design phenomenology, which stem from field observation, documentation and interviews that are whole do not ujuannya to describe and illustrate the phenomenon of what the variable is, symptoms, circumstances or certain social phenomena in PKH Metro. Data sources used as subjects or respondents were the Metro Education Office, Metro Social Service, the Metro PKH Fund Assistance Implementation Team, Educators/Teachers for Elementary, Middle and High School students in Metro.

C. Research Result

1. Planning Metro PKH

Background analysis, objectives and strategic functions of PKH cover two components of education which are the top priority in efforts to improve the welfare of the community by increasing school participation rates. The principle of PKH is the provision of conditional assistance funds to RTSM. The purpose of PKH in education is to increase school participation rates, especially for RTSM children, and to reduce the number of child laborers in Indonesia. To achieve this goal, PKH facilitators in Metro try to motivate RTSM to enroll their children in school and encourage them to fulfill their commitment to attendance in the learning process, at least 85% of the effective school day for a month, during the school year.

Determination of RTS targets in Metro is done by collecting data released from the Ministry of Social Affairs. Second, the PKH operator verified the correctness of the number and name of RTS who would receive cash assistance. The mechanism for determining the RTS itself refers to Government Regulation (PP) No. 10 / HUK / 2016 dated 3 May 2016, concerning the mechanism of using integrated data for the poor-poor handling program. PKH Metro determines the education component, there are two things that need to be prepared to set targets (*targeting*). *First*, data preparation and goal setting. *Second*, the initial validation data determination and collected at the Metro Office to be validated, whether the prospective participant has an educational component or not at all. For prospective participants who do not have an education component then do not qualify to become PKH participants.

2. Organizing PKH Metro

The determination of the above components, in line with input indicators (*input*), which measures the quantity and quality of aid recipients, human resources (HR); whether the criteria are poor or very poor, the need for financial support, work methods for beneficiaries, and program development. Gradually, the *input* indicators will continue to be evaluated in order to have a real and targeted impact.

That way, the evaluation process can be said that the education component for PKH beneficiaries in Metro is in accordance with existing provisions. This process is followed to determine the eligibility of beneficiaries, so that it is right on target. In addition, more or less can reduce the level of manipulation of data from prospective beneficiaries of program assistance.

3. Implementation PKH Metro

With PKH, people can make good use of this program. This is closely related to the equal distribution of education levels for all parties. Where the level of education for participants can meet educational needs, such as school supplies; uniforms, stationery and more. In addition, conditional cash direct assistance can pay for school needs that are outside the principal payment (extra charge money). PKH is in the successful category. The indicator of success can be seen in the aspect of education, can increase student attendance in learning, can motivate children and parents to be active in school and some students increase their learning achievement, in addition participants who have children or students who go to elementary, junior high, and high school level get facilities, because the recipient must not be burdened by school fees outside the basic operational needs of the school; uniforms, books and more.

However, there are also weaknesses, namely the amount of assistance given does not pay attention to the components in terms of the needs of families who have more than 1 school child must have greater needs. In addition, direct cash assistance has not been able to be directed into more productive programs. This reality is often found in the field, recipients of cash direct assistance only utilize PKH for basic needs, while sustainability is not given enough attention. No doubt, if we find in the future one factor that can hamper the operation of the program, when the government does not give more money. Another weakness found in the field is the determination of the PKH Integrated Database (BDT) determined in 2013 is data taken from the Direct Cash Assistance (BLT) provided in 2011, and during the three years running the economic changes of the community are relatively changing so it needs analysis accuracy of the target PKH recipient BDT.

But there is also more disturbing, namely assistance given to children for education although overall PKH can support basic education in Metro, but still found students who drop out of school, this is due to weak motivation and supervision of parents in the field of education due to busyness and work parents.

D. Conclusion

Targeting participants must really have specific requirements and criteria as the 2016 PKH handbook. This is done to ensure the validity of the data in accordance with the conditions of poor and very poor target families. The initial requirement that prospective beneficiaries need to take is the obligation to have KIP and KIS. As professionals recruited by the Ministry of Social Affairs, the assisting team must be very observant in seeing the initial verification of the 'prospective beneficiaries'. If not

examined, it will have an impact on social jealousy that leads to conflict. In addition to the task of the verifier, the companion must also be able to reduce social upheaval that might arise. Because, a fairly easy requirement issued by the Ministry of Social Affairs, is very vulnerable to the emergence of social conflict. Channeling of funds, starting in 2017 is channeled through *online* or BNI and BRI ATM accounts. The Indonesian Ministry of Social Affairs issued a policy that the distribution of aid was not distributed manually but through the ATM accounts of each participant. Assistance is given once a year with 4 stages, which is three months. So, every year PKH assistance is always given to beneficiary participants. The seriousness of the participants in the field of education is evidenced by the craft of students in school especially for the children of participants able to excel. If there are some participants who are not committed, as the 2017 PKH handbook, the impact that will be felt by beneficiaries is a monthly budget cut. In the process of following up on the complaint, the facilitator helps the complainant to fill out a form that will be submitted to the central program implementer. In this position, the facilitator has the obligation to provide information from parties who can be contacted by the reporter to find out the development of beneficiaries. This is done to avoid misuse of aid that has been distributed. If not reminded, many PKH program beneficiaries lack awareness to resign if they are not eligible to receive the assistance.

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Improving Students' Critical Thinking Skills Through Guided Inquiry Learning Based on Literacy Subjects in Social Studies Class V (Action Research at SDN 06 North Metro)

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Abstract

Social Studies instruction at Elementary Schools should be directed to critical thinking skills. Guided inquiry learning is a series of learning that involves all students' abilities to find and investigate systematically, critically, logically and analytically. Considering the superficiality of the material contained in the theme book, this study literacy-based inquiry learning was developed to broaden students' insights into the material. This study aimed to explore the improvement of students' critical thinking through literacy-based guided inquiry learning in social studies subject for the fifth graders of SDN 06 North Metro. The design of the research was classroom action research which includes describing the problem, assessing needs, hypothesizing ideas, making action plans, implementing plans, evaluating actions and making decisions. The results showed that students' critical thinking skills continued to increase, which at the beginning the average criteria were fair and then it became good. Thus, the researcher recommends literacy-based guided inquiry learning to continue to be applied in social studies to the fifth grade of elementary school because it is proven to be able to improve students' critical thinking skills.

Keywords: Critical Thinking Skills, Social Studies Learning, Guided Inquiry, Literacy

A. Introduction

Social studies learning, especially in elementary schools (SD) must involve students actively (active learning). One thing that can be done, the teacher must develop material from kinds of literature whose aim is for students to gain broader knowledge not just what is in the theme book. Based on the explanation of the fifth grade teacher at SDN 06 North Metro, the material in the theme book especially the fifth grade curriculum K13 is felt to be very minimal when compared with the material in the theme book Education Unit Level Curriculum (KTSP), consequently teachers must develop learning material by developing material by taking from various literature.

In addition, social studies learning in elementary schools must be directed at analytical and problem-solving activities. Therefore, in learning the teacher must magnify the material with the environment around students by involving parents and people around them. This is in line with the results of research conducted by Brandy, et al that educators who want to develop critical thinking skills students must be given the opportunity to engage directly with the community. In addition, educators must find ways to provide face-to-face interaction with individuals who are actively involved in social life, as well as provide opportunities to participate in authentic social life (Quinn & Bauml, 2018).

Based on observations conducted by researchers at 12 November 2018 that the learning of IPS are held at SDN 06 North Metro in learning activities teachers use methods of group discussion, assignment of groups and individuals deemed not it is still less provide optimum results for students, especially in developing a variety of skills that must be owned by students, especially critical thinking skills. The teacher has not involved students actively, only limited to explaining the main points of the material in textbooks, the next assignment through students worksheet (LKS). (Aristya, 2018).

Furthermore, the headmaster of SDN 06 North Metro said that one of the problems in learning activities was the slow implementation of K13. The 2013 Curriculum is implemented in stages, starting in 2017/2018 Academic Year for grades 1 and 4, then 2018/2019 Academic Year for Class 2 and 5, then 2019/2020 Academic Year for Class 3 and 6 together with all elementary schools in Metro. Coaching and training in the application of the 2013 curriculum for teachers are carried out in stages based on the needs of the school (Aminudin, 2019). This has caused the implementation of social studies learning and other subjects are still not optimal because teachers do not fully understand the implementation of K13.

Furthermore, an effort the teachers do in fostering students' critical thinking skills is to provide learning materials that are problematic IPS. The presentation of material which is problematic in nature provides students with experience in analyzing, discussing various problems, experimenting/gathering information from various sources, organizing data, making conclusions and determining action. This cannot be done unintentionally or accidentally, but everything must be considered and planned in

advance by a teacher. The results of research from Katherina showed that schools have a very important role especially for teachers in preparing students to be active participatory citizens in democratic life (Payne, 2017).

Social studies learning must also emphasize that active learning meant here is active in physical aspects, as well as intellectual and even emotional aspects. One effort that can be done to teach active students is to provide direct experience to students, linking learning material with daily activities. One learning design that is highly recommended in social studies learning is the inquiry learning design (inquiry approach). In general inquiry relates to problems and research to answer a problem. Beyer (1971) states that inquiry is more than just asking, the inquiry is a process of questioning certain meanings that require a person to demand an intellectual ability so that his ideas or thoughts can be understood. Social studies researchers may need to be realistic about teacher change, must anticipate old horizons and be willing to walk with peer teachers as equal partners to facilitate student learning. Teacher changes are more likely when implementing inquiry before engaging in professional development (Howell & Saye, 2018). It is very important for teachers to apply inquiry learning in social studies learning in order to create an atmosphere of active learning and improve students' thinking abilities.

According to experts, the inquiry approach is an effort intended to overcome the problem of students' boring learning in class. This approach is quite effective because the learning process is more centered on students (student-centered instruction) rather than centered on the teacher (teacher-centered instruction). Experts learning social sciences, especially in the United States and Australia choose an inquiry approach that emphasizes individual learning as an alternative to developing thinking skills. Social studies educators must find ways to make a difference in their class (Adler, 2008). Importantly, we want the practice teacher to be equipped with the ability to teach social studies in a meaningful and substantive way that engages children and enables them to "understand, participate, and make decisions based on information about their world" (Bauml, 2016).

Academic growth and student behavior cannot be separated. Schools that systematically handle academic and social-emotional learning (SEL) have shown increased student achievement when compared to schools that do not address both of these factors (Morris, McGuire, & Walker, 2017). To apply appropriate learning methods, accurate in social studies learning teachers must see from a variety of things, both from the characteristics of subjects, materials, student differences, facilities, and infrastructure and most importantly is the ability of teachers to apply the learning method.

In addition, social studies learning must explore material sourced from the community in addition to theories originating from social science. In other words, social studies teaching that forgets the community or does not stand in reality in the

community will not achieve its goals (Irfan Tamawi, 2009). Inquiry learning is a strategy that emphasizes the process of thinking systematically, critically, analytically, and meaningfully, to seek and find answers themselves from a problem faced, both in the learning process in the classroom and in the environment where they (students) are (Lahadisi, 2014). The results of research by Margaret, et al., show that local history can be an effective measurement tool to stimulate interest and a deeper understanding of inquiry-oriented teaching (Crocco & Marino, 2017). It is very important not to forget local wisdom, especially the scope of the material being studied must introduce more diversity to students. Application of inquiry learning in social studies learning especially the class V is one that can be done by teachers to develop students' critical thinking skills.

The learning used in this study is literacy-based guided inquiry learning in Social Studies Subjects for Class V Elementary Schools to improve critical thinking skills. These critical thinking skills are used as a reference to be developed in social studies learning according to the themes and sub-themes of the fifth-grade elementary school learning, namely caring, polite, cooperation, discipline, responsibility, honesty, and self-confidence. Preparation of students who have the ability to think critically, as an effort to overcome the crisis of national character values, which is marked by the rise of crime and other deviant actions.

According to Amri (2010), the guided inquiry is an inquiry activity in which the problem is raised by the teacher or sourced from a textbook then students work to find answers to the problem under intensive guidance from the teacher. However, assistance will be sought in the form of guidance will be reduced gradually so that in time students can take over their own responsibilities. In principle, the entire learning process while using the guided inquiry model helps students become independent, confident, and confident in their own intellectual abilities to be actively involved (Oka et al., 2014). Through guided inquiry learning students learn to be oriented to guidance and guidance from the teacher so students can understand the concepts of the lesson (Oka et al., 2014). Inquiry learning will be designed according to the ability and level of the intellectual development of elementary students, who have an active nature, a great curiosity, involved in a situation as a whole and are reflective of a process and the results found.

B. Action Research

Action research combines substantive action and research procedures; This research is a disciplined action that is controlled by investigation, an efforts to understand certain problems while actively involved in the process of development and empowerment (Hopkins, 2011). There are several definitions of action research to some experts, as follows:

- a. Robert Rapoport (1970), action research is research that aims to make a direct contribution to the practical problems of society in problematic situations and to the objectives of social science by participating in collaboration (with the community) within an ethical framework agreed between one another.
- b. Stephen Kemmis (1983), action research is one form of self-reflection inquiry carried out by participants in social situations (including education) to enhance rationality and justice in (a) their own social and educational practices; (b) their understanding of these practices, (c) situations surrounding the implementation of these practices. This research will truly empower if carried out by the participants collaboratively. In education, action research is carried out as an effort to develop school-based curriculum, professional development, school development programs, policy development and system planning.
- c. Dave Ebbut (1985), action research is a systematic study carried out by a group of participants to improve educational practices with their own practical actions and their reflection on the effects of the actions themselves.
- d. Mills (2003), action research is a systematic investigation carried out by teacher-researchers by gathering information about how their schools work, how they teach and how students learn (Hopkins, 2011).

Based on some of the definitions above, it can be taken an understanding that action research is research carried out collaboratively to directly contribute to problems faced with the aim of improving the quality of education (curriculum, teacher profession, school programs, policies, and planning).

This action research has a very strategic role to improve the quality of learning if it is implemented properly. Well implemented, meaning that those involved in action research (educators) try to consciously develop the ability to detect and solve problems that occur in learning through meaningful actions that can be calculated to solve problems or improve the situation and carefully observe their implementation to measure levels its success. Implemented correctly, meaning in accordance with the rules of action research (Kunandar, 2013). These two keywords must be considered by researchers/educators, namely implementing action research properly and correctly.

According to Kurt Lewin, action research is a series of steps consisting of four stages, namely planning, action, observation, and reflection. Kemmis and Mc. Taggart, according to him, action research is a form of collective self-inquiry conducted by participants in social situations to improve the rationality and fairness of their social or educational practices and enhance their understanding of the practices and situations in which the practices are carried out. Furthermore, according to Elliot, action research is a study of a social situation with possible actions to improve the quality of the social situation. From these definitions, three principles can be drawn from action research, namely (1) the participation of researchers in a program or activity; (2) there is a goal to

improve the quality of a program or activity through action research; (3) there is an action (treatment) to improve the quality of a program or activity (Kunandar, 2013). Here are some things that must be understood about action research, which should be used as a basis and principles in conducting action research for researchers.

Action research is a systematic search carried out by program implementers in their own activities (in education carried out by teachers, lecturers, school principals, counselors), in collecting data on the implementation of activities, successes and obstacles encountered, to then plan and conduct activities improvement activities (Syaodih, 2007). Action research can be carried out by program implementers in its activities as an evaluation to obtain perfection that combines substance action and collaborative research procedures.

C. Literacy-based Guided Inquiry Learning

Inquiry learning is much influenced by cognitive learning flow pioneered by Piaget. According to this flow, learning is essentially a mental process and thought the process by utilizing all the potential possessed by each individual optimally. Learning is more than the process of memorizing and accumulating knowledge, but how the knowledge gained is meaningful to students through thinking skills. Another learning theory that forms the basis of inquiry learning strategies is a constructivist learning theory. This learning theory was developed by Piaget, that knowledge is meaningful when students look for and find it themselves. Since childhood, according to Piaget, each individual tries and is able to develop knowledge through schemes that exist in his cognitive structure. The scheme is continuously updated and changed through the process of assimilation and accommodation

Inquiry learning is learning that focuses on developing students' abilities in critical and creative reflective thinking. Implementation of inquiry in social studies learning is rationalized on the basic view that in learning students are encouraged to seek and obtain information through independent learning activities (Huriah Rachmah, 2014). The development of inquiry learning is seen to be very compatible with the characteristics of social studies education material which aims to develop individual responsibility and the ability to actively participate both as members of the community and citizens. In the application of inquiry learning, there are three key principles, namely tentative knowledge (the process of ongoing research), humans have a nature that wants to know naturally (students explore), and humans develop individuality independently (independence). Inquiry learning requires confrontational material that is able to evoke intellectual processes, research strategies, and problems that challenge students to do simple research. An impact of learning is a research strategy and creative spirit.

Guided inquiry is one of the methods of inquiry in which the teacher provides material or problems and problems for investigation. Students plan their own

procedures to solve problems. The teacher facilitates the inquiry and encourages students to reveal or make questions that guide them for further investigation (Safriani, 2017). Guided inquiry learning is chosen based on the consideration that the students who will be the subject of research are elementary students and have never carried out the inquiry process before, so they still need intensive guidance.

The literacy-based guided inquiry learning steps that will be carried out in this study are as follows:

Phases	Information
The first stage, Present a problem or question	The teacher guides students to identify problems through reading activities or make observations by dividing students into groups
Second Stage Data verification	Students verify the data by collecting data or information about the problems they see, the teacher asks questions so the teacher answers "yes" or "no"
Third phase, Experimenting	Students put new elements into the problem to be able to see whether the event can occur differently
Fourth Stage, Organizing Data	The teacher asks students to organize data and arrange an explanation
Fifth Stage, Analyze results and determine actions	Students analyze the results based on the inquiry process and follow up on all the competencies they have learned by applying them in their daily lives

In 2009, Bilgin described guided inquiry as a student-centered approach. This approach has a positive influence on students' academic success and develops their scientific process skills and scientific attitude. The results of research conducted by Bilgin (2009), showed significant results after using the guided inquiry model. Students who use the guided inquiry model show better performance than students in the control class (Praptiwi, Sarwi, & Handayani, 2012). Furthermore, the results of research from AA, Sagung Oka VW, et al. that there is an influence of local wisdom-based guided inquiry models on learning responsibilities and social learning outcomes of fifth-grade elementary school students (Oka et al., 2014). The results of research from Safriani show that the application of guided inquiry can increase student learning interest in PKn class VIII (Safriani, 2017). Inquiry learning can increase student involvement more actively as well as students' interest in participating in learning activities so that the learning outcomes achieved are optimal.

Based on some of the results of this study, it becomes a consideration for researchers to apply literacy-based guided inquiry learning in improving critical and social thinking skills in social studies subjects for fifth-grade elementary schools in Metro. Literacy-based guided inquiry learning is that students are asked to read, think and write because this is the essence of literacy (Suyono, 2009). In this regard, thinking needs to be made explicit, with the reason that thinking is more emphasized so that in

practice it really is an activity that gets high attention, not just patching activities in reading and writing. In addition, there are several activities that accompany literacy such as observing, discussing, and presenting the results is an extension of the practice of literacy.

Furthermore, literacy is not just about reading and writing, but literacy is effectively expected to inspire a love for the motherland and local culture. Literacy activities are efforts to improve the ability to understand and process the results of reading or writing. Furthermore, literacy activities aim to build character, one of which is love for the motherland and culture. Literacy culture must be fostered early on in order to develop a love for the motherland and regional culture (Lampost, 18 September 2019). In this research, literacy activities are carried out through reading, listening, writing and solving various problems which are subject to discussion according to the existing themes, in addition to some of these activities students are also asked to make observations, such as observing the garbage that is around the school.

D. Students' Critical Thinking Skills

Critical thinking is to use the basis of the thought process to analyze arguments and bring up a discourse on each meaning and interpretation, to develop cohesive and logical patterns of reasoning, understand the assumptions and biases that underlie each position, provide methods that presentations that are reliable, concise and convincing. Critical thinking has a tendency to form and express questions about something that is believed, rights, facts, definitions, conclusions and take action (John, 1986).

Critical thinking is a mental process for analyzing or evaluating information. The information is obtained from observations, experiences, common sense or communication (Priyadi, 2005). Furthermore, according to Johnson (2009), critical thinking is a directed and clear process that is used in mental activities such as solving problems, making decisions, persuading, analyzing assumptions, and conducting scientific research. Critical thinking is the ability to think in an organized way. Critical thinking is the ability to systematically evaluate the weight of personal opinions and the opinions of others (Johnson, 2007), (Tri Budiarsih, 2017).

The purpose of critical thinking is to test an opinion or idea (Sapriya, 2008). Teaching students critical thinking, the goal is that students can learn problems systematically, deal with challenges in an organized manner, formulate innovative questions, and design original solutions. So, critical thinking is a well-organized mental process and plays a role in the process of making decisions to solve problems by analyzing and interpreting data in scientific research activities.

Some of the opinions above are also supported by Cotrell (2005) and Starkey (2010) who explain that critical thinking is related to *reasoning* or rational thinking, namely solving a problem based on logical reasons. Critical thinkers try to ask questions and find solutions to the problems they face. Trill ing & Fadel (2009) defines critical

thinking skills as the ability to analyze, interpret, evaluate the situation and synthesize information. The results of the synthesis of information are then used to solve the problem. Students who think critically are able to articulate reason precisely, analyze how parts of a system interact and relate to each other and are able to make decisions (Syarifah & Sumardi, 2015).

To be able to grow students' critical thinking is an obligation that must be done by the teacher. In the learning process, the teacher must be able to give birth to more critical ways of thinking in students. Teachers can provide opportunities and support to students to be able to grow their critical thinking skills by providing appropriate learning methods that are expected to help students grow knowledge of reasoning skills which can later affect the ability to think critically. The teacher must be able to develop a classroom atmosphere where students participate during the learning process. Responsible Activity 's class that refers to the students' activities to fill out a worksheet or by holding a debriefing developed teacher. This can be in the form of recalling information that has been submitted. Broad understanding or deepening can train students in developing critical thinking. Sadam Husein, et al. choose indicators of critical thinking skills referenced from Ennis (1985) in Yulianti (2012), namely analyzing arguments, building basic skills and making inferences (Husein, Herayanti, & Gunawan, 2018).

E. Conclusion

Indicators of critical thinking skills in this study refer to five large activities grouped namely (1) giving an elementary clarification, (2) building basic support (3) make an inference, (4) provide advanced clarification, and (5) regulate strategies and tactics. If students are given the opportunity to use thinking at a higher level at each grade level, in the end, they will get used to distinguishing between truth and lies, appearance and reality, facts and opinions, knowledge and beliefs. Naturally, students will build arguments using reliable evidence and logical logic. Critical thinking enables students to find the truth amid a flood of events and information that surrounds them every day.

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The Influence Of Sharia Complaine Against Fraud On The Sharia Banks In Indonesia

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Abstract

This study aims to analyze how big the influence of sharia complaine towards the profitability of Islamic Banks in Indonesia. The sample selected by the method of purposive sampling so obtained 9 samples of islamic banks The Unit of analysis in the study amounted to 45 of the annual report of Islamic Banks. Research approach with quantitative methods using secondary data. Type the quantitative data in the form of data of financial statements (annual report) each bank of the the year 2013 until 2017. The results of this study seen from the results of the F test, a variable Profit Sharing Ratio (PSR), Islamic Income Ratio (IsIR), and Islamic Investment Ratio (IIR) simultaneously no significant effect on the variable fraud. From the results of t test variable Profit Sharing Ratio (PSR), Islamic Income Ratio (IsIR), andno significant effect on the variable fraud. From the results of t test variable Profit Sharing Ratio (PSR), Islamic Income Ratio (IsIR), and Islamic Investment Ratio (IIR) no effect and not significant on the variable fraud. Based on the results of the above analysis in the absence of such influence caused, the activities in islamic banking is currently carrying out compliance on sharia principles, because the lower the level of fraud the higher the level of shariah complaine on islamic banking. For the banks still have to improve the level of compliance on the principles of sharia and also do activities to the prevention of fraud.

Keywords: Sharia Complaine, Profit Sharing Ratio (PSR), Islamic Income Ratio (IsIR), and Islamic Investment Ratio (IIR), fraud.

A. Introduction

Sharia banking is a bank that is operationally different with a conventional bank. One characteristic of the bank syariah is not accept or encumber the interest to the customer, but to accept or charge for results as well as rewards in accordance with the contract-agreement agreement (Ismail, 2011). The country of Indonesia has the number of muslims that much, to meet the needs of muslims in applying Islamic principles in the field of financial institutions in the country, to be one of the reason is the presence of institutions islamic finance including sharia banks in Indonesia which is then passed on the LAW No. 10 year 1998. On the basis of Islamic law (shari'ah) and using the system for the results, islamic banks are expected to achieve purpose—the purpose of that is for the benefit of the people. Islamic Bank or bank Islam own is a bank that operates in accordance with sharia principles.

Islam where in particular concerning the procedures bermuamalat which is Islami according to the rules approved in the religion of Islam. Financial report is one of the most important thing for companies and financial institutions such as banking. The financial statements can be a reflection of the performance of islamic banks and also is form of responsibilities answers and describe indicators of success in achieving purpose. According to Harahap (1997) in the Trueblood Committee Report that the main purpose of financial statements is to provide useful information for decision-making. The information used for the needs and wishes can be cause acts of cheating (fraud). With the existence of cases of fraud what happens in a sharia-compliant institution. As the case of bank syariah mandiri involving the internal parties of the bank that is lending fictitious. Due to the distribution of credit the BSM may experience a loss of 59 billion rupiah. Over such cases the Criminal investigation Police shall specify the four suspects which three of them are employees of BSM (Prabowo, 2013).

There are some cases where the customer reported the islamic banks, as experienced by BRI Syariah and Bank Mega Syariah, both exposed to cases related to pawn gold. This case arose over a lawsuit the customer BRI Syariah and Bank Mega Syariah who feel aggrieved related to pawn gold there are at BRI Syariah and Bank Mega Syariah (Wijaya, 2012) (Djumena, 2014). Of the existence of such cases proves that there is no guarantee that islamic institutions, especially banks that are sharia-compliant-free from action fraud. But it is unfortunate a few years later we all surprised by some of cheating scandal (fraud) that occurred in sharia banking in the land of water that is in the month of October 2013 scandal MORTGAGE financing fictional in one of the leading Islamic ground water Rp. 100 billion. While in March the year 2017 scandal financing

mining fictitious also in Sharia Bank other renowned Rp. 100 billion (Compass). With the results of the investigation law enforcement officers all the scandals cheating was precisely carried out by fraudulent rogue employee of the bank assisted by the unscrupulous high-ranking officials of Islamic Banks, this is an example of the incident fraud real where it could happen in Islamic Banks, not only in a Conventional Bank. Fraud in islamic financial institutions can be done with a variety of levels ranging from lower level management up to the owner (Grace, 2014). To it as an entity that has a special character, the business of islamic finance is high risk in its management, so it takes the principle of prudence the culprit, in the aspect of the compliance of the sharia (sharia complaince) as an effort to prevent the possibility of the risk of occurrence of fraud (Sula, 2014). Based on the information presented in the financial statements on companies islamic banking should not be there business to each other benefit a particular party because it can cause or the adverse party others who have an interest opposite. Aware of the importance of the content of the information in the financial statements help managers motivated to improve company performance, so the existence of the company will remain intact. Unfortunately, not all management companies aware of the important the content of the information in the financial statements help managers motivated to improve company performance, so the existence of the company will remain intact. Unfortunately, not all management companies aware of the importance of the financial statements clean and free from cheating.

Fraud is a despicable act that is viewed from the aspect of religiosity and diversity. Such acts negatively against the other party in this aspect financial. Efforts to reduce fraud is divided into three phases. Phase the first is the phase of fraud prevention measures. The way that most effective is through changes in behavior and organizational culture pay attention to the fraud. The efforts implemented through the governance structure the company, the tone at the top, set realistic goals and policy as well as the procedure to prevent irregularities and actions (Singleton, 2010). Albercht (2003) argue that fraud prevention can be achieved through the efforts of to create a culture of honesty, openness, and minimize the action fraud. As for the reasons underlying this research is the emergence of issues about the weakness of corporate governance in the islamic banking industry that increasingly attract the attention of economic experts and Islamic finance . one of concerns the sharia complaince, where the management of islamic banks is not able to provide the best shariah compliance at each service products and islamic banking services provided (Asrori, 2014). Departing

from the research done Asrori (2011) on the attitudes and interests of the accountants and managers of islamic banks against the practice of sharia adherence, show the results that the accountant and managers of islamic banks are positive to the practice of disclosure of shariah complaince. Later research conducted by Falikhatun (2012) who examine the effect of sharia compliance on health inansial islamic banks, the results of which show that sharia compliance significant effect on the health of islamic banks. Wahyu and Gideon (2017) states that by giving a contribution for the regulator in set paeraturan to improve the quality of the audit especially in the detect cheating. Based on the description above, the writer will do the research about the Influence of Sharia Compliance Against the aud In Islamic Banks in Indonesia. Based on the title of the contained formulation of the problem is there Profit Sharing Ratio (PSR), Islamic Income Ratio (IsIR), and Islamic Investment Ratio (IIR) effect on the raud of sharia banking in Indonesia.

B. Literature Review

Theory Agency According to jensen and meckling, the theory of agency defined as a contract where one or more persons (the principal) rule another person (the agent) to perform certain services on behalf of principals as well as give authority to the agent to make the best decisions for the principal. If both parties have the same goal to maximize the the value of the company, then it is believed the agent will act accordingly with the interests of the principal (Jensen, 1976). The relationship of principal and agent occur if action a person does has an impact on people other or when a person is highly dependent on the actions of others. The influence of this dependence is manifest in the agreements in the structure of the institutional at various levels, such as norms of behavior and the concept of a contract between the two (Lane, 2000). In other words, the manager will strive meet its own interests without regard to shareholder wealth stock. In this situation, the conflict of interests between the offender and the agent willoccur (Jensen, 1976). In the islamic conception is given a clarity regarding the relationship related to a form of cooperation between the managers (agent) and the owner (principal). The form of the relation underlying the existence of such a relationship appears from the basic concept of the mandate in the framework of the absoluteness of the single top the power of the divine. In agency theory the basic value contained is delegation of authority and accountability. While islam itself has the same characteristics, namely the presence of two terms such as a it is fundamental in the implementation of the perspective khaliullah Fill ardh (Elfianto). For the explanation of

some scientists can be drawn conclusion that agency theory explains the relationship between management and the owners, management as an agent morally responsible for optimize the benefit of the owners (principal) and in return will obtain compensation in accordance with the contract. Then from that destination the principal and the agent must be not just for the sake of mere personal but should maximize the welfare of the community. Fraud In the original language, fraud or cheating covers a variety of actions against the law (Tuanakotta, 2012:195). International Standardrs On Auditing (ISA) section 240 which discusses the auditor's responsibility to consider fraud, definite frud as: "the actions of the deliberate by the members of the management of the company, the parties role in the governance, employees or third parties who do deception or fraud to gain an unfair advantage or illegal" (Anugerah, 2014).

In Indonesia fraud associated with banking described in the letter circular of bank indonesia No. 13/28/DPNP on application of anti-fraud strategy for commercial banks, which states that raud is an action deviation or omission deliberately done to trick, deceive, or manipulate the Bank, the customer, or another party, which occurred in the bank and/or using the means of the bank so that lead bank, customer, or other parties suffering loss and or participants frud obtain a financial benefit either directly or indirectly. On the financial entity, to control fraud, used a a system called strategy anti-fraud. The strategy of anti raud is a form of the commitment of a financial entity in control of the action cheating (Sula, 2014). In addition, the tendency of fraud in islamic banks can arise from agency problems, as in studies conducted Maharani (2008) in the Sula (2014), focus on problem agency pblem on the contract of mudaraba, which in this financing trust and transparency from both parties in dealing absolutely necessary so the agency relationship that is created does not pose a the behavior of the fraud.

Sharia Bank is a bank in the running of activitiescbusiness based on the principles prnsip sharia (Yaya, 2014). Fulfillmentcagainst islamic values (sharia complaince) to be one of the aspects ofcthe fundamental that distinguishes Islamic banking with conventional(Maradita, 2014). Based on Bank Indonesia Regulation Number 13/2/PBI/2011 about the The Compliance function implementation of commercial Bank, the intended function compliance is a series of actions or steps that bersiat ex-ante (preventive) to ensure that the policies, provisions, system and procedures and business activities conducted by the bank has been in accordance with bank Indonesia regulations and legislation in force, including sharia Principles for the bank as well as ensure compliance the bank against the commitment made by the bank to bank Indonesia. According to Andrian Sutedi (2009) in Maradita (2014) the meaning of sharia

compliance in islamic banks the concept actually is the application of Islamic principles, syariah and traditions into the transaction finance and banking as well as other businesses that are related consistently and make the sharia as a framework for the system and islamic finance in the allocation of resources, management, production, capital market activity and the distribution of wealth. Sharia compliance is manifestasi fulfillment the whole principle of the sharia in institutions that have the form, characteristics, integration and kredibilitas in islamic banks (Bank Indonesia Regulation No. 13/2/PBI/2011).

Components of sharia compliance is item-the item which is used as a indicators in the report of the performance of the products institutions based on sharia. Here some indicators of sharia compliance according to Hameed et al. (2004), along with an explanation:

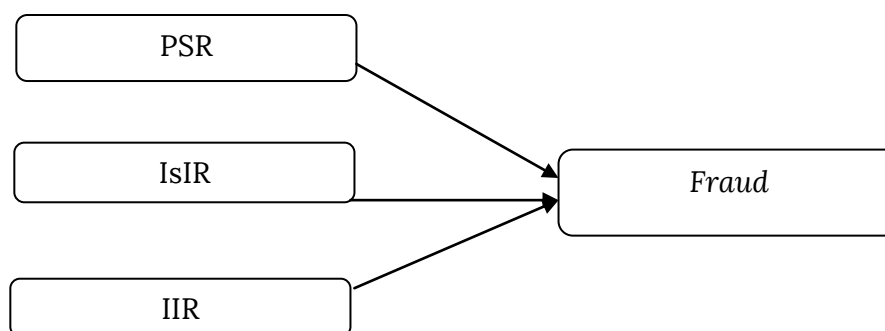
One of the main objectives of Islamic Banks is the result. therefore, it is important to identify how far islamic banks have successfully achieve the goal of their existence for results through this ratio. Income from the results can be obtained through two contract, the first is the mudharabah, i.e. capital investment from the owner to the management of the fund to perform certain business activities, with the division based on profit and loss sharing. The contract that the second is a musharaka is an agreement between the owners of capital to mix their capital in a certain business with the division of the profits that has been agreed in advance, and losses are borne all owners of capital based on the capital share respectivel.

Islam has been expressly prohibits transactions that involve riba, gharar and gambling. But, present still many found praktik trade that is not in line with Islamic teachings. Therefore, important for islamic banks to disclose honestly any income that is considered halal, and which are prohibited in Islam. Islamic banks should receive income only from sources that cosher. If islamic banks earn revenue from transactions non-cosher, then the bank have to disclose information such as the amount, source, how determination and posedur what are available for preventing entry of transactions which is prohibited by sharia. In the report islamic bank finances the amount of the income of non-cosher can be seen in the reports the sources and uses of qardh. This ratio aims to measuring income derived from a source that is cosher.

Islam has been expressly prohibits transactions that involve riba, gharar and gambling, however, it is still common practice trade that is not in line with islamic teachings. Therefore, important for islamic banks to disclose honestly any income that is considered halal, and which are prohibited in Islam. Islamic banks should receive

income only from sources that cosher. If islamic banks earn revenue from transactions non-cosher, then the bank have to disclose information such as the amount, source, how the decision and procedure are available to preventing entry of transactions which is prohibited by sharia. In the report islamic bank finances the amount of the income of non-kosher can be seen in the reports the sources and uses of qardh. This ratio aims to measure the income derived from the amount of kosher. By using the indicator at the top of the order facilitate stakeholders to find out the ratio for the results carried out by islamic banks, a fair distribution in society, the comparison of both halal and not Kosher, comparison of revenue kosher and not kosher. With these ratios it will be more seen clearly, the existence of the principle of obedience, justice, lawfulness, and cleansing (takziyah) in islamic banks.

The framework in this study can be described as follows:



The low level of compliance towards sharia principles provide opportunities for the occurrence of Fraud in islamic banks. Therefore, the best of the fulfillment of sharia principles (sharia complaince) of the entire activity the management of customer funds by islamic banks is very important in the business activities of islamic banks (El-Junusi, 2012). Compliance and conformity of the Bank against the principles of sharia often questioned by the customer. In principal the results of the research Bank Indonesia stated that customers who use the services of islamic banks some have a tendency to stop being a customer, among others because of doubts about the consistency of the application of sharia principles. Implicitly it these show that the practice of islamic banking during this less pay attention to the principles of sharia to be one of the things that can affect the reputation of and public confidence in islamic banks, it is impact on the loyalty of the people using the services of islamic banks. (El Junusi, 2012).

Furthermore, research conducted Asrori (2011) on the attitudes and the interest of the accountants and the managers of islamic banks against compliance practices

sharia, shows the results that the accountant and the manager of the islamic banks behave positive impact on disclosure practices of sharia complaince. Then research conducted by Falikhatun (2012) who examine the effect of compliance islamic to the health of the inansial islamic banks, the result of which shows that sharia compliance affects signiikan to the health of the bank sharia.

Based on the results of research Haifa Najib and Rini (2016), which means that on the activity of the revenue and investment of islamic banks has been in do or dominated by the activity of the nature of sharia and according to the principles Islam but still there are cheating that occurs so that the activity income and investments in accordance with the principles of the sharia is not effect against the fraud that occurred.

In this study test the influence of sharia cimplaince use indicator which is included in the Islamicity disclosure index (IDI), which developed by Hameed et al. (2004), indicators, namely, Profit Sharing Ratio (PSR), Islamic Income Ratio (IsIR), and Islamic Investment Ratio (IIR). Based on theory and previous research regarding sharia complaince and its influence on Fraud as has been described in above, it can be compiled the research hypothesis as follows:

H1 : Profit Sharing Ratio (PSR) negatively affect the Fraud on the bank common sharia.

H2 : Islamic Income Ratio (IsIR) negatively affect the Fraud on the bank common sharia.

H3 : Islamic Investment Ratio (IIR) negatively affect the Fraud on the sharia banks.

C. Research Methods

The population in this research is all of Islamic Banks there are in Indonesia. Statistical Data as of December shows that Public Bank Sharia in Indonesia amounted to 13 BUS. Sample diperleh amounted to 9 sharia banks. The sampling technique used is purposive sampling with criteria of islamic banks which publish annual-report on the year 2013 until 2017. The Unit of analysis in this study amounted to 45 of the annual report of Islamic Banks. Methods data collection to collect data in research this is a method of documentation and literature study method.

The dependent variable in this study is a fraud. Fraud in this study is measured by looking at the number of internal fraud occurring in the bank sharia is disclosed in the annual report the implementation of GCG each each islamic bank. The amount of

internal fraud used for in research this focus on the fraud that occurred in the employment relationship (occupational fraud) or which is also called internal fraud. While variabel independent in this research is the sharia compliance measured using three proxies namely Profit Sharing Ratio (PSR) which in ukur by dividing the number of mudharabah financing and musyarakah with a total financing of islamic banks, Islamic Income Ratio (IsIR) which is measured by dividing the income of the Islamic bank of sharia with the total income, and the Islamic Investment Ratio (IIR) as measured by divide the Islamic investment islamic banks with a total Investment (Hameed et al,2004).

D. Results And Discussion

This research did some test using the SPSS 23, namely a statistical test descriptive, the classical assumption test (normality test, multikolonieritas, autocorrelation and heteroscedasticity) and hypothesis test (test koeisien determination, test and t test) (Ghazali, 2005). Based on the results of the hypothesis test is as follows:

Table 01. Descriptive Statistics

Descriptive Statistics													
	N	Range	Minimum	Maximum	Sum	Mean		Std. Deviation	Variance	Skewness		Kurtosis	
	Statistic	Statistic	Statistic	Statistic	Statistic	Statistic	Std. Error	Statistic	Statistic	Statistic	Std. Error	Statistic	Std. Error
FRAUD	45	83.00	.00	83.00	367.00	8.1556	2.67913	17.97214	322.998	2.879	.354	8.569	.695
IH	45	.92	.08	1.00	40.45	.8988	.02791	.18721	.035	-2.802	.354	8.959	.695
PSR	45	1.00	.00	1.00	17.57	.3903	.04398	.29503	.087	.615	.354	-.555	.695
PH	45	.95	.05	1.00	39.39	.8754	.03333	.22357	.050	-2.800	.354	7.274	.695
Valid N (listwise)	45												

Source: secondary Data processed

Table 02, the Results of t-Test

Coefficients ^a						
Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.
		B	Std. Error	Beta		
1	(Constant)	-11.674	18.400		-.634	.529
	IH	.400	15.211	.004	.026	.979
	PSR	17.657	9.656	.290	1.829	.075
	PH	14.367	11.997	.179	1.198	.238

Source: secondary Data processed

Based on the Results of the Test Statistics T in table 2 of the three variables the independent entered into the regression model variables PSR, IsIR, and The IIR is not significant, it can be seen from a significant probability to PSR of 0.075 for the IsIR of 0,979 and IIR by 0,238 So can inferred from the three independent variables in the regression model on this research is persial no effect on fraud.

Table 03. The Results Of The F Test

ANOVA ^a						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	1472.433	3	490.811	1.580	.209 ^b
	Residual	12739.478	41	310.719		
	Total	14211.911	44			

Source: secondary Data processed

The results of the F test in table 3 in the can the value of F count equal to 1.580 with the sig 0.209, because the value of probability is significantly greater than 0.005 shows that the independent variable is the Profit Sharing Ratio (PSR), Islamic Income Ratio (IsIR), and Islamic Investment Ratio (IIR) simultaneously or together- the same does not affect the variable fraud.

Table 04. The Coefficient Of Determination R2

Model Summary ^b					
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.322 ^a	.104	.038	17.62722	1.321

Source: secondary Data processed

Based on the test results the coefficient of determination value Adjusted R Square in table 4 amounted to 0.038 this means that by 38% of the variation in the variable the dependent fraud can be explained by the variation of the four independent variables Profit Sharing Ratio (PSR), Islamic Income Ratio (IsIR), and Islamic Investment Ratio (IIR) while the rest (100%-38% =62%) is explained by causes other models, such as internal audit, internal control, external audit (In'airat, 2015) and the implementation of the duties and responsibilities of DPS (Asrori, 2015).

The influence of the Profit-Sharing Ratio (PSR) against fraud

Based on the results of the processed data show that the Profit Sharing Ratio (PSR) effect negative against fraud in islamic banks. The results of the analysis the regression showed a variable Profit Sharing Ratio has a value of significant which is more than 0.05 that is equal to 0.075 in other words, H1 is rejected. Based on these results it can be concluded that sharia complaince that proxies by the variable Profit-Sharing Ratio does not affect the fraud in islamic banks.

The influence of Islamic Income Ratio (IIR) against fraud

Based on the results of processed data shows that Islamic Income Ratio (IsIR) influential negative to fraud in islamic banks. Results the regression analysis shows variables Islamic Income Ratio (IsIR) has the value of significant more than 0.05 that is equal to 0,979 in other words H2 rejected. Based on these results it can be concluded that sharia complaince proxies by the variables Islamic Income Ratio (IsIR) has no effect against fraud in islamic banks.

The influence of Islamic Investment Ratio (IsIR) against fraud

Based on the results of the data processed shows that the Islamic Investment Ratio (IIR) influential negative to fraud in islamic banks. Results regression analysis showed the variable of Islamic Investment Ratio (IIR) has the value of signiikansi more than 0.05 that is equal to 0,238 in other words H3 rejected. Based on these results it can be concluded that sharia complaince proxies by the variables Islamic Investment Ratio (IIR) is not effect on fraud in islamic banks.

Based on the calculations that have been done from the third poksi that used to assess the sharia complaince in this study did not find the influence significantly against fraud. This is due to the activities on islamic banking at this time carry out compliance on prinsnip principles the sharia, because the lower the level of fraud the higher the level of shariah complaince on islamic banking. This is in accordance with the theory of Agency, where the information possessed by the agents is not used to take advantage for himself or any other person who can not lead losses for the principal and the company. In the absence of such influence then the bank should still be increase the level of compliance and also conduct prevention activities fraud. Albercht (2002) argue that fraud prevention can achieved through the efforts to create a culture of honesty, openness, and minimize fraudulent actions.

Fraud is a despicable act that is seen from the aspect of religiosity and diversity. Such acts negatively to the other party in terms of financial aspects. Efforts to reduce fraud are divided into three phases. The first phase is the phase of the fraud measures prevention. The most effective way is through behavior change and organizational culture pay more attention to fraud. Efforts implemented through the corporate governance structure, tone at the top, set realistic goals, and policies and procedures to prevent deviations actions (Singleton, 2010).

In Al-qur'an-Surah An-Nahl, verse 105 Allah says, which means : “Actually who invent a lie just people do not believe in the verses of Allah, and those liars”. From the arguments above, it can be known that when doing a follow dishonesty then including people who do not want to believe in God. So it is very important for islamic banking to promote the attitude of honesty in the conduct of banking practices, especially when pulling investors and customers. In carrying out the business humans tend to focus on the financial interests of the company and often ignore ethics in paktik business. In Islam, the search for high profits isn't it the main but the orientation of islamic banks in providing benefits to the community is there.

E. Conclusion

Based on the results of the analysis, from the results of calculation it can be taken several the conclusions of the study include:

- a. Sharia Complaine with proxy Profit-Sharing Ratio has no effect against fraud in islamic banks. The thing that the bank need to do precision about the banking products related with for results.
- b. Sharia Complaine with the proxy of the Islamic Investment Ratio does not effect on fraud in islamic banks. The thing that the banks still have to do the prevention associated with cheating in invest and do socialize sharia-based associated with the investment.
- c. Sharia Complaine with proxy Islamic Income Ratio (IIR) is not effect on fraud in islamic banks. The thing that it can be said with the results of income of the islamic banks currently seen with the to commit fraud, then the banks need to perform activities in accordance with the principles of the sharia concerning the income islamic banking, due to further improve the level of compliance of the bank sharia then the lower the fraud happened in the bank.

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**Initiating Community Economic Development Models Sharia Based
(Study of Metro City Cendrawasih Market Traders Group Under
The Auspices of The Nurul Husnayain Foundation)**

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Abstract

This research was conducted as an effort to describe how the sociocultural situation of the Metro City Cendrawasih market community is giving birth to the idea of forming a sharia-based economic group and the management of the Nurul Husnayain foundation in building the economic strength of the Cendrawasih market of the Metro city and the response and attitude of the local community. This research is a social research that makes the behavior of Cendrawasih market traders under the auspices of the Nurul Husnayain foundation be used as the main data source. Qualitative descriptive research to explain and describe the social phenomena that exist in the Cendrawasih market community of the city which is under the auspices of the Nurul Husnayain foundation by using primary data to Mr. Sunaryo as the founder and the board of management of the Nurul Husnayain foundation and traders of the Cendrawasih market which are part of the foundation of Nurul Husnayain.

Nurul Husnayain Foundation members through observation (survey) interviews and documentation. The population in this study is the overall Metro Cendrawasih market trader under the auspices of the Nurul Husnayain Foundation, which amounts to around 600 people. The sampling technique is done by means of rational purposive sampling, which is aimed more at the traders who have a connection with this research which is about 25 people representing. Data analysis technique uses inductive data analysis with an empirical approach. Where previously the researchers first codified the data that had been collected, then held a presentation of the data, the selection of data that was really related and after that compared the data obtained from the results of the interviews. The results of this study are First; socially and culturally, the Cendrawasih market merchant community of Metro City are people who are relatively low in education but have the will and ability to carry out their lives for a prosperous life, Second; The management concept of the Nurul Husnayain foundation in building the economic strength of the Cendrawasih market traders in the Metro city is based on the Cendrawasih BMT which is managed with trust and relies more on one foundation founder, Ustad Sunaryo and the third is the community's response to the existence of the Nurul Husnayain Foundation. and hopes for even greater development.

Keywords: Community Economic Development

A. Introduction

In carrying out their daily activities, every human being is always faced with activities interacting with each other, as well as in economic activities. This interaction is then termed *muamalah*¹. In muamalah activities, everything is arranged so that every human being can carry out their duties in accordance with the rules and the main objectives, namely serving Allah Almighty.

There are two roles in economic development. First is the government as an agent of policy makers. Government is part of God's hand, which is destined mandated to be able to regulate human life for welfare (*falah*). In general the government has a great responsibility for all aspects. From the aspect of work, in order to create job opportunities that can increase individual income. In the view of Islamic economics, the role of government is quite important because of economic aspects:² a). Derivation from the concept of the Caliphate; b). the consequences of collective obligations (*fard al-Kifayah*); and c). market failure in realizing *falah*. As the holder of the mandate, extra capabilities are needed for the achievement of a prosperous, just and prosperous society life according to the mandate of the 1945 Constitution.

Second is the community as an object led by the government itself. Broadly speaking, the role of the community reflects its concern for others.³ They work not only for their own interests, but also for the interests of others, such as family, relatives and the surrounding community.⁴

The discourse regarding business interaction, apparently raises a number of major problems. Starting from the economic, political, social and cultural aspects as well as a series of existing regulations or regulations. Business interactions or business transactions are always surrounded by a world of uncertainty or speculation that is not spared in playing a role in today's global business arena. Limited human resources and business capital are the main instruments that trigger fraud and unfair competition. The powerlessness of the government or policy makers can only witness the weaknesses and social tyranny that hit a group of micro-economic actors without any resistance or fair and balanced competition in following the market play. On the other hand, the phenomenon of arrogance and appeals of capitalist burjois by playing their "trawl" dominates almost all kinds of general needs of society which again can also be witnessed without a perfect market response which in turn will emerge monopolistic capitalist hegemony and centralistic over general logistics.

The biggest problem in the economy is the large number of unemployment and community poverty caused by not fulfilling employment coupled with inadequate human resource capabilities needed by each employment agency, resulting in

¹ Hasan Ayub, *Fiqh Al-Mu'amalat Al-Maliyyah Fi Al-Islami: Al-Buyuun Wa Riba Wal-Qardu Wassallam* (Dar al-Ta'uzi al-nashr, 1998)

² Muslimin Kara, "Pemikiran Al-Syatibi Tentang Masalah Dan Implementasinya Dalam Pengembangan Ekonomi Syariah," *Assets* 2, no. 2 (2012): 173-184.

³ Muhammad Ayub, *Understanding Islamic Finance, Understanding Islamic Finance* (John Wiley & Sons, 2015), 463

⁴ Rowley C. K. and Scheneider F., "The Encyclopedia of Public Choice," *The Encyclopedia of Public Choice* (Kluwer Academic Publishers 2004), 336-340.

community poverty. The question is, who can take responsibility for all the problems above? Does the government have to take full responsibility? or is it the responsibility of each family member who turns out to have a family member who is still helpless in the economic field? The idea of establishing the Husnayain foundation aroused anxiety for researchers. Community empowerment, or community economic development, is not an easy enough thing to do. Given the change in poverty is a change in paradigm and human mindset. It is not impossible, the habits of someone who is accustomed to poverty, resulting in never going to want to change to something that is not usually done. Though Allah Most High itself has said in the Qur'an that, it will never change the condition of a people so that only the people themselves will change it.

For this reason, this research was carried out to explain and describe how the sociocultural situation of the Cendrawasih Metro market traders in Metro City gave birth to the idea of forming a sharia-based economic group, then also to explain and describe how the management of the Nurul Husnayain foundation in building the economic power of the Cendrawasih market market community in Metro City and next to explain and describe how the response and attitude of the Cendrawasih Metro market community to the religious development and economic strengthening program initiated by the Nurul Husnayain foundation.

B. Discussion

1. Concept Of Economic Development

The term economic development, is usually associated with the conditions of economic development in developing countries.⁵ Some economists interpret this term as economic development is growth plus change, namely economic development is economic growth followed by changes in the structure and style of economic activity.⁶ In other words, in interpreting the term economic development, economists are not only interested in the problem of developing real national income, but also in the modernization of economic activity.

Some characteristics of the concept of economic development (economic development) as outlined by Adam Smith in his book Michael P. Todaro and Stephen C. Smith entitled Economic Development, namely:⁷ First, efforts to improve the standard of living of a nation are often measured by the high and low real income per capita. The second is the transition process (transition) from a certain economic level that has a simple pattern to a more advanced economic level. Third is a multidimensional process that includes fundamental changes in social structure, attitudes of the people, and national institutions. Fourth, it is expected to stimulate economic growth as illustrated

⁵ William A. Barnett, "Perspective on the Current State of Macroeconomic Theory," in *The Theory of Monetary Aggregation*, ed. William A. Barnett and Apostolos Serletis, vol. 245, Contributions to Economic Analysis (Emerald Group Publishing Limited, 2000), 593-605, [https://doi.org/10.1108/S0573-8555\(2000\)0000245034](https://doi.org/10.1108/S0573-8555(2000)0000245034).

⁶ Lorraine Culley, "Economic Development in Neo-Marxist Theory," in *Sociological Theories of the Economy* (London: Palgrave Macmillan UK, 1977), 92-117, http://link.springer.com/10.1007/978-1-349-03157-3_4.

⁷ David John Farmer, "Invisible Hand and Visible Management," *International Journal of Organization Theory & Behavior* 6, no. 2 (March 2003): 244-280, <http://www.emeraldinsight.com/doi/10.1108/IJOTB-06-02-2003-B002>.

by an increase in national income or per capita income of the community. Fifth, economic growth will occur, namely the process of increasing the production of goods and services in the community's economic activities. Based on this, the fundamental difference between economic development and economic growth is that economic development is the initial basis so that economic growth occurs. Then it is hoped that high economic development will increase economic growth.

C. The Concept of Economic Development In Islam

The concept of economic development in Islam is an increase in overall economic productivity as well as the average worker and also an increase in the ratio between income and total population.⁸ This is a dynamic and structural process that will result in a continuous, actual and potential improvement in the economic appearance. Usually calculated in per capita terms and stretches over a certain period of time. It can be said that the substance lies in the possibility of humans to control the economic environment while improving their quality of life. Conceptually, economic development in Islam is placed on the aspect of human development,⁹ with some philosophical foundations of Islamic development:

- a) *Tauhid*; laying the foundation of relations with God, humans and humans..
- b) *Rububiyah*; state the foundations of God's law.
- c) *Khalifah*; explain the status and role of humans as God's representatives. From this concept, several notions were born such as guardianship, moral, political, economic, and social organization principles.
- d) *Tazkiyah*; namely the main mission of the messenger of Allah. Is to purify humans in relation to Allah, His neighbor, nature, society and country.

Of the four philosophical foundations, it is hoped that they will be achieved *fallah*, namely success in the world and in the hereafter, which will then produce several derivatives of the next explanation that:¹⁰

- a) The concept of Islamic economic development has a comprehensive nature and contains spiritual, moral and material elements.
- b) The focus of effort and the heart of development itself is man. This means that economic development is human development with the socio-cultural environment.
- c) Economic development is a multidimensional activity. All efforts must be directed towards a balance of various factors and there is no imbalance.

⁸ Abdel Hameed M. Bashir, "Property Rights, Institutions and Economic Development: An Islamic Perspective," *Humanomics* 18, no. 3 (March 2002): 75-91, <https://www.emerald.com/insight/content/doi/10.1108/eb018877/full/html>.

⁹ Nasir Nabi Bhat, "The Economic Thought Of Khurshid Ahmad," *Turkish Journal of Islamic Economics* 3, no. 2 (August 22, 2016): 1-1, <http://dergipark.ulakbim.gov.tr/beuntujise/article/view/5000199678>.

¹⁰ Volker Nienhaus, "Epistemology, Methodology and Economic Policy: Some Thoughts on Mainstream, Austrian and Islamic Economics," *Humanomics* 5, no. 1 (January 1989): 91-112, <http://www.emeraldinsight.com/doi/10.1108/eb006092>.

- d) Economic development which causes a number of changes both quantitatively and qualitatively, so as to realize or not have neglected the qualitative aspects, which means reducing overall quality of life.
- e) Two more principles are emphasized, namely the utilization of resources that God has given to mankind and the natural environment as optimal as possible and their utilization through distribution, the increase is evenly based on the principles of justice and truth.

Some development principles in Islam as well as various indicators for the policy objectives to be prepared.¹¹

- a. Social change is not the result of determined historical forces.
- b. Humans are anti-change agents and submit to Allah.
- c. Changes in the human spirit, including attitudes, motivation and commitment.
- d. Life is a network of human interactions.

Khurshid Ahmad believes that an element of healthy social change is desired by Islam. Where covers the leadership, intellectual and political economy of Islam whose ultimate goal is how to formulate a direction and strategy for change and its achievement.

D. Purpose Of Economic Development In Islam

The goal of Islamic economic development are:¹²

- a. Human resource development. In connection with the awakening of the right attitudes and aspirations, the development of character and personality, education and training that produces skills, development of science and research.
- b. Useful expansion of production, increasing national production in a sustainable manner which results in three priorities namely production and availability of food and staples in abundant quantities at low prices, defense in the Islamic world and self-sufficiency in the production of primary needs.
- c. Improving the quality of human life, emphasizing three main priorities namely; job creation with all structural, technological, investment, regional and educational arrangements. Second is a broad and effective social security system that guarantees basic needs. Then the third is the equal distribution of wealth and income.
- d. Balanced and harmonious development between different regions within a country and between various sectors and economies. Furthermore, regional analysis with econometric techniques and input-output analysis is needed.

¹¹ Hameed M. Bashir, "Property Rights, Institutions and Economic Development: An Islamic Perspective."

¹² Hafas Furqani and Mohamed Aslam Haneef, "Theory Appraisal in Islamic Economic Methodology: Purposes and Criteria," *Humanomics* 29, no. 3 (August 23, 2013): 187-201, <https://www.emerald.com/insight/content/doi/10.1108/H-07-2013-0050/full/html>.

- e. New technology, namely the development of appropriate technology that is in accordance with the conditions, needs, aspirations of Islamic countries.
- f. Reduced dependence on the outside world which then merges with the Islamic world. It has become the duty of the ummah as the caliph, that dependence on the non-Islamic world in all respects must be changed into economic independence, self-esteem, and the gradual development of power and power.

E. Sharia-Based Community Economic Development Through Nurul Husnayain Foundation

1. The Founder's Corner and Foundation Management

Based on observations and interviews with the founders of the foundation and 14 (fourteen) members of the Foundation's management are explained as follows:

a. The Initial Purpose of Establishment and Foundation Building

1) High Sense / Desire To Help Each Other Help Others.

For Ustad Sunaryo, the initial intention to establish a foundation was to work and help as stated in the Qur'an al-Maaidah verse 2¹³

2) Efforts to Unite the People.

As a unifying tool for the Ummah at the Nurul Husnayain Foundation, especially for the Cendrawasih Market area of the Metro city, there is a Musholla in front of the Cendrawasih BMT on the second floor of the Cendrawasih Market. Aside from being a means of worship, especially the midday prayer, the congregation is also a place to hold gatherings among fellow Cendrawasih market traders discussing various matters which if deemed important for mutual progress.

3) Empowerment of Orphans,

The Nurul Husnayain foundation is concerned about the existence of orphans and orphans or even abandoned children. According to Muhammad Nur as the manager of the Foundation Business Unit in the Orphanage, the establishment of the orphanage can at least fortify them (abandoned orphaned orphans) so as not to enter into the abyss of insult and even become victims of Christianization.

b. Background of Establishment of Foundation 1). FBUI recommendation

For Ustad Sunaryo personally, the existence of the institution is a form of FBUI Metro. FBUI is a Joint Forum of Muslims where, many cases of apostasy as well as several minority Muslim groups have escaped government attention.

Then it is also in accordance with the second principle, which is about the transition from the simple to the more advanced style.

¹³ Tim Tashih Departemen Agama Indonesia dan Universitas Islam Indonesia, *AL-Qur'an Dan Tafsirnya, Qur'an Surta AL Maa'idah(5) Ayat 2* (Yogyakarta: PT Dana Bhakti Wakaf Universitas Islam Indonesia, 2010).

1) Attention For Orphans

Because many orphans have been displaced, then there are still homeless people and scavengers on the road, and many poor people and parents who still do not have a place to live (homeless). This was agreed by Mr. Usman Tanjung as the Coordinator of Financing at Cendrawasih BMT. Based on what they have seen now, then arises the thought as expressed by Mr. Hamdani M. Ariffian which is about how to strive to establish an orphanage.

c. Philosophical Foundations in Founding Foundations

Philosophically, the foundation used by the Nurul Husnayain foundation's management follows the principles of the Qur'an as follows:

Means: *And Say: "Work ye, Then Allah and His Messenger and the believers will see your work, and you will be returned to (Allah) who knows the unseen and the real, then he tells you what you have do it."*¹⁴

According to Tafsir al-Misbah, which is read in the letter at-Taubah verse 105 is the delivery of hope about the forgiveness of Allah, this verse then follows it up with the commandment of righteous deeds. The next philosophical principle is as stated by Ustadz Zulkarnain as the secretary of the foundation namely the letter Muhammad (47) verse 7:

Means: *"O Believers, if you help (religion) Allah, surely He will help you and strengthen your position."*¹⁵

The purpose in this verse is taken from the opinion of Ath Thobari who said who said that surely Allah must help those who help (His) religion, namely that Allah is Most High. will surely help those who fight in His ways so that His sentence is high against His enemies.¹⁶

1 Spiritual, Moral and Internal Material Elements of the Foundation

The spiritual elements of the concept of development in the foundation are more to the awareness factor whose understanding is literally self-awareness. Awareness as a condition of an individual has full control of various stimuli both internal and external. Consciousness really encompasses various perceptions and thoughts that are vaguely realized by the individual so that they have very focused attention.

The next spiritual element that is no less important is the amalyah aspect. In a more complete definition is a good deed that always brings reward to those who do it, even though the culprit will one day be in the afterlife.

¹⁴ Departemen Agama RI, *Al-Qur'an Terjemah Per-Kata Type Hijaz* (Bandung: Syaamil Al-Qur'an, 2007), 203.

¹⁵ Departemen Agama RI, *Al-Qur'an Terjemah Per-Kata Type Hijaz* (Bandung: Syaamil Al-Qur'an, 2007), 507

¹⁶ bu Ja'far Muhammad bin Jarir Ath Thobari, *Tafsir Ath Thobari Juz XVII Jilid 23* (Jakarta: Pustaka Azam, 1997),

The next spiritual element is the aspect of belief about the form of Allah. which is evidenced by the many help and ease as a result of what humans have done in terms of virtue itself. Sentence “*Wallaahu fii ‘Aunil ‘Abdi Maa Daamal ‘Abdi fii ‘Auni Akhihi*” is always ringing in the minds of the founders and foundation board members.

The next spiritual element is the concept “*Yadul ‘Ulya Khairun Min Yadis Sufla*”. Where the intention is how the organizers of this foundation try to be able to be a group of people who always provide help and not as people who always ask for help.

d. Main Focus of Foundation Development Goals

The main main focus of the Nurul Husnayain foundation is to lay out the rules of community-based economic development with the actual form of community economic development that has been carried out is the establishment of BMT that can accommodate the economic foundations of the people.

Then in the da'wah sector, in collaboration with several Islamic tertiary educational institutions to create a cadre of young da'i/da'iyah to work in the community. Based on observations, no standard contract of cooperation was found in the context of printing or regenerating Islamic symbols.

The next target is to factor education infrastructure which is more emphasized on the educational aspects of orphans. In this case, the educational effort undertaken by the foundation is to include them (orphans) in several secondary education institutions such as elementary and junior high school level. Many other educational concepts are realized in the form of Islamic boarding schools.

The next focus is on how to build a high attitude of loyalty to care for others. Concern as among members of the community can be minimal friendly, even grateful to care about the surrounding relatives.¹⁷

e. Basic Concepts of Community Economic Development,

Theoretically, there are some inspirational things about building a group togetherness.

- 1 Always with one heart and one mind, especially in delivering and fighting for the vision and mission carried by the organization.
- 2 Absence of individual egoism. pursue personal interests and advance themselves.
- 3 Modesty. With so many people involved in an organization, sometimes there are indeed some fellow administrators involved but apparently do not have special expertise and experience.
- 4 Willingness to always sacrifice.
- 5 Independence where the understanding here is about how to form an established individual in economic terms
- 6 Avoidance of the sins of usury.

¹⁷ Ellyana Rosana, “Modernisasi Dan Perubahan Sosial,” *Tapis* 7, no. 12, Januari-Juli(2011): 3.

f. Various Activities in Relation to Community Economic Development

Some of the supporting activities carried out at the Nurul Husnayain foundation are:

- 1) BMT procurement;
- 2) Orphanage;
- 3) Da'I Islamic Boarding School and Community Development.
- 4) The mosque sector as part of a gathering with Muslims;
- 5) Religious study to several community groups;

g. Patterns of Foundation Facilities and Infrastructure Development

The Nurul Husnayain Foundation seeks to raise funds through the collection of one million potential members, which is Rp. 1000, - / day. Funds are taken from anyone who is a member of the BMT or also other community members who are members of it.

h. Technology Utilization By Following Community Needs

Various opinions were gathered related to the use of technology, it seems that there was indeed no development of various technological tools that could be used for the needs of existing foundations.¹⁸

i. Expected Change

The desired change is the creation of human consciousness to continue to share, work and work. The creation of people who are more ukhuwah and care for each other. The creation of people who love mosques and prayer rooms as places of worship. Being a pioneer for several other institutions, especially in raising the spirit of Islam to build the community as well as possible.

j. The Benefits You Want to Give With the Existence of the Foundation Today

The completion of all the life problems of the Cendrawasih market traders, especially in meeting the necessities of life. Then also how to create a stable economic state of society. And the last is the presence of togetherness for people and religion.

2. The Cendrawasih Shade Market Traders' Corner of the Foundation Foundation

In the perspective of the Cendrawasih market traders who are under the auspices of the Nurul Husnayain foundation. This answer was taken from the traders as many as 25 people determined the sample purposively based on the criteria the researchers made as follows:

¹⁸ Rifqi Muhammad and Hadri Kusuma, "The Need for Accounting Information System to Facilitate Partnership Contracts in Islamic Microfinance Institutions: The Case of Baitul Maal Wa Tamwil (BMT) in Indonesia," *International Journal of Academic Research in Bussines and Social Sciences* 4, no. 7 (2014), 594.

- a. Kelompok Pedagang yang telah bergabung sejak awal berdiri yayasan namun sampai kini usaha yang dimilikinya masih biasa saja (perekembangannya tidak pesat) sebanyak 8 orang.
- b. Traders' group that has joined since the foundation was founded, but until now its business is still normal (the development is not rapid) as many as 8 people.
- c. Traders group who have joined since the foundation was founded and even helped develop the foundation and now have a pretty fast business of 7 people

Based on these three groups, the following answers were obtained:

1) Reasons to Join the Foundation

For the first group, they reasoned that they just wanted to take part in socializing and wanted to know more about the Nurul Husnayain foundation, and do good to the local family.

For the second group of traders, it is because of their desire that they want to be more useful to others, just feeling happy too so they can participate in building the benefit of the people, adding experience and more useful for others. Then for the third group most of the reasons answered about joining Yaysan Nurul Husnayain were his desire to continue to help orphans who are less able.

2) Trader's View of the Foundation

The first group said that basically there are still many things that need to be improved in order to become a better foundation, especially in improving the work ethic in order to create a high sense of trust from all walks of life without exception..

For the second group, 80% answered very positively because there were a lot of activities so that the desire of the members to continue to play an important role in the people's economy was very high, then the other two groups answered as much as 20%, mostly from the middle to lower said very good because many religious activities.

Then for the third group, everyone said that it was very helpful. That the existence of this Foundation can clearly benefit the surrounding community as can be seen by holding large religious recitals, then also sacrificial activities which in the past year (2013) alone have been able to cut as many as 5 (five) head of cattle whose meat is distributed to several local residents , then also no less important is when the foundation can support orphans so that this is said to be evidence that the Nurul Husnayain foundation truly provides concrete evidence to the community.

3) Services Services obtained from the Nurul Husnayain foundation

For the first merchant group, this is very reminiscent of charity Jariyah and sympathizing for orphans, ease in carrying out the Umrah and Hajj pilgrimage where many of the members of this first merchant group who have participated in the Hajj are joining the Nurul Husnayain Foundation.

For the second group of traders participating in BMT, then what traders have never missed is the ease of being able to do savings and loan transactions with a variety of requirements that are quite easy and get good service.

Whereas for the third group of traders who are more opinionated on the benefits resulting from a BMT, especially those in Cendrawasih namely savings that can be taken at any time and even can always be delivered on time. Because most traders who are in this third group do not have much time to be able to go to BMT so at once there is a suggestion that there is a delegation from BMT who can take the merchant's money to be saved or to pay installments and immediately

4) What benefits can be felt from the existence of the Foundation and what does it look like?

For the first group, of course the existence of the Nurul Husnayain Foundation can increase knowledge while continuing to draw closer to God to become a better people.

It is different from the opinion expressed by the second group of traders who say that the worldly benefits may not have been felt so much, but for the hereafter is very confident that there are many benefits. Then also the ease in the implementation of the Hajj, Umrah.

For the third group of traders, the most benefit is the a lot of help in terms of capital. This is because as traders who always want to develop, sometimes the problem of additional capital is indeed an obstacle, so joining the Nurul Husnayain foundation, in addition to being able to help, also feels helped by what the foundation has given to date.

5) Contributions made to the Foundation.

For the first group of traders, contributions that can be given to foundations are mostly realized in the form of material and goods that may be of very large numbers.

For the second group of traders, the development that is given a lot is in the form of modest infaqs also accompanied by alms and there may still be a lot more but just more to the elements of the results. For the third group of traders said that the existence of Yaysan is a place of consultation of Muslims and can carry out the prayer service 5 times, also become a second hometown that is always missed.

3. Synergy Between Founder, Management and Traders of the Nurul Husnayain Shade Market Foundation

a. The Khalifah Element as Initial Foundation

Theoretically, it can be said that their understanding of the concept of community development is completely absent. This is proven by several answers to questions whose answers are purely lillaahi ta'ala.

In the concept of development in an Islamic economy, there is indeed one thing that can be used as a basic foundation, namely the caliph. This term is to explain about the status and role of humans as God's representatives when they are on this earth. The term caliph should indeed be within each human being.

Divine motivation also seems to play a fairly strong role for the founders of the Nurul Husnayain Foundation. Especially when it is said that the objectives carried out are augmented by the founding profession which is not in contact with government political activities.

b. Whole Human Development

Self-awareness of the principle of the caliph is indeed truly etched in the founders themselves. Conceptually, when asked what development concepts will be used in developing the economy, the answer only revolves around togetherness, then group and independence. This of course is also in line with some of the four development concepts, namely Tawheed, Rububiyah, Caliph and Tazkiyah which, if all four are carried out, will result in how to fully develop humanity.

c. The Concept of Amanah in Running BMT Wheels as Savings for the Community

In scientific management, many of the founders were not highly educated. This means that in terms of educational qualifications, none of which if institutionally audited certainly cannot carry out the position of the financial institution. However, with the spirit of trust (trust) owned and the responsibility that is carried out, none of the members of the surrounding community feel cheated.

F. Conclusion

Socially and culturally, the Cendrawasih market community of Metro city are people who are relatively low in education but have the will and ability to carry out their lives for prosperity. The management concept of the Nurul Husnayain foundation in building the economic strength of the Cendrawasih market trader in the Metro city is based more on the Cendrawasih BMT which is fully managed and relied more on one foundation founder, Ustad Sunaryo. The public response to the existence of the Nurul Husnayain Foundation felt helped and hoped for even greater development.

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Blending Islamic Microfinance and Productive Zakat To Support SDGS In Fisheries Sector

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Abstract

This paper attempts to offer a viable alternative model to tackle credit distribution problems by using integration of the credit distribution strategy between the financial institutions and amil zakat institution based on kafalah contract. The extant literature on the (i) financing constraints faced by fishermen, and (ii) quadruple helix strategy have been reviewed critically and used in the attempt of proposing an alternative model. The paper has developed blending strategy of islamic microfinance and productive zakat as a source of financing for fishermen in coastal areas. This model is expected to provide fishermen to meet their liquidity constraint in developing their business. The paper is based on conceptual explorations of literature in the area of islamic microfinance and zakat. This is a conceptual paper, so it did not employ any empirical analysis. The findings of this paper will provide strategy to optimize fishermen's business which will increase their prosperity.

Key Word: Islamic Microfinance, Productive Zakat

A. Introduction

1. Background

Indonesia is one of the countries with the largest number of poor people in Southeast Asia with more than 42% of Indonesia's population earning less than US \$2 (World Bank, 2005). Based on data from BPS (2018), the number of poverty in Indonesia is high or approximately 25.95 million people. Those number are greater than total population of Australia continent. Moreover, the disparity rate between urban and rural area is still quite high with the percentage of poor people in rural areas (13,20%) almost doubly the percentage of poor people in urban areas (7,02%). According to Zaini (2010), the problem of poverty is inversely proportional with the natural resources in a region. This means, the larger of natural resources in a region, the greater opportunity for community can prosper. Ironically, Indonesia, which is the largest archipelago country in the world with more than 17,000 islands (Mulyadi, 2005) in length the coast reached 95,181 km and the sea area is 5.4 million km² (World Resources, 1998), with abundant potential, still faced poverty as a never-ending problem, especially in coastal areas.

The amount of poverty in coastal areas reached 32.14% of the total poverty that occurred in Indonesia (BPS, 2018). Furthermore, 83% of fishermen still live below the poverty trap (Bapennas, 2008). In fact, the potential of Indonesia's marine resources both biological and non-biological has tremendous potential to be optimized (KKP, 2014). Refers to BPS (2018), Indonesia's marine resources spread 3,51 million km² sea areas and 2,936 km² Zone of Economics Exclusive (ZEE) and the continental shelf spreading of fishing areas in Indonesia which reaches a wide area 5.8 million km². According to Sembiring (2013), the potential of Indonesia's marine resources reaches 6.18 million tons per year which consisting of various types of Indonesian marine-aquatic animals. Unfortunately, this potential has not been utilized optimally. This is confirmed by the marine and fisheries statistical data by KKP (2014) which stated the total potential of the sea and fisheries only reached 225 trillion rupiahs from what should have been able to reach 3,000 trillion rupiahs each year. Moreover, the aquaculture land that has been utilized is only 1.3 million hectares out of 17.3 million hectares of potential aquaculture land.

The marine sector has great potential to reduce the occurrence of poverty in coastal areas. Unfortunately, this great potential has not been optimally utilized. According to Bapennas (2014), the main problem that makes the fisheries sector is not optimal, both capture fisheries and aquaculture, is the lack of venture capital due to complicated banking loans and high interest. Refers to KKP (2014) most fishermen undergo their work independently on a small scale. Furthermore, non-performing loans (NPLs) in the fisheries sector credit are higher than other sectors, which is 2.54% while banking aggregate NPLs are only 2.16% (OJK, 2015). Bank lending tends to be limited to the fisheries sector with a total lending of only 0.21% of the total national bank credit (OJK, 2015). The low investment rate of the total national banking credit to the fisheries

sector is caused by many factors, one of the factors that significantly influences the low level of possibility of refunds (Galih, 2011). To overcome bad credit due to the possibility of low returns, banks usually impose minimum requirements for fishermen who want to get credit assistance in the form of collateral. This serves as a way to guarantee that banks continue to receive repayments from loans channeled if customers got rejected (Hafidah, 2013). Nevertheless, collateral is the main obstacle in granting fisheries credit (OJK, 2015) because 83% fishermen still live below the poverty line (Bapennas, 2008). Bapennas explained that fishermen tend to pay less attention to the environment in the process of aquaculture and fishing. In fact, sensitivity and attention to the environment can affect the amount of catch or aquaculture production. The phenomenon of overfishing, illegal fishing and low quality fish is the implication of the lack of attention of fishermen to the environment. Thus, the obstacles to the development of the fisheries sector in Indonesia are the difficulty of access to formal financial institutions and the lack of attention of fisheries businesses. Therefore, it is necessary to have an appropriate and relevant policy in order to optimize the potential of Indonesian fisheries to reduce poverty in coastal areas.

2 Conceptual Model

Based on those problems, it is necessary to provide a real solution hence the process of micro-credit distribution with accessible collateral for poor fishermen. The concept that the authors suggest are becoming productive zakat as a sharia micro-credit guarantee which given by formal financial authority for poor fishermen to resolve the main obstacles of credit access. Utilization of productive zakat funds is supported by empowerment programs hence productive zakat can be used optimally. Stakeholders are Islamic microfinance institutions (LKMS), amil zakat institutions (LAZ), Zakat Community Development (ZCD), and Business Development Services (BDS).

3. Problem Formulation

Based on the background above, the problems that will be solved by this paper are:

1. What is the potential for zakat in reducing poverty in Indonesia?
2. What is the mechanism for the use of productive zakat as collateral for micro-Islamic financing for poor fishermen?
3. What are the benefits resulting from the use of productive zakat as collateral for Islamic microfinance for stakeholders?

4. Objective

Based on the background above, the problems that will be solved by this paper are:

1. Knowing the potential of zakat in reducing poverty in Indonesia.
2. Knowing the mechanism of utilizing productive zakat as collateral for micro-sharia financing for poor fishermen

3. Knowing the benefits generated by the use of productive zakat as collateral for Sharia microfinance for stakeholders.

5. Benefits

This research is expected to help poor fishermen both in the capture fisheries and aquaculture sectors in order to develop their businesses through access to microcredit with guaranteed productive zakat and to empower their abilities and sensitivity to the environment. Furthermore, the government is expected to implement this idea as an effort to optimize the potential of Indonesian fisheries so as to reduce poverty in coastal areas

B. Literature Study

1 Theoretical Basis

1.1 The Urgency of Poverty Alleviation and its Relation to Zakat

This paper uses the Social-Democracy theory as its theoretical foundation which sees poverty as a structural foundation caused by the imbalance of socio-economic structures in the fabric of social life (Meyer, 2008). Seeing that inequality in the socio-economic structure is the main focus in the Social-Democracy theory, this means that this theory emphasizes the importance of equality as the main condition for reducing poverty.

From an Islamic point of view, poverty is seen as a disaster that endangers the logic of thought, worship, family, and also society. Therefore, special efforts are needed to overcome poverty. Therefore, a Muslim is ordered to give alms (zakat). Even the command of zakat is mentioned 32 times in the Qur'an. This means, Islam puts the problem of poverty as a fundamental problem that requires special efforts to overcome it. Based on Social-Democracy theory and the poverty paradigm in an Islamic perspective, the use of zakat that has been managed institutionally needs to be optimized so that it can have a significant impact on poverty alleviation efforts.

1.2 Implementation of Productive Zakat as a Public Financial Instrument

Distribution of zakat from LAZ to mustahik (recipient of zakat) is generally given directly and tend to be consumptive, both in the form of money and goods. It is intended that mustahik can feel the direct benefits of zakat that has been distributed. However, according to Yaqin (2015) the pattern of direct distribution of zakat with a consumptive nature is a pattern of distribution that is less effective in overcoming the problem of poverty that occurs in Indonesia. This is because when the benefits of zakat that mustahik receive have expired, they return to a difficult initial life where most of the life is in a debt bondage. Therefore, there is a pattern of zakat distribution which is called productive zakat. Raharjo (1999) defines productive zakat as zakat funds given to mustahik to be used as working capital so that it can help mustahik to increase work

productivity which in the long run can lift the mustahik economy. Looking at the strategic function of zakat, it can be concluded that zakat is an important element that can be used as the axis of state finance to reduce poverty. In contrast to dynamic taxes, zakat is permanent in accordance with what is conveyed in the Koran, starting from who the recipient of zakat, zakat giver and the percentage of zakat that must be submitted to amil zakat institutions. The distribution of zakat funds needs to pay attention to two important things, namely to stay away from muhdhorotan and benefit-oriented.

1.3 The Kafalah Contract and Its Mechanism in Sharia Financing

According to Krismawati (2013) kafalah contract is a contract where *kafil* (guarantor of financing) provides guarantees for *makful bih* (in this case for example financing) given *makful lahu* (channeling financing) to *makful anhu* (guaranteed). For this guarantee, *makful anhu* provides *ujroh* (fee) to the guarantor of financing through *makful lahu*. In short, the kafalah contract is a contract to transfer responsibility towards someone who is guaranteed by holding on to the responsibility of another person as a guarantor. There are several sharia financing guarantor institutions in Indonesia that implement the kafalah agreement as a financing guarantee contract. One of them is PT. Jamkrindo Syariah. The figure below explains the mechanism of the kafalah contract as the basis for financing collateral.

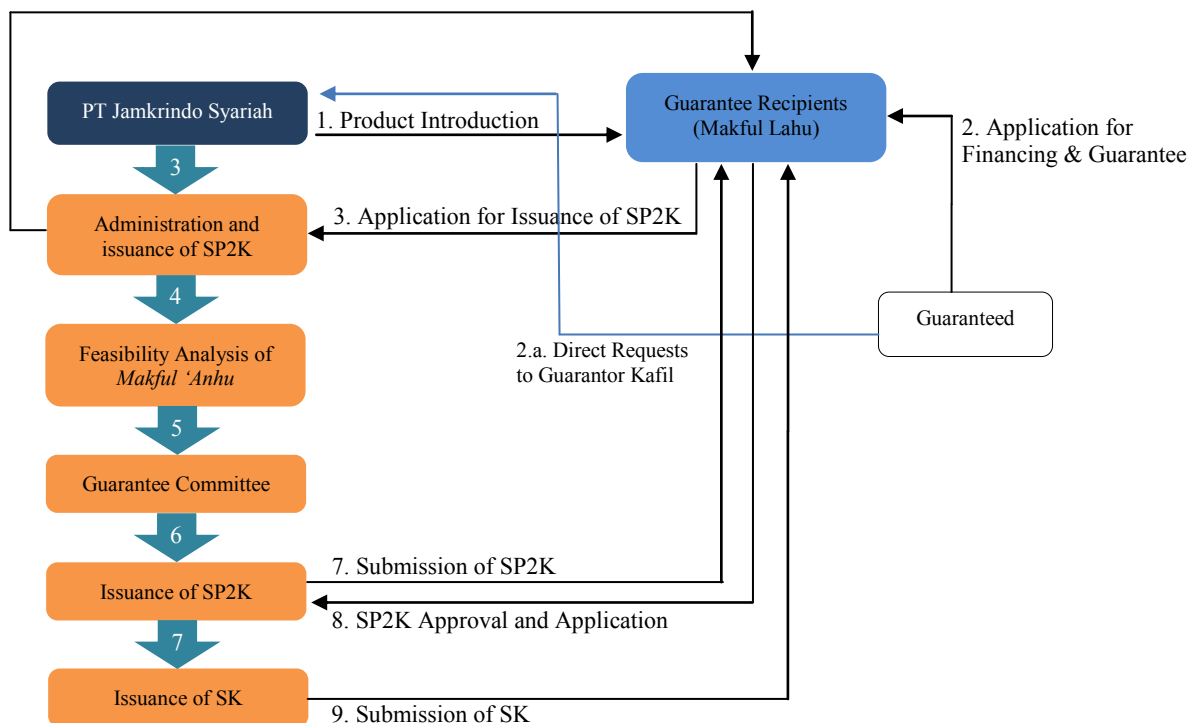


Figure 1. Scheme Agreement Financing Guarantee Scheme by PT Jamkrindo Syariah

Source : jamkrindosyariah.co.id

2.Previous Research

Kusumaningrum (2013) states that poverty that occurs in coastal areas is generally caused by factors: 1) Structural, which is more in the technical direction, where the provision of infrastructure facilities to support capture fisheries or cultural fisheries to optimize the potential of Indonesian marine fisheries is still very minimal. The lack of fishermen's facilities and infrastructure is the impact of the lack of funding to fishermen to get adequate infrastructure to optimize the potential of the fisheries sector. 2) Cultural, namely the lack of knowledge, information and skills of fishermen to improve their quality and competitiveness. Moreover, sometimes cultural issues also concern the ethics of fishermen, especially related to the environment. The phenomenon of overfishing, illegal fishing and low quality fish is the implication of the lack of fishermen's attention to the environment. In fact, it is very influential on the catch and the results of aquaculture production. 3) Natural, which is related to nature due to climate and weather disturbances. Policies based on the environment will certainly reduce the impact of climate and weather disturbances. Lubis (2018) explains that easy access to capital and government policies have a positive effect on poverty alleviation. Andriani (2008) states that the ease of access to credit to the amount of credit granted from formal financial institutions to MSM business actors is caused by various factors, one of the most significant factors being collateral. The above studies show that the problem of poverty actually comes on two reasons, namely the difficulty of accessing credit to formal financial institutions and the lack of fishermen's attention to the surrounding environment. Difficult access to credit to formal financial institutions is caused by various factors, one of the most significant factors is collateral.

2.Research Framework

This study makes the potential of the fisheries sector and poverty alleviation as the main foundation for the framework of thought. Previous studies have shown a positive relationship between the potential of the Indonesian fisheries sector and poverty alleviation. The role of the fisheries sector in alleviating poverty can be hampered by the difficulty of accessing bank credit due to collateral requirements and the minimum attention of fishermen to the environment. Therefore, it is necessary to have appropriate and relevant strategies and policies to simplify access to bank credit for fishermen, especially poor fishermen, as well as empowering fishermen based on the environment. In formulating the strategies and policies, this study looks at the potential use of productive zakat funds as a solution to guarantee fishery loans to poor fishermen.

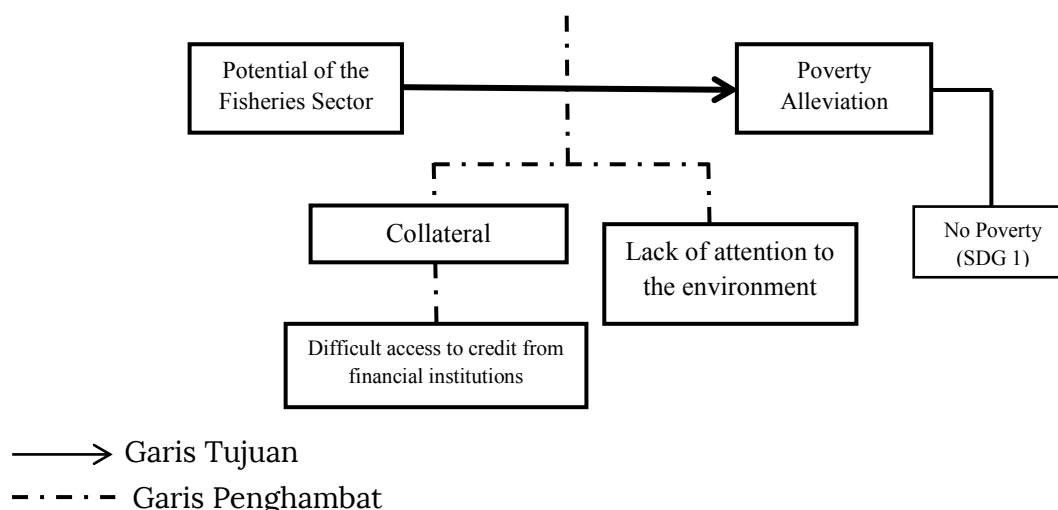


Figure 2.Research Framework

C. RESEARCH METHODS

1. Research Methods and Data Collection Techniques

The method of writing this paper based on literature study. Where data and information obtained from various literature. Then, the data and information obtained are presented descriptively accompanied by analysis of the results of group discussions in order to provide scientific studies that can be further developed.

2. Research Coverage

The aspects to be analyzed are the mechanism of poverty reduction in the fisheries sector through the use of productive zakat combined with sharia microfinance as an innovative model of financial guarantee policy for sharia microcredit.

3. Data Sources and Data Collection Methods

The information collected is information relating to Islamic microfinance and zakat. The information was obtained from various sources of literature both in the form of data from the Government website, research articles, scientific journals and books that are relevant to the object under study.

4. Data Interpretation and Analysis

The data that has been obtained is then selected to retrieve data relevant to the topic of the problem raised. Then, an analysis is carried out by describing the facts that have been obtained and providing solutions to existing problems from the results of the literature study.

D. Result And Discussion

1. Zakat Potential as an Instrument for Poverty Alleviation

Zakat has a huge potential as the axis of state finances in reducing poverty that occurs in Indonesia. Based on BAZNAS (2016), the potential for national zakat in 2015 reached Rp286 trillion. This figure is the result of research using extrapolation methods that consider GDP growth in previous years (Outlook Zakat Indonesia, 2017). The

magnitude of the potential of zakat has been realized by the Government, through Bappenas, the government is integrating zakat programs in Zakat Management Organizations (OPZ) into the national program of achieving SDGs (Sustainable Development Goals). The principle of zakat as a tool to tackle poverty is related to SDG number 1, namely no poverty. Meanwhile, the use of zakat is still limited to consumptive zakat which are given for daily needs. Refers to Yaqin (2015), the pattern of distribution of zakat with consumptive zakat is less effective in reducing poverty. Moreover, the pattern of distribution zakat with productive zakat given to the recipients of zakat for long-term income recipients of zakat, is still not optimized by zakat management organizations. According to BAZNAS (2016), productive zakat can have a positive impact on people's welfare and poverty reduction. According to Beik and Pratama (2016), the use of productive zakat funds can increase individual prosperity up to 63.7%.

2. Scheme of Utilization Earning Zakat Funds as Guarantee of Sharia Micro Financing Loans for Poor Fishermen Based on Akad Kafalah

In the Status Quo, government continues to seek credit assistance to fishermen, both capture fisheries and aquaculture. Unfortunately, there are conditions that often prevent fishermen from obtaining credit assistance, namely collateral for loans. Collateral functions as a way to guarantee that the bank still gets repayments from loans given to fishermen even if the fisherman is defaulted. Therefore, the proper strategy is needed hence poor fishermen get credit facilities from the government with an easier mechanism. The author proposed the integration of lending strategies between financial institutions and amil zakat institutions. Zakat can be used as collateral in credit assistance provided by the government to poor fishermen. Credit distribution from financial institutions to poor fishermen can be guaranteed by amil zakat institutions. Thus, when poor fishermen cannot pay off their credit debt, zakat funds can be used instead of the credit guarantee. The scheme offered to guarantee credit aimed at fishermen. In particular, poor fishermen (people who do not have assets) and poor people (people whose income is insufficient) because those who are entitled to receive zakat (asnaf) other than destitute and poor are recipients of zakat (mustahik) for zakat (Dahlan, 2003). Furthermore, the mechanism of sharia micro financing for poor fishermen with the use of zakat as a guarantee based on akad kafalah is explained in the following figure.

Financing Guarantee Scheme with Zakat Funds

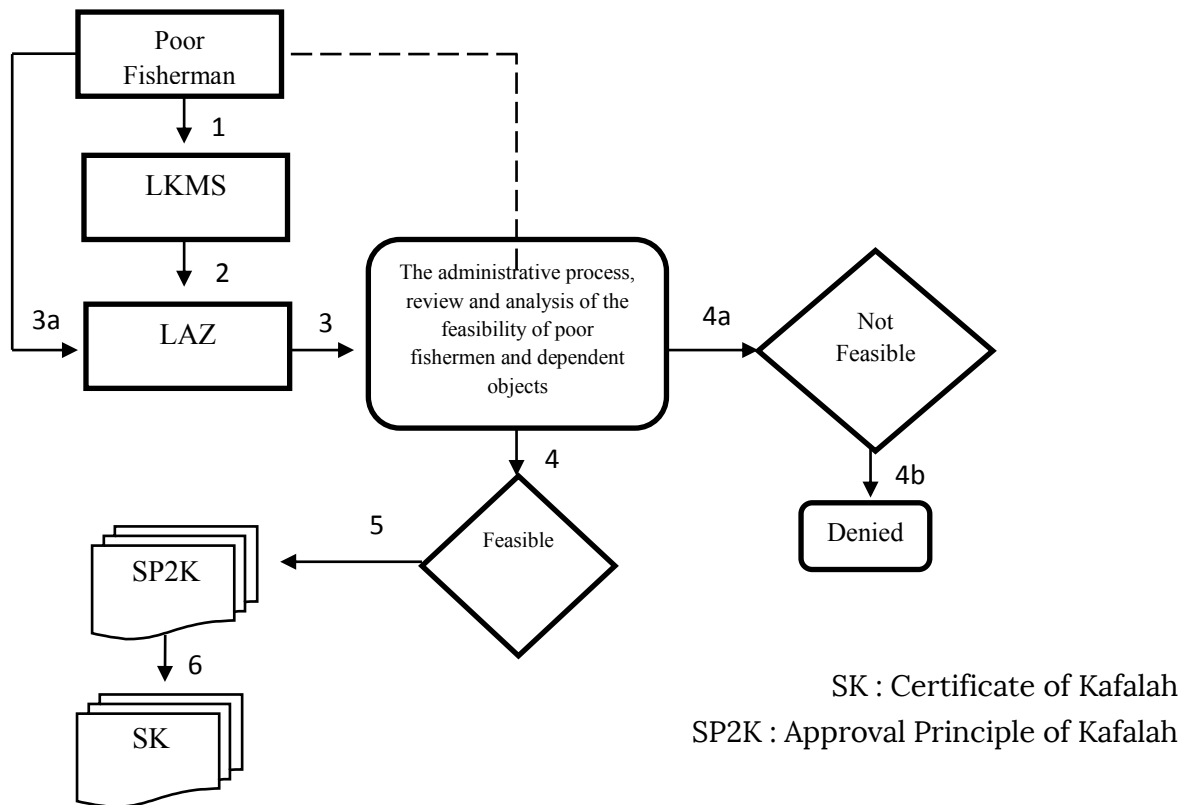


Figure 3. Financing Guarantee Scheme with Zakat Funds

The above scheme is explained as follows:

1, 2. Fishermen propose financing to LKMS. Then, LKMS confirmed the data of poor fishermen to the Amil Zakat Institute (LAZ).

3, 3a. If the fisherman is confirmed as a recipient of zakat (mustahik) at LAZ, then the fisherman can carry out the administrative process and LAZ conducts a feasibility review and analysis of the poor fishermen along with the objects proposed by the fisherman in financing. Nonetheless, if the fisherman is not confirmed as the recipient of zakat, the fisherman will need to apply for a guarantee in advance to the poor fisherman in order to proceed for the next processes

4a, 4b. If the analysis result and review conclude that the fisherman is not feasible, then LAZ refuses to provide guarantees to the fishermen because the fishermen are not classified as those who are entitled to receive zakat (ashnaf), especially the poor category.

4, 5, 6. However, if the analysis result and review conclude that the fisherman is feasible, then LAZ can be issued a Kafalah Principle Approval Letter (SP2K) and Kafalah Certificate (SK) as proof of the financing guarantee agreement.

After the financing guarantee process with zakat funds has been completed, the next step is the process of financing the object requested by poor fishermen with guaranteed zakat funds. More clearly, the following financing schemes with zakat fund guarantees.

Financing Scheme with Guaranteed Zakat Funds

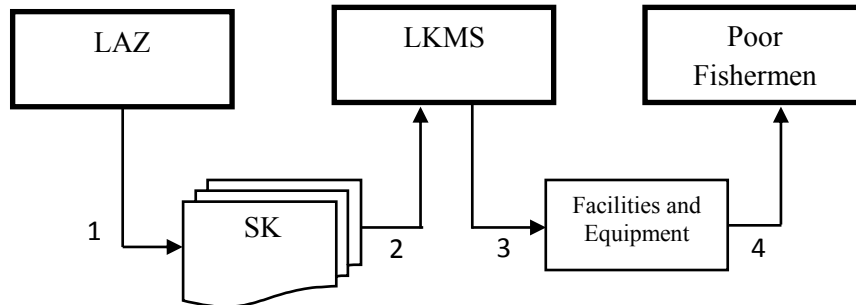


Figure 4. Financing Scheme with Guaranteed Zakat Funds

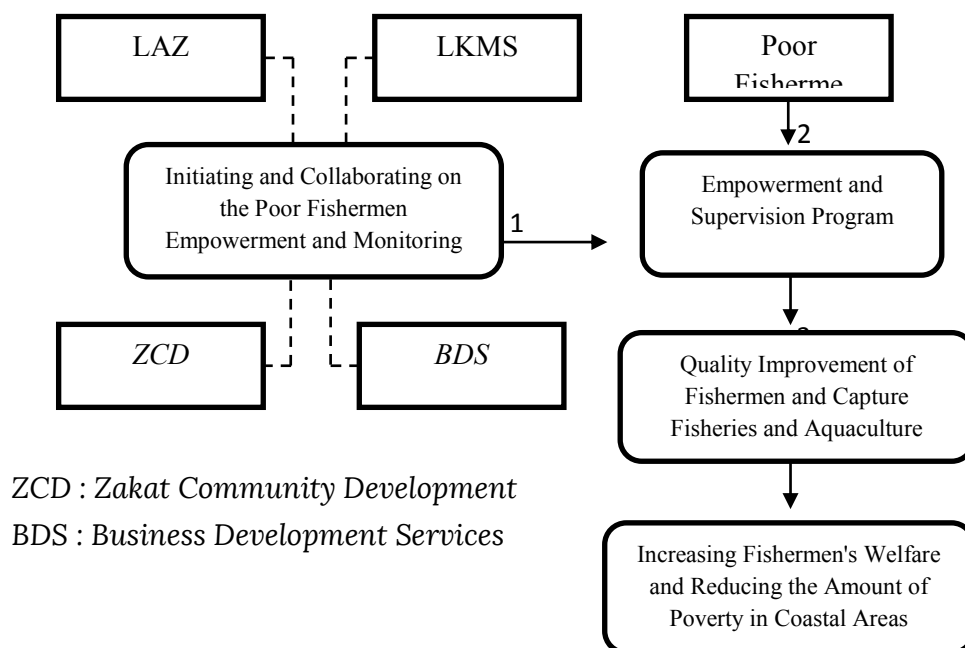
The above scheme is explained as follows:

1, 2. After LAZ issued a Kafalah Certificate (SK), LAZ submitted a copy of the decree to LKMS as proof that LAZ was ready to guarantee the financing proposed by poor fishermen.

3, 4. LKMS finances the object proposed by poor fishermen, the object proposed must have to do with capture fisheries and aquaculture in the form of equipment or equipment.

After the financing process with the guarantee of zakat funds has been completed, the next process is the empowerment and supervision of poor fishermen. More clearly, following the scheme of empowerment and supervision of poor fishermen.

Poor Fishermen Empowerment and Supervision Scheme



ZCD : Zakat Community Development
 BDS : Business Development Services

Figure 5. Poor Fishermen Empowerment and Supervision Scheme

The above scheme is explained as follows:

1. LAZ, LKMS, BDS, and ZCD initiating and collaborating on empowerment and supervision programs for poor fishermen.
2. The issuance of a kafalah certificate obliges poor fishermen to join the membership of the BDS and ZCD empowerment and supervision program. The empowerment program aims to optimize the work of poor fishermen to be more effective and efficient through training and empowerment using existing equipment or equipment. Empowerment carried out by BDS and ZCD have to pay attention to the environment as the basis of its empowerment. This is done to provide an understanding of the dangers and disadvantages of overfishing, illegal fishing, low quality fish, and other phenomenon. Meanwhile, the supervision program aims to evaluate the performance and supervise poor fishermen to remain responsible for credit settlement even though the credit has been guaranteed by LAZ. Furthermore, the implementation of this strategy has a deadline that adjusts to the specified loan guarantee amount. It is expected that with this deadline the community will be motivated to become zakat providers rather than recipients of zakat.
3. The existence of credit assistance and empowerment programs will improve the quality of poor fishermen and fisheries ecosystems, both capture fisheries and aquaculture. The increase in quality will impact on the increase in catches and aquaculture production for sale, consumption, and export accompanied by healthy, clean and varied fish conditions. Thus, it is more appropriate fishing and cultivation equipment will facilitate fishermen in optimizing their arrest.
4. When poor fishermen find it easier to optimize their catch and aquaculture. Therefore, it will increase the income of poor fishermen, whose multiplier effect will improve the welfare of fishermen, thereby reducing the amount of poverty in the coastal areas. After the empowerment and supervision process of poor fishermen has been completed, the next process is the payment of installments and repayment of poor fishermen's credit debt to LKMS. More clearly, following the installment payment scheme and credit debt repayment.

Installment Payment and Credit Debt Payment Schemes

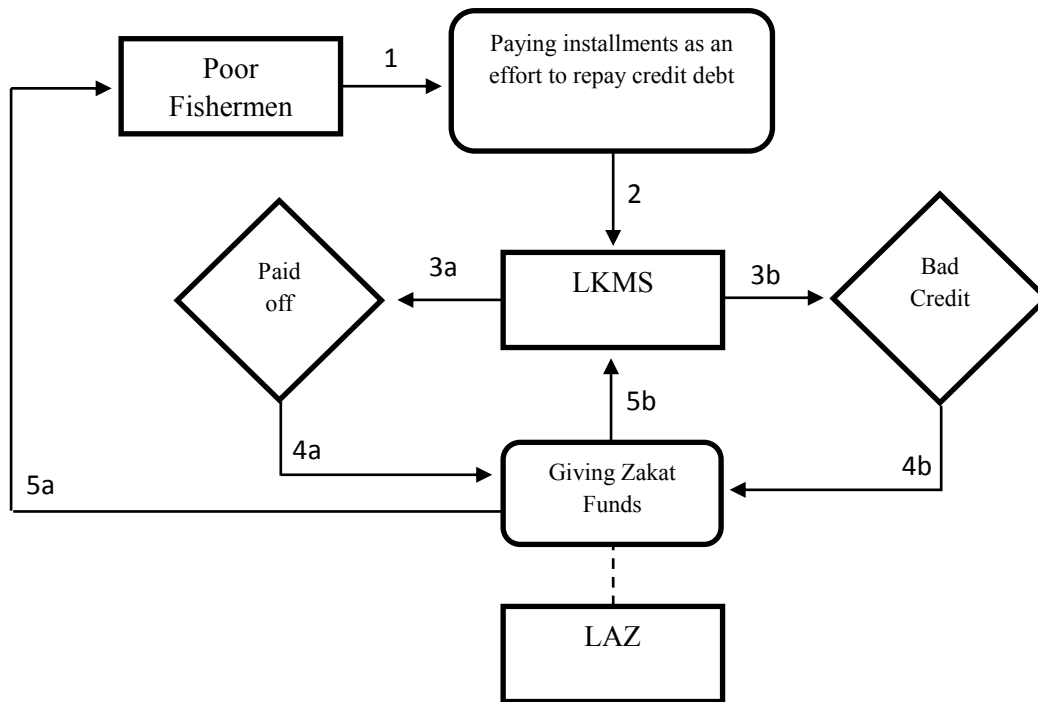


Figure 6. Installment Payment and Credit Debt Payment Schemes

The above scheme is explained as follows:

1, 2. Poor fishermen pay installments as an effort to repay credit debt to LKMS.

3a, 4a, 5a. If the installment payment is paid off and there are no obstacles, then LAZ will provide zakat funds which are used as a guarantee of financing to poor fishermen. This guarantee scheme uses funds that are social in nature, so there is no *ujrah* (fee) in the guarantee process. Thus, no deductions from zakat are given to poor fishermen if the fishermen pay their installments well. Utilization of this scheme, will make poor fishermen get two assistances such as credit aid from the government channeled through LKMS and zakat funds channeled through LAZ.

3b, 4b, 5b. If the installment payment is not paid off and is experiencing problems or it can be said that bad credit, LAZ will provide zakat funds which are used as collateral for financing to LKMS.

E. Conclusion and Recommendation

1. Conclusion

To minimize the number of poverty in coastal areas. We need to optimize the potential in fisheries sector. To optimize the potential in fisheries sector, we need to give them credit assistance which help them increase productivity of their work. But, the problem to get access to credit assistance is credit guarantee. Zakat can be a solution for fishermen to get credit assistance by using productive zakat as a credit guarantee. So that, fishermen can increase productivity of their work which will

optimize the potential of fisheries sector. And, surely it will minimize the number of poverty in coastal areas.

2 Recommendation

Solid cooperation among stakeholders is needed to implement this idea successfully as an effort to optimize the potential of the fisheries sector through the use of productive zakat as a loan guarantee on Islamic micro financing to poor fishermen so as to reduce poverty in poor fishermen in Indonesia.

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Urgency Of Arabic In Islamic Education

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Abstract

Language is a tool of communication and Arabic has been used as this tool in the international conversation. Arabic is rapidly developing throughout the world and has been studied both formally and informally at educational institutions. Learning Arabic requires carefulness and seriousness since to the tool of science obtained in Arabic will not be easily understood in such a short time of learning. Islam is one the recognized religions in the world and its followers are named as Muslims. The holy book of Islam is the Quran written in Arabic. Any Muslim, therefore who wants to understand Islam properly are strongly recommended to learn Arabic seriously as the least possible thing can he do. That is because by studying Arabic, he will be able to understand every meaning of Islamic teachings contained in the holy of Quran which has been written in Arabic. In Indonesia, Islamic education is given to all Muslims starting from childhood taught both by parents as the first educational institution for children and also by formal educations institutions ranging from elementary to tertiary level (Islamic Tertiary Institutions). The Quran and hadith are the main sources of the implementation of Islamic theachings, Thus, if Muslims understand Arabic pretty well then understanding both the Quran and hadith will surely be easier and can also prevent them from misunderstanding or misinterpreting the content. Therefore in Islamic education, Arabic education is very important to be taught. Arabic is not merely the language of Muslims butb the language that Allah The Almighty has choosen as the language of holy Quran. The urgency of learning Arabic is very important in Islamic education in order to be able to understand to the teachings contained in Islamic education.

Key word: Arabic language, Islamic education, the important role of Arabic in Islam.

A. Introduction

Language is a communication tool used by humans in conveying their thoughts, opinions, ideas and whatever they feel to others. Language is a means of delivering messages from the communicator to the recipient of the message. It is, indeed, such a primary science needed in human life in this world. Without it, humans will have difficulty communicating with other humans.

There are various languages in this world and almost every country has its own language. Most European people use English in their daily communication. The Arab community uses Arabic in communication. Meanwhile the Indonesian people speak Bahasa Indonesia in conversations every day. Likewise the people of France, they are conversing in French in communicating among themselves.

In order to bridge the different languages of the world community, it is necessary to have a language of communication that is acceptable to the international society. And as we know that the International language currently used globally in communication and relation on international level are three languages, namely English, French and Arabic. Therefore the development of the use of these three languages is growing rapidly all over the world.

The development of the three languages then created a special attraction for education in all countries. This was marked by the study of these three languages in almost every school in the world. Even these three languages, namely Arabic, English and French, are used as the main subjects or elective subjects as a means of the young generation to know and learn the foreign language.

Among the three languages, Arabic has its own allure to learn. Arabic is rapidly developing throughout the world and is studied formally and non-formally in educational institutions.

In the grammatical order, Arabic is unique compared to English and French. For example, mapping the type of vocabulary between mudzakar and muannats, then changes in the form of verbs from singular, and also mutsanna and plural that make all of them have great allure that is not possessed by other languages. However, learning Arabic requires carefulness and seriousness.

Another uniqueness of Arabic is, and this has been admitted to be true, that Arabic is the language used in the Holy Qur'an (the holy book of Islam). Arabic has been chosen by Allah as the language used in conveying His revelations which contains commands and prohibitions to all Muslims throughout the world. The beauty and grandeur of the poetry and the arrangement of sentences in Arabic in the writing of the Qur'an has been recognized well by the world. No human being can match the beauty of the sentence in this holy book even though only one verse. The beauty of Arabic literature produced in Arabic science is undoubted greatness. *SubhaanAllah*, Glory to Allah with all His Word.

B. Discussion

1. Arabic

In language, Arabic means "Sahara desert" or barren land in which there is no water and trees growing on it. Language has a meaning as a communication tool used by humans to interact and correspond with various motivations and needs that they

have. In terminology, Arabic is the language used by a group of people who live in the Sahara Desert, the Arabian Peninsula.¹

Arabic is the third international language after English and French. The development of Arabic has made rapid progress in many countries throughout the world. The study of Arabic in educational institutions at the global level is the proof that the knowledge of Arabic has been in great demand by many international communities.

Arabic as an international language has an important role for the development of the Arab Muslim community. Referring to the main function of language as a communication tool, Arabic becomes a tool of interaction and communication among Arab societies.

Arabic originally functioned as a language of communication used by the Arabs in the fields of religion, and IPOLEKSOSBUD (science, politics, economics, social, and culture). As its development, Arabic became the official language in various organizations of Islamic and Arabic countries, such as the Organization of Islamic Cooperation (OIC) formerly known as the Organization of the Islamic Conference, the Arab League, and Rabithah Al Alam Al-Islamy.

Many human views align Arabic with Islam. Although, as we all know, Arabic is not a language that is specific to Islam. This is as Azhar Arsyad wrote that, Arabic is the language chosen by Allah SWT as the language of the Qur'an. But the reality is that Arabic is not a language intended for Muslims and Islam only but also the language used by non-Muslims and also other religions such as Judaism and Christianity.² It is, thus, Arabic is not the language of Islam since it is widely used in communication by non-Muslim communities around the world. Nevertheless, it is true that Arabic is the language of the Muslim holy book.

The development of knowledge about Arabic both grammatically and structurally has entered the world of education entire world. Arabic becomes a subject that is included in the curriculum in educational institutions. In Indonesia, Islamic educational institutions ranging from elementary to tertiary institutions (MI / SDIT, MTS, MA, and PTI) have made Arabic as a compulsory or main subject in the learning process. Whereas in general educational institutions, such as Elementary Schools (SD), Junior High Schools (SMP), High Schools (SMA) and Colleges make Arabic as a subject of choice or local content.

In fact, there are currently many non-formal educational institutions that have opened courses or private lessons for learning Arabic. Moreover, the means to learn Arabic are now widely available to the people so that they will not have any difficulty finding a place to learn it.

¹Asna Andriani, Urgency in Arabic learning, TA'AALLUM, Vol.3, No.01, June 2015, p. 1

²Azhar Arsyad, Arabic and its Teaching Methods, Some Thoughts, (Yogyakarta: PustakaPelajar, 3rd Edition, October 2010), p. xiv.

Arabic is a foreign language for most students in Indonesia so it takes seriousness and a longer time for them to learn it. Foreign vocabularies not accustomed to their ears are an obstacle that sometimes makes their study not go as expected.

إن اللغة العربية هي من إحدى المواد في منهج المدرسة. اللغة العربية هي من إحدى أدوات الإتصال التي

يستخدم بها الإنسان يستخدم التلاميذ اللغة العربية كل يوم في عبادتهم. ولذلك، كانت اللغة

العربية مهمة يتعلمها التلاميذ. ولكن رأى بعض التلاميذ في إندونيسيا صعوبة تعلم اللغة العربية. لأن هذه اللغة

لهم لغة الأجنبية ليست باللغة الأم. لذلك يحتاجون إلى فعالية التعليم³

Since Arabic is a foreign language for students in Indonesia so they must have difficulties in learning it. But for them, the written language in Arabic will always they encounter in Islamic subjects, and they will always say it in their prayers as their obligation in worshipping their Lord. So, learning Arabic as if it became a necessity for Muslims in Indonesia and of course also in the world.

The teaching of Arabic is included in the formal education curriculum with an allocation of adequate teaching time so that it is sufficient and able to achieve the target of learning success. As quoted from Fachrudin that teaching Arabic is closely related to the curriculum, because without an adequate curriculum the teaching will fail or be less successful.⁴

So it can be concluded that the teaching of Arabic among students will achieve maximum results if the curriculum used is adequate for the ongoing development of education. In addition, the success of teaching Arabic also greatly helps students' understanding of Islamic religious education and helps their mastery of international-level communication.

2. Islamic Education

Pendidikan comes from the word "*didik*" which gets the prefix "*me*" so it becomes "*mendidik*", this word has the meaning of nurturing and giving training.⁵ Furthermore, Soekidjo also explained that education is all efforts planned to influence other people whether they are individuals, groups or community so that they can do what is expected by education practitioners.⁶

Education is also interpreted as a human effort to grow and develop the innate potential of both physical and spiritual according to the values that exist in society and

³Asni Furaida, *Collection of Arabic Papers* (Al Musilsilatu fi Tarqih Muharoti Al kalami Lighotilarabiyati li Talamidz) IAIN Surakarta, p. 2.

⁴Fachrudin, *Curriculum Development Techniques*, (Yogyakarta: Global Pustaka, 2005), p. 5

⁵Muhibbin Syah, *Educational Psychology With a New Approach*, (Bandung: RemajaRosdakarya 2010), P. 10

⁶Soekidjo Notoatmodjo, *Health Education and Behavior*, (Jakarta: RinekaCipta, 2003), p. 16

culture.⁷ Aristoteles said Education is a function of the state. State-highest social institution which secures the highest goal or happiness of man. Education is preparation for some worthy activity. Education should be guided by legislation to make it correspond with the results of psychological analysis, and follow the gradual development of the bodily and mental faculties.

The word education in English is known as Education. Returned to the etymological meaning, this word comes from the Latin, *Eductum*. The word *Eductum* comes from two words, namely *E* means development from the inside out and *Duco* means developing. So education means the process of developing one's own abilities and individual strengths.

Quoted from the experts' opinion that education is defined as a process of changing the attitudes and behavior of a person or group as an effort to mature humans or students through teaching and training.⁸

Islam is one of the world recognized religions. Followers of Islam are called Muslims. The holy book of Islam is the Qur'an written in Arabic. It is, therefore, proper enough for Muslims to learn Arabic correctly and seriously in order to study the Holy Qur'an and all its meanings. The more Muslims understand the knowledge contained in Arabic, the more they will understand the whole commands in the Qur'an.

Islamic education teaches the learner about knowledge related to Islam as a whole. Islamic education is an education that instructs about civilized association among God's creatures. It teaches about the relationship between humans and their creators and also their relationship with other humans.

Islam is a religion that believes in the existence of one God, namely Allah SWT (Glory to Him, The Exalted). Islam always teaches its *ummah* to always maintain peace and harmony with other human beings, respect other religions and never impose religious will on the followers of other religions.

Islam teaches its people not to create any war on earth. As the Word of God in the letter Lukman verse 19 “...وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا” which means “Do not walk on the earth with anger”. Therefore, Islam always teaches harmony and peace to its entire people.

Islam teaches its *ummah* to always maintain faith, Islam and creed, and also foster a love for God through Islamic activities, and defend Islam when oppressed and persecuted.

Followers of Islam are called Muslims, which means those who obey God. Moreover, in Islam, Allah teaches His servants to truly believe that Muhammad is His messenger and Rasul who was sent to the earth to perfect human morals.

The meaning of Islam literally means, safe, obedient, peaceful and clean. The word Islam is formed from three letters namely *sin*, *lam*, and *mim* which means "safety"

⁷Fuad hasan, *Fundamentals of Education*, (Jakarta: RinekaCipta, 2005), p. 1

⁸<https://www.Seputar-pengetahuan.co.id>, downloaded on 12/10/2019, at 14.10.

(*salama*). Islam meaning *aslama* comes from the word *salama*. The word Islam is a *mashdar* form of the word *aslama*.⁹

So that Islamic education is every human endeavor in order to foster, make understanding, and behave in an Islamic manner in order to obtain safety and peace in life in this world and the hereafter later.

Islamic education teaches about knowledge related to morals, good character, correct worship procedures and establishing good relationships with the community.

As YUSDANI revealed that Islam, as a teaching about human life, is a view that cannot be debated among Muslims¹⁰ that Islam is the religion of the most right and there is no doubt about it.

There are several lessons in Islamic education that can be given:

- a. Peace learning. Peace must start from each of us.
- b. Human rights learning. All human rights are universal, undivided and interrelated. Education is an effective tool for the development of values related to human rights.
- c. Learning related to democracy. The study of democracy is essentially to develop human existence by inspiring it in terms of dignity and equality, mutual trust, tolerance, respect for the beliefs and cultures of others, respect for individuals and active participation in all aspects of life.¹¹

Islamic education teaches to uphold peace and respect for human rights, deliberate in seeking solutions to obtain mutual agreement, respect the beliefs of other people, maintain tolerance and harmony among religious communities and help one another in goodness.

There are several branches of science in Islamic education, namely; Al Quran hadiths, moral creed, *fiqh*, and history of Islamic civilization or culture. Each branch of science is learning about Islam and its teachings, and also the commands and prohibitions from Allah SWT. And all the teachings of Islam are sourced from the Qur'an and the hadith as a guide.

Studying Arabic from the grammatical point of view of Arabic and Arabic sentences is by learning the science of *nahwu / sharaf* which learns about the accuracy of the readings and punctuation of the end of the sentence. By doing this, Muslims will understand and be able to translate the Qur'an correctly so as to avoid mistakes of the true meaning.

⁹Bagas Saputra, Understanding Islam, *Education Magazine*, p. 1

¹⁰YUSDANI, *Fiqh of Muslim Politics*, (Yogyakarta: Amara Books, 2011), p.276.

¹¹ Irma Novayani, Learning Islam (PAI) based on Multicultural Education, *Journal Tadrib*, Vol. 3, No.2, December 2017, p. 5.

3. Urgency of Arabic in Islamic Education

Arabic has a very big role in Islamic education. Islamic teachings sourced from the Qur'an and hadith are written in Arabic. Many Islamic books are written in Arabic, so studying Arabic for Muslims is very helpful in learning all the sources of their teachings.

As an explanation that most of the Indonesian people who are scattered throughout the archipelago follow the religion of Islam. Islam is a religion of revelation that Allah SWT revealed to the Prophet Muhammad SAW by means of the Angel Gabriel. The revelations given to the Prophet Muhammad as the last messenger were compiled into the Holy Qur'an in Arabic. The same thing goes for Al-Hadith which functions as an explanation and interpretation of the Qur'an is also compiled in Arabic.¹²

The Prophet Muhammad used the Qur'an to oppose the Arabs of that era and subsequent generations who did not believe in the truth of the Qur'an as the word of God (not Muhammad's creation), along with the treatises and also the teachings he carried.¹³

As an explanation says that the *Jumhur Ulama* agreement defines that the Qur'an is the word of God in the form of a miracle revealed to the Prophet and the closing Apostle (Muhammad SAW), by means of the Angel Gabriel, written in the form of a Manuscripts and then narrated to us as his *ummah* by means of *muttawatir and* reading it is also a worship.¹⁴

Thus we all know that learning Arabic for Muslims is as entering a stage to understand the Qur'an and al-Hadith in order to learn all the laws, commands and prohibitions contained in both sources of Islamic teachings.

Because the Qur'an is a holy book that Allah commands Muslims to always read and study its meaning because it is a form of worship. Mawardi also explained that the use of the word Al Qur'an in the holy book is found in about 68 verses, all of which explain and specifically indicate the name of the Qur'an.¹⁵

It is undeniable that the development of Arabic is very closely related to the development of Islam as a strong religion, namely during the reign of the Ummayah and the Abbasids, after the fifth century Hijriyah. at that time Islam expanded into the regions of Central Asia to West Africa.

As Ahmad Izzan explained that the discussants and linguists agree on the most important event in the history of the development of Arabic that is related to the arrival of Islam and the spread of this religion as a Mercy for the universe. This is the standard that makes Arabic as a very important and interesting thing for the people.¹⁶

¹²Juwairiyah Dahlan, *Arabic Language Teaching and Learning Methods*, (Surabaya: Al Ikhlas, 1st Printing, 1992), p. 19

¹³Rosihan Anwar, *Knowledge of Interpretation*, (Bandung: CV. PustakaSetia, May, 2008), p. 13.

¹⁴Mawardi Abdullah, *Ulumul Qur'an*, (STAIN Jember Press: PustakaPelajar, 1st printing, August 2011), p. 6

¹⁵Mawardi Abdullah, *Ulumul Qur'an*;...p.3.

¹⁶Ahmad Izzan, *Arabic Language Learning Methodology*, (Bandung: Humaniora. 4th Printing, 2011), p. 16

In Indonesia, Islamic educational institutions (from elementary to tertiary levels) that set Arabic as a compulsory subject for all students have a goal to make them understand the Islamic knowledge, as well as aiming them to master this foreign language as one of the International languages.

In line with this opinion there is an explanation that by studying Arabic, students will understand various kinds of religious knowledge so that they will be able to improve the quality of the implementation of their faith and devotion to Allah SWT as a basic provision in order to achieve national education goals as written in the Broad Outlines of State Policy (GBHN) is to improve the quality of Indonesian people who have faith and are devoted to Allah SWT.¹⁷

By studying Arabic, students will be able to understand materials such as fiqh, Qur'an hadith, the moral creed, and the history of Islamic civilization which are always used by the Qur'an and hadith as the sources of knowledge in each of these fields of science. Therefore, Arabic has such an urgent role in Islamic education.

Learning Arabic has many stages from basic to advance, starting from studying foreign vocabulary not yet known by students to the introduction of science tools namely *nahwu* and *sharaf*. In the end, students will be able to master a lot of Arabic vocabulary and be able to read Arabic letters correctly although without any *harakaat*.

If this ability has been achieved by students, then they will have the ability to read the Holy Qur'an and hadiths in every Islamic education lesson that they encounter in class.

So learning Arabic is very important and needs to be done by all students, especially those at Islamic educational institutions. Learning Arabic should be carried out continuously from the elementary school level to the Higher Education level so that the understanding gained by students can develop and their knowledge will grow much deeper.

Learning Arabic is given up to the College level with the aim that the transmission of this knowledge continues until the learners really have the knowledge and complete understanding in Arabic as programmed in the curriculum.

In line with this opinion that the teaching of Arabic in Madrasah Aliyah has a specific function of conveying knowledge and language skills at an advanced level not only at the elementary level and providing language points so that students can have knowledge written in Arabic. This is intended so that students have some knowledge, understanding, and can use a variety of basic sentence patterns in Arabic as programmed, so that they are able to use the language as a communication tool and can also understand the Qur'an and the Hadith.¹⁸

¹⁷Nur Sholeh and Ulin Nuha, *Arabic Language Curriculum Development, Curriculum Analysis and Guide of Arabic Language According to KTSP*, (Yogyakarta: Diva Press, 1st Printing, December 2013), p.79.

¹⁸Nur Sholeh and Ulin Nuha, *Development of Arabic Language Curriculum*; ... P. 79

Arabic is a language which has a height of literary science. The beauty of its poetic sentences is very interesting to be studied by the world. And Arabic is not affected by the changing times because this language has become a container for Islamic civilization for 15 centuries in both the eastern and western hemispheres.

In addition, Arabic has been recognized by the United Nations as an international language besides English and French. Arabic is also the unifying language of Muslims.

Arabic is also the language of science, so it is natural for Muslims to love and learn it as the Prophet Muhammad SAW said, "Love Arabic for three things; first, because I am an Arab; second, because the Qur'an is in Arabic; and third, because the language of the inhabitants of heaven is Arabic".

Asna also explained that Arabic was not only as a spoken but also a written language. This is what builds tradition among Muslims. Returning to history, the phenomenal works of scholars in the fields of interpretation, hadith, fiqh, aqeedah and other Islamic sciences are all written in Arabic. Besides, the original sources of Islamic teachings and Islamic sciences are written in Arabic, so it is very important for Muslims, especially Muslim scholars or academics to learn, understand and master Arabic for the development of Islamic education.¹⁹

Muslims will get many benefits in learning Arabic. The first benefit is to understand the teachings of Islam (*fahmul Islam*), the second benefit is to unite the Muslims because by using Arabic as a means of communication among them will certainly strengthen their unity, and the third benefit is to make this human race have a cultural civilization. The culture meant here is the Islamic culture which is related to Arabic.

C. Conclusions

Language is a communication tool used by humans in conveying thoughts, opinions, ideas and everything they feel to other humans. Language is a means of delivering messages from the communicator to the recipient of the message. Arabic is the language used by a group of people who live in the Sahara Desert, the Arabian Peninsula. Arabic is a language which has a height in the language of literature. The beauty of its poetic sentences is interesting to be studied by the world.

Islamic education teaches the learner about knowledge of Islam as a whole. Islamic education teaches about the morality of relationships between fellow creatures of God, teaches the relationship between humans and their Creator and also the relationship among them.

Arabic in Islamic education has a seriously big role. Islamic teachings sourced from the Qur'an and the hadith are all written in Arabic. Many of the Islamic religious books are written in Arabic, so learning Arabic for Muslims greatly helps them in learning all the sources of their teachings.

¹⁹Asna Andriani, Urgency in Arabic learning, TA'AALLUM, Vol.3, No.01, June 2015, p. 2

By studying Arabic, students will be able to understand some materials such as fiqh, Quran hadiths, moral creed, and the history of Islamic civilization which are always used in the Qur'an and hadith as sources of knowledge in each of these fields of science. So the role of Arabic in Islamic education is totally urgent. Thank God. Hopefully this article is useful.

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Description Of Local Potentials In Community Economic Empowerment In Thevillage Of Gistingatas, Districts Gisting, Tanggamus

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Abstract

Local potential is the ability or power possessed by an area or areas that can be developed to produce a benefit or advantage for the region. Utilization of local potential carried by villagers Gisting Atas, is utilization of water resources for clean water source, manufacture of fish ponds, watering plants and manufacture of turbine (power generation from water) in realizing the community's ability to meet their needs. This research is a kind of field research and this research is classified as descriptive research. Data collection method I use is the interview method as the principal method, while the method of observation and documentation as complementary method. The analysis used by the authors is a qualitative analysis conclusion using inductive way of thinking. The findings of this study note that the utilization of water resources in the economic empowerment of the people in the village of Gisting Atas, District Gisting, Tanggamus, not fully utilized, the lack of public participation in the utilization of the local potential, so that the local potential is only used by a particular community. Thus, it can be concluded that the utilization of water resources in the village of Gisting Atas, not fully utilized and have not been well managed by the local community, thus not providing optimal economic impact, while the contribution of water resources in the economic enhancement in the village of Gisting Atas is not looks significantly, but enough to meet the daily needs of the community.

Keywords: Social Skills, Economic Empowerment.

A. Introduction

Local community development is a process that is intended to create social and economic progress for the community through the active participation and initiative of community members themselves.¹ With regard to natural resource management, it is better if natural resource management is carried out by the local community itself where they can independently determine the rules that are used as references or referred to as self-governance efforts in the form of local institutions. The local

¹ Edi Suharto, *Membangun Masyarakat Memberdayakan Rakyat*, (Bandung: PT Refika Aditama, 2010), Cet. Ke-4, Hal. 42

institution functions to maintain and regulate the distribution channel of the use of natural resources, in this case the arrangement for joint use. These rules must be mutually agreed upon. There are also sanctions imposed on members who break them so that these rules have acted as norms or values that guide the group.²

Natural Resources or what we call SDA "are all things that God created on this earth that can be utilized by humans so that their living needs are fulfilled and in harmony. Natural resources are everywhere, such as in land, water, air and all that. such as plants, animals, all kinds of mines in the ground, etc. Allah SWT created everything very abundant in his natural resources so that people can use it well, but unfortunately there are still people who ruin it. and should be Human beings use their natural resources excessively and do not use them effectively Behavior of using natural resources excessively will also have fatal consequences for people who do it as will not be fulfilled human needs again very much and not limited As has been explained by Allah SWT d nature fiman it in QS Al - Isra and Al - An'am "And then it is appropriate that we are thankful for what Allah SWT has created which is solely for us to use, because Allah has promised whoever is grateful for his blessings will be in added but if kufr it will get a very painful punishment ".

That is human they have never been grateful for what Allah SWT gave, still less pleasure that the Greatest gave, felt less human. Allah confirms as stated in the Qur'an Surah Al Araaf verse 56 which reads: "And do not make damage on the face of the earth, after repairing it and pray to Him with fear and hope. Surely Allah's grace is very close to people people who do good ". There are words that natural karma is sure to exist. Every human deed must have a reward. Likewise what has happened so far, that nature always warns people with all natural disasters so as not to damage or overuse this abundant natural resource. But humans still use it excessively not appropriately.

Appreciate, love, without damage, without disturbing this nature. Live side by side harmoniously and mutually beneficial to nature and safeguard its sustainability. Then, nature will be friendly to us all. Humans as creatures that have very many needs definitely need the name of its natural resources, especially biological natural resources. Biological natural resources consisting of animals and plants are more dominantly utilized by humans compared to other types of natural resources, with biological natural resources consisting of animals and human plants can carry out their lives by utilizing them.

Alternative development models emphasize the importance of community-based development (community based development), bottom up paradigm and locality. The emergence of alternative development models is based on a motivation to develop and encourage the structure of society to become more empowered and oppose the structure of oppression through the making of regulations that are based on the

² Adi Prasetijo, *Akses Peran Serta Masyarakat*, (Jakarta: Indonesia Center for Sustainable Development, 2003), Hal. 263

principle of justice. The approach used in alternative development models is development at the local level, integrating with local culture, not imposing a model of development from the outside and deeply involving the participation of local people.

From these characteristics, it can be underlined that the essence of alternative development is to give a role to the community not as an object, but as an actor who sets goals, controls resources and directs processes that affect his life. Consequently, alternative development models place a very high value on local initiatives, independence local communities, favor the interests of the people, preserve the environment, meet basic needs, and empower communities and the structural pressures of socio-economic inequality. As for the experts, it's just a role "helpers" in meeting their needs ".³

It is realized that in every community available resources or resources that are potential in the context of meeting needs. As a potential, resources do not necessarily contain possibilities for welfare improvement, so the effect is not automatic. Communities with abundant resources do not automatically have high welfare levels. In order for this possibility to be effective and have a real role in improving welfare, efforts are needed to change potential resources to become actual in the form of utilization and utilization of available resources. With so many potential resources that can be transformed into actual, it means that the greater the contribution that can be made in the context of meeting needs, and this will also increase the condition of community welfare.⁴This is more likely to be achieved if the local industry has a clear local identity (such as the utilization of potential local based on local culture and traditions).

The local development model requires that changes in the community can be carried out optimally if there is broad active participation in all spectrums of the local level community, both in the goal setting stage and in implementing changes. Community development is a process designed to create more advanced and healthier socio-economic conditions for all communities through their active participation, and based on full trust in their own initiatives.⁵

In the village of Gisting Atas, Gisting District, Tanggamus Regency, there are several community groups that utilize the potential of water resources as a source of clean water and are also used by the community to make fish ponds which are then cultivated which increase the economic value of the community, in addition because the majority of villagers Upper Gisting is a vegetable farmer, the water is used for watering plants, and making turbines (power plants using water) so that there is no blackout. Therefore, it is on this basis that researchers view it is necessary to examine further the Utilization of Local Potential in Community Economic Empowerment in Upper Gisting Village, Gisting District, Tanggamus Regency.

³ Zubaedi, Community Development of Discourse & Gakarta Practices: Kencana Prenada Media Group 2013), 1st Cet, Pg. 142

⁴ Soetomo, Kestwadayaan Masyarakat, (Yogyakarta: Student Library, 2012), 1st Cet, Pg.118

⁵ Hairy Hilmat, Community Empowerment Strategy, (Bandang Hamanion Utama, 2001), 1st Cet, Pg.67

B. Methods

When viewed from the type of place of research carried out, then this research is classified in research (field research) that is field research, also called field research. "A research on the scene of life or the field of community life, which has the aim of collecting data and information about certain problems regarding life the community which is the object of research."⁶ The object of the research in this thesis is the community of Upper Gisting Village that utilizes local potential.

Judging from the nature of this research, Descriptive Fat is research that has the aim of making systematic, factual and accurate scrutiny of facts and facts. the characteristics of a particular regional population yarakat. This research will describe the use of local potential in community economic empowerment in the village of Upper Gisting, Kec Gisting, Kab. Tanggamus.

Population is the total number of subjects represented by the sample in the research process.⁷ The population of this research is the community directly involved in the utilization of local potential in the management of water resources and living permanently in the research location of the Upper Gisting Village, Gisting District, Tanggamus District that utilizes water resources as a source of clean water totaling 729 families with 9 groups, the utilization of water resources for the manufacture of fish ponds totaling 297 families, the utilization of water resources for watering plants amounted to 12 families, and the utilization of water resources for making turbines totaling 23 families. So, the total population in this study is 1061 families.

This sample is a reflection of the population to describe conditions that are to be measured and to make it easier to carry out research.⁸ And in this case the researchers took "Purposive Sampling", the sample selected based on the characteristics or traits that are thought to have some resemblance to the previously known population.⁹ As a first step, the researcher will appoint key informants to open the initial information needed. The key infoman designated is based on criteria. With the Criteria they who know a lot of information about the topic of local potential utilization directly involved in the activities being studied as well as those who are still unfamiliar to researchers. The strategy used in purposive sampling is snowball sampling, sampling conducted when the research is already running, where researchers ask for previous information to appoint other informants who can be asked for information. This process stops when researchers find the saturation point in the information obtained. Or there is no more information that is new in the questions asked The criteria for the authors to sample are :

1. Community leaders or administrators who are pioneers in the utilization of water resources,

⁶ Wardi Bahtiar, *The Method of Research in Da'wah*, (Jakarta, Logos Discourse Ilma, tt), Thing. Pg.145

⁷ Suharsimi Arilasnto, *Research Procedure*, (Rinela Cipta, Jakarta, 1993), Pg. 10

⁸ Nana Sudjana, *Guidelines for Writing Thesis, Thesis and Dissertation*, (Jakarta: Rineka Cipta, 1996), Pg. 53

⁹ Marzuki, *Research Methodology*, (Yogyakarta: Ekonisia, 2005), P.53

2. Communities active in the utilization of water resources at present as sources 2 people clean water, for fish cultivation 2 people with criteria that have a wider fish pond and have a normal fish pond, 2 people watering vegetables namely the group leader and members who have a large water reservoir for watering, and making turbines 2 people namely management of turbine utilization. So, the number of samples in this study were 10 people. however, if the information obtained is not sufficient, the writer can appoint another informant for information.

The method of collecting data that I use is the Interview Method which is a form of verbal communication, so it is a kind of discussion when it aims to obtain information.¹⁰ In principle the same with the questionnaire method. The difference is in the questionnaire, the questions are written in writing, while in the interview, the questions are asked verbally. In interviews, the data collection tool is called an interview guide. An interview guide, of course, must be really understood by data collectors, because it is he who will ask and explain to respondents. The interview used is a guided free interview that is an interview carried out with a complete and detailed set of questions and is free to ask anything and the questions can still be developed in accordance with the answers given by respondents.¹¹

The author uses this interview because the authors expect the data needed will be obtained directly so that the truth is not in doubt anymore. Interview method is a way to obtain data by way of question and answer verbally and face to face between interviewer and one or several interviewees. This interview method is aimed at the community leaders and the community involved in utilizing local potentials that are used as samples and informants that the authors have determined in this study.

Observation is a method of collecting data through direct observation or observation.¹² In this case, the researcher is guided by the design of his research that is by visiting the research location to observe directly carefully and directly. various things or conditions that exist in the field. This observation is done by collecting data directly from the object of research, not only limited to observations, but also the records made to obtain more concrete and clear data, such as observing and recording community activities in the utilization of local potential sources.

The documentation method is a data collection technique that is not directly aimed at the object of research.¹³ Documents can be notes, diaries, minutes of meetings, magazines, bulletins and so on. In the document, this material consists of both sound and video recordings that help the process of understanding the research topic consisting of photographs, videotapes, digital images, paintings, drawings, evidence from the location of the researchers' results.

¹⁰ Nasution, *Scientific Research Methods* (Jakarta: Bumu Aksara, 2006), Cet-VIII, Pg. 128

¹¹ J. Moleong, *Lexy. Qualitative Research Mtehodology*. Bandung: PT Remaja Rosdakarya, 2013

¹² *Ibid.* Thing. 52

¹³ Irawan Soehartono, *Social Research Methods*, (Bandung: PT. Remaja Rosdakarya, 2008), Page 70

All data obtained is collected and processed, grouped according to their respective groups by coding data that is data reduction into meaningful segments and applying labels to those segments then combining data into categories or themes or by displaying and comparing data into graphs, tables and charts. In this study using qualitative data analysis is a way of research that produces descriptive analysis data, that is "what is stated by respondents in writing or verbally and also its real behavior, examined and studied as something intact."¹⁴The data that has been collected is processed in three streams, data reduction, data display, as well as making conclusions and verification. And the results are then drawn to a conclusion that is the answer to the problems raised in this study using inductive thinking.

The method of inductive thinking is to depart from specific facts from concrete events, then generalizations from specific facts or events are drawn that have a general nature.¹⁵The method is used in collecting data from various literatures related to the use of sources the use of water resources in community economic empowerment in the village of Upper Gisting, Kec Gisting, Tanggamus Regency and then analyzed and drawn conclusions so that it becomes a decision that is specific.

C. Results and Discussion

1. Utilization of Water Resources in Community Economic Empowerment in Upper Gisting Village.

Utilization of water resources in the economic empowerment of communities in the village of Upper Gisting carried out by local communities themselves where they independently determine the rules used as a reference for regulating their members. These rules have sanctions imposed on members who break them so that these rules have acted as norms or values that serve as guidelines for the group to use the water resources. The use of water resources utilized by the people of Upper Gisting Village starts with the work spirit of the people who live in the Upper Gisting Village by continuing to increase their creativity so that the utilization of water resources in the Upper Gisting Village has many benefits for their livelihoods, especially in increasing sources community economy. For example: the use of water resources as a source of clean water, the utilization of days of water sources in the manufacture of fish ponds, the utilization of sir resources for watering plants, 91 and the utilization of water resources for making turbines.¹⁶

The utilization of water resources is carried out by the people of Gisting Atas village, starting from the planning, implementation, supervision and maintenance of water resources. This is in line with Edi Suharto's teori, Building Communities Empowering people that local community development is a process aimed at

¹⁴ Husain usmani, *The method social research logic*, (Jakarta: Bumi Aksara, 2009), Page 42

¹⁵ Ahsanuddin, Mudi, *Professional Sociologist*, (Jakarta: Mendiata, 2004), Page 44

¹⁶ Bambang Febrianto, Head of Upper Gisting Village, Interview 11 June 2014

creating social and economic progress for the community through the active participation and initiative of the community itself.¹⁷

The people of Gisting Atas village are partly aware that the local potential that is the water resources in the Upper Gisting village is quite abundant in the mountains and the environment of the Upper Gisting Village which can be utilized to the fullest with a balanced environmental preservation. It's just that the utilization of local potential has not been used to its full potential, but the awareness of some people to take advantage of local potential has been embedded community awareness to utilize local potential in the village, meaning that the community respects local resources and one of the important principles of community development is the principle of self-sufficiency that communities depend essentially on their own resources, rather than on the resources externally.

The use of water resources is indicated for the utilization of water resources and infrastructure as a medium and material. Use as a medium for example the use of rivers for transportation and rafting is meant by use as a material such as the use of water for drinking, household, and industry. The use of water from water sources to meet daily basic social, and agricultural needs of the people is prohibited from causing damage to the water source and its environment or the relevant public infrastructure. The use of water to fulfill daily basic needs carried out through water resources prescriptions must be with the approval of the parties entitled to the infrastructure of water resources must be with the approval of the parties entitled to the infrastructure concerned.¹⁸

Utilization of local potential namely water resources carried out by the Upper Gisting villagers is not fully utilized by all Upper Gisting villagers, but only used by some communities, the lack of active community participation in the utilization of local potential, so the local potential it is only used by some people. So that the locality-based development model has not been carried out optimally by the community if it does not involve broad active participation in all spectrums of the local level community in the utilization of the local potential.

Based on my research in the field, the lack of active participation of community members in utilizing local potential, namely water resources, is generally their education is relatively low and lacks understanding of the problems they face and lacks the willingness and ability to solve their problems. Such a society is also not familiar with democratic procedures or processes in solving problems. They are also typical of relatively closed societies, and lead to the isolation of self.

The basic strategy used for the community to actively participate in activities according to Harry Wisdom is the effort to create and develop broader participation

¹⁷ Edi Suharto, *Building Community Empowerment Rakyat*, (Barndung PT Refika Aditama, 2010), 4th, page 59-60

¹⁸ Robert J. Kodoatie, Roes tam Sjarief, *Integrated Water Resources Management*, (Yogyakarta: CV Anli Offset, 2008) , Revised Edition, page 331

of all members of the community.¹⁹ These efforts are intended to create enthusiasm for the community to be actively involved in activities, both in determining policies, formulating needs and in solving their own problems.²⁰ So, the statistic is to find ways to motivate citizens to be actively involved in the change process. It is the active participation of all citizens in development that is the main objective of the change process. If the people with full awareness and motivation are actively involved, it means that signs of change have been achieved.

Utilization of water resources is done by prioritizing social functions to realize justice by paying attention to the principle of water utilization, paying the cost of water resources management services and by involving the role of the community, directly or indirectly. The statement of Robert J. Kodoatie, Roestam Sjarnef, in his book *Integrated Water Resources Management*²¹ is in line with the utilization of local potential namely water resources carried out by the Upper Gisting village community has a function and obligation which is to regulate the distribution of water for its members so that each member gets water as fairly as possible with the aim of the welfare of its members, and is obliged to maintain water sources and has the rights as a member as well as the regulation and determination of fees.

The use of water resources is indicated for the utilization of water resources and their targets as media and material. Utilization of water for drinking, household, and industry is included in the use as a material. The use of water from water sources to meet daily basic social, and agricultural needs of the people is prohibited from causing damage to the water source and its environment or the relevant public infrastructure. The use of water to fulfill daily basic needs is carried out through pre-existing water resources with the approval of the party entitled to the infrastructure of the relevant water resources. This statement was made by Robert J. Kodoatie, Roestam Sjarnef and this was also done by the Upper Gisting villagers in utilizing local potentials, namely water resources, people who used springs asked for permission from the owner of the garden where the spring was found and as a substitute the source of the spring community replaces it with money and the source of the spring is made a seal so that there is no misunderstanding in the future. People who use water resources are obliged to preserve the environment around water resources and are prohibited from making damage in the environment.

Wilson said that empowering activities for every individual in an organization, is a cycle of activities consisting of: *First*, fostering a desire in someone to change and improve, which is the starting point for empowerment.²² This also happened to the people of Upper Gisting village, who used local potential, namely water resources,

¹⁹ Harry Hikmat, *Community Empowerment Strategy*, (Bandung: Main Humanities, 2001), 1st Cet. Pg. 61

²⁰ Jim Iff Frank Tesoriere, *Community Development*, (Yogyakarta: Student Library, 2008), 3rd Edition, Pg. 254

²¹ Robert J. Kodoatie, Roestam Sjarnef, *Integrated Water Resources Management*, (Yogyakarta: CV Andi Offset, 2008), Revised Edition, Pg. 331

²² Totak Mardikanto, Poerw Ako Soebianto, *Community Empowerment in the Perspective of Public Policy* (Bandung: Alfabeta, 2012), 1st Cet, Hal. 122-123

the community improved the habit of relying only on springs from deep wells above 15 meters and in digging wells with many stones, realizing this Gisting village community For taking the initiative to take advantage of the potential of water resources because the community has a desire to change and improve existing conditions. *Second*, foster a willingness and courage to break away from pleasure and pleasure or perceived obstacles, to then make decisions following empowerment in order to realize changes and improvements It is expected that this will also be done by the people of Gisting Atas village who use local potential that is water resources, the community has the willingness and courage to break away from perceived obstacles, namely relying on springs from wells whose depths are above 15 meters and in digging wells with many stones, and the community is looking for solutions, namely utilizing eye resources Even though there are many people who do not participate in the water around the village of Upper Gisting, because some people consider the use of springs from the mountains if used will not be successful because the distance of the mountain springs from the community housing is quite far about 2 Km and the road to the mountain spring water source is quite difficult because in addition to winding, the road is up and down and difficult to pass.

However, this does not become a barrier for the community to exploit the existing potential, the persistence and enthusiasm of the people who want to change their situation for the better, that is their commitment.

The purpose of community economic empowerment is to improve income (better income), it aims to improve the income it receives, including family and community income, the utilization of local potential in community economic empowerment in the village of Upper Gisting, aiming in addition to closer community relations also produce economic value, such as the use of water resources as a source of clean water, people who previously used water pumping equipment or Sanyo which have high power when used, but by utilizing water resources as clean water and mountain springs, people no longer use Sanyo, so The cost of paying electricity every month is more affordable than using Sanyo.

Improving the environment (better environment), is one of the goals of community empowerment written by Totok Mardikanto, Poerwoko Soebianto, in his book *Community Empowerment in the Perspective of Public Policy Utilizing local potentials in economic empowerment of communities in the Upper Gisting village*, has the aim of improving the environment that in exploiting potential potential community water resources protect and protect the environment around the spring so that the spring used by the Upper Gisting village community can last a long time and the discharge of the aim remains stable.

The purpose of community empowerment is community improvement (better community). In utilizing local potential, namely water resources in community economic empowerment, community relations are increasingly intertwined, routine

mutual cooperation conducted during the utilization of the potential of water resources and meetings every month add to the bridge of the community with one another. The potential utilization of water resources has benefits for the community such as the utilization of water resources as clean water which has many benefits for the community. The community is facilitated in obtaining water, then water that flows as big as an adult's little finger for 24 hours, is also used by the community for watering plants around the home environment and for making fish ponds that have benefits for the community, anytime the community can enjoy fresh fish without Hanus bought into the market.

Dahama and Bhatnagar stated the principles of community economic empowerment as quoted by Totok Mardikanto and Poerwoko Soebianto in his book *"Community Empowerment in the Prespect of Public Policy"* as follows: *Interest and Need*, means empowerment will be effective if it always refers to interests and community needs,²³ this is also done by the people of Gisting Atas village who utilize the potential of water resources, they see that the potential of water resources in the Upper Gisting village is quite abundant, which can be utilized optimally with a balanced preservation of the Kebutu environment. A community will be very important water resources, All types of life are highly dependent on water to stay alive and thrive. Three-quarters of the earth is water, just like humans, 55% -78% of their body consists of water. On a broader scale, clean and healthy water is important for social and economic development. For example, the use of water resources, which are utilized by the local community of Upper Gisting Village, as a source of clean water, to make fish ponds, manufacture turbines and for watering plants.

2. Contribution of Water Resources in Increasing the Community's Economy in Gisting Village

Contribution of water resources in improving the community's economy in the Upper Gisting Village is to have an important enough contribution. Water is quite abundant, in the utilization of water resources it has considerable contribution. Communities that use water resources other than clean water sources are also utilized by the community to make fish ponds which are then cultivated which increase the economic value of the community, besides that the majority of the people of the Upper Gisting village are vegetable farmers, the water is used for watering plants, and making turbines.

The contribution of water resources as a source of clean water in the Upper Gisting Village plays an important role, namely to improve the habits of the people who only rely on springs from wells above 15 meters and in the excavation of many

²³ Isbandi Rukminto Adi, *Community Development Community Interventions as an Community Empowerment Effort*, (Jakarta: RajaGrafindo Persada, 2003). Pg, 80

wells, especially the people of Gisting Atas village block 20 who do not seek further in order to get water easily, they only use well water, with the use of water resources as a source of clean water the community is very facilitated and helped without making the community's water resource needs well fulfilled.²⁴ In addition, the contribution of the utilization of water resources as a source of clean water is to improve the environment, that by utilizing water resources the community has an obligation to protect and protect the environment around the spring, so that the spring can be used by the community for a long period of time. Utilization of springs as a source of clean water also has a fairly good contribution, seen from the payment of electricity for the community before utilizing water resources after utilizing water resources, because before utilizing water resources, the community uses Sanyo to pump water, by utilizing resources water power is reduced and electricity costs are also reduced.

The contribution of water resources in the manufacture of fish ponds is quite important, people who use water resources as a source of clean water can also use clean water sources in making fish ponds, the community makes ponds fish ponds in front of or behind their house, such as catfish, carp, carp and others. The benefit of making fishponds is that people can enjoy fish anytime without having to spend money to buy their side dishes. This is quite contributing because the daily needs of the community are reduced by the existence of these fish ponds, besides that the construction of fish ponds also has the benefit that the mosquitoes around the house are reduced, because of the mosquito larvae in eat by fish. Thus, the contribution of water resources in the construction of fishponds has an important role. The contribution of springs to watering plants in the Upper Gisting Village is very important. because the majority of community work in the Upper Gisting Village is a vegetable farmer, if the dry season comes the Upper Gisting vegetable farmer needs water for watering plants, in growing vegetables, water is very important in growing vegetables, with sufficient water needed in vegetables, the vegetables can grow fertile and these vegetables produce good results and have a sale value despite the hot weather engulfing the village. Thus, the contribution of water resources to watering vegetables has an important contribution.²⁵

The potential of existing spring water sources in the Upper Gisting Village is abundant that can be utilized maximally with a balanced environmental preservation. In the Village of Gisting Atas there is a group of people who have the creativity to utilize the spring for the manufacture of turbines, which are tools used to generate electricity using water. Utilization of water to manufacture turbines using dynamos.

The contribution of springs to turbines plays a very important role, because the people who use water resources in the Upper Gisting village to make turbines do not

²⁴ Jarwo, *the Management of the Group of Water Utilization Dusun 12*, Interview, December 16, 2014

²⁵ Novianto Gisting, *Management of Dusun Water Utilization Group 7*, Interview, December 16, 2014

experience blackouts because of stable spring pressure so that effective turbine work and turbines can be used 24 hours a day power requirements received by members of the turbine utilization by mutual agreement.²⁶ In addition, turbines also have a contribution that is the electricity power of people who use turbines decreases, so that the cost of electricity is reduced as well. Thus, the use of springs for the manufacture of turbines is very easy and beneficial for the people who use them.

D. Conclusion

Based on the description above regarding the Utilization of Local Potential in Community Economic Empowerment in the Upper Gisting Village, Gisting District, Tanggamus District, it can be concluded as follows:

- 1) Utilization of water resources in community economic empowerment in the village of Above, Gisting District, Tanggamus Regency, has not been utilized maximally, some people use water resources only to meet their daily needs, such as to meet the needs of clean water sources, watering plants, and making fish ponds that are only for the fulfillment of hobbies and only only for self consumption and lack of community participation in the utilization of local potential, so that local potential is only used by certain communities. So that it can be concluded that the utilization of water resources in the Upper Gisting village, has not been maximally utilized by the community and has not been well managed by the local community, so that it has not yet provided an optimal economic impact.
- 2) The contribution of water resources in improving the community economy in the Upper Gisting village is not yet seen as significant, but it is sufficient to meet people's daily needs. For example, people who use the potential of water resources as clean water, the community is very helped and facilitated, the people no longer use water pumping equipment such as Sanyo, so that the electricity burden of the community decreases, and the community can also enjoy fish when they want Plants can grow with normal with sufficient water, and the people who use water to make turbines (power plants from water) do not suffer outages and the community's electricity is getting reduced, so that electricity costs are reduced as well. Thus, the utilization of potential water resources is sufficient to meet the daily needs of the community.

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²⁶ Heri, Chairman of the Use of Water for Making Turb in, *Interview*, December 16, 2014

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The Arabic Teaching for Non Speakers in Indonesia (Models and Techniques)

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Abstract

The process of Arabic teaching for non speakers in Indonesia requires the right models and techniques. In practice, teachers must keep in mind the most appropriate teaching models and techniques for all topics and conditions. In choosing the right model and technique, the teacher must attend to the student's condition, the nature of the teaching material, the facilities available, and the teacher's condition. This research is to analyze the Arabic teaching for non speakers in Indonesia (models and techniques). This research is a library research. The results showed that: (1) The model is an approach used in teaching activities, (2) Technique is a strategy used by the teacher in the implementation of teaching and learning activities to obtain optimal results, (3) Several models in teaching Arabic for non speakers, namely the group grid collaborative teaching model, the game of looking for picture model, the collaborative learning model, and the communicative model, and (4) Some techniques in Arabic teaching for non speakers, namely question and answer techniques, problem solving techniques, assignment techniques (individual/group), inquiry technique, discovery techniques, simulation techniques, demonstration technique, guidance/tutorial techniques, and field trip techniques.

Keywords: *Models, techniques, Arabic teaching, non speakers, Indonesia.*

A. Introduction

Indonesia as the largest Muslim country in the world, gives space to teaching Arabic as a religious language. The majority of schools at all levels of education, ranging from basic education (SD/MI), junior secondary education (SMP/MTs), senior secondary education (SMA/SMK/MA), to higher education (Colleges/Institutes/Universities) teach Arabic.

The teaching of Arabic, especially for non-Arabic speakers, must be adapted to appropriate models and techniques, so the teaching objectives can be optimally achieved. In practice, teachers must remember that there is no teaching model and technique that is most appropriate for all situations and conditions. Therefore, in choosing the right teaching model and technique, attention must be paid to the condition of the students, the nature of the teaching material, facilities and media available, and the condition of the teacher himself.

The teaching model is defined as a systematic procedure in organizing learning experiences to achieve learning goals. Can also be interpreted an approach used in teaching activities. So, actually the teaching model has the same meaning as the teaching approach, strategy or method. At present there have been developed various kinds of teaching models, from simple to rather complex and complicated models because they require a lot of tools in their application.

While the techniques in the Big Indonesian Dictionary are methods or systems of doing something, how to make or the art of doing something.¹ Furthermore, Gerlach and Ely give technical meaning as a way, tool, or media used by the teacher to direct student activities toward the goals to be achieved.² Teaching techniques can also be interpreted as a way for someone to implement a specific method. For example, the use of lecture methods in a class with a relatively large number of students requires its own technique, which of course will technically be different from the use of lecture methods in classes with a limited number of students. Likewise, with the use of the discussion method, different techniques should be used in classes where students are classified as active with classes that are classified as passive. In this case, the teacher can switch techniques even in the same corridor.³

Slameto explained the teaching technique is a plan about ways of utilizing and using the available potential and means to increase effectiveness and efficiency (teaching). In other words, the teaching technique is a plan of how to carry out the teaching and learning tasks that have been identified (the results of the analysis) so that the task can provide optimal learning outcomes.⁴

Based on the above opinion, it can be understood that teaching techniques are situations of the teaching process often used various terms which are basically intended to explain the ways, stages, or approaches undertaken by a teacher to achieve teaching objectives.

Teaching technique is a way for teachers to deliver teaching materials that have been prepared based on the approach adopted. The technique used by the teacher depends on the teacher's ability to find reason or tactics so that the learning process can run smoothly and succeed well. In determining this teaching technique, the teacher needs to consider the class situation, environment, student conditions, student characteristics, and other conditions. Thus, the teaching techniques used by Arabic teachers can vary greatly. For the same method different teaching techniques can be used, depending on various factors.

¹ Alwi Hasan, et al, *Big Indonesian Dictionary*, (Jakarta: Department of National Education, Balai Pustaka, 2005), p. 1158

² Hamzah B Uno, *Teaching Model (Creating a Creative and Effective Learning and Teaching Process)*, (Jakarta: Bumi Aksara, 2009), p. 2

³ Ismail Bugis, "The terms of Strategies, Approaches, Models, Techniques, and Teaching Methods" in <http://ismailbugis.wordpress.com>, 2011, pengertian-strategi-pendekatan-model-teknik-dan-metode-pengajaran, downloaded September 10, 2019.

⁴ Slameto, *Teaching and Learning Process in the Semester Credit System (SCS)*, (Jakarta: Bumi Aksara, 1991), p. 90

From the description above, it can be said that the teaching technique is a strategy carried out by the teacher in the implementation of teaching and learning activities to obtain optimal results. The teaching technique is determined based on the method used, and the method is arranged based on the approach and teaching model adopted. In other words, learning approaches and models form the basis of determining teaching techniques. From an approach and teaching model can be applied to different teaching techniques as well.

Following are some models and techniques of Arabic teaching for non speakers in Indonesia, to be selected and used as alternatives so that they are suitable for the situations and conditions encountered. However, the introduction of the presentation in the form of understanding and rational as well as the syntax (procedures) that are in principle, modification submitted to the teacher to make adjustments, the authors believe the creativity of the teachers is very high.

B. Result/Discussion

1. Teaching Arabic Models

The teaching Arabic model each country is unique to other countries. Likewise Indonesia, as a country with a majority Muslim population in the world where teaching Arabic gets serious attention. The following is the Arabic teaching model in Indonesia at all levels of education, both basic education (SD/MI), junior secondary education (SMP/MTs), senior secondary education (SMA/SMK/MA), and higher education (Colleges/Institute/university). Through this Arabic teaching model, students are expected to gain knowledge and master 4 Arabic language skills in a whole and meaningful way. In the following, we will explain the teaching model that is often used in the Arabic teaching process at all levels of education:

1.1. The group grid collaborative teaching model

The group grid collaborative teaching model is a technique that helps students remember information through sorting out pieces of information by placing them in empty cells of a grid.⁵

The steps of the group grid collaborative teaching model are as follows:

- a. Form your students into groups.
- b. Display the blank grid on the board with a list of items for the group.
- c. Convey the introduction to the lesson according to competence.
- d. Invite each group to re-read the material that has been explained for about 5 minutes.
- e. Ask students to fill in the blank cells in the grid.
- f. Ask each group to discuss and agree on a list of items on the blank grid.

⁵ Elizabert E. Barkley, K. Patricia Cross, Clarie Howell Major, *Collaborative Learning Techniques*, (Bandung: Nusa Media Publisher, 2014), p. 4

- g. Ask each group to present a completed grid to be assessed and evaluated.
- h. Conclusion.⁶

Some reasons, why the group grid technique is very suitable in improving student learning outcomes, namely:

- a. To help students remember information.
- b. Useful when students try to absorb lots of new information, making it easier for students to understand and master the material or information of the lesson.
- c. Analyzing and organizing material is better than just reading it back.
- d. Student learning outcomes can be improved more.⁷

1.2. The game of looking for picture model

According to Romlah the game is a fun way of learning. What he learns is stored in his mind and will be combined into a unity with other experiences that are sometimes unnoticed.⁸

Active play also encourages the meaning of a concept personally. Game-based learning activities also provide opportunities to learn various skills and develop feelings of competence and confidence.

In addition, playing with peers or other people can also enrich vocabulary and communication skills. The learning process can be done through fun play activities. In teaching Arabic, there are various types of game tools. To stimulate intelligence, children should play with instruments that contain educational values (education), and are safe if used for play.

One of the games that have educational value is a game for finding pictures or what is often called in the world of education is puzzle. The game of looking for pictures besides being fun also improves skills. Image search game is a game that requires patience and perseverance in arranging it. Accustomed to playing games of looking for pictures, gradually the mental will also get used to being calm, determined and patient in getting things done. The satisfaction that is gained after completing the game of looking for pictures is also one of the motivators to try new things for him.

1.3. Collaborative Learning Model

According to Elizabeth E. Barkley in his book Collaborative Learning model say collaboration means working together with others. Collaborative teaching practice means working in pairs or in small groups to achieve shared teaching goals. Collaborative teaching means learning through group work, not learning in solitude.⁹

⁶ Elizabeth E. Barkley, K. Patricia Cross, Clarie Howell Major, *Collaborative Learning Techniques*, ... p. 321

⁷ Take Five, "Strategies for Improving Teaching and Learning" in <http://www.uwlax.edu/catl/> 2012, downloaded on September 10, 2019.

⁸ Tatiek Romlah, *Theory and Practice of Guidance Group*, (Malang: Malang University, 2001), p. 118.

⁹ Elizabeth E. Barkley, K. Patricia Cross, Clarie Howell Major, *Collaborative Learning Techniques*, ... p. 4

Collaborative Learning is based on a different epistemology and comes from social constructivism. Matthews photographed the philosophical essence that underlies collaborative teaching by stating "Collaborative Learning can take place if educators and students work together to create knowledge". Collaborative Learning is a pedagogy that is centered on the assumption that humans always create shared meaning and the process always enriches and broadens their horizons.¹⁰

Gunawan further specified a picture of the collaborative learning process or Collaborative Learning. According to him, the emphasis on Collaborative Learning is not just working together in a group, but rather a teaching process that involves the communication process as a whole and fairly in the classroom. According to Kemp, Collaborative Learning includes social skills and teaching abilities. It combines 3 concepts, namely individual accountability, group benefit, and the achievement of the same success (equal achievement of success). "The goal of Collaborative Learning is to increase student interaction in understanding a task and students are able to explore what is in their minds".¹¹ Barkley, Cross and Major explained that in collaborative teaching, a learning strategy was applied with a number of students as members of a study group that each group member had to work together actively to achieve the goals set in an activity with a certain structure so that a full teaching process occurred mean.

The steps in applying collaborative teaching model according to Barkley, Cross and Major consist of five steps, namely a) orienting students; b) forming study groups; c) arrange teaching assignments; d) facilitate student collaboration; and e) values and evaluates collaborative teaching that has been carried out.

Some opinions of the experts above the researchers concluded that the understanding of Collaborative Learning is a teaching model that helps students to understand teaching material by forming students in a group to work together to solve problems in achieving teaching objectives with varying skills and students are able to actualize their thinking.

Collaborative learning is described as a teaching model in which students work together in small groups to achieve the same goal. Things that need to be considered in implementing Collaborative Learning, students work together to solve the same problem, and not individually solve the separate parts of the problem. Thus, during collaboration students work together to build the same understanding and concept of solving each part of the problem or task.

The collaborative teaching model is seen as a process of establishing and maintaining the same conception of a problem. From this point of view, the collaborative learning model is efficient because members of the learning group are required to think interactively. The teaching process that applies a collaborative model, the teacher shares authority with students in a variety of specific ways the teacher

¹⁰Elizabert E. Barkley, K. Patricia Cross, Clarie Howell Major, *Collaborative Learning Techniques*, ... p. 8

¹¹Elizabert E. Barkley, K. Patricia Cross, Clarie Howell Major, *Collaborative Learning Techniques*, ... p. 9.

encourages students to use their knowledge, respect their coworkers and focus on high-level understanding.¹²

The teacher's role in the collaborative teaching model is as a mediator. The teacher connects new information to student experiences with the learning process in other fields, helps students determine what to do if students experience difficulties and helps them learn about how to learn. More than that, the teacher as a mediator must adjust the level of student information and encourage students to maximize their ability to be responsible for the next teaching and learning process.

As a mediator the teacher serves three roles, namely functioning as a facilitator, model and trainer. As a facilitator the teacher creates a rich environment and creativity to help students build their knowledge. In order to carry out this role, there are also three things that must be done. **First**, regulating the physical environment including the arrangement of the layout of furniture in the room as well as the supply of various resources and equipment that can help the process of student learning and teaching. **Second**, providing a social environment that supports student learning processes, such as grouping students and inviting students to develop social structures that encourage the emergence of appropriate behaviors for collaboration between students, **Third**, the teacher assigns tasks to stimulate interaction between students and the physical and social environment around them. In this case, the teacher must be able to motivate children.

One important feature of the class applying the collaborative teaching model is that students are not boxed based on their abilities, interests, or characteristics and reduce students' opportunities to learn with other students. Thus, all students can learn from other students and there are no students who do not have the opportunity to provide input and appreciate the input given by others.¹³

In detail the collaborative learning model is described as follows, when collaborative is implemented all students will be active. Students will naturally communicate with each other in a group of 4-6 students. In implementing collaborative learning, the teacher will do a scenario design so that students can work together with one another. A group that has been determined by the teacher will be facilitated so that children can work together/collaborate. For example to make students able to work together and communicate with each other in a group of 4-6 students the teacher should prepare a game (in this case a game of looking for pictures) in the hope that all students are active. With active communication between students there will be a good relationship and mutual respect, because group work is not an individual task but a joint task. This will stimulate cooperation, and in these conditions the teacher only observes how students work and how to communicate by being a comparison when students need help.

¹²Elizabert E. Barkley, K. Patricia Cross, Clarie Howell Major, *Collaborative Learning Techniques*, ... p. 8.

¹³Elizabert E. Barkley, K. Patricia Cross, Clarie Howell Major, *Collaborative Learning Techniques*, ... p. 14.

The advantages of Collaborative Learning according to Barkley in Morgi Dayana are as follows:¹⁴

- 1) Students learn to deliberate;
- 2) Students learn to respect the opinions of others;
- 3) Can develop critical and rational ways of thinking;
- 4) Can foster a sense of cooperation;
- 5) There is fair competition.

Based on the description above, the researcher concludes that Collaborative Learning can stimulate student creativity, develop attitudes, broaden students' insights, instill cooperation and tolerance for others' opinions, encourage students to learn from each other in group work, and get used to self-correction of their mistakes.

Cheader Al-wasilah explained some of the weaknesses of Collaborative Learning as follows:¹⁵

- 1) Requires good supervision from the teacher, because if there is no good supervision, the collaboration process will not be effective;
- 2) There is a tendency to copy the work of others;
- 3) It takes a long time, because it must be done with patience;
- 4) The difficulty of getting friends who can work together.

Based on the description above, the researcher concludes that the weakness of Collaborative Learning is that it takes a long time and requires good supervision from the teacher.

1.4. Communicative Model

In this communicative, it can be classified into six dimensions, namely: dimensions of objectives (general and specific), dimensions of the syllabus model, dimensions of types of teaching activities, dimensions of teacher roles, dimensions of student roles, and dimensions of teaching materials.¹⁶ These six dimensions will be explained in detail below:

a. Destination dimensions (general and specific)

The aim of teaching Arabic through the communicative teaching model is to develop student competence in communicating with the target language through the actual communicative context or in real life conditions (*siyaq ijtima'i*).

The purpose of teaching language through this communicative teaching model is not to emphasize grammatical mastery or the ability of students to make grammatical

¹⁴ Morgi, Dayana, *The Effect of Teaching Activities with Collaborative Learning Methods on Emotional Social Development of Children*, Research Journal, University of Lampung, 2015, p. 7

¹⁵ Cheader Al-wasilah, *Just Write*, (Bandung: Kiblat Buku Utama, 2007), p. 25

¹⁶ Rusydi Ahmad Thu'aimah, *Ta'lim al-Arabiyah Li Ghair al-Nathiqina biha: Manahijuhu wa Asalibuhu*, (Rabath: ISESCO, 1989), p. 123

sentences, but rather the ability to produce speech that is appropriate to the context of the sentence (siyaq al-kalam). On the other hand, communicative teaching design requires the ability to actualize Arabic relevant to certain social contexts. To be able to have such abilities, students need knowledge about the form, meaning and function of language. Students need to know the variety of Arabic forms that can be used for one function, and even for various functions. They must be able to choose from many forms of Arabic, which are most relevant to use, understand the social context and the roles of the people involved in communication, in addition they must be able to regulate the process of negotiating meaning with the interlocutor.

b. Dimensions of the syllabus model

There are several types of syllabus proposed in institutions that carry out communicative teaching designs. Walkins (1976) proposes a structural plus functional syllabus. Brumfit (1980) proposes a functional spiral syllabus type of structural core range. Allen (1980) proposes a structural-functional-instrumental type syllabus. Jupp and Hollin (1975) proposed a functional syllabus type. Widdowson (1979) proposed a type of interactional syllabus. While Prabhu (1983) offers a task-based syllabus type.¹⁷

Thus, the syllabus issue becomes a vital issue in the design of this communicative teaching. Therefore many types of syllabus are offered as alternatives in the communicative teaching process. From the various alternative offers, a middle ground can be taken that the ideal syllabus is a syllabus that includes a minimum of ten elements, namely: goals, background, roles, communicative events, language functions, ideas/ideas, rhetorical discourse and skills, varied, content/grammatical weight and lexical content/weight.

c. Dimension of type of teaching activity

Teaching activities that are relevant to the communicative Arabic teaching design, are not rigidly determined, as long as the activity is oriented towards achieving communicative teaching objectives. Thus, teaching activities are directed at student involvement in factual communication using the target language, in this term Arabic. This communication activity motivates students to participate in the communication process such as exchanging information and explaining meaning. In this context students must have a purpose in communicating (for example: buying plane tickets, writing letters to the editor of newspapers, magazines and shopping). Student activities must focus on the content of meaning, not on form. They should use a variety of contexts in Arabic, not just one language structure, and teachers are expected not to interfere with ongoing activities, and there is no control over the material taught.

¹⁷Azis Fachrurrozi and Erta Mahyuddin, *Foreign Language Teaching*, (Jakarta: Bania Publishing, 2010), p. 90

d. Dimensions of the role of the teacher

In the communicative Arabic teaching model, the teacher as a facilitator, besides helping students to facilitate communication, and also the teacher as a needs analyst, group activity manager, advisor, and even as a communicator. As an analyst, the teacher is responsible for determining and responding to students' Arabic language needs. This is done by the teacher through individual communication about their views, learning styles, learning capital and learning goals. Thus the teacher can find out individual motivation in learning Arabic, so that activities can be designed in such a way, relevant to the desired activity. Then the teacher as a counselor can set an example and understand the intentions of the other person through the use of paraphrases, confirmations and feedback. The teacher can answer students' questions and monitor their communication activities. Besides being able to note their mistakes to be studied in activities that are more focused on accuracy. Next the teacher as a manager of group activities, can create a communicative classroom atmosphere by engaging with students, so that communication activities remain created.

e. Dimensions of student roles

The main role of students in communicative Arabic teaching design is as a communicator, because they are directly involved actively in communicating, both teacher involvement and not in the activity in question. Students are actively involved in the exchange of ideas and ideas by trying to be understood by others. In this context students act as negotiators who negotiate.

f. Dimensions of the role of teaching materials

Lots of teaching materials are actualized in support of communicative Arabic teaching models. Unlike the functional, structural and audio lingual teaching models that developed at that time. Communicative Arabic teaching practitioners see the urgency of using teaching materials as a way to influence the quality of communicative interactions inside or outside the room related to the use of Arabic. Thus, the Arabic teaching materials have a vital role in motivating students to actualize communicative language. The design of this teaching is very focused on three aspects, namely aspects of text-based teaching materials, aspects of task-based teaching materials and aspects of reality-based teaching materials.

2. Teaching Arabic Techniques

2.1. Question and Answer Technique

Question and answer technique is a way of teaching where the teacher and students are active together, the teacher asks students to give answers, students express opinions of new ideas, and with this the teacher aims.¹⁸ A similar opinion stated by Syaiful Bahri Djamarah that question and answer technique is a way of presenting

¹⁸ Roestiyah, N.K, *Didactic Method*, (Jakarta: Bina Aksara, 1986), p. 70

lessons in the form of questions that must be answered, especially by the teacher to students, but can also from students to teachers.¹⁹

Question and answer techniques will be effective if the material being a topic of interest is interesting, challenging and has a high application value. The questions asked vary, including closed questions (questions with only one possible answer) and open questions (questions with many possible answers), and presented in an interesting way. Advantages of the question and answer technique:²⁰

- a. The classroom situation is more lively because students actively think and convey their thoughts through answers to teacher questions;
- b. It is very positive to train students to express their opinions verbally on a regular basis;
- c. The emergence of differences of opinion among students, bring the class to an interesting discussion situation;
- d. Students who are reluctant to pay attention, become careful and seriously follow the lesson;
- e. Even though the lesson is rather slow, the teacher can control the students' understanding and understanding of the problem being discussed.

Sudirman stated that the weaknesses of the question and answer technique in the teaching process, included:²¹

- a. Students often feel afraid, if the teacher is less able to encourage students to be brave by creating an atmosphere that is not tense and intimate,
- b. It's not easy to make questions that are appropriate for students' level of thinking and easy for students to understand,
- c. Time is often wasted, especially if students cannot answer questions to two or three people,
- d. The teacher still dominates the teaching and learning process,
- e. If there are dozens of students, it may not be enough time to ask questions to every student,
- f. Often the answers are encouraged by a small number of students who are masters and like to talk, while many other students don't think about the answers.

2.2. Problem Solving Technique

In terminology problem solving as interpreted by Syaiful Bahri Djamarah and Aswan Zain is a way of thinking scientifically to find solutions to problems.²² Whereas according to the term Mulyasa problem solving is a teaching approach exposes the

¹⁹ Syaiful Bahri Djamarah, et al., *The Learning and Teaching Strategies*, (Jakarta: Rineka Cipta, 2002), p. 107

²⁰ Sudirman, *Teaching Media*, (Jakarta: Raja Grafindo Persada, 1992), p. 8

²¹ Sudirman, *Teaching Media*, ..., p. 8

²² Syaiful Bahri Djamarah and Aswan Zain, *The Learning and Teaching Strategies*, (Jakarta: Rineka Cipta, 2006), p.

problem students as a context for students to learn about critical thinking and problem skills, as well as to obtain essential knowledge and concepts from learning material.²³

Of the various opinions above problem solving techniques or often also called by the name of problem solving techniques is a way of teaching that stimulates someone to analyze and synthesize in a unified structure or situation where the problem is located, on their own initiative. This technique requires the ability to be able to see the cause and effect or relations between various data, so that in the end can find the key to unlock the problem.

The advantages of this problem solving technique are:²⁴

- a. Can make education in schools more relevant to life;
- b. Can familiarize students with and solve problems;
- c. And stimulate the development of students' thinking abilities creatively and thoroughly.

The disadvantages of this problem solving technique are:²⁵

- a. Teaching and learning process often requires considerable time;
- b. Change students' learning habits by listening and receiving information from the teacher.

2.3. Assignment Techniques (Individual/Group)

Assignment technique is a way of teaching or presenting material through assigning students to do a job. Assignments for each student or group can be the same and can also be different. Tasks can usually be done at home, at school, in the library, and in other places. The task of stimulating children to actively learn, both individually and in groups. Therefore, assignments can be given individually, or can be done in groups.²⁶

Syaiful Sagala stated that the assignment technique is a way of presenting learning materials in which the teacher gives certain tasks so that students do learning activities, then they must be accounted for. Assignments given by the teacher can deepen the learning material, and can also check the material that has been learned. The task of stimulating children to actively learn both individually or in groups. The assignment method has three phases, namely: (a) the teacher gives the assignment, (b) the student carries out the task, (c) the student is responsible for what the teacher has learned.²⁷

²³Mulyasa, E. *Implementation of the 2004 Curriculum: Learning Guidelines for a Competence-Based Curriculum*, (Bandung: Remaja Rosdakarya, 2004), p. 111

²⁴Mulyasa, E. *Implementation of the 2004 Curriculum ...*, p. 111

²⁵Mulyasa, E. *Implementation of the 2004 Curriculum ...*, p. 111

²⁶Djamarah, Syaiful Bahri and Aswan Zain, *The Learning and Teaching Strategies*, ... p. 96-97.

²⁷Syaiful Sagala, *The Concepts and Meanings of Learning*, (Bandung: Alfabeta, 2009), p. 201.

Starting from this opinion, it can be concluded that the assignment technique is a way of teaching that is used to guide students to solve problems by giving assignments to students, which are done in the teaching and learning process in class. The task must be completed and mastered by students within a certain period, then accountable to the teacher concerned.

The advantages of assigning techniques, namely:²⁸

- a. It's good to fill free time with constructive things;
- b. Cultivate a sense of responsibility in all work tasks, because in this method the child must be responsible for everything (tasks) that have been done;
- c. Give children habits to learn;
- d. Give children tasks that are practical.

The disadvantages of assignment techniques, namely:²⁹

- a. Often the work at home is done by someone else, so the child does not know anything about the job, meaning the teaching goal is not achieved;
- b. It is difficult to give assignments because of the child's individual differences in learning abilities and interests;
- c. Often children do not do their work well; it is enough to just copy the work of a friend;
- d. If the task is too much, it will upset the child's mental balance.

2.4. Technique Inquiry

Inquiry is a teacher teaching technique in front of the class where the teacher divides the task of researching a problem into class. Students are divided into groups and each group gets a specific task to be done. Then they study, research, and discuss their assignments in groups and then make well-structured reports and then discuss widely or through plenary in order to obtain the final conclusions.³⁰

Inquiry technique is a teaching activity that maximally involves all students' abilities to search and investigate something (objects, people or events) systematically, critically, logically, analytically so that they can formulate their own findings with confidence.

The advantages of inquiry techniques:³¹

- a. Encourage students to think and on their own initiative, be objective, honest, and open;
- b. The situation of the learning process becomes more stimulating;
- c. Can form and develop concept cells in students;

²⁸ Zuhairini, et al., *The Special Methodology of Religius Education*, (Surabaya: Usaha Nasional, 1997), p. 25.

²⁹ Zuhairini, et al., *The Special Methodology of Religius Education...*, p. 67.

³⁰ Udin Syarifudin, *Learning and Teaching Strategies*, (Jakarta: Center Publishing of Open University, 2005), p. 44-45.

³¹ Udin Syarifudin, *Learning and Teaching Strategies...*, p. 44-45.

- d. Assist in using memory and transfer to new learning situations;
- e. Encourage students to think intuitively and formulate their own hypotheses.

The weakness of the inquiry technique, namely that students need to spend time using their brainpower to think about gaining an understanding of concepts.³²

2.5. Discovery Techniques

According to Hanafiah discovery technique (Discovery) is a series of learning activities that involve all the maximum abilities of students to search and investigate systematically, critically, and logically so that students can find their own knowledge, attitudes, and skills as a form of behavior change.³³

Strengths of discovery techniques:

- a. Can arouse the excitement of learning in students;
- b. This technique is able to provide opportunities for students to develop and advance according to their abilities;
- c. This technique is able to help students develop, increase readiness and mastery of skills in cognitive processes or student direction;
- d. Students obtain knowledge that is as very personal or individual so that it can be firmly/deeply left in the soul of the student.³⁴

Weaknesses of the discovery technique.³⁵

- a. Some argue that this mental process too greatly increases the process of understanding;
- b. This technique does not provide an opportunity to think creatively;
- c. Students must have mental readiness and maturity;
- d. If the class is too large the use of this technique is less successful;
- b. Teachers and students who are familiar with traditional planning and teaching will be disappointed if replaced with discovery techniques.

2.6. Simulation Techniques

Simulation technique is a way of teaching which uses a person's behavior to behave as the person intended with the aim so that people can avoid more in depth about how that person feels and do things in other words students hold the plan as someone else. According to Floyd Jerome Gould in the book "Introductory Science" states that "The basic idea of simulation is to build an experimental device, or a simulator that will 'actlike' (simulate) the system of interest in certain important aspects in a quick, cost effective manner".

³²Udin Syarifudin, *Learning and Teaching Strategies...*, p. 44-45.

³³Hanafiah Nanang and Cucu Suhada, *Learning Strategies Concepts*, (Bandung: Refika Aditama, 2009), p. 77.

³⁴Hanafiah Nanang and Cucu Suhada, *Learning Strategies Concepts...*, p. 77.

³⁵Hanafiah Nanang and Cucu Suhada, *Learning Strategies Concepts...*, p. 77.

The advantages of simulation techniques:³⁶

- a. Can please student;
- b. To develop student creativity;
- c. Experiments take place without the need for an actual environment;
- d. Reducing things that are verbalistic;
- e. Cultivate critical thinking.

The weaknesses of simulation techniques:³⁷

- a. Effectiveness in advancing student learning cannot be reported by research;
- b. Too expensive;
- c. Many people doubt the results because often important elements are not included;
- d. Requires flexible grouping;
- e. Requires a lot of imagination from teachers and students.

2.7. Demonstration Techniques

Demonstration technique is a teaching technique in which an instructor or teacher team shows, showing a process.

The advantages of demonstration techniques:

- a. Student attention can be more focused on the lesson being given;
- b. The mistakes that occur when the lesson is lectured can be overcome through concrete observations and examples;
- c. Provide strong motivation for students to be more active in learning;
- d. Students can actively participate and gain hands-on experience.

The weaknesses of demonstration techniques:

- a. If the tool is too small or the placement is incorrect, the demonstration cannot be seen clearly by all students;
- b. If there is not enough time, the demonstration will take place intermittently or in a hurry.

2.8. Guidance Techniques / Tutorials

Guidance/tutorial technique is a process of teaching management which is carried out through the guidance process given by the teacher to students either individually or in small groups of students.³⁸

The teacher's role as a facilitator, moderator, motivator and guide is needed by students to assist them in discussing and completing their assignments.

³⁶Floyd Jerome Gould, *Introductory Science...* p. 16.

³⁷Floyd Jerome Gould, *Introductory Science...*, p. 16.

³⁸Abdulhak, Darmawan, *Education Technology*, (Bandung: Remaja Rosdakarya, 2013), p. 23

Expertise guidance/tutorial techniques:³⁹

- a. Students receive teaching services individually so that the specific problems they face can be addressed specifically;
- b. A student can learn at a pace that suits his ability without being influenced by the speed of the bell; teach other students or better known as "*Slef Paced Learning*".

Weaknesses Tutorial technique:⁴⁰

- a. Classical teaching is difficult to carry out because teachers must serve students in large numbers;
- b. If it continues to be carried out, team teaching techniques are needed or "team teaching" with the division of tasks among team members;
- c. If this tutorial is carried out, to serve students in large numbers, patience and breadth of the teacher's understanding of the material are needed.

2.9. Field Trip Technique

field trip technique is a teaching technique that is carried out by inviting students to a certain place or object outside the school to learn or investigate something. Zakiyah Daradjat stated that the field trip was a visit to a place outside the classroom which was carried out as an integral part of academic activities and especially in the context of achieving educational goals.⁴¹ Similar opinion, Basyiruddin Usman stated that "field trip technique is a teaching technique that is done by inviting students out of class to visit an event or place that is related to the subject matter."⁴²

The advantages of field trip techniques:⁴³

- a. Students can see the activities of the officers individually or in groups and experience them directly;
- b. Students can ask questions and find the first source of information to solve all kinds of problems encountered;
- c. Students gain a variety of integrated knowledge and experience;
- d. As a pleasant interlude that can generate new enthusiasm for learning well and sincerely;
- e. Cause broad and intuitive horizons of thought / harizon.

³⁹Abdulhak, Darmawan, *Education Technology...*, p. 23

⁴⁰Abdulhak, Darmawan, *Education Technology...*, p. 23

⁴¹Zakiyah Daradjat, *The Special Methodology of Islamic Religion Teaching*, (Jakarta: Bumi Aksara, 2001), p. 164-166.

⁴²Basyiruddin Usman, *The Methodology of Islamic Religion*, (Jakarta: Ciputat Press, 2002), p. 53.

⁴³Tayar Yusuf and Syaiful Anwar, *The Methodology of Religion and Arabic Teaching*, (Jakarta: Raja Grafindo Persada, 1995), p. 85-86.

The weaknesses of the field trip technique:⁴⁴

- a. Because it is done outside of school and is quite far away, it requires expensive transportation and expensive costs;
- b. Using more time than school hours;
- c. High costs are sometimes not affordable by students and need help from schools.
- d. Can carry a considerable risk of travel;
- e. The results of the tour can not be measured / known in a moment;
- b. Field trip technique tend to be more ceremonial rather than adding knowledge and experience.

C. Conclusion

From the explanation above, the following conclusions can be concluded:

1. The teaching model is an approach used in teaching activities.
2. Teaching technique is a strategy used by the teacher in the implementation of teaching and learning activities to obtain optimal results.
3. Several models in Arabic teaching for non-Arabic speakers, namely the Collaborative Group Grid model, the Game Finding Figure Model, the Collaborative Learning Model, and the communicative model.
4. Some techniques in teaching Arabic for non-Arabic speakers, namely question and answer techniques, problem solving techniques, assignment techniques (individuals/groups), inquiry techniques, discovery techniques, simulation techniques, demonstration techniques, guidance techniques/tutorials and field trip technique.

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⁴⁴Tayar Yusuf and Syaiful Anwar, *The Methodology of Religion and Arabic Teaching...*, p. 85-86.

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Implementation of The 2013 curriculum in Mathematics Learning in Class IV At SDN Talabiu Districts Woha, Bima Regency

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Abstract

This research is motivated by the latest regulations on the revised edition 2013 which are new in planning, in which mathematics becomes a self-supplemented subject and is not integrated with other subjects. This type of research is field research (field research) by discussing qualitative, data collection techniques with observation, interviews and documentation, while analyzing the data using the Miles Huberman analysis model, namely: data reduction, data presentation, and verification data. The results of the study show how the teacher steps in compiling the lesson plan that is choosing learning, reviewing the teacher's book, studying the syllabus, then compiling the lesson plan. The RPP prepared by the teacher is in accordance with the concept of the 2013 curriculum. In the implementation of learning in the 2013 curriculum, the teacher has used learning by using scientific learning, and a learning model that is in accordance with the concept of the 2013 curriculum. student knowledge and skills. Authentic assessment used by teachers includes discussion, performance, and written.

Keywords: The 2013 curriculum in Mathematics Learning

A. Introduction

Indonesia has experienced many curriculum changes, including curriculum 1947, 1964, 1968, 1973, 1975, 1984, 1994, 1997, 2004, 2006, and finally 2013. Curriculum changes are often influenced by political factors. For example the 1964 curriculum was compiled to exclude MANIPOL-USDEK, the 1975 curriculum was used to include the Pancasila Moral Education, and the 1984 curriculum was used to include the National History of Struggle Education (PSPB) subjects. The 1994 curriculum, aside from eliminating the PSPB subjects, was also to introduce the high school curriculum which made general education a preparatory education to higher education. (Soedijarto, 2011: 25). During 70 years of Indonesia's independence, it has experienced 12 curriculum changes. The details are during the Old Order era (Orla) or the era of President Soekarno in power, there have been 3 changes to the curriculum, namely (Curriculum) 1947 Lesson Plans, (Curriculum) 1964 Primary School Education Plans and 1968 Primary School Curriculum. Baru (New Order) or the era of President Soeharto's reign, there were 6 curriculum changes, namely the 1973 Pilot School Development Project Curriculum (PPSP) in 1973, the 1975 Primary School Curriculum, 1975 Curriculum, 1984 Curriculum, 1994

Curriculum, and 1994 Curriculum Revision in 1997. After the New Order era ended or the beginning of the reform period, there were 3 changes in the curriculum, namely the 2004 Competency Based Curriculum (KBK), the 2006 Curriculum Unit (KTSP) and the 2013 Curriculum. The curriculum concept develops in line with the development of educational theory and practice, also varies according to the flow or theory adopted. Some experts interpret the curriculum as a plan that provides guidance or guidance in the process of teaching and learning activities. (LoeloekEndahPoerwanti and SofanAmri, 2013: 3-4). In another definition, the 2013 curriculum is defined as an improvement curriculum of KTSP that is designed with the aim of preparing Indonesian people to have the ability to live as individuals and citizens who are faithful, productive, creative, innovative, and effective, and able to contribute to community, nation, state life and world civilization (SalimWazdy and Suyitman. 2014: 1).

In the 2013 revised curriculum there is something new where mathematics is a subject that stands alone in the semester semester even. This is different from the 2013 curriculum when it was first implemented where mathematics subjects are still integrated or integrated with other subjects. The decision to separate mathematics subjects has many reasons, including content and discussion. For mathematics, on the Integrated Thematic book the depth of the material feels shallow. Therefore students do not get a deep understanding of mathematical concepts. Thus it is necessary to use mathematics books separately. Some of these reasons are the first, mathematics has characteristics of the object of study and methods that are different from other subjects. The object of mathematics study is abstract, the method to carry out mathematics study is deductive, of course by not neglecting the development of 4 C skills (Critical, Creative, Collaborative, and communication). Second, the meaningfulness of learning mathematics in elementary / MI, one of which can be improved through mathematics in the context of the positive world of students. The third meaningfulness of learning is the energy for increasing student motivation, when motivation is already owned learning does not have to be always associated with the real world / theme, the reason is mathematics learning with themes has limitations in accommodating the structure and content of magtematics as a whole. Therefore, when the context has been obtained, learning mathematics can be done with a complete understanding of mathematical concepts. Mathematics can be defined as an exact and systematically organized branch of science. Besides mathematics is the science of logical reasoning and problems related to numbers. So that mathematics can be concluded as an organized structure, tools, thinking patterns, ways of reasoning, artificial language, and creative arts (Abdul HalimFathani. 2009: 23-24). So it can be concluded that the 2013 curriculum is a competency-based curriculum that is designed and implemented by an educational institution to achieve educational goals. While the 2013 curriculum in learning mathematics is a curriculum designed and implemented by an educational

institution in order to deepen knowledge about logical reasoning to achieve educational goals.

After the curriculum development is carried out the next stage is the implementation of the curriculum. Implementation itself can be interpreted as implementation, implementation (Ahmad Maulana, et al). So that the implementation of the curriculum can be interpreted as the implementation of a curriculum that has been designed and assigned to the field or to every educational unit and has been designed a revised 2013 curriculum as a refinement of the previous 2013 curriculum. In preliminary observations and interviews conducted at Talabiu Elementary School in Woha District, Bima Regency, information was obtained from the School Principal that in the implementation of the 2013 curriculum the curriculum was revised where mathematics is a stand-alone subject that is not integrated with other subjects. This is different from the previous year where mathematics was still integrated with other subjects

B. Research methods

This type of research is field research with a qualitative approach, namely research that intends to describe how the implementation of the 2013 curriculum in learning mathematics in grade IV SDN Talabiu. The research subjects were teachers and fourth grade students at Talabiu e Elementary School. Data collection techniques using interview, observation and documentation techniques. Analysis of the interview data using stages, namely data reduction, data display, and conclusion drawing/verification.

C. Research result

Planning Mathematics Learning in the 2013 Curriculum Based on the results of the interview, it was concluded that the steps taken by the teacher in preparing lesson plans in the form of lesson plans were to choose the learning or material to be delivered. learning is already listed in the teacher's book. The teacher's book used is a book provided by the government and in each teacher's book lists the learning sequence, so the teacher chooses the learning to be taught in the order of the learning. The steps taken by the teacher after selecting learning and before reviewing the syllabus and making lesson plans are analyzing SKL, KI, KD, Indicators and examining the mapping of basic competencies and indicators. Another step taken by the teacher in developing lesson plans in the form of lesson plans is to study the syllabus and teacher's books. The syllabus used when researchers took data in the field was the Mathematics Syllabus for Grade IV Semester II namely KD 3.10 explaining the relationships between lines (parallel, intersecting, coinciding) using concrete models. The syllabus used by teachers is a syllabus that has been provided by the government. The syllabus from the government used by the teacher contains components such as school identity, core competencies, learning content, basic competencies, subject matter, learning, assessment, time allocation, and learning resources. The following is a detailed

explanation of each component. The Mathematics Learning Implementation Plan in the 2013 Curriculum made by the teacher is used for one time learning and is arranged based on the learning material and sub-learning to be taught. The steps taken by the teacher to compile the lesson plan refer to the teacher's book and syllabus. After reviewing the teacher's book and syllabus, then the teacher prepares the lesson plan. The lesson plans are prepared by the teacher and also take the lesson plans on the internet, but they are still adjusted to the conditions of the students. From the teacher's statement, further information was obtained that the lesson plans were prepared by the teacher because they felt they were more effective. Effective here because the teacher can make lesson plans according to class conditions, supply props and adjust the classroom environment as needed during the learning process and also take it on the internet but still be adapted to student conditions. However, if the teacher encounters difficulties in making lesson plans, the teacher will collaborate with other teachers. The teacher prepares the lesson plans themselves and the lesson plans are made before the learning process takes place. The lesson plan is checked and signed by the principal before the teacher implements the lesson plan in learning.

When the lesson plan is checked and signed by the principal, things are found that need to be improved, so the teacher will fix it. Meanwhile, to carry out learning, the teacher is still guided by the RPP except for things that are improved in the RPP. After that the lesson plan was corrected and asked for a signature back to the Principal. Based on the analysis of the Mathematics RPP prepared by the teacher when the researcher retrieves data, components in the 2013 Curriculum RPP include, school identity, class/semester, lesson identity, time allocation, core competencies, basic competencies and indicators of competency achievement, learning objectives formulated based on basic competencies, learning materials, learning methods which are the details of learning activities, learning resource media tools, steps of learning activities, assessment, resources and learning aids.

The next learning step that is described in this lesson plan is the closing activity, in this activity included activities between the teacher and students to reflect on the learning activities that have been carried out, work on evaluation questions by students, collect work results from the beginning to the end of learning by students, action planning and the delivery of learning objectives for the next meeting. Based on the analysis of the RPP the assessment is listed with a detailed explanation starting from the type of assessment, valuation techniques, forms of assessment instruments, and guidelines for scoring. The design of the assessment is written based on the type of assessment (assessment process or results). After that the re-assessment plan is detailed based on the lesson, and its realm (knowledge and skills), for the assessment of attitudes to enter the assessment process and to become one for the entire content of the lesson.

Based on the analysis of the lesson plan to determine the source in the teacher lesson plan refers to indicators, basic competencies to be achieved and learning material that will be reviewed together with students. Learning resources that are planned to be used include student books, other relevant books, the school environment, and the internet

2. Implementation of Mathematics Learning in the 2013 Curriculum In the implementation of the 2013 Curriculum, at the beginning of the semester, grade IV teachers received provisions from the School Principal, in the form of socialization of 2013 Curriculum documents. In addition, in the implementation of learning the Teacher was freed by the School Principal to be creative in creating learning in accordance with the learning description of the 2013 Curriculum. in accordance with the description of the 2013 curriculum, the principal seeks the availability of media facilities needed, seeks to provide teacher books and student books, improvement of school facilities and infrastructure, conduct competency trainings such as training competencies using the environment and ICT or ICT for teachers who concerned. In addition, school principals continue to monitor the implementation of the 2013 curriculum, conduct supervision, evaluate the implementation of the 2013 curriculum, and provide assistance and always exchange ideas with the teachers concerned. It is expected that with the provisioning and mentoring in schools, the relevant teachers including mathematics teachers in Class IV will be ready to carry out learning activities in accordance with the contents of learning implementation in the 2013 Curriculum. overview of the implementation of 2013 Curriculum learning. Furthermore, based on the results of observations and interviews, it was found that the implementation of 2013 Curriculum learning carried out by Mathematics Teachers in class IV consisted of 3 main activities namely preliminary activities, core activities, and closing activities. The 2013 curriculum implemented by the teacher consisted of preliminary, core, and closing activities. This is in accordance with the Republic of Indonesia's Minister of Education and Culture Regulation No. 22 of 2016 concerning the standard process in implementing curriculum, which states that the second stage of learning according to the standard process is the implementation of learning which includes preliminary activities, core activities, and closing activities.

Based on the results of observations, in the preliminary activities learning activities undertaken by the Mathematics Teacher, among others, preparing students both psychologically and physically to follow the learning process, asking questions about the material that has been learned or the material to be learned, leading students to a problem or convey an outline of the scope of the material and explain the learning objectives or basic competencies to be achieved, convey activities that students will do to solve problems or assignments, and convey the benefits of learning.

Based on the results of interviews, observations, and documentation obtained data that in the core activities, the implementation of learning that is highlighted by Mathematics Teachers is by presenting the learning process using Curriculum 2013 learning models, and presenting learning using a scientific approach.

Based on observations, in closing activities the teacher carries out learning activities such as making summaries or summaries of lessons and reflecting on activities that have been carried out, giving written tests, giving feedback on the learning process and results, planning follow-up activities, delivering learning plans at meetings next.

3. Learning Assessment in the 2013 Curriculum on Mathematics Based on the results of interviews and observations, the teacher mentioned that the teacher used Authentic assessment as a learning assessment approach in the 2013 Curriculum implemented by the teacher. This is in accordance with the Ministry of Education and Culture Republic of Indonesia Regulation No. 23 of 2016 concerning Basic and Secondary Education Assessment Standards that assesses learning outcomes that state that assessment of learning processes uses authentic assessment approaches that assess student readiness, processes, and learning outcomes as a whole. The teacher understands authentic assessment, and the notion of authentic assessment according to the teacher is that the assessment is carried out as a whole, and is continuous, there is no compulsion and really depicts the actual thing assessed by students. During the observation the researcher found that in the 2013 Curriculum learning assessment, the teacher assessed students through 3 competencies, namely attitude competency, knowledge competency, and skill competency. Based on the results of observations, in the assessment of attitude competency the instrument used is a rating scale with rating criteria that are judged as unseen, begin to be seen, begin to develop, and are entrenched. For the assessment of knowledge competencies, based on observations, the teacher assesses students' knowledge competencies using written assessments through written tests, and oral tests. In written assessments, the teacher gives questions from the day's learning. Based on observations, in written assessments the teacher gives questions based on the material being taught and the learning activities that have been carried out. Assessments made by teachers in addition to assessing attitudes and knowledge are skills assessments. Based on the results of observations, one of the assessments used by teachers to assess the competency of student skills is the assessment of performance. However, in the implementation of many aspects of the skills of some of the content of learning that some have not even had time to be assessed by the teacher (using performance assessment). That is because the available learning time is not sufficient for students to carry out the assessed skills and in the end the teacher cannot assess the skills that have not been implemented. In addition to these assessments teachers also often use discussion assessments with assessment instruments used using observation sheets and contain assessment criteria such as

listening, non-verbal communication (eye contact, body language, facial expressions, and voice), participation (conveying ideas, feelings of mind) and speech.

Discussion The steps taken by the teacher in planning learning are choosing learning, then reviewing the teacher's book. In studying the teacher's book, the activities carried out by the teacher are analyzing SKL, KI, KD, Indicators. SKL, KI, are already listed in the teacher's book. For KD and indicators are also listed in the teacher's book After that, the learning planning process in the form of the next lesson is to review the syllabus, then make a lesson plan. Overall, the lesson plans prepared by teachers have fulfilled the principle that must be considered based on Permendikbud Number 24 of 2016 concerning Curriculum Implementation. The lesson plans are prepared by the teacher themselves because they are more effective if they are made by themselves. Effective here because the teacher can make lesson plans according to class conditions, supply of teaching aids and adjust the classroom environment as needed during the learning process. However, if needed and encountered difficulties while loading the lesson plan, the teacher will collaborate with other teachers or modify the lesson plan taken on the Internet. In addition, before the lesson plan is used first the lesson plan will be examined and signed by the school principal. The lesson plans prepared by the teacher have described the steps of learning and the material with the concept of the Scientific approach, as well as describing the steps of implementing various learning models in accordance with the 2013 Curriculum. In the implementation of the 2013 curriculum in Mathematics, the implementation of learning in the 2013 curriculum was carried out by teachers consisting of preliminary, core, and closing activities. This is in accordance with the revised 2013 curriculum curriculum based on Permendikbud Number 24 of 2016 concerning the Implementation of the 2013 Curriculum which states that the second stage of learning according to the standard process is the implementation of learning which includes preliminary activities, core activities, and closing activities. In the regulation explained in detail that regarding the implementation of learning that reflects the learning of the 2013 Curriculum the activities carried out consisted of preliminary, core, and closing activities.

In the preliminary activities, learning activities undertaken by the teacher, among others, prepare students both psychologically and physically to take part in the learning process through memorizing letters together, reading prayers, and celebrating student news and so forth. The next preliminary activity is the teacher asking questions about the material that has been learned or the material to be learned, then delivering students to a problem and explaining the learning objectives or basic competencies to be achieved, then conveying the activities that students will do to solve problems or assignments. Regarding learning activities in the core activities of the curriculum that in the core activities use methods that are adapted to the characteristics of students and subjects, which include the process of observation, asking questions, gathering information, associations, and communication. Based on these provisions, the teacher

has tried to describe the learning process of the 2013 curriculum using a scientific approach consisting of a 5 M learning activity process (observing, asking questions, gathering information, processing information, and communicating) even though the implementation is not done sequentially but is still carried out. In the implementation of learning, the teacher always tries to meet the requirements of implementing learning in accordance with the 2013 Curriculum, such as always using the lesson plan at each meeting, allocating face-to-face hours for each learning load for 35 minutes, providing student books even though in reality the availability of Mathematics books for students, especially the most recent revisions, is still less, then the teacher also, seeks to provide media, tools and learning resources to support student learning activities, by providing it themselves, borrowing from school, the teacher also directs students to prepare the tools and materials needed, other requirements for implementing learning are the teachers adjusting the seating arrangements of students in accordance with the objectives and characteristics of the learning process by forming student seating into groups. Groups are sometimes made into large groups or small groups. Seating positions are arranged in groups also move around. The seating arrangement in groups begins to be determined by the teacher every Monday before each week the seating arrangement changes whether it changes its layout or students' seatmates, it is done by the teacher to train students to get along and work with others In carrying out learning, the teacher also pays attention to the volume and tone of voice. In the learning process, the volume and intonation of the teacher's voice is quite loud. The teacher is obliged to use polite words, straightforward and easy to understand by students, adjusting the subject matter with the speed and learning ability of students. The teacher creates order, discipline, comfort, and safety, provides reinforcement and feedback on students' responses and learning outcomes during the learning process, encourages and values students to ask and express opinions and dress modestly, cleanly, and neatly. The teacher starts and ends the learning process according to the scheduled time. Teachers always try to meet these requirements, although in their implementation meeting the requirements of the implementation of 2013 Curriculum learning many obstacles, but teachers always try to overcome these obstacles. Based on the results of the study, it can be concluded that teachers use authentic assessment as a learning assessment approach in the 2013 Curriculum. This is in accordance with the Ministry of Education and Culture Republic of Indonesia Regulation No. 23 of 2016 Concerning Basic and Secondary Education Process Standards. Assessment of learning outcomes and processes which state that assessment of learning processes uses authentic assessment approaches that assess student readiness, processes, and learning outcomes as a whole.

In the 2013 Curriculum learning assessment, teachers assess student learning processes and outcomes through 3 competencies namely attitude competencies, knowledge competencies, and skills competencies. Furthermore, the results of the study show that the teacher's initial reference in making the design and learning assessment criteria is to look at the syllabus, BC and Indicators. This is in accordance with Permendikbud No. 66 of 2013 concerning Assessment Standards (2013: 6-7) which states that the assessment process begins with reviewing the syllabus as a reference in making the design and assessment criteria at the beginning of the semester. In addition to paying attention to the syllabus, teachers also pay attention to basic competencies and indicators. Based on the BC and indicators examined, the teacher can then determine the type, technique, assessment instrument, and scoring guidelines. Furthermore, the results of the study explained that the stages of the implementation of Assessment in learning are observing students then assessing students per aspect but for Mathematics subjects the teacher only focuses on assessment of aspects, knowledge only and to assess these aspects the teacher uses various kinds of assessments. For the assessment of Knowledge Competence, based on observations, the Teacher assesses students' knowledge competency using written assessments. through written tests and oral tests with questions from the learning content. This is in accordance with information in Permendikbud No. 66 of 2013 concerning Assessment Standards (2013: 4) which explains that in written assessments through Educators assess knowledge competency through written tests and oral tests. In this Permendikbud also explained that the written test instrument in the form of multiple choice questions, fields, short answers, etc. The description instrument is equipped with scoring guidelines. In addition to written tests, to assess aspects of teacher knowledge also uses oral tests with an instrument in the form of a list of questions that must be answered by students

D. Conclusion

Based on research conducted at Talabiu Elementary School in the implementation of the 2013 curriculum for learning mathematics, that in its implementation was in accordance with the revised 2013 curriculum guided by Permendikbud number 24 of 2016 article 1 paragraph 3.

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Re-Inventing The Role of Femaleulama In The Intellectual Tradition of Islam Malay

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Abstract

Studies on the involvement of female ulama (Muslim clerics) in the Islamic intellectual tradition are still in quite small number, not only in Malay-Nusantara area, but also in other Muslim regions such as Arabia, West Asia, Africa, North Africa, subcontinent of India, and so forth. Even though the studies on woman and gender is recently getting their momentum, the focused attention is not referred to the socio-cultural history of female ulama. This paper is a library research in nature. It attempts to deeply present the role of Fathimahbinti Abdul WahabBugis in the intellectual tradition of Islam Malay. It is concluded that Fathima's role is very significantly considered in the intellectual tradition particularly in the field of fiqh(jurisprudence).

Keywords: female ulama, Islam Malay, Fatimah binti Abdul WahabBugis.

Abstrak

Studi tentang keterlibatan ulama perempuan dalam tradisi intelektual Islam masih sangat sedikit, tidak hanya di wilayah Melayu-Nusantara, tetapi juga di wilayah Muslim lainnya seperti Arab, Asia Barat, Afrika, Afrika Utara, anak benua India, dan sebagainya. Meskipun studi tentang perempuan dan gender baru-baru ini mendapatkan momentumnya, perhatian yang terfokus tidak mengacu pada sejarah sosial-budaya ulama perempuan. Makalah ini adalah penelitian perpustakaan di alam. Ini berusaha untuk secara mendalam mempresentasikan peran Fathimahbinti Abdul WahabBugis dalam tradisi intelektual Islam Melayu. Disimpulkan bahwa peran Fathima sangat signifikan dipertimbangkan dalam tradisi intelektual khususnya dalam bidang fiqh (jurisprudence).

Kata kunci: ulama wanita, Islam Melayu, Fatimah binti Abdul WahabBugis.

A. Introduction

Female ulama?Are they in a big number? Do they have a significant role in the world? It is stated byAzyumardiAzra that the history of female ulama is still in the dark sources. There are not many things that can be known about this subject. There is a kind of common impression and cursoryobservation, which is of course in need of assessment, that femaleulamas do not have any appropriate places in historical sources and Islamic historiography.

Azra's initial investigation on female ulama in the Middle East reveals that woman ulama does exist but very little written in the Islamic history sources, especially in the Middle East. There are a number of female ulama and women who plays a significant role in the field of Islamic insight and sciences such as *hadith*, *fiqh*, and *tasawuf*. Besides, there are also some women playing a crucial role in the establishment and development of Islamic educational institutions such as *madrasah*, *pesantren*, and so forth.¹

Furthermore, in the Malay-Nusantara region, the involvement of female clerics in the transmission chains and Islamic scholarly traditions seems to still be an interesting puzzle to be traced back. Although it only occupies a marginal position, there is clearly a name of female scholars among the Malay-Nusantara clerics. One of them is Fatima binti Abdul WahabBugis. The presence of the grandson of Sheikh Muhammad Arsyad al-Banjari has helped develop the Islamic scholarship tradition in the Malay-Nusantara region, especially in Borneo earth, from the late 18th century until the mid-19th century. Fatima's mastery in the science of religion even becomes an important milestone for the emergence of scholars in the region of Borneo². Unfortunately, Fatima's important intellectual contribution is often forgotten, like the "lost pearl" in her historical background.

B. Biography and Intellectual Works of Fatima binti Abdul WahabBugis

The name of Fatima binti Abdul WahabBugis may not be too well known among Malay-Nusantara scholars, but this female cleric is often mentioned as a writer of Malay Paracels, a yellow book with Arabic-Malay script (Jawi) which is widely studied in almost all Malay-Indonesian territory³. He was born in Martapura, South Kalimantan, from an educated family.

Fatima binti Abdul WahabBugis would have been lucky to be born and raised in an educated family. His grandfather, Sheikh Muhammad Arsyad al-Banjari, is one of the famous scholars in the archipelago. Born in Martapura, Muhammad Arsyad first received religious education in his own village, from both parents and local teachers⁴.

¹AzyumardiAzra, "Biografi Sosial-intelektual Ulama Perempuan: Pemberdayaan Historiografi", dalamJajat Burhanudin (ed.), *Ulama Perempuan Indonesia*,(Jakarta: Gramedia Pustaka Utama, 2002), p. xxii; Azyumardi Azra, "Kajian Historis Biografi",p. 147-148; Azyumardi Azra, "Ulama Perempuan",h. 82-96

²Ramli Nawawi (ed.), *Sejarah Pendidikan Daerah Kalimantan Selatan*, (Banjarmasin: Departemen Pendidikan dan Kebudayaan, 1992/1993), h. 18; Alfisyah, "Geneologi Gerakan Perempuan Banjar", *Kandil*, No. 11, Th. III, November-Januari, 2006, h. 6; Saifuddin, Norlaila, danHalimatusSakdiah, "Ulama Perempuan Banjar dalam Penulisan Kitab Kuning: Studi Historis dan Tekstual atas Kitab Parukunan Melayu", (Banjarmasin: Pusat Penelitian IAIN Antasari, 2008), h. 31.

³Zuhairiniet al., *Sejarah Pendidikan Islam*, (Jakarta: Bumi Aksara, 2008), h. 144. Kitab kuning adalah nama yang yang diberikan untuk kitab-kitab klasik yang sebagian besar ditulis dalam bahasa Arab. Namun demikian, ada juga sebagian kitab kuning yang ditulis bukan dalam bahasa Arab, seperti bahasa Melayu, Jawa, Sunda, dan Madura, tetapi dengan aksara Arab-Melayu. Tulisan Arab-Melayu ini telah menjadi identitas scultural dalam reproduksi intelektual Islam Melayu-Nusantara. Lihat Djohan Effendi, *Pembaruan Tanpa Membongkar Tradisi: Wacana Keagamaan di Kalangan Generasi Muda NU Masa Kepemimpinan Dus Dur*, (Jakarta: Penerbit Buku Kompas, 2010), h. 161; Ahmad Fawaid Sjadzili, "Islam Nusantara: Pertautan Doktrin dan Tradisi", *Tashwirul Afkar*, Edisi No. 26, Tahun 2008, h. 17.

⁴AzyumardiAzra, *JaringanUlama Timur Tengah dan Kepulauan Nusantara Abad XVII dan XVIII*, (Bandung: Mizan, 1994), h. 252; Azyumardi Azra dan Oman Fathurrahman, "Jaringan Ulama", dalamTaufik Abdullah et al. (ed.), *Ensiklopedi Tematis Dunia Islam*, (Jakarta: Ichtiar Baru Van Hoeve, 2005), jilid V, h.130; Abu Nazla Muhammad Muslim Safwan, *100 Tokoh Kalimantan*, (Kandangan: Penerbit Sahabat, 2007), h. 2-3.

From his young age, he has shown his artistic talents and intellectual acumen in the eyes of his parents and the surrounding community. While traveling to the villages, the Sultan met with him and was attracted to his extraordinary talents, especially his ability in painting. Then Sultan asked his parents to bring Muhammad Arsyad to the palace. The request was fulfilled by both parents⁵. In the palace environment, he was educated along with the sons of the Sultan to learn to study the Qur'an or some other branches of science⁶. Upon reaching adulthood, he was later married to a famous palace woman godly and devout woman named Bajut. When his wife was pregnant, the Sultan sent him to Haramain to study further at the cost of the Sultanate⁷. From the womb of his first wife was born a virtuous daughter named Syarifah binti Sheikh Muhammad Arsyad, who later became the mother of Fatima binti Sheikh Abdul Wahab Bugis⁸.

Fatima's father, Sheikh Abdul Wahab Bugis, also included a great and distinguished scholar. Abdul Wahab came from a quite noble family of nobles. He is a son of the king of Bugis land, South Sulawesi, which is titled Sadenreng Daeng Bunga Wardiyah. So the full name of this character is Abdul Wahab Sadenreng Daeng Bunga Wardiyah. Like Sheikh Muhammad Arsyad, he also studied in the Middle East. Abdul Wahab spent much of his time studying in Egypt. Strongly suspected he studied for twenty years in Egypt, five years in Medina, and a few years in Makkah. Together with Sheikh Abdul Rahman al-Mashri, Sheikh Abdul Shamad al-Palimbani, and Sheikh Muhammad Arsyad al-Banjari, he is known as one of the leaders of the Jawi cleric. The arrival of Sheikh Abdul Wahab himself to the land of Banjar accompanied the return of Sheikh Muhammad Arsyad. He then assisted Sheikh Muhammad Arsyad, his father-in-law, in conducting community coaching and developing Islamic da'wah.

Fatima's mother, Sharifah binti Sheikh Muhammad Arsyad, was a virtuous and pious woman. Syarifah studied directly to his father, Sheikh Muhammad Arsyad⁹. He was even given his father's permission to teach religion for women¹⁰. Born in Martapura, Syarifah grew up without being accompanied by his beloved father. Upon hearing the

⁵Ahmad Basuni, *Djiwajang Besar: M. Arsjad Bandjar Surgi Hadji Basar Kalampajan*, (Kandangan: P.B. Musjawaratut thalibin, 1954), h. 6; H.A. Gazali Usmanet al., *Sejarah Banjar*, (Banjarmasin: Badan Penelitian dan Pengembangan Daerah Provinsi Kalimantan Selatan, 2003), h. 133; A. Hafizh Anshary, "Muhammad Arsyad al-Banjari", dalam Azyumardi Azra et al., (ed.), *Ensiklopedi Islam*, (Jakarta: Ichtiar Baru Van Hoeve, 2005), jilid I, h. 295; Muslich Shabir, *Pemikiran Syekh Muhammad Arsyad al-Banjari tentang Zakat*, (Bandung: Nuansa Aulia, 2005), h. 16; Zaenul Mahmudi dan Imam Safe'i, "Syekh Muhammad Arsyad al-Banjari", dalam Mastuki HS dan M. Ishom El-Saha (ed.), *Intelektualisme Pesantren: Potret Tokoh dan Cakrawala Pemikiran di Era Pertumbuhan Pesantren*, (Jakarta: Diva Pustaka, 2003), jilid I, h. 99; Muhammad Muslim Safwan, *100 Tokoh Kalimantan*, h. 3.

⁶Muslich Shabir, *Pemikiran Syekh Muhammad Arsyad al-Banjari tentang Zakat*, (Bandung: Nuansa Aulia, 2005), h. 16.

⁷Zafry Zamzam, *Syekh Muhammad Arsyad al-Banjari: Ulama Besar Juru Dakwah*, (Banjarmasin: Penerbit Karya, 1979), h. 6; Abu Daudi, *Maulana Syekh Muhammad Arsyad Al-Banjari*, (Martapura: Yayasan Pendidikan Islam Dalam Pagar (Yapida), 2003), h. 44-45; M. Asywadie Syukur, *Pemikiran-pemikiran Syekh Muhammad Arsyad al-Banjari dalam Bidang Tauhid dan Tasawuf*, (Banjarmasin: Comdes, 2009), h. v; Ahmad Basuni, *Djiwajang Besar*, h. 8; Azyumardi Azra, *Jaringan Ulama*, h. 252; Azyumardi Azra dan Oman Fathurrahman, "Jaringan Ulama", h. 130; Muslich Shabir, *Pemikiran Syekh Muhammad Arsyad*, h. 17.

⁸Abu Daudi, *Syekh Muhammad Arsyad*, h. 46; Zafry Zamzam, *Syekh Muhammad Arsyad*, h. 7, 13.

⁹Abu Daudi, *Syekh Muhammad Arsyad*, h. 73.

¹⁰Ahmad Basuni, *Nur Islam di Kalimantan Selatan: Sejarah Masuknya Islam di Kalimantan*, (Surabaya: Binallmu, 1986), h. 43; Ahmad Basuni, *Djiwajang Besar*, h. 22.

news of his adult son, Sheikh Muhammad Arsyad then married him mujbir with Shaykh Abdul WahabBugis, his comrade studied at Haramain. However, when he arrived in Banjar it turned out that Syarifah had been married by the Sultan-as judge-with a man named 'Uthman and had given birth to a son named Muhammad As'ad. Muhammad Arsyad solves this case in a quite interesting way, by examining the time of marriage with his expertise in the field of astronomy given the time difference in Makkah and Martapura. From the results of the examination of marriage in Makkah occurred some time before the wedding in Martapura. Therefore, Syarifah's marriage bond with 'Uthman was canceled (difasakh), and the validity of marriage of Sharifah with Sheikh Abdul WahabBugis¹¹.

From the marriage of Sheikh Abdul WahabBugis with Sharifahbinti Sheikh Muhammad Arsyad al-Banjari is born two children, namely Fatima and Muhammad Yasin¹². Reportedly, Muhammad Yasin is not so old, so he has no zuriah (descent) and any biographical traces¹³. While Fatima reportedly married to Haji Muhammad Sa'idBugis, one of the relatives of Sheikh Abdul WahabBugis. From the marriage both produced two children, namely: Abdul Ghani and Halimah. Halimah is reported to have no offspring. While Abdul Ghani married Saudahbinti Mufti Muhammad As'ad, and gave birth to two children, but both died as a child. Abdul Ghani then remarried in MukahSerawak and got two children, namely: Muhammad Sa'id and Sa'diyah. Muhammad Sa'id is known to have two children, namely: Adnan and Jannah, while Sa'diyah gave birth to a child named Sailis in Sekadu Pontianak, West Kalimantan¹⁴.

Fatima binti Abdul Wahab many inherited the sciences of Islam from his father who is a great scholar and famous¹⁵. He was with his brother, Muhammad As'ad, receiving education directly from his grandfather, Sheikh Muhammad Arsyad. The two grandchildren of Sheikh Arsyad studied a number of disciplines, including Arabic, Tafsir, Hadith, Usululuddin, and Jurisprudence¹⁶. After mastering various disciplinary branches, both were then allowed to teach religion. Muhammad As'ad became a teacher for men. Meanwhile, Fatima binti Abdul Wahab appeared as a teacher for women¹⁷. As a child born and raised in the middle of an educated family or even in a "pesantren" environment, Fatima gained greater access to engage in the transmission chains of Islamic scholarship and education. This kind of thing need not be surprising. Azra noted

¹¹Marzuki Wahid dan Rumadi, *Fiqh Madzhab Negara: Kritikatas Politik Hukum Islam di Indonesia*, (Yogyakarta: LKIS, 2001), h. 122; ZafryZamzam, *Syekh Muhammad Arsyad*, h. 7-8; Abu Daudi, *Syekh Muhammad Arsyad*, h. 55-64.

¹²ZafryZamzam, *Syekh Muhammad Arsyad*, h. 15; Ahmad Basuni, *Djiwajang Besar*, h. 18; Abu Daudi, *Syekh Muhammad Arsyad*, h. 100; ZulfaJamalie dan SyaifulHadi, "Mengungkap Riwayat", h. 5.

¹³Ahmad Basuni, *DjiwajangBesar*, h. 21.

¹⁴Syekh 'Abd al-Rahmân Shiddiq ibn Haji Muhammad 'Afif Banjari, *Syajarāt al-Arsyadiyyah*, (Singapura: t.p., t.th.), h. 19; Abu Daudi, *Syekh Muhammad Arsyad*, h. 156; ZulfaJamalie dan Syaiful Hadi, "Mengungkap Riwayat", h. 5; Alfisyah, "Geneologi Gerakan Perempuan Banjar", *Kandil*, No. 11, Th. III, November-Januari, 2006, h. 8.

¹⁵ZulfaJamalie dan Syaiful Hadi, "Mengungkap Riwayat", h. 11; Saifuddin, "Peranan Fathimah binti Abdul Wahab Bugis dalam Sejarah Pendidikan Perempuan di Kalimantan", *Al-Banjari*, vol. 8, no. 2, Juli 2009, h. 120.

¹⁶Abd al-Rahmân Shiddiq, *Syajarāt al-Arsyadiyyah*, h. 7, 19; Abu Daudi, *Syekh Muhammad Arsyad*, h. 74, 156; Ahmad Basuni, *DjiwajangBesar*, h. 22; Alfisyah, "Geneologi Gerakan", h. 8.

¹⁷Abd al-RahmânShiddiq, *Syajarāt al-Arsyadiyyah*, h. 7; Abu Daudi, *Syekh Muhammad Arsyad*, h. 156; Ahmad Basuni, *DjiwajangBesar*, h. 22.

that the transmission of science for women is more informal, especially in the family. Here, the existence of fathers and mothers or other relatives has a very important role, at least providing religious knowledge above the average of the general public, or even become a cleric¹⁸.

Furthermore, the presence of Fatima was acknowledged as a pioneer for the emancipation of women in the field of education. He can also be said as KartiniBanjar even if judging from the history of his existence he has been present and pioneered education for women long before R.A. Kartini (1879-1904) was born. If Kartini in Java comes with the mission of equality of education for women, Fatima has precisely pioneered the teaching for women¹⁹. Furthermore, if Kartini's struggle is known through his letters²⁰, Fatima's involvement in Islamic scholarship and scholarship tradition is known through her Malay Parukunan.

Perhaps many readers do not realize that the book of Malay Parukunan was written by a woman named Fatima binti Abdul Wahab, because she was later printed on behalf of a male cleric, her own uncle (Mufti Jamâluddîn)²¹, known as the JamâluddînParukunan. The book is simple-parukunan means a basic description of the pillars of Islam and the pillars of faith-but is one of the most popular among similar books²². Jamâluddîn was an influential man, the most prominent scholar of South Kalimantan in his day. He is the son of Shaykh Muhammad Arsyâd, from his marriage to a Chinese descendant named Go HwatNio (Gawat).²³

Based on the above it is not surprising that among scholars and researchers emerged different opinions about the true identity of the author of the book ParukunanMelayu. Some scholars argue that the book was written by Mufti Jamâluddin²⁴. This opinion is perhaps the most popular because in some print editions clearly written the name Mufti Jamâluddîn. Some scholars, such as Ahmad Basuni, mention that the same book was written by Sharifahbinti Sheikh Muhammad Arsyad²⁵.

So far it is not known exactly why Mufti Jamâluddîn is in the name of the book. In the world of yellow books there is no copyright, and copying someone else's writing without credit has become a habit. However, according to Martin van Bruinessen's observations, it may be that the identity of the author is actually deliberately concealed-in keeping with the established presumption that making up a book is a male

¹⁸Azyumardi Azra, "Ulama Perempuan", h. 92-93.

¹⁹Alfisyah, "Geneologi Gerakan", h. 6; Saifuddin, "Peranan Fathimah", h. 124.

²⁰Surat-surat R.A. Kartini tersebut telah diedit dan diterbitkan dengan judul Habis Gelap Tebitlah Terang, (Jakarta: P.N. Balai Pustaka, 1972).

²¹Martin van Bruinessen, *Kitab Kuning, Pesantren, dan Tarekat: Tradisi-tradisi Islam di Indonesia*, (Bandung: Mizan, 1995), h. 177. Di halaman pertama kitab itu tertulis "karangan bagi al-'âlim al-'allâmah Mufti Jamâluddînibn al-marhûmal-'âlim al-fâdhil al-Syaikh Muhammad Arsyâd al-Banjari". LihatJamâluddînibn al-Marhûm al-'Âlim al-Fâdhil al-Syaikh Muhammad Arsyâd al-Banjari, *Parukunan*, (Singapura, Jeddah: al-Haramain, t.th.), h. 1.

²²Martin van Bruinessen, *KitabKuning*, h. 177.

²³Abd al-RahmânShiddiq, *Syajarat al-Arsyadiyah*, h. 28; Muhammad Muslim Safwan, *100 Tokoh Kalimantan*, h. 60-61; Muslich Shabir, *PemikiranSyekh Muhammad Arsyad*, h. 19.

²⁴Muhammad Muslim Safwan, *100 Tokoh Kalimantan*, h. 65.

²⁵Ahmad Basuni, *Djiwajang Besar*, h. 22-23.

occupation²⁶. Similarly, Ahmad Basuni gives the reason why the book is on behalf of Mufti Jamâluddîn that it is not appropriate at the time to mention the name of the woman as the author of the book.²⁷

C. Thought in the Field of Jurisprudence

Fatima's thought in the field of jurisprudence follows the al-Shafii school of thought as mentioned at the end of his work "*wahuwa kitâb fîfiqh al-Shâfi'î*"²⁸. The discussion of jurisprudence in this book is much broader than that of monotheism. In the sermon section of the book is generally mentioned about the five pillars of Islam²⁹. Of the five pillars of Islam, the prayer material that gets the most extensive portion of the discussion, then fasting, and shahadah is only slightly mentioned in the introduction. While the zakat and pilgrimage are only mentioned as elements of the pillars of Islam and not explained at all. Beyond that, the discussion of fiqhmuamalah, munakahah and jinayah, also not found here, because the discussion is more directed to the material worship, especially prayer. So that at the end of the book is also mentioned as "Prayer Parade".³⁰

The discussion of jurisprudence begins with the law of water; Followed by unclean and how to eliminate them; The law of defecation and his wife; An obligatory bathing, bath fardu, sunna, and makruhnya; The condition of taking water of prayer, sunna, and makruhnya; Requirements of prayer; Ordinances of worship, rukunnya, and sunna; A who abrogates the prayers and the makruhnya; Sunnah prayer; Praying qasar and plural. Also described about the requirements of the law of fasting; Mandatory requirements for Ramadan fasting; One that requires breaking the fast; All sunna fasting; Jimak in the month of Ramadan; And the fasting of the sunna.

C.1. Discussion on Water, Unclean, Wudu, and Bath

According to the book of ParukunanMelayu, water is divided into four parts, namely: water muthlaq; Water makrûh; Water musta'mal; Andmutanajjis water. Water muthlaq, consists of seven parts: rainwater; Dew; frozen water; sea water; River water; well water; And water lake. The muthlaq water can change its smell, taste, and color for three reasons: first, it changes because mukhalathah means mixing with other indistinct objects that can not be distinguished and separated from water like kamkama (turmeric) and lime; Second, it changes because mujâwir means mixed with other sacred objects that can be distinguished and separated from water such as gaharu wood and sandalwood; And third, it changes because of the rauh that is the smell of carcass mingled with water. Water makruh, consists of three types: very hot water; Very cold

²⁶Martin van Bruinessen, *Kitab Kuning*, h. 177.

²⁷Ahmad Basuni, *Djwajang Besar*, h. 23.

²⁸Lihat Jamâluddîn, *Parukunan*, h. 39.

²⁹Lihat Jamâluddîn, *Parukunan*, h. 2.

³⁰Jamâluddîn, *Parukunan*, h. 39.

water; And the water is sunning in a very hot country. Mustakmal water, which is water that has been used to eliminate small or large or used hadas for bathing the corpse. The mutanjjis water, that is, water that is less than qullah enters unclean in it, whether it changes its taste, its smell, its color, or not.³¹

Meanwhile, unclean is divided into three parts: unclean mughaladlah, that is dog and pig and something that comes from one of them; Unclean mukhaffafah, ie the urinating of boys who have not yet eaten food other than milk; And unclean mutawassithah, the unclean outside of the two unclean species mentioned, such as dung, pus, blood, vomit, madhi, wadi, and wine.³²

Requirement to take water prayer (wudu) there are seven things: Islam; Mumayyiz; Holy of haidh and childbirth; The sacredness of a which prevents the coming of water to the limbs that must be washed; Knowing all his fard; Do not mengiktikadkan the fardu in taking the water of prayer as a sunna; And with holy water and sanctify. For the one who always confronts plus one more condition, ie in time. While the pillars of wudu are: intention; Washing face; Put both hands to both elbows; Sweep a little from the scalp or a hair on the head or half; Washing both feet to the ankles; and orderly.³³

Then the things that require bathing are five things: to die for the Muslims; Haidh; Childbirth; Wiladah; and janabat. While things that become harmonious or fardunya bath there are two: the intention with the heart; and flatten the water all over the limbs.³⁴

C.2. Discussion on Prayer

The legitimate requirement of praying there are six things: knowing will enter the time with confidence or zhan; Facing the Qibla; Closing aurat; Holy of the great and small; Holy from unclean; And know all fardu and sunahnya. While the pillars of prayer are: intention; Takbiratul ihram; stand up; Reading fatihah; Bowing; Iktidal and stop in it; Prostrate and stop in it; Sitting between two prostrations and stopping inside; Prostrate second and stop in it; Tahiyat end; Reading shalawat; regards; And orderly. Then the things that break the prayer are eleven: speechless, though only one letter understood its meaning; Do many deeds in succession (outside the prayer movement); eat and drink; Working on the rukunqaulî or rukunfi'li as well as doubtful of the validity of intention; Intending to decide a prayer; Menta'liqkan decide to pray something; The coming of the hadas before the first selalam greetings; an unforgivable odious miscarriage thereof; Open aurat; Turning the chest away from the Qibla; and apostasy in worship.³⁵

³¹Jamâluddîn, *Parukunan*, h. 5-6.

³²Jamâluddîn, *Parukunan*, h. 7.

³³Jamâluddîn, *Parukunan*, h. 10.

³⁴Jamâluddîn, *Parukunan*, h. 8-9.

³⁵Jamâluddîn, *Parukunan*, h. 11-16.

C.3. Discussion on Fasting

Terms of law (meaning *rukun*) fasting there are seven, namely: intention with the heart; Refrain from jimak; Refrain from intentional vomiting; Refrain from inserting anything into the open body cavity inward; Islam in those fasting days; Holy of haidh and childbirth; Intelligent. While the requirements of fasting Ramadan is: Islam; Balig; and intelligent. The things that require breaking the fast are: sick; Fear of perishing or perishing in a person; and traveler. Furthermore, the sunna fasting quite a lot, among them: hasten breaking the fast; Feeding the fasting man; pre-dawn meal; Abandoning all the required desires that do not break the fast; Leaving bloody, tasting food, and kissing his wife in his mouth or other.³⁶

At least by looking at the systematic discussion, this work of Fatima seems to be closer to the works of the Shafi'i jurisprudence. Discussion of worship material in Shafi'iyah jurisprudence usually follows the following systematic: Kitâb al-Thahârah, Kitâb al-Shalâh, Kitâb al-Zakâh, Kitâb al-Shiyâm, Kitâb al-I'tikâf, and Kitâb al-Hajj³⁷. Although not addressing the whole topic, the composition of religious jurisprudence in this book includes: al-thahârah, al-shalâh, and al-shiyâm. In addition, in the books of Jurisprudence Shafi'iyah religious material explanations often use a technical framework, such as the requirement of prayer, prayer, pillars, legal requirements tayamum, and so on³⁸. This is also clearly reflected in Fatima's work. Furthermore, the main reference book of Fatima's work also follows the Syafi'i school of thought, for example Nihâyat al-Muhtâj by al-Ramli (d.1004 H).

D. Conclusion

From the exposure in advance it is clear that Fatima binti Abdul Wahab is a female cleric who contributed to the thinking in the Malay Islamic intellectual tradition. In his intellectual development, he studied direct Sheikh Muhammad Arsyad in various fields of Arabic-religious science, exegesis, hadith, ushuluddin, jurisprudence-and after mastering the sciences he became a teacher for women. Fatima's role in the transmission and tradition of Malay Islamic scholarship is not only known through his position as teacher for women but also through his work, *ParukunanMelayu*, which is widely studied in almost all Malay-Nusantara territories. The book of Malay *Parukunan* generally outlines the pillars of faith (tauhid) and the pillars of Islam (jurisprudence). Thoughts in the field of monotheism clearly follow Aswaja's notions, especially Ash'arites, which include: believing in God; Believe in his angels; Believe in his books; Believe in his messengers; Believe in the Last Day; Believe in the good and bad of Allah.

³⁶Jamâluddîn, *Parukunan*, h. 17-18.

³⁷Muslich Shabir, *Pemikiran Syekh Muhammad Arsyad*, h. 25.

³⁸ Abdul Djamil, *Perlawanan Kiai Desa*, h. 53-54.

In the field of jurisprudence follows the Shafi'i school whose material includes: water law; unclean and how to eliminate them; The law of defecation and his wife; an obligatory bathing, bath fardu, sunna, and makruhnya; The condition of taking water of prayer, sunna, and makruhnya; Requirements of prayer; ordinances of worship; a man who abrogates the prayers and the makruhnya; Sunnah prayer; Qasar and plural worship; The requirements of the law of fasting; Mandatory requirements for Ramadan fasting; One that requires breaking the fast; fasting sunna; Jimak in the month of Ramadan; Fasting sunna; and others.

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Conflicts The Harmony of Multiethnic Village in Overcoming

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Abstract

In everyday life, the basic identity of an ethnic group is often manipulated. Basic identity can possibly be deactivated, activated and also narrowed down because the basic identity is not something that is rigid like a stone but more like liquid, so it can flow and develop in order to make adjustment in life. But sometimes, the flow of basic identity can possibly crash strongly like a flood breaking the dams, and destroy everything that goes through. In certain circumstances, the basic identity which manifests its existence in the form of primordial bonds gives space to powerful emotional cohesion or excessive ethnocentrism, thus becoming a source of calamity. Based on the problems as above, multi-cultural government needs to offer an alternative based on diversity utilization in society. The importance of conducting this research is based on the objective conditions of preliminary research data, when this problem is ignored in this time, it can become a problem in the future, and conflicts can be avoided due to the application of multiethnic based areas.

Keywords : Conflicts, Harmony, Multiethnic

A. Introduction

Indonesia is one of the biggest multiethnic countries in the world. It is reflected in the diversity in its sociocultural and geographical aspect. Specifically, Indonesia consists of approximately 17,000 large and small islands included in its territory with 228 million people as its population, consisting of 300 tribes using almost 200 different languages.

There are approximately 931 ethnic groups with 731 languages existed in Indonesia. They are divided into major and minor ethnic groups. The major ethnic groups in Indonesia are Java, Sundanese, Madurese, Malay, Balinese, Minangkabau, Batak, Dayak, Bugis and Chinese. As a multiethnic country, not only the physical form but also the religious, legal, architectural, medicinal, food and artistic systems of Indonesian people vary according to their ethnicity. Indonesia is also a country with a strong religious tradition. There are five major religions in Indonesia, namely Islam, Catholicism, Protestantism, Hinduism, and Buddhism. In recent years, after 1998, Kong Hu Cu's religion has also begun to revive in Indonesia.

With such differences, it becomes the basic identity of each ethnic in Indonesia. That basic identity is obtained descriptively and not easy to deny, it arises in social

interactions among ethnic groups. In the interaction, people from different ethnic groups will realize that there are group differences between them. The basic identity then becomes a distinction between the various ethnic groups when they interact to each other. Basic identity is the source of their primordial bond, a bond that was born out of family relationships or blood relationship (lineage), race, religious belief or the environment, as well as specific language or dialect. An equation of blood relations, dialects, races, habits will lead to emotional bonds¹ that are sometimes excessive that they can become really destructive². These bonds can be considered a "legacy" of a social nature that has existed ... a "continual sustainability" and which most of them are linked by the family ties, but more than that it is a legacy that comes from birth in the midst of a religious community, which speaks in a particular language dialect, and following certain social practices.

In everyday life, the basic identity of an ethnic group is often manipulated. Basic identity can possibly be deactivated, activated and also narrowed down because the basic identity is not something that is rigid like a stone but more like liquid, so it can flow and develop in order to make adjustment in life. But sometimes, the flow of basic identity can possibly crash strongly like a flood breaking the dams, and destroy everything that goes through. In certain circumstances, the basic identity which manifests its existence in the form of primordial bonds gives space to powerful emotional cohesion or excessive ethnocentrism, thus becoming a source of calamity.

On the other hand, emotional cohesion derived from primordial ties can lead to a sense of security, warmth or trust among themselves. A sense of trust among the people for a particular ethnic group can be the basis for business activities. Many business activities are conducted without the assurance contracts, legal contracts or even a piece of paper. They do so on the basis of mutual trust, because they come from the same hometown, speak the same language or have the same surname, or of the same descendants. In short, the similarity of basic identity encourages mutual trust, at least at the first meeting they assume that they have the same behavior, because it comes from their ethnic community. Ethnic consciousness that comes from the basic identity of an ethnic group is something that everyone must experience. This basic identity is the source of primordial bonding. Primordial bonds can be expressed in various forms of human life activity. The Policy of the Reform Era provides regional autonomy not necessarily solving this diversity problem. One thing that is unique in Indonesia, a government in such a district generally dominated by one tribe. The condition of local people like this can make people become more ethnocentrism. With such ethnocentrism can cause conflicts between tribes, races and religions. It is necessary to support multi-ethnic government in order to reduce conflicts.

¹Clifford Geertz, 1992. *Politik Kebudayaan* (terjemahan) Yogyakarta: Penerbit Kanisius) h.3

²Harold R Issacs, *Pemujaan Terhadap Kelompok Etnik* (terjemahan). Jakarta: Yayasan Obor Indonesia.1993, h. 54

Kuripan is one of the areas in Padang Ratu district in Central Lampung Regency, with population of 6,629 people spread out in 8 *dusun* (villages) consisting of Lampungese, Javanese, Sundanese and Balinese as the tribes in their community and the distribution of religion consists of Islam, Hinduism, Christianity and Buddhism.

Based on the problems as above, multi-cultural government needs to offer an alternative based on diversity utilization in society. The importance of conducting this research is based on the objective conditions of preliminary research data, when this problem is ignored in this time, it can become a problem in the future, and conflicts can be avoided due to the application of multiethnic based areas.

B. Research Problems

Based on the description and the preliminary data of the research as explained above, the problems are formulated as follows.

1. How is the application of multiethnic-based villages in overcoming conflicts in Lampung?
2. What are the supporting factors and obstacles found in multiethnic-based village implementation in overcoming conflicts in Lampung?

C. Research Objectives

The objectives of this research is to know and analyze:

1. Harmony: The application of multiethnic-based villages in overcoming conflicts in Lampung
2. Supporting factors and obstacles found in multiethnic-based villages implementation in overcoming conflicts in Lampung

D. Research Significances

This research is expected to give significant contribution as follows:

1. Finding a proper format as an effort to implement multiethnic-based areas in overcoming conflicts in Lampung.
2. Increasing awareness to implement multiethnic-based areas in overcoming conflicts in Lampung.

E. Literature Review

How important the concept of harmony culture as the basis of the movement to embrace the local diversity, so that ethnic, religious and group differences can build multiculturalism, as well as its contribution in building a strong tolerance. In a multiethnic society, ethnocentric patterns and social models can be counterproductive. Economic activities which is progressing rapidly and are controlled by an ethnic group are like assembling time bombs that will cause a social explosion at anytime. Socialization of multiethnic awareness can be implemented through the concept of

social process, that is a way of relating between individuals or between groups or individuals with groups that cause a certain form of relationship. From these relationships, they are expected to be more familiar with each other and get closer, more sociable so they can develop trust, and finally able to cooperate and work together. All of this can be understood as parts of human civilization.

The process of socialization starts from social interaction such as imitation behavior, suggestion, identification, and sympathy³. Social interaction will occur if it meets two conditions: social contact and communication. Every society interacts with each other, and fully adapts to the environment. This environment includes sociopolitical institutions of society and other organic elements. From the social interaction, it is expected that there will be no social strata between ethnic groups, and there should be the formation of civilization or inter-ethnic acculturation. Civilization is a network of cultures. Commonly, every culture has its territory⁴. The civilization can be made through inter-ethnic interdependence. This interdependence can be a program (activities). Such activities can be: trade, art and education and that kind of activities will strengthen the power relationships.

Multiculturalism derives from a combination of three words namely, multi (many), culture, and isme (flow/understand). Multiculturalism is a paradigm of equality of all cultural expressions. It means that there is no stereotypical distinction between the "primitive" tribal culture and the civilization of modern industrial societies. Both have equality of values, and a deep role devotes to the specificity of their respective socio-historical roles⁵.

The multiculturalism in Islamic perspective can be found in many verses of the Qur'an. As we know, plurality in this world is inevitable reality that has become *sunnatullah* (provision of Allah). In the Holy Qur'an Sura al-Hujarat verse 13

"O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted⁶."

Moreover, Islamic treatises apply to all places. Islam also applies to all nations and classes therefore Islam is not reserved for Arabs only or Asian and others, but for all nations and classes whether it is black, white, red and brown-skinned people. In the Qur'an:

"And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner. But most of the people do not know." (QS. Saba': 28)⁷

³M Pidarta, *Landasan Pendidikan: Stimulus Ilmu Pendidikan Bercorak Indonesia*. Jakarta : Rineka Cipta.1997, h. 147

⁴M Pidarta, *Landasan Pendidikan: Stimulus Ilmu Pendidikan Bercorak Indonesia*. Jakarta : Rineka Cipta.1997, h. 147

⁵ Parsudi Suparlan, *Menuju Masyarakat Indonesia yang Multietnik*, Simposium Internasional Bali, Jurnal Antropologi Indonesia, Denpasar Bali, 16-21 Juli 2002.

⁶ Ibid., h. 172

⁷ Departemen Agama RI, *AL-Qur'an dan Terjemahnya*, (Surabaya : CV Mahkota, 1996) h.986

According to verse 13 of al-Hujurat and Saba' verse 28 above, it is very clear that Islam basically considers the same to every human being, that is created and born from a pair of their parents (male and female). It leads every ethnic groups to know and understand the character of each group after each of them starts to create new group. Allah says in the Holy Qur'an:

“And of His signs is the creation of the heavens and the earth and the diversity of your languages and your colors. Indeed in that are signs for those of knowledge.” (QS. Ar-Rum: 22)⁸

This verse explains that differences in color, language, and culture must be accepted as something positive and a sign of the greatness of Allah Almighty. Therefore, a Muslim needs to have positive attitude in response to pluralism and difference, that the existing plurality will strengthen and beautify the humanity. With that kind of attitude, a Muslim will be able to act wisely and always motivated to do good deeds.

Semiotically, the verses of the Holy Qur'an that explains the need for unity and obedience in leadership shows that, in principle, Islam appreciates the difference of opinion and with the existence of a leader then the difference of opinion is directed to make better progress together, as explained in the Holy Qur'an:

“O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result.” (QS. An-Nisa: 59)⁹

Then Messenger of Allah, Prophet Muhammad SAW said:

“One who defected from obedience (to the Amir) and separated from the main body of the Muslims - if he died in that state-would die the death of one belonging to the days of Jahiliyya (i.e. would not die as a Muslim)¹⁰.”

The above verse and hadith explain the prohibitions of Allah to man so as not to separate from the congregation in order to create unity and brotherhood to respect each other and maintain the harmony of life.

The internal pluralism of muslims is also found in the practice of social grouping, party politics and educational model. The dynasties and caliphates that have existed in Islamic history such as the Mughal dynasty, Fathimiyah, Abasiah and the last Ottoman dynasty are concrete examples of the diversity presented in Islam. From this internal multiethnic perspective, the pluralism of religious cultural identity for Muslim societies is not merely a fact, more than that, multiethnic has become a passion, attitude and approach in living with others. The term culture of tolerance seems to have been largely unknown in the sociopolitical discourse of Indonesia, because during the authoritarian period of the New Order, tolerance became one of the values mobilized and reproduced

⁸Ibid., h. 874

⁹Ibid., h. 1076

¹⁰ Al-Hafidz Ibnu Hajar Al-Asqalani, *Bulughul Maram Babu Qitaali ahlil baghy*, (Maktab Daar Ihya Al-Kitab Al-Arabiyah) h. 253

repressively in the ideological package of Pancasila uniformity. In the militaristic realm, any movement of religious, regional, or ethnic exclusiveness tends to be regarded as SARA's (ethnicity, race, region, sectarian) defiance, and is usually dealt with firmly by the state apparatus. Therefore, tolerance is understood as the ideology of the rulers rather than a part of the cultural process of the people.

F. Research Method

This research is considered as field research in which the researcher collects the data from field to be observed and concluded. The nature of this research is qualitative or naturalistic. The qualitative research is also intended so that the data can be obtained deeply in accordance with the meaning and facts founded in the field. According to Nasution, qualitative research is basically used to describe the problem comprehensively, holistically, integratively and deeply through the activity of observing people and interacting with them in their environment¹¹.

1. Data Sources

Sampling technique used in this research is snowball sampling in which initially the data obtained from the data sources is little then multiply during the data collecting process. This is done because the initial data can not provide satisfactory information, so that additional data is searched from other sources until the data can meet the needs of this research. By going through that process, complete data will be obtained. While the informants participated in this research was considered as reliable respondents, they were:

- a) Head of *Kesbangpolinmas* Lampung (National Unity, Politics and Society Protection Agency of Lampung)
- b) Heads of Sub-districts in Lampung
- c) Heads of Villages in Lampung
- d) Indigenous and religious leaders in Lampung

2. Data Collecting Technique

- a) Interview

Interview is a means of collecting data used to obtain information directly from the sources¹². Interviews is conducted to seek information clearly and in detailed from competent parties which is done systematically and based on research objectives¹³. The conversation is conducted by two parties, the interviewer who asks questions and interviewee who is being interviewed and answers the question from the interviewer.

¹¹ Nasution. S, *Metode Penelitian Naturalistik Kualitatif*, (Bandung: Tarsito, 1991), h. 5

¹² Riduan, *Belajar Mudah Penelitian Untuk Guru Karyawan dan Peneliti Pemula* (Bandung : Alfabeta, 2004) h.74

¹³ Nana Sudjana Ibrahim, *Pengantar dan Penelitian Pendidikan* (Bandung: Sinar Baru, 1989), h. 64

b) Observation

In this techniques, the researcher plays role as the observeras well as research participant. Observation is a technique which facilitates the researcher to experience the real situation supported by systematic data collection and recording of the research subject¹⁴. Spradley divides this technique into several stages, including descriptive observation that describes the situation and activities occurred in the field. An after that an analysis of the recorded data is conducted, and the data will be narrowed down in selection stage.

c) Documentation

Documentation is used to record or quote the data from documents or principles which is considered important to complete the data which has been obtained directly from the respondent previously. From this technique, qualitative data on portrait of harmony based on multiethnic village in Central Lampung can be obtained .

3. Data Analysis Technique

The data analysis on qualitative research is carried out from the beginning to the end process when the research is being conducted with the expectation of consistency in data analysis. Descriptive analysis specifically Interactive Analysis Model from Miles and Huberman is used to analyze the data collected in this research. Miles and Huberman stated: we define analysis as consisting of three concurrent flow of activity, data reduction, display data and conclusion drawing/verification¹⁵. These three phases occur continuously during the implementation of the study, both in the data collection period and after the data collected entirely. The description of each component is as follows:

- a. Data reduction, defined as a research process, focuses on simplification and transformation of coarse data arising from written records in the field. Reduction is done since data collection begun by making a summary, encoding, browsing themes, creating clusters, writing memos with the intention of excluding irrelevant data / information. Data reduction is a form of analysis to sharpen, classify, direct, discard unnecessary data to produce a potential data summary for answering research questions¹⁶.
- b. Data display is to describe a set of arranged information that provides the possibility of drawing conclusions and taking action. The presentation of qualitative data is presented in the form of narrative text. The presentation can also be in the form of

¹⁴ Nasution. S, *Metode Penelitian...*, h. 10

¹⁵Miles, Huberman, Michael Bray, *America, Qualitative Data Analysis a Sourcebook Ofnew Methods* (London: Sage Publication ltd., 1995), h 10

¹⁶ Sugiono, *Metode Penelitian...*, h.338-340.

matrices, table diagrams, and charts. Everything is designed to combine information composed in a coherent and easily understood form¹⁷.

- c. Conclusion drawing/verification is the last process of the data analysis. Drawing conclusions is in the form of interpretation activities which finds the meaning of data that has been presented. The ways used in this stage varies. It can be contrast comparison, find patterns and themes, clustering (grouping), and connecting with each other. Meanings that researchers have to be tested in terms of their validity, compatibility and consistency¹⁸.

G. Conclusion

Increasing population will make life difficult for middle-class society because the demand for employment is higher, while the number of available jobs is not increasing (constant). The high number of labor supply will affect the low cost of labor received, so that the life in the future will even be more difficult. "While the life of the capitalist (bourgeois) group will be more abundant with its luxuries. These symptoms lead to social inequality that can possibly cause social conflicts. "

"Conflict between social classes is usually a vertical conflict, in which happened between upper social class and lower social class. This conflict occurs because of the different interests between the two existing classes or social classes. "Conflict between social classes is usually more emphasized on the conflict between laborers and employers within the structure of industrial society and the conflict between patrons and clients in feudal society structures. A group of workers demanding wage improvements to governments and corporations is a manifestation of one of the conflicts between groups. Termination of employment (PHK) is a form of social conflict between social classes that exist. The main factor that triggers the conflict usually lies in the difference of opinion in which the employer who owns the business capital has higher income, while the workers who have the vigor earn lower income, so this situation raises the issue of injustice, social inequality, and so on.

The tension of production relation in the capitalist production system between the bourgeoisie and the proletarian class led to a form of massive social movement, a revolution. The tension of production relation occurs when the proletarian class has realized the exploitation of the bourgeoisie against them. People who are very convinced of radical social change and longing for it, regardless their moral and academic background, are the reality of class power against another weak class. This class conflict occurs because of exploitation and social change which is the dialectical process that is strongly related to the conflict And economic determinism.

The conflict between the bourgeoisie and the proletarian is deep and difficult to resolve because it has difference in class consciousness not in the way of life. The

¹⁷ Sugiono, *Metode Penelitian...*,h. 341.

¹⁸ Sugiono, *Metode Penelitian...*,h. 345.

difference between the bourgeoisie and the proletarian class is not only in their way of life, but also in the way of thinking. Despite the conflict that occurs in the life of a society that distinguishes private interests and discriminates the bourgeoisie and the proletariat, it can create a relationship that unifies societal states. However those situation can cause an impact or consequences in their lives. The multiethnic in practice is a strategy of social integration in which cultural diversity is truly acknowledged and respected, so that it can be effectively functioned in addressing every issue of separatism and social disintegration. Experience teaches, not the spirit of unity or oneness (*tunggal ika*) that is the most potential which can lead to strong unity, but rather the recognition towards plurality (*kebhinnekaan*) of this nation's culture that more guarantee the unity of the nation towards a democratic social reform.

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Model pemberdayaan masyarakat, CSR, Kearifan lokal The Model of Empowering the Islamic Community of Padang City through the Corporate Social Responsibility Fund (CSR) of PT. Semen Padang Based on Local Wisdom

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Abstract

The purpose of this study is to find a model of empowering the Islamic City of Padang through the Corporate Social Responsibility Fund (CSR) of PT. Semen Padang based on local wisdom. The research method uses qualitative approach. The data source is the manager of empowerment through CSR funds of PT. Semen Padang and the community who received CSR funds from PT. Semen Padang. As the result, after applying the Islamic community empowerment model through the Corporate Social Responsibility Fund (CSR) of PT. Semen Padang, the people who were initially helpless become empowered, independent, and prosperous can also is used by various element of people as an example of a model in implementing community empowerment.

Keywords: Community Empowerment Model, CSR, Local Wisdom

A. Introduction

Actually, empowerment is a non-stop movement. This is in line with the paradigm of Islam itself as a religion of movement or change. In the context of Indonesia, the Islamic community as the inhabitants of the majority of the nation is still too far from all advantages when compared to fellow human beings from other countries. However, this fact requires the efforts of systematic and continuous empowerment to produce quality Islamic societies. Empowerment is synonymous with developing human resources, emphasizing the importance of the ability (*empowerment*) of humans to actualize their potential as human beings. Ideally, empowering the society also requires their participation, creativity and initiative of the people. Empowerment will be effective when it is able to move people's participation in it. Therefore, one society empowering indicator must also be measured by the presence or absence of public participation in its community capacity. The increasing will become a central point in the development community.

Empowerment includes three things, namely development (*enabling*) by developing the potential that exists in the community by encouraging, motivating,

awakening the community of its potential. Then, strengthening the potential or power (*empowerment*) by strengthening the potential as steps to improve the level of education, as well as economic access including infrastructure. Last, the creation of independence means empowering also means protecting by providing training and skills. According to Agus Efendi and Nani at least there are several aspects of empowerment that are urged to be fought for in the context of today's virtue, that is:

1. Empowerment in the Economic Order
2. Empowerment in the Religious Order
3. Empowerment at the Educational Level
4. Empowerment in the Social Order

The goals and objectives of the empowerment process itself are essentially providing welfare and happiness for all humans. The existence of the company is considered capable of making many contributions to human welfare such as opening up opportunities and employment opportunities, giving donations to the community, economic growth of the community. The role of companies is significant in developing a country and society. However, it cannot be denied that the existence of the company also often raises various social and environmental problems for the surrounding community, especially companies engaged in the management of natural/extractive resources. This arises because according to the character of the company that tends to only pursue economic benefits alone without weighing the problems or negative impacts. In this stage, there is control/management of the company's operations to create harmony and balance.

Corporate social responsibility or more popularly known as *Corporate Social Responsibility* (CSR) is one of the obligations that must be carried out by companies in accordance with the contents of Law Number 40 Year 2007 article 74 concerning Limited Liability Companies (PT) article one (1), which contains "Companies that carry out their business activities in the fields and/or related to natural resources are required to carry out social and environmental responsibilities". Through this law, industry or corporations are obliged to implement it, but this obligation is not a trouble.

PT. Semen Padang is one of the BUMN companies that are obliged to implement CSR programs in West Sumatra. The first cement company in Indonesia and Southeast Asia has been operating in Indarung, Lubuk Kilangan District, since 1910. PT. Semen Padang has a slogan that is themed, "*Basinergi Mambangun Nagari*". "*Basinergy*" means: an attitude of mutual trust and collaboration between *stakeholders* (including the community) and PT. Semen Padang to achieve extraordinary results. "*Mambangun Nagari*" means, together empowering all the potential that exists in order to improve the quality of a more prosperous, independent and sustainable company, community and environment. Based on preliminary data that the authors search before, there are 4 programs from CSRPT. Semen Padang namely Campin Nagari, Semen Padang Pandai

Nagari, Semen Padang Elok Nagari, and Semen Padang Paduli Nagari. PT. Semen Padang allocates funds from year to year also towards an increasing in CSR funding. PT. Semen Padang continues to increase from year to year. In addition, PT. Semen Padang is determined as the best company in implementing CSR activities in Indonesia. This achievement is the best in the history of the ICA award event which began in 2005. PT.Semen Padang again won awards at the 2017 *Indonesia CSR Award (ICA)*. The numbers of awards won by the first cement company in Indonesia, as many as 15 awards were won in two categories, namely Individuals and Companies. In the Individual category, Semen Padang won the Best *Chief Executive Officer (CEO)* award, Best Management Level, and Best Partner level for CEO level.

Meanwhile the Management Level, was given by the Head of the Department of Communication & Public Facilities of PT Semen Padang, with the writing of "CSR Semen Padang Basinergi Mambangun Nagari". Then the Partner Level, achieved by Defriyeni Dahar as Semen Padang *Local Community Organization (LCO)* with the writing "Empowering Household and Communal-Based Community Empowerment". For the company level, the whole Semen Padang received a Grand Platinum in the Industrial and Manufacturing Sector. In this category, 11 programs were also included and all of these programs won awards, namely 5 Platinum, 5 Gold and 1 Silver. There are 5 programs that get Platinum, namely the program entitled PKBM Integration in Kelurahan Gatu Batu, Nagari Indarung Forum, Community Empowerment Based on 8 Asnaf Through UPZ PT.Semen Padang and Nagari Empowerment Integrated with Posyandu in Kel. Lambung Bukit, and Semen Padang Paduli Sehat Clinic. Then Gold, namely a program entitled Empowerment and Consumer Protection, Processing of Exhaust Gas into Electric Energy through WHRPG, Social Investment Empowering Nagari's Financial Reservoir, Community Empowerment through Household and Communal-Based Garbage Banks, and the Nagari Group Business Group Kel.Padang Besi. While for Silver, it was achieved through the Emergency Flood Response Program through the Construction of the Baringin Bridge.

This ICA award is very prestigious for Semen Padang, since this award is certainly a place to prove the company's commitment. However, through this ICA, the company's management knows where Semen Padang's CSR position empowering communities around the company, "Previously at ICA 2014, PT Semen Padang won 13 awards. The awards were six Platinum and four Gold, as well as two of the best awards for the individual category, namely the Best CEO of 33 participating companies, with various awards, placing Semen Padang as the best company in the history of the ICA Award event which began to be held since 2005. In the 2017 *Indonesian Sustainable Development Goals Award (ISDA)*, PT Semen Padang also won another national level award. PT Semen Padang won two Platinum titles and one Gold, from the three programs included in the event the *Corporate Forum for Community Development (CFCD)* was held. The highest award and two platiums were achieved by Semen Padang

through the Padang Pandai Nagari Scholarship Program for Anak Nagari and the Nagari Financial Granary Empowerment Program (LKN) in Batu Gadang Village, Lubuk Kilangan Subdistrict, Padang City. While the Gold title was won through the Poor Community Empowerment Program through the Nagari Business Group (KUN) in the city of Padang. Based on the above description, researchers assume that with various community empowerment programs, empowerment models carried out by CSR PT. Semen Padang has been able to elevate the degree of helpless people in the city of Padang. So that with the empowerment program and model, the community which initially positioned as helpless people can turn into a community that is empowered, independent, prosperous and can also empower other communities in the future. However, the researchers' assumptions need to be proven first in the form of a scientific study.

B. RESEARCH METHODS

This type of research is classified as *field research* when viewed from the place of research conducted. Field research is using information obtained from research objectives, referred as informants or respondents through data collection instruments such as questionnaires, interviews, observations and so on. Based on the case of this study, it is related to the issue of the empowerment model of the Padang City Islamic community through the *Corporate Social Responsibility (CSR)* fund of PT. Semen Padang.

Sources of data in this study are divided into two, namely primary data sources and secondary one. Primary data source is the manager of CSR PT. Semen Padang and PT. Semen Padang. While the secondary data are from books, magazines, BPS data, and other sources that support research (as subjects, respondents and data sources). To get the data in this study, researchers used three techniques (methods), namely observation, interviews and study of documentation relating to the empowerment of communities through funding model of CSR PT. Semen Padang.

C. DATA FINDINGS AND DISCUSSION

1. Data Findings

Based on the interview, the Head of *Corporate Social Responsibility (CSR)* unit of PT. Semen Padang stated that the empowerment model of the Basinerji Mambangun Nagari program basically constitutes the overall implementation of the activities from the activity stage starting from; a) examination of target villages, b) socialism c) self-help mapping/social mapping, d) preparation of community empowerment action plans and community empowerment activities plans, evaluation

Basinerji mambangun nagari is a community empowerment program with the aim of preparing the independence of the nagari community in creating sustainable prosperity. Realizing about the objectives to the fullest, it requires the involvement of various parties who are expected to be able to carry out their roles and responsibilities properly. The head of *Corporate Social Responsibility (CSR)* Unit of PT. Semen Padang stated that in this case the roles of the actors involved either directly or indirectly in the

Basinergi membangun Nagari activities were, namely: Participating communities in Basinergi membangun nagari, Lembaga-lembaga Sosial Ekonomi Masyarakat (LSEM), Kerapatan Adat Nagari (KAN), Kelompok Usaha Nagari (KUN), Lumbung Keuangan Nagari (LKN), forum nagari, Local Community Organizer (LCO), Penanggung Jawab Kegiatan Pendampingan (PJKP), Penanggung Jawab Tehnis (PJT), Penanggung Jawab Kebijakan (PJK), Pemerintah dan legislative, RW/RT, Kelurahan, Kecamatan, Kota dan Komite CSR Lembaga-lembaga Sosial Ekonomi Masyarakat (LSEM), Kerapatan Adat Nagari (KAN), Kelompok Usaha Nagari (KUN), Lumbung Keuangan Nagari (LKN), forum nagari, Local Community Organizer (LCO), Penanggung Jawab Kegiatan Pendampingan (PJKP), Penanggung Jawab Tehnis (PJT), Penanggung Jawab Kebijakan (PJK), Pemerintah dan legislative, RW/RT, Kelurahan, Kecamatan, Kota dan Komite CSR, Policy Responsibility (PJK), Government and legislative, RW/RT, Kelurahan, Kecamatan, Kota and CSR Committees.

Nagari Forum is a forum formed at the village and sub-district level which is represented by representatives of the LSEM, KAN, Religious Leaders/Ulama, Community Leaders/Customary Penghulu as founding of the Nagari Forum by involving other actors. Nagari Forum was formed independently as a partner of the CSR work unit of PT Semen Padang where the legal aspects of the existence of Nagari Forum were based on the Decree of the Lurah and Camat. The Nagari Forum is a forum to bridge the community's needs for PT Semen Padang and the Nagari Forum is a forum for the association of community socio-economic institutions, the density of the nagari adat, and the stakeholders whose formation was initiated by PT Semen Padang. In the Lubuk Kilangan Sub district, seven village nagari forums have been formed to coordinate and synergize community, government and company empowerment activities in optimizing the resources, expertise and customs of the nagari in a sustainable manner. Next, consult community empowerment programs that can support the "Basinergi Building Nagari" program and communicate the community empowerment activities to all stakeholders, both inside and outside the village.

The Head of Administration and Finance Section, the Section Head stated that Lumbung Keuangan Nagari (LKN) is a financial institution in organizing the CSR program of PT Semen Padang, which was formed by the democratic nagari community through a nagari choice forum in LKN in the *Basinergi Mambangun Nagari* not only functioned as an Implementer of BMN Fund Managers, but can also collect other funds that can accelerate the empowerment of the community in Nagari. In the long run, LKN was developed as the only Nagari's financial barn in managing the nagari-intensive community asset funds.

Village Business Group Empowerment (KUN) is the activity of organizing target communities who are entitled to become participants in developing villages in each village into business groups or non-business activity groups. Organizing participants into interest groups (based on organized subprograms for example; farmer groups,

livestock groups, fisheries groups, household business groups, small industry groups, food supply groups, savings and loan groups, social and cultural activities groups, health activity groups, groups infrastructure development activities and basic infrastructure, etc.). It will facilitate the process of mentoring by LCO and the nagari forum, besides that it will also facilitate the process of managing partner grant funds and revolving partner funds. LCO is a social worker-assistant in the community of basinerigi to build the Nagari at the village and sub-district levels. Assistance is given to LKN, LSEM, KAN, KUN and program beneficiaries and the implementation of the 4 (four) pillars of the basinerigi program to build the Nagari

PT Semen Padang's CSR Bureau assigned the Community Development Officer (CDO) to function as the Person in Charge of the Mentoring Activities (PJKP) to develop the nagari under the supervision of the Kabid and the Head of the PT Semen Padang CSR Bureau who acted as Technical Responsibility (PJT). Head of Bureau, Government and Legislature, CSR Committee, Head of RT/RW and related parties function as supporters of the implementation of basinerigi activities to build the nagari

2. Discussion

Based on interviews, observations and documentation there are several theories of empowerment models used by PT. Semen Padang through CSR funds. There are three models of community development that are often used in empowerment science, namely: (1) local community *development*, (2) *social planning* and (3) *social action*.

- a. Local community development (*locality development*) is a process aimed at creating social and economic progress for the community through the active participation and initiative of community members themselves. Community members are not seen as unique and potential communities; only that potential has not been fully developed. Local community development is basically a process of interaction between members of the local community facilitated by social workers. Social workers help raise awareness and develop their abilities in achieving expected goals
- b. Social planning (*social planning*) here refers to the pragmatic process to determine decisions and determine actions in solving certain social problems such as poverty, unemployment, juvenile delinquency, public health problems and so on, social workers act as planners who see them as "consumers" or "recipients of servants" (*beneficiaries*).
- c. *Social action* (*social action*) the main goals and objectives of social action are fundamental changes in the institutions and structures of society through the distribution of power, resources and decision making. The social action approach is based on a view that the community is a client system that is often a victim of structural injustice. Society is organized through a process of awareness, empowerment and actual actions to change the structure of power to better meet the principles of democracy, equity and justice.

In relation to this empowerment, there are forms of community empowerment in a program of activities including:

- a. At the time of socialization, the public is expected to attend, listen, listen, understand, and if they are able to convey their ideas.
- b. At the planning stage, the community is expected to participate in deciding on a program proposal/idea to be carried out.
- c. At the implementation stage, the community is expected to take part in carrying out activities that have been decided together voluntarily and cooperatively.
- d. At the control stage, the community is expected to take an active role in monitoring to anticipate irregularities or to align directions that are not appropriate to fit the original agreement's objectives.
- e. At the preservation stage, the community is expected to share in the responsibility of caring for, maintaining, and repairing in case of damage and others.
- f. At the activity development stage, the community is voluntarily expected to continue to participate in perfecting and developing activities so that the value of the benefits is maintained and increasingly widespread.
- g. In the post-activity stage, the community is expected to feel the results and still maintain the value of these benefits so that they can continue to be enjoyed by the next generation.[20]

A. The Concept Model of Padang City Islamic Community Empowerment Through Corporate Social Responsibility (CSR) Funds of PT. Semen Padang based on local wisdom as an example of the Community Empowerment Model

Based on the research findings and discussion above, the researcher understands and concludes an example or concept model of community empowerment by:

1. There is good cooperation between those who carry out empowerment, empowered communities, all levels of society including the government and including administrators of a nagari forum that accommodates community aspirations as well as community liaison to PT. Semen Padang, the management of the nagari/KUN business group and the nagari/KUN financial granary, which finances all basinergi empowerment activities to build the nagari.
2. Examination of target villages, socialization, self-help mapping/social mapping, preparation of community empowerment action plans and plans for community empowerment activities, evaluation

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Productive Youth Empowerment Model (Case Study At Rumah Gemilang Indonesia (RGI) Laznas Al-Azhar Sawangan-Depok)

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Abstract

This study aims to formulate a model of empowering the poor through the Productive Youth empowerment program at Rumah Gemilang Indonesia (RGI) Laznas Al-Azhar. This research was studied qualitatively through a descriptive approach. Data collection methods are done by interview, observation, and documentation. Data analysis uses interactive analysis of the Miles and Huberman models. The model of empowering the poor through the Productive Youth Empowerment program developed in this study refers to the framework of the program evaluation model developed by Kaufman and Thomas (1980). This model was chosen because it places more emphasis on a system, which is an empowerment system that includes inputs, processes, outputs and outcomes. Based on this framework, this study produced a formulation of a model of empowering the poor through the Productive Youth empowerment program as follows: *first*, empowerment *inputs* include physical capital, economic capital, human capital, social capital. *Second*, the *process* of economic empowerment starts from building spirituality, building entrepreneurial awareness (*leadership* and entrepreneurship), giving capacity (*capacity building*) to giving power. *Third*, the empowerment *output* includes human development, business development, environmental development, and institutional development. *Fourth*, the empowerment *outcome* is the economic empowerment of Santri/RGI students as indicated by the formation of skilled workers who have good morality and honest entrepreneurs who are based on strong religious practice, the realization of independence/welfare of students /RGI students characterized by economic strengthening so that there are the transition from mustahik to Muzaaki, business continuity due to the large number of networks built with other institutions, and the availability or ease of access to employment and businesses for self- development .

Keywords : Poor Community, Empowerment Model, productive youth, mental and spiritual.

A. Introduction

"Youth is the hope of the nation", "Youth is the backbone of a nation", "Youth of today are tomorrow's leaders". That is among the jargon and the motto of the community that is often heard when referring to a group of people called youth. Such a motto is apparently not an exaggeration, given the importance of the existence of youth in the community. In fact, Allah SWT also gives special talks to young people who are enshrined in Surah al-Kahf [18]: 13:

لَقَدْ نَقَصْنَا عَلَيْكَ نَبَأَهُمْ بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاَهُمْ هُدًى

Meaning: We tell you (Mu hammad) this story correctly. Truly they are young men who believe in their Lord, and we also add to their guidance. (Surat al-Kahf [18] : 13)

In the Koran the word *naba* 'is usually used to refer to great news that is shocking and contains greatness. Of the many uses of the word *naba* ' in the Koran, one of which Allah SWT uses to mention the story of a group of young people inhabiting the cave, as mentioned in Surah al-Kahf [18]: 13. It contains a signal that youth are a group elite in society who always creates shocking and shocking big news. The youth are people who always make sensations and buzz and change that is appalling. In fact, young people are a group that is always feared by the authorities, as happened with the youth of the cave dwellers (*ashāb al-kahf*).

The journey of a true nation cannot be separated from the existence of youth. In fact history has recorded, in the development of world civilization has proven the role of youth as the perpetrators of the birth of a new civilization. Likewise in the development of the birth of the Indonesian nation, both beginning with the struggle for independence, the period of independence itself and even after the nation's independence, youth always take an important part in it.

However, until now Indonesian youths are still overwhelmed by very complex issues. Some of them are still illiterate, their education level is low and they do not have access to work. Some are involved in drug abuse, promiscuity and involvement in various criminal acts and other social problems.

One of the institutions that has concerns about youth issues is LAZNAS Al-Azhar . LAZNAS Al-Azhar has a Community Empowerment program, one of the superior programs is **productive youth empowerment program**, through this program LAZ Al-Azhar won two awards on the eve of the awarding of the Bafan Amil Zakat Nasional (Baznas) Award 2018 in HM Rasjidi Hall, Ministry of Religion, Jalan MH Thamrin, Jakarta. In this performance, LAZ Al Azhar won the award for the best utilization program category and the best annual report category.

Productive youth empowerment program, this makes the prospective beneficiaries believe in themselves who will become independent through this institution. The program, designed and run by Al Azhar Cares of the Ummah since 2009, has become a trendsetter or a solution model for reducing unemployment, especially orphans of young people from poor families.

In terms of empowering productive youth LAZ NAS Al-Azhar established Rumah Gemilang Indonesia, abbreviated as RGI. As part of the Al-Azhar Caring Ummat empowerment program, RGI adopts a pesantren platform, but focuses on providing non-formal education in the packaging of short courses. This integration aims to make the participants of the RGI training not only absorb superior knowledge and skills that are the foundation of their future, but also have knowledge and a good foundation of faith.

On RGI campus, training participants are equipped with skills and expertise by professional instructors in their fields. There are 6 skills classes opened, namely: Graphic Design, Computer and Network Engineering, Photography and Videography, Tailoring and Clothing, Office Applications and Automotive Engineering. During the 6 months they were trained to become young men with expertise, have broad knowledge and religious insights, have good morals and have high social care, and have an independent spirit and good leadership abilities. During the first 3 months all training participants were given material skills both theory and practice, both learning in the classroom or open field. Study room with adequate training equipment plus supporting learning facilities such as LCD Player, AC, internet network, able to stimulate training participants to continue to feel thirsty for knowledge. The knowledge they learned was not only from the skill class instructors. But also from *public figures*, entrepreneurs, art workers, writers, trainers, company leaders who volunteered to be guest lecturers at the General Stadium on the RGI campus to share experiences of their successful struggles or *success stories*.

B. Research Methods

This research is qualitative, qualitative research is a research procedure with the results of data description in the form of written words, spoken words of people, or human behavior that can be observed. In qualitative research, researchers play a role as the main instrument in the research process. A researcher tries to describe and understand social or community phenomena as the community itself perceives themselves (to learn from the people) or its emic factors. In this case, what was observed was the governance of the poor empowerment program through the productive youth empowerment program at Al-Azhar zakat institution. The approach used in this research is phenomenology approach. The chosen research location is Rumah Gemilang Indonesia LAZNAS AL-AZHAR in Sawangan Depok. There are several reasons to be taken into consideration in the selection of the location of this

examination; among others, first, the AL-Azhar Zakat Institute through RGI has carried out very successful community Empowerment Programs. Second, Achievement LAZ Al-Azhar as the winner of the award for the best utilization of program categories and best annual report in the conferment Bad 's National Zakat (Baznas) Award 2018. Asses A, Rumah Gemilang Indonesia Lembaga Zakat Al-Azhar is a charity organization that specifically and specifically create and hold an empowerment program for young people that is not in other institutions.

C. Theoretical Study

Definition Of Empowerment

Empowerment (*empowerment*) is one of the ways in which people can control (rule over) their living conditions. Craig and Mayo found *empowerment* (empowerment) is a community development that is associated with the concept of independence (*selfhelp*), participation (*participation*), networks (*networking*), and equity (*equity*).

In the concept of empowerment, according to Sumodinigrat that community empowerment is an effort to establish the community through the realization of the potential abilities they have. As for community empowerment, it always involves two interrelated groups, namely the community as the empowered party and the party that puts the title as the empowering party.

Then, according to Edi Suharto in Ahmad Rifa'i or pemberkuasaan defines empowerment (*Empowerment*), derived from the word "power" (power or empowerment). Therefore, empowerment aims to increase the power of weak or disadvantaged people. In this case how people who are powerless and disadvantaged earlier so that they can be empowered and powerful to help themselves.

Then according to Jim Ife in Ahmad Rifa'i, "*empowerment means preparing the community for resources, opportunities, knowledge, and expertise to increase the expertise of the community and influence life in the community itself.*" Whereas according to Manuwuto, community empowerment is an effort to increase dignity and the dignity of the layers of society whose condition at one time was unable or unable to escape the pitfalls of poverty and underdevelopment. In other words, empowerment is an effort to make a community able and independent.

Purpose of Empowerment

Soerjono Soekanto said the main purpose of empowerment was to strengthen the power of the community, especially weak groups who have powerlessness, both because of internal conditions (for example their own perceptions), or because of external conditions (for example oppressed by unfair social structures)[6]. There are several groups that can be categorized as weak or powerless groups including:

- a. Structurally weak groups, rose weak in class, gender, and ethnicity.

- b. Specially weak groups, such as seniors, children and young people with disabilities, gays and lesbians, are isolated communities.
- c. The group is weak personally, ie those who have personal or family problems.

Payne argues that an empowerment process, in essence, aims to: help clients gain the power to make decisions and find the actions he will take relating to themselves, including reducing the effects of personal and social barriers in carrying out actions. This is done through increasing the ability and confidence to use the power he has, including through the transfer of power from his environment.

Furthermore Payne (1997) explains that empowerment is essentially aimed at helping clients gain power, strength and ability to make decisions and actions to be taken and related to the client's self, including reducing personal and social constraints in taking action. People who achieving collective goals is empowered through their independence, even it is a "must" to be more empowered through their own efforts and accumulation of knowledge, skills and other resources in order to achieve goals without depending on the help of external relations.

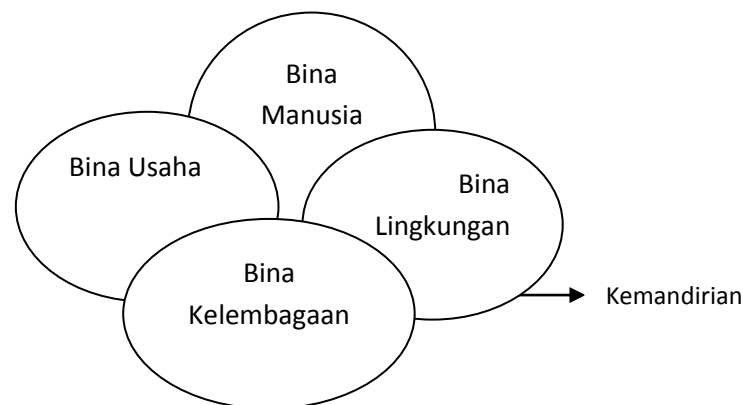
Still related to the purpose of empowerment, Sulistiyani (2004) explains that the goal to be achieved from community empowerment is to shape individuals and communities to become independent. This independence includes the independence of thinking, acting and controlling what they do. Community independence is a condition experienced by the community which is characterized by the ability to think, decide and do something that is considered appropriate in order to achieve the solution to the problems faced by using the power/ability possessed. The intended capacity is *cognitive, conative, psychomotor and affective* abilities and other physical/material resources. *Cognitive* conditions are essentially the ability to think based on one's knowledge and insight in order to find solutions to the problems faced. *Conative conditions* are attitudes of community behavior that are formed and directed at behaviors that are sensitive to the values of community empowerment. *Affective conditions* are feelings that are owned by individuals that are expected to be intervened to achieve empowerment in attitudes and behavior. Psychomotor abilities are skills possessed by the community as an effort to support the community in the context of carrying out development activities.

The first goal of empowerment is to strengthen the power of the community, especially weak groups who have no power, both because of internal conditions (such as their own perceptions), or because of external conditions (for example oppressed from unjust social structures). To find out the focus and purpose of operational empowerment, it is necessary to know various indicators of empowerment of empowerment that can show someone is powerless or not. So when a social empowerment program is given, all efforts can be concentrated on any aspects of the target change (for example empowering poor families) that need to be optimized.

Mardikanto (2010) states that the purpose of community empowerment includes the empowerment of four fields, namely human development, business development, institutional development, and environmental development. Further explanation is as follows:

- (1) *Human Development* is the main activity, because in addition to being a beneficiary, human/HR quality is the main condition that will determine the success of the development carried out. Development activities of man are : (a) *Empowerment of the capacity of individuals*, such as the capacity of personality that includes character and professional empowerment it as, (b) *Empowerment of system capacity (jejaring)* which aims to empower cooperation between-members of the community, and empowering collaboration with communities outside the system, and (c) *Empowering the capacity of entities or institutions*, including conditioning institutional structures that can empower members.
- (2) *Business Development* . The linkup of this activity leads to the establishment or strengthening of business activities as an attraction and vehicle to maintain the *sustainability* of development activities. At the stage of business strengthening, activities are directed at empowering the skills of managerial aspects of the business more efficiently and effectively so that they can adapt to the changing demands of the business world.
- (3) *Community Development* is an activity that is needed so that business development does not damage the physical, social or cultural environment, because environmental damage will disrupt the sustainability of programs or activities and the lives of the target community. But in addition to preventing damage, the scope of community empowerment activities also leads to the use of the physical environment to meet the needs of business raw materials, and the conditioning of the socio-cultural environment that supports and creates sustainable community development.
- (4) *Institutional Development* . The scope of organizational institutional empowerment is needed as a means of solving problems and supporting the sustainability of the activities of human development, community development and business development. Strong institutions are needed because all the training units need the support of institutions with governance that can empower members. So the empowerment of institutional management systems with adaptive managers or leaders and *empowerment* becomes the scope of institutional development in community empowerment.

At the implementation level, the four fields do not have to be carried out in stages but can be at the same time, because their functions are complementary to the realization of the sustainability and objectives of empowerment activities. The objective is achieved if there are local institutions that carry out the empowerment function, ongoing capacity building activities, internal financial resources, and can guarantee and manage the sustainability of benefits obtained by all community members (Mardikanto, 2010).



Gambar : Relationship Between Community Development in Community powerment

Community Empowerment Strategy

The main strategies for empowerment in the practice of social change, namely traditional, *direct action*, and *transformation*. First, the traditional strategy emphasizes the freedom to choose the best interests in a variety of circumstances. Second, *direct action*, namely the emergence of the dominance of interests that are respected by all parties involved and have a great opportunity for change to occur. Such conditions can be preceded by the basic needs of the community (*basic need collectivity*) such as demands for reform to get out of a multidimensional crisis. Third, the strategy of *transformative* empowerment is empowerment based on *participatory* community education that emphasizes critical awareness to uphold shared values and mutualistic relationships. There are three levels in the empowerment strategy approach namely: *micro*, *mezzo* and *macro*. With the three strategies, they can be used as a reference in solving problems that are tailored to the capacity of the community. Furthermore, there are three empowerment strategy approaches _:

- a. *Micro* principle . Empowerment is carried out to individual clients through guidance, counseling, stress management, crisis intervention. The main goal is to guide or train the client to make the tasks of his life so that this model is often referred to as a Task-Centered Approach
- b. *Mezzo* principle. Empowerment is carried out on a group of clients. Empowerment is done by using groups as an intervention medium. Education and training, group dynamics, are usually used as strategies to increase awareness, knowledge, science skills and attitudes of clients to have the ability to solve the problems they face

- c. As as *macro*. This approach is also called the *Large-System Strategy*, because the target of change is directed at the wider environmental system, policy formulation, social planning, campaigning, social action, *lobbying* , community organizing, political management, are some of the strategies in empowering this. The grand strategy system views the client as someone who has the competence to understand their own situations and to choose and determine the right strategy

Steps in Community Empowerment

Community empowerment is a process of social intervention (planned social change). Therefore, each form of community empowerment, both as a program and process, can be explained in several stages as developed by Rukminto Adi, quoted by Noor Kamilah in the Journal of Islamic Community Development, consisting of 7 stages, namely the preparation stage (*engagement*), the assessment stage (*assessment*), alternative program or activity planning stages (*designing*), the stage of formulating an action plan, the stage of program *implementation (implementation)*, and the monev (*monitoring and evaluation*) stage[12].

Activities and Indicators of Community Empowerment Success

Indicators of success of the process of community empowerment according to Noor Kamilah viz.:

- a) The formation of motivators who understand, have affection, and are skilled in empowering local communities.
- b) Transformed awareness, commitment, willingness, knowledge, skills and motivational affection of officials in the district/village and village/and village government as well as the leaders of the surrounding community development.
- c) Mobilized/mobilized local communities to participate in broader community development in accordance with data, field facts and analysis of local needs in the field.

Results and Conclusions

1. Formulation of the Empowerment Model for the poor through productive youth empowerment programs

a. Empowerment input.

Empowerment input includes four things, namely, Physical Capital, Economic Capital, Human Capital (HR), social capital.



1). Physical Capital

Starting with the generous people who donated their land to the Al-Azhar Zakat Institute. Covering an area of 1,600 square meters in Kampung Kebon Kopi, Pengasinan Village, Sawangan District, Depok City. In the waqf land a 2-story building was built. There are eight training classrooms and equipment on the second floor and four classes on the first floor. These are Graphic Design class, Network Computer Engineering class, Clothing class, Automotive class, Office Application class, Photography and Video graphic class. And boarding houses and prayer rooms and halls were built as meeting places for discussion and SCC Spiritual Care Community materials.

One of the successes of empowering productive youth in RGI is adopting a pesantren platform. Trainees called RGI santri must stay in the dormitory for approximately 6 months, 1 month for an internship. They get skills education combined with religious mental education at RGI. The combination is intended that the participants of the training is not just absorb knowledge and superior skills that became the foundation of their future, but also have the knowledge and the basic creed of good faith and berakhlakul karimah.

2). Economic Capital

LAZ Al-Azhar is a non-profit company/institution, so it is very dependent on fundraising activities to support its operations. LAZ Al-Azhar conducts fundraising to support programs to be implemented well.

At LAZ Al-Azhar, there are three parts to fundraising activities. The first is *internal, external, and satisfaction unit funding*. *Internal fundraising* activities are collecting funds for the public within the scope of Al-Azhar. For example done through the direct method by automating infaq or alms activities in proof of payment of education in Al-Azhar schools. The indirect method of internal fundraising, for example, is carried out by holding seminars or festivals at Al-Azhar schools or universities. Then, there is an *external fundraising* or collection of ZISWAF funds to the community outside the scope of Al-Azhar. For example done directly by opening zakat outlets in several malls in Jabodetabek, or done indirectly by holding Tamarasya (shariah management of Islamic assets) in Jabodetabek mosques. And the last is the *satisfaction unit* (giving satisfaction to the Friends of Al-Azhar) by calling directly to thank or pray. It can also be done by distributing Al-Azhar News Magazine and holding KEI (Islamic Economic Studies) events. Fundraising can also be done through Zakat Pick Up Service every day for 24 hours.

Besides that LAZ Al-Azhar manages partnerships with companies, governments and communities. Companies include: Wardah, EON Mall, Metropolitan Mall Cibubur Junction, Lippo Plaza, Ramayana, Telkomsel, PLN, Unilever, ASTRA, BFI, Unilever. Partnering with banks such as BNI Syariah, Danoman, CIMB Niaga Syariah, Maybank Syariah, BRI Syariah, UABA, Mandiri Mandiri, Danamon Permata Bank

3). Human Capital

After the realization of physical capital and economic capital, the target community that will receive the benefits of productive youth is those who must meet the requirements.

Participants receiving regular program benefits are:

- a. Productive young generation
- b. Generation out of school
- c. The generation that has economic problems
- d. Generasi who are unable to take non-formal education
- e. Traditional pesantren community

Participant Criteria:

- a. Coming from underprivileged families
- b. Male and female.
- c. Age limit 17-30 years.
- d. Education is not prioritized.
- e. Can read write and count.
- f. Physically and mentally healthy
- g. Not being active in school or college
- h. Not being bound by a work contract with certain parties.
- i. Ready and committed to follow the entire series of training.
- j. Comply with all regulations that have been made and agreed.

Likewise the human resources of the existing instructors are good enough, where the instructors are brought in from people who have experience and expertise in their fields so that they can provide the best teaching for their students.

4). Social capital

The collaboration with the Government, the community and corporate and banking partners is a social capital for LAZ Al-Azhar. Partnership becomes an important strategy and strength. In optimizing the process and output of the RGI program, it continues to forge partnerships with various parties, namely:

- 1) Synergy and partnerships with donors, CSR or donor agencies in operational funding and procurement of training equipment In the education and training process, RGI requires substantial and ongoing operational funds. Because the education and training program is a full scholarship, RGI continues to endeavor to mobilize material and non-material support from various parties. In addition, RGI is also running a business unit which results in the future independence of RGI financing.

- 2) Synergy and partnership with companies or business units in apprenticeship, factory tour and distribution of labor. RGI is not merely conducting skills training. Efforts to open and facilitate access to employment for alumni continue. Moreover, most training participants do not have adequate diplomas as a condition of applying for jobs in the formal sector. In fact they do not have a diploma, because they have never graduated from school or a diploma cannot be taken at school because they have not paid school arrears. Therefore, RGI endeavors to establish partnerships with companies or business units that require skilled workers and have good morals without certain diploma requirements. However, that does not mean RGI directs all training participants to work as employees. RGI encourages and directs its alumni to entrepreneurship, opening their own fields. Even able to open up jobs for others.
- 3) Partnership with LAZ (amil zakat institution), BAZ (amil zakat body) and institutions in the regions in recruiting training participants in the territory of Indonesia. RGI's socialization efforts so that the value of the benefits can be felt by the wider community in Indonesia, one of which is by partnering with local networks and institutions. Networking with local institutions can recommend training participants to RGI with the terms and conditions set by RGI. Administrative selection, interviews and surveys are carried out by regional partners.

b. Empowerment Process

The empowerment process includes four things, namely the development of mental spirituality, leadership and entrepreneurship, *capacity building*, and empowerment.

1. Spiritual Mental Development

The mental spiritual building of beneficiaries is carried out through the *Spiritual Care Community (SCC) program*. SCC is Motivation and Formation of characters for participants given every morning after the Dhuha Prayer and reading the Quran together in the form of special spiritual accompaniment to all participants by the accompanying instructor.

As in RGI, this material is one of the menus that must be followed by all training participants as an effort to strengthen mental and spiritual development and morality. At Rumah Gemilang Indonesia sawangan there are two SCC Instructors namely Ustadz Salman Al-Farisi and Ust. Kamaludin. Routinely every morning before entering the class all participants start with duha prayer, recitation of the al-Waqiah letter together, study of the Koran and hadith, motivation and *capacity building*. Dhuha prayers are routinely carried out every morning before the training materials begin in class with the aim that spiritual mentality is formed. RGI prioritizes moral guidance because it is very important for future stock. If you only have great skills but don't have good attitudes, it's useless. For this reason, RGI provides spiritual guidance to participants in advance so that they are accustomed to and later will be balanced

between morals and the *skills* students have and make students aware that in addition to their efforts to achieve success, a mental effort is also needed in the form of getting closer to God SWT

2. leadership and entrepreneurship

Leadership and entrepreneurship material was delivered as a provision of knowledge and experience of the participants in the midst of the community and business world after participating in the training process. The preparations made will be very much in touch with how the quality of existing human resources is improved by providing various *life skills* and increasing entrepreneurial insights. Being an entrepreneur (*Entrepreneur*) trained and equipped to meet the challenges and be able to seek business opportunities there is a favorable alternative for students to apply in real life.

Mental entrepreneurship development can be done through materials that are inserted in the SCC program can also be done through *entrepreneurship* training in cooperation with government agencies, academics and companies. As done by RGI in collaboration with KEMNAKER held a Productive New Entrepreneurship training (Syariah Entrepreneurship) with the hope of creating more entrepreneurs who are not only brilliant but also of good character.

In addition, building entrepreneurial awareness can also be done through direct business visits to the field by looking at the success of someone in running a business. As RGI did to Santrinya, he visited RGI alumni companies that had become successful entrepreneurs or had visited young entrepreneurs, one of them fashion boutiques, Zaski Mecca, a TV artist. The reason to build entrepreneurial awareness through this method is because most of the poor think practically and like to imitate the success of others. They are anxious and afraid of failing to start and develop business creativity.

3. Capacity building (building human capacity)

Capacity building is an effort to provide expertise or skills to students who are mentally aware to do business/work in order to be able to do their best. Suppose forms of *capacity building* has been done by the House Gemilang Indonesia is making 6 program study skills (*skills*) are: 1. Graphic Design Training Class 2. Technical Training Classes Computer Networks (TKJ). 3. Clothing Class 4. Office Furniture Training Class 5. Photography and Videography Class 6. Automotive Training Class.

4. Power Supply

After students have the skills, they need to be given power so that they can be empowered. This means that they can someday make themselves independent or even prosperous. Giving power does not have to be in the form of financial assistance, but also need assistance in access to employment or entrepreneurship. What has been done by RGI, for example, is to provide internship opportunities at partner agencies or institutions. Apprenticeships are carried out to broaden the knowledge and insights of participants in the world of work and establish networks for training participants. Moreover, most training participants do not have adequate diplomas as a condition of applying for jobs in the formal sector. In fact they do not have a diploma, because they have never graduated from school or a diploma cannot be taken at school because they have not paid school arrears. Therefore, RGI endeavors to establish partnerships with companies or business units that require skilled workers and have good morals without certain diploma requirements. However, that does not mean RGI directs all training participants to work as employees. RGI encourages and directs its alumni to become entrepreneurs, opening their own jobs. Even able to open up jobs for others. This apprenticeship activity was carried out for one month after the training and workshop stages.

Besides apprenticeship there are also factory tour activities. As RGI santri TKJ class held a factory tour to the Anabatic Technology company in Jakarta. The company is a local company engaged in the field of IT (*Information Technology*) which focuses on developing software that is widely used by banks in the country. The company also cooperates with several international companies such as IBM, Microsoft, Cisco, and so on. which will add insight into the very rapid development of information technology, as well as indirectly providing enthusiasm and motivation to students in Computer and Network Engineering to maintain enthusiasm and earnestly in learning at Rumah Gemilang Indonesia.

c. Empowerment Output

Empowerment output includes four things, namely strengthening character, strengthening the economy, strengthening emotional ties, and strengthening institutions.

a) Strengthening of human character or development.

Strengthening character is the result achieved from spiritual awareness efforts, entrepreneurial leadership awareness, and the provision of *capacity building* undertaken by RGI or institutions that are partners. The results of character strengthening are marked by the formation of young people who have skills, knowledge and character who likes to worship and have good character. The impact is the formation of prospective workers and entrepreneurs who are honest and trustworthy because it is based on strong religious practice. As stated by

Mardikanto (2010a) that human development includes developing individual, institutional and system capacity

b) Strengthening the economy or business development.

Business development or economic strengthening becomes an important effort in every empowerment. Because empowerment that does not produce or have a beneficial impact on improving life can increase disappointment for an empowered community. The results of the economic strengthening are marked and there are those who have succeeded in becoming entrepreneurs so that they open new jobs. The new job opportunities are later expected to have an impact on empowered communities in the form of independence or even welfare.

c) Strengthening of emotional ties or community development.

Strengthening emotional ties is the result achieved by entrepreneurial awareness efforts and the provision of *capacity building* undertaken by the RGI Institute or fellow students and alumni of RGI, as has been done by Marino. As stated above, Marino, an RGI alumni who has become a young entrepreneur with a turnover of hundreds of millions, builds entrepreneurial awareness for her fellow RGI family friends. He also did not forget to always motivate and share life experiences with students and other RGI alumni. The results of this effort include the establishment of a work environment that supports his business, namely the establishment of business cooperation between fellow RGI students and himself. This is in accordance with the statement of Mardikanto (2010a) that environmental development is very influential on business sustainability.

d). Institutional strengthening or institutional development.

Institutional strengthening is the result achieved by LAZ Al-Azhar in building networks, both internal and external networks. The results of institutional strengthening are marked by the formation of cooperation with other institutions, because LAZ Al-Azhar is a non-profit company / institution, it is very dependent on fundraising activities to support its operations. LAZ Al-Azhar conducts fundraising to support programs to be carried out well. In optimizing the process and output of the RGI program, it continues to forge partnerships of various parties, namely:

- a. Synergy and partnership with donors, CSR or donor agencies in operational financing and procurement of training equipment.
- b. Synergy and partnership with companies or choosing business units in apprenticeship, factory tour & distribution of labor.
- c. Partnership with LAZ, BAZ and regional institutions in the recruitment of training participants in Indonesia.

Therefore, Mardikanto (2010a) states that with good institutional development, business partnership networks are expected to run smoothly.

d. Empowerment Outcome

The empowerment outcome is the empowerment of RGI students. This empowerment is marked by the formation of honest and trustworthy workers and entrepreneurs who have noble character based on strong religious practices, the realization of independence/welfare of the congregation which is marked by the emergence of new peshodaqoh or zakat, business continuity due to the many networks with other parties, and the availability/ease access to capital for business development because of the many collaborations with other institutions.

C. Conclusion

Based on the results of research and discussion, conclusions can be drawn as follows:

1. The productive youth empowerment process of the poor is carried out through four aspects, namely **mental and spiritual** development, **leadership and entrepreneurship, capacity building, and** empowerment .
2. Partnerships built with other institutions are mutualistic relationships, namely relationships that provide mutual benefits and benefits to achieve more optimal shared goals. LAZ Al-Azhar is a company/non-profit institution, it is highly dependent on fundraising activities (*fundraising*) to support its operations therefore k emitraan be a strategy and an important force. In optimizing the process and output of the RGI program, it continues to forge partnerships with various parties, namely:
 - a. Synergy and partnerships with donors, CSR or donor agencies in operational funding and procurement of training equipment .
 - b. Synergy and partnerships with companies or business units in apprenticeship, *factory tours* and labor distribution.
 - c. Partnership with LAZ (amil zakat institution), BAZ (amil zakat body) and institutions in the regions in recruiting training participants in the territory of Indonesia.
3. The poor community empowerment model through productive youth empowerment programs
 - a. Empowerment Input
 1. Physical Capital
 2. Economic Capital
 3. Human Capital
 4. Social Capital

The cooperation that has been established with the Government's intention , M-society and corporate partners, the Company Unit and the banking sector is a separate social capital for LAZ Al-Azhar. This cooperation is important to

complete/cover the limitations of human resources and natural resources owned by LAZ Al-Azhar

b. Empowerment Process

1. Spiritual Mental Development
2. leadership and entrepreneurship
3. *Capacity building* (building human capacity)
4. Power Supply

c. Empowerment Output

Empowerment output includes four things, namely strengthening character, strengthening the economy, strengthening emotional ties, and strengthening institutions.

d. Empowerment Outcome

The empowerment outcome is the empowerment of RGI students. This empowerment is marked by the formation of honest and trustworthy workers and entrepreneurs with noble character based on strong religious practices, the realization of independence/welfare of the congregation which is marked by the transition from mustahik to new Muzakki, business continuity due to the many networks with other parties, and the availability/independence of pilgrims. easy access to capital for business development because of the many collaborations with other institutions.

D. Suggestion

1. For the RGI productive youth empowerment program, it is expected that in the future it will be able to stand in all provinces in Indonesia so that young people who are capable of being independent and empowered in all aspects can be achieved. Social, economic, cultural and religious.
2. The existence of zakat institutions in Indonesia, which are very varied, both managed by the government and the private sector, must synergize with each other to be able to optimally reduce the level of poverty in society.
3. Outcome of this research can be used as a reference for religious institutions, both Islamic and non-Muslims who want to perform the empowerment of the community, especially the youth. Community empowerment which has often been done with the concept of generosity (*charity*) can be changed with the concept of empowerment (empowerment) to be able to obtain maximum results.

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The Role of Islamic Education In Developing Multicultural Attitude

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Abstract

Islamic education has a major contribution in developing a multicultural attitude in Indonesia which has a diversity of ethnicities, nationalities, races, cultures, gender, and religion. Islamic teachings carried by Islamic education are loaded with multicultural values. Islam highly respects and values differences by instilling an attitude of sympathy, appreciation, respect and empathy. The difference is sunnatullah which must be addressed wisely and gracefully. Through understanding the differences and respecting differences can minimize the occurrence of conflicts such as disputes, divisions, and wars between tribes, nations, races, cultures, genders, and religions.

Keyword: education, Islam, multicultural, attitude

Abstrak

Pendidikan Islam memiliki kontribusi yang besar dalam mengembangkan sikap multikultural di Indonesia yang memiliki keanekaragaman suku, bangsa, ras, budaya, gender, dan agama. Ajaran Islam yang diusung oleh pendidikan Islam sarat dengan nilai-nilai multikultural. Islam sangat menghormati dan menghargai perbedaan dengan menanamkan sikap simpati, apresiasi, respek, dan empati. Perbedaan adalah sunnatullah yang harus disikapi secara arif dan lapang dada. Melalui pemahaman akan perbedaan dan menghargai perbedaan dapat meminimalisir terjadinya konflik seperti pertikaian, perpecahan, maupun peperangan antar suku, bangsa, ras, budaya, gender, dan agama.

Kata Kunci: pendidikan, Islam, multikultural, sikap

A. Introduction

Indonesian society is a pluralistic society. Indonesian society consists of various ethnic groups, languages, cultures and religions. The diversity of tribes, languages, cultures, and religions is prone to cause social conflicts if not properly anticipated. As happened in Papua, Mesuji, Wamena, Sampit, Poso, and Ambon¹. This social conflict caused property losses, even dozens of lives lost. Seeing these conditions, it is necessary to develop multicultural education, Islamic education is no exception. Because the Indonesian nation is a nation with the largest number of Muslims on earth.

¹ <https://www.boombastis.com>. <https://www.kompas.com>

Multiculturalism is an understanding that moves to understand and accept differences that exist in each individual. Willingness to accept other groups equally as a unit regardless of differences, ethnicity, culture, language, gender, or religion. Multiculturalism emphasizes cultural diversity in equality. Multiculturalism recognizes and glorifies differences in equality both individually and culturally². The concept of multiculturalism needs to be transformed in the form of multicultural education.

Through multicultural education, social conflicts can be minimized. With multicultural education, the community is given awareness of diversity (plurality), equality, humanity, justice, and democratic values in a variety of social life activities³.

The concept of multicultural education is relevant to the Indonesian motto "Unity in Diversity", which is different but still one. Although the Indonesian people consist of various ethnicities, races, cultures, languages and religions, they remain in the unity of the Republic of Indonesia.

In the national education system law number 20 of 2003 article 4 paragraph 1 regarding the principle of the implementation of education stated that "education is carried out in a democratic and fair and not discriminatory by upholding human rights, religious values, cultural values, and national pluralism"⁴. This shows that multicultural education is relevant to the principles of education in Indonesia.

Multicultural education can be implemented in all educational institutions, both formal and non-formal. Even multicultural education can be implemented in informal education. Islamic education as one of the educational institutions in Indonesia also has a contribution in the implementation of multicultural education in Indonesia. Through the learning process students are equipped and implanted about knowledge to live in the midst of society, given an understanding and awareness of diversity, equality, humanity, justice, and democratic values.

To develop a life orientation towards humanity, togetherness, and peace in the midst of a pluralistic society requires a positive social attitude. A positive social attitude is indicated by the willingness to recognize, accept and value diversity. Acceptance, recognition and appreciation of diversity are social attitudes that are needed in building harmonious social relations in a pluralistic society. Multicultural education has a strong interest in developing positive social attitudes. Cultural education rejects social attitudes that tend to be racial, stereotyped, and prejudiced against people or other groups of different ethnicity, race, language, culture, and religion.

² Tri Astutik Haryati, *Islam dan Pendidikan Multikulturalisme*, Tadrîs. Volume 4. Nomor 2. 2009, hal. 156

³ Ali Murtadho, *Mengembangkan Pendidikan Multikultural dalam Pembelajaran PAI, Al-Tadzkiyyah: Jurnal Pendidikan Islam*, Volumen 7, Mei 2016, hal. 2

⁴ Undang-Undang Sisdiknas (Sistem Pendidikan Nasional) nomor 20 Tahun 2003, (Jakarta, Sinar Grafika, 2003), hal. 6

B. Multicultural Education and Its Characteristics

The existence of multicultural education cannot be separated from the events of the civil rights movement that occurred in the 1960s in America. This movement emerged against the background of discriminatory life practices, both in public places, in homes, in the workplaces, and in educational institutions, carried out by the majority against minority groups⁵.

The practice of discriminatory life occurs because in the 1950s in America only knew the dominant and majority culture, namely white culture. In addition, the white population is classified as a minority with the limitation of their rights. Though factually America is inhabited by a population of diverse origins. The American population can be grouped into two groups, namely Native Americans and migrants. The migrants come from various countries such as Italy, Africa, Germany, Poland and Spain. These discriminatory practices have drawn protests from minority groups, especially from black African-Americans.

In addition to social factors, another factor driving the emergence of multicultural education is the factor of educational discrimination. Educational institutions in America in the 1960s and 1970s did not provide equal opportunities for all races to obtain education. The practice of education in America in the two decades and in previous years was very discriminatory, especially against black school-aged children and children with disabilities. The practice of discriminatory education is reinforced by a discriminatory curriculum and learning approach as well⁶.

The practice of discrimination in education has also drawn protests from leaders of the civil rights movement and scientific institutions. They demanded reforms in education. They demanded that everyone have the same right to education. Because education is a human right. The education curriculum and learning aspects need to be reformed because the learning process and curriculum design that has taken place so far have not paid attention to aspects of cultural diversity in society.

As an ideology, multiculturalism that arises in the midst of the dynamics that develop in western societies leads to segregation and the neglect of individual and group rights has contributed to the birth of the multicultural movement in which multicultural education also exists. There are at least three important things in multiculturalism, namely (1) relating to culture, (2) referring to the diversity that exists, and (3) regarding specific actions on the response to religion⁷.

The subsequent echo of multicultural education not only in America, but spread to various countries such as countries in Europe, Australia and even in Indonesia. Discourse about multicultural education continued to roll until the 20th century.

⁵ Abdullah Aly, *Pendidikan Islam Multikultural di Pesantren: Telaah terhadap Pesantren Modern Islam Assalaam Surakarta*, hal. 88

⁶ *Ibid*, hal 91

⁷ Zainal Arifin, *Pendidikan Islam Multikultural Upaya Menumbuhkan Kesadaran Multikultural*, Al-Insyirah Volume 2, Nomor 2, 2018, hal. 39

Multicultural education discourse in Indonesia since 2000. Study of multicultural education in Indonesia through symposium studies, discussions, seminar workshops, and scientific discourse through newspapers, journals, and books⁸.

There are several terms used in multicultural education, namely interethnic education, transcultural education, multiethnic education, cross-cultural education⁹. These terms mean the provision of equal opportunities to students who have different ethnic and cultural backgrounds to obtain education. Meanwhile UNESCO gave a new term for multicultural education, namely inclusive education¹⁰. Inclusive education implies giving students the opportunity to obtain education regardless of their physical, intellectual, social, emotional, linguistic, and other conditions.

Etymologically, the term multicultural education consists of two syllables, namely education and multicultural. Education has the meaning of the process of changing attitudes and behavior of a person or group of people in an effort to mature humans through teaching and training efforts¹¹. The multicultural is rooted in the word multi which means plural and cultural means culture or culture. So multiculturalism is cultural diversity¹². Thus etymologically multicultural education is an educational process that pays attention to cultural diversity.

In terminology multicultural education is the concept of education that provides equal opportunities to all students regardless of gender and social class, ethnicity, race, religion, and their cultural characteristics for learning in the classroom¹³. This definition is built on the principles of democracy, equality and justice. This definition illustrates that to get an education is the right of all people regardless of their cultural background. They have the same opportunity to get the same education and treatment from educational institutions.

Another opinion states that multicultural education is education that helps students develop the ability to recognize, accept, appreciate, and celebrate cultural diversity¹⁴. This definition is built based on social attitudes, namely recognition, acceptance, and appreciation. This definition emphasizes the importance of respecting and respecting human dignity and dignity even though different ethnic, racial, cultural and religious backgrounds will create a harmonious, safe, and comfortable life.

Multicultural education has 3 (three) characteristics, namely (1) multicultural education is principled in democracy, equality, and justice; (2) multicultural education

⁸ Abdullah Aly, *Pendidikan Islam Multikultural di Pesantren: Telaah terhadap Pesantren Modern Islam Assalaam Surakarta*, (Yogyakarta, Pustaka Pelajar, 2011), hal. 101

⁹ *Ibid*, hal. 103

¹⁰ UNESCO, "Inclusive Education" dalam http://portal-unesco.org/education/en/ev.php-URL_ID=12078&URL_DO=DO_PRINTPA

¹¹ Tatang S, *Ilmu Pendidikan*, (Bandung: Pustaka Setia, 2012), hal. 13

¹² Ronggo Warsito, *Pendidikan Multikultural*, *Jurnal Tribakti*, Volume 21, Nomor 1, Januari 2010

¹³ Abdullah Aly, *Pendidikan Islam Multikultural di Pesantren: Telaah terhadap Pesantren Modern Islam Assalaam Surakarta*, hal. 106

¹⁴ *Ibid*, hal. 108

oriented to humanity, togetherness and peace; and (3) multicultural education develops an attitude of acknowledging, accepting, and appreciating cultural diversity¹⁵.

The principles of democracy, equality, and justice underline that all children have the same right to education. This principle is in line with the UNESCO program on education for all, which is an education program that provides equal opportunities for all children to obtain education. Not only the same opportunity in getting an education, even every child has the right to get the same treatment to get teaching in the classroom. Multicultural education ensures that children get the same attention regardless of their skin color, ethnicity, language, culture and religion. Cultural education also does not distinguish between smart and stupid children and diligent and stupid children. With the same treatment, children will get opportunities to achieve scientific competence and skills according to their interests.

To develop the principles of democracy, equality and justice, a universal life orientation is needed. Universal life orientation is humanity, togetherness, and peace. Humanity is a value that places increased human development, existence, and dignity as the highest human thoughts and actions. While togetherness is one's attitude towards others, or one's attitude towards groups and communities. In togetherness there is a unity of feelings and attitudes among different individuals in the group, whether the group is in the form of family, community, ethnicity, or social class. Togetherness is the value that underlies the relationship between someone with someone else, or someone with a group and community.

As for peace is the ideal of all people who live in the midst of a heterogeneous society. The peace of life in a society can be realized by avoiding violence, war, and acts of selfishness, and by bringing justice. Multicultural education is tasked to shape students' mindset of the importance of building a harmonious social life without hostility, conflict, violence, and selfishness.

To develop a life orientation towards humanity, togetherness, and peace in the midst of a pluralistic society requires a positive social attitude, namely the willingness to recognize, accept, and respect diversity. An attitude of accepting, acknowledging, and appreciating diversity is needed in a pluralistic social life. Acceptance, recognition and appreciation of diversity are social attitudes that are needed in building harmonious social relations in a pluralistic society. Multicultural education has a strong interest in developing positive social attitudes. Multicultural education rejects social attitudes that tend to be racial, stereotyped, and prejudiced against people or other groups of different ethnicity, race, language, culture, and religion.

¹⁵ Abdullah Aly, Pendidikan Islam Multikultural di Pesantren: Telaah terhadap Pesantren Modern Islam Assalaam Surakarta, hal. 109

The three universal life orientations are the orientation points for cultural education. Thus cultural education opposes the existence of life practices that tarnish the values of humanity, togetherness, and peace such as violence, hostility, conflict, and individualism.

C. The Role of Islamic Education in Developing Multicultural Attitudes

Islamic education is a process of transformation and internalization of the values of Islamic teachings that originate from the Qur'an and Hadith. In the learning process, students are taught and instilled the values of Islamic teachings. Islam is a religion rahmatan lil'aalamin. Islam is a universal religion, for all humanity¹⁶. In Islam, universal values about humanity, equal rights, recognition of cultural diversity, and pluralism are upheld. In Al-Qur'an the letter Al Hujurat verse 13 states:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

It means: "O people, Verily We created you from a man and a woman and made you nationalities and tribes so that you might know one another. Indeed, the most noble among you by Allah is the most pious among you. Surely Allah knows best, knows all the more ". (Surat al-Hujurat: 13)

In a hadith it is stated that:

إِنَّ اللَّهَ لَا يَنْظُرُ إِلَىٰ صُورِكُمْ وَأَمْوَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَىٰ قُلُوبِكُمْ وَأَعْمَالِكُمْ

It means: "Indeed, Allah does not see your appearance and wealth, but rather see your heart and charity" (HR. Muslim No. 2564).

The above verse and hadith explain that multiculturalism is sunnatullah. Pluralism is a "divine decision" and sunnatullah¹⁷. Humans were created by various nations, tribes, skin colors, cultures, and religions to get to know and respect each other. Therefore everyone will face the fact of diversity wherever he lives and in any case. Islamic teachings emphasize that individual differences should not be used as an excuse to divide. Existing differences must be united in order to build a social order consisting of differences. Precisely with these differences should move to compete to produce the best work.

¹⁶ Nurcholish Madjid, *Islam Doktrin dan Peradaban*, (Jakarta: Yayasan Wakaf Paramadina, 1995), hal. 178

¹⁷ *Ibid*, hal 160

In the history of Islamic Civilization also known the "Medina Charter". All residents of Medina must abide by the Medina Charter. In the Medina Charter it is stated that among the residents of Medina must help one another, Muslims and Jews provide mutual security funds, Muslims and Jews are free to carry out religious activities without disturbing each other, each group maintains honesty and loyalty in a shared life , if there is a dispute and dispute, the problem will be reported to the Prophet Muhammad and he will give a fair decision¹⁸.

Through the Medina Charter, Rasulullah SAW. succeeded in uniting different religious groups and traditions in Medina and its surroundings. The people of Medina, despite the diversity of religions and traditions, obtained their rights and freedoms to carry out religious traditions and practices without disturbing one another. They lived life in harmony, peace, mutual respect, helping one another and maintaining the security of Medina.

Islam teaches respecting religious differences. With the concept of *lakuu diinaku waliyadiin*, Islam teaches that between believers do not interfere with each other and respect each other. Each adherent of a different religion is given the right and freedom to carry out religious obligations in accordance with their respective religions.

Thus multicultural values have been deeply rooted in Islamic teachings. Islam exists in the midst of society to teach living together mutual respect among diverse members of the community. In the life of multicultural society, life becomes very dynamic because there is cooperation as well as healthy and open competition from each element to do the best towards progress and benefit together.

In Islamic Education, these cultural values are embedded in the learning process. For example by teaching QS. Al Hujurat verse 13, students are introduced to differences in ethnicity, nationality, race, culture, and religion. Students are taught to stay away from negative prejudices and instill positive prejudices against ethnic, national, racial, cultural and religious differences. Students are taught to respect differences by instilling an attitude of sympathy, appreciation, respect and empathy for different tribes, nations, races, cultures and religions. Through understanding the differences and respecting differences can minimize the occurrence of conflicts such as disputes, divisions, and wars between tribes, nations, races, cultures, genders, and religions.

Thus Islamic education is actually education that is culturally oriented. According to the concept of Islamic teachings, educators teach and give understanding to students to appreciate differences. Students are taught to be able to accept differences as sunnatullah which must be accepted with grace and wisdom. So even though different ethnic, nationality, race, culture, gender, and religion are instilled for mutual understanding and mutual respect.

¹⁸ Hasan Ibrahim Hasan, Sejarah dan Kebudayaan Islam Jilid 1, (Jakarta: Kalam Mulia, 2001), hal 188

D. Conclusion

Multicultural education is an educational process that pays attention to cultural diversity and helps students develop the ability to recognize, accept, appreciate, and celebrate cultural diversity. The characteristics of multicultural education, which is based on the principles of democracy, equality, and justice oriented towards humanity, togetherness, and peace; and develop an attitude of acknowledging, accepting, and appreciating cultural diversity. Islamic education which is rooted in the values of Islamic teachings is loaded with cultural values. Islamic education carries universal values about humanity, equal rights, recognition of cultural diversity, and pluralism upheld. Islamic education teaches students to be able to accept differences as sunnatullah which must be accepted with grace and wisdom

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Moderation Characteristic In Islam

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Abstract

The fact that some Muslims are extreme by being loose in religion, over-using reason and submitting to negative behaviors and thoughts originating from culture and civilization, on the other hand is extreme and strict in understanding religious laws and trying to force this method in the middle Muslim community, even in some ways using violence. For this group, we are commonly known as Right Extremists. So it is interesting to study more deeply about the characteristics of moderation in Islam. The research method used in this research is descriptive qualitative, in order to be able to describe in depth about the characteristics of moderation in Islam. The result of this study is that the characteristic of Islamic moderation is to comprehend texts comprehensively, so that it is not easy to accuse other heretical groups of people who do not understand, then there is openness in a difference, because differences are sunnatullah.

Keywords: *Characteristic, Moderation, Islam*

A. Introduction

Looking at Muslims today, at least there are three styles in expressing Islam. Two of these attitudes pose a challenge, and the other is the ideal attitude and identity for a Muslim. First, the tendency of some Muslims to be extreme by being loose in religion and submitting to negative behaviors and thoughts originating from other cultures and civilizations. As for this group, call it the Left Extremist. Second, other tendencies that are also excessive, namely extreme and strict in understanding religious laws and trying to force this method in Muslim societies, even in some cases by using violence. For this group, we are commonly known as Right Extremists.¹

The first tendency may be motivated by the passion to promote Islam as a religion that is always in line with the development of space and time, so that those who slip on this tendency are encouraged to import various views and thoughts from foreign cultures and civilizations which are currently dominated by materialistic views. In fact, it is not infrequently done at the expense of religious texts through contextual interpretation. The second tendency is due to their assumption that Islam and Muslims are currently in decline and underdevelopment in various fields. So to achieve the revival and glory as the previous generations had achieved can be done by returning to the traditions of the previous generation. In their efforts, they cite religious texts (the Qur'an and Hadith) as the basis and framework of thought, but by understanding them

¹ Nurul Faiqah dan Toni Pransiska, *Radikalisme Islam vs Moderasi Islam: Upaya Membangun Wajah Islam Indonesia yang Damai*, Al-Fikra: Jurnal Ilmiah Keislaman. Vol. 17. No. 1, Januari-Juni 2018, hal 34.

textually and regardless of historical context. So no doubt they look like, the generation who was born too late, because they live in a modern society with the way of thinking of the previous generation. They are not aware that the times are always developing and changing. Islam also seems to be an exclusive teaching, old-fashioned, and cannot be in line with modernity.²

Both of the above attitudes do not benefit Islam and Muslims. The first tendency resulted in Islam losing its identity because it melted and dissolved in other cultures and civilizations. While the second tendency has given a negative image to the Muslims themselves and internationally, as a religion and community that teaches violence in their da'wah. The first is too loose and open so that it obscures the essence of the teachings of religion itself, and the second is too strict and even tends to cover itself in religious attitudes. Then came the third attitude, which mediated the two deviant attitudes above, namely the moderate attitude which was also called wasathiyah. Because of its mediating nature, it is called middle attitude. Don't slip left or right. There is no infection with the liberal virus, nor is it radical. Moderate, so ideally a Muslim in religion. Because in line with the characteristics of Islam that wasathiyah.³

However, there are still many Muslims who are trapped in the two extreme attitudes mentioned earlier, for this article is served. This paper seeks to present the spirit as well as the concept of moderation characteristics in Islam. So that later it can manifest into identity and identity of a Muslim in his daily life.

B. Islamic Moderation Terminology

Referring to the Large Indonesian Dictionary and the moderated Scientific Popular dictionary means reduction of violence or avoidance of extremes.⁴ Basically the meaning of moderation is in line with the word moderate, both of which are interpretations of the Arabic word wasathiyah. So in the context of Islamic moderation, the term is taken from wasathiyah al-islam or al-wasathiyah al-islamiyyah. In language, al-wasathiyah comes from the word wasath whose meaning revolves around fair, good, middle, and balanced.⁵ Wasath or moderate can also be interpreted as a soft attitude and does not fall into excessive extremism. The characteristics of Islam and the Muslims who were said were depicted in his word:

² Fadhilah Mubakkirah, *Moderasi Islam: Dari Konsep Menuju Identitas*, Jurnal Bilancia: Jurnal Studi Ilmu Syariah dan Hukum, Vol.12 No.2, Juli-Desember, 2018, hal 243.

³ Zuhairi Misrawi, *Pandangan Muslim Moderat*, Jakarta: Kompas, 2010.

⁴ Pusat Bahasa Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia*, (Jakarta: Pusat Bahasa, 2008), hal.1035

⁵ Majhuddin, *al-Qamus al-Muhith*, (Kairo: Daarul Hadis, 2008), 1752

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا الْقِبْلَةَ
الَّتِي كُنْتُمْ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَىٰ عَقْبَيْهِ ۗ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى
اللَّهُ ۗ وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ ۗ إِنَّ اللَّهَ بِالنَّاسِ لَرءُوفٌ رَحِيمٌ

Thus We have appointed you a middle nation. that you may be witnesses against mankind. and that the messenger may be a witness against you. And We appointed the qiblah which you formerly observed only that We might know him who followeth the messenger. from him who turneth on his heels. In truth it was a hard (test) save for those whom Allah guided. But it was not Allah's purpose that your faith should be in vain, for Allah is Full of Pity, Merciful toward mankind. (al-Baqarah: 143).⁶

The word *wasath* above, among others, means good, fair, and (people) choice. Likewise Imam Al-Qurthubi exemplifies the word *wasath* with a fair meaning and in the middle, because it is as good as something in the middle. Therefore, Yusuf Qardhawi said that the word *wasath* in the Qur'an also means the *tawazun* which means balanced. Related to the meaning of this *wasath*, Dr. Muchlis Hanafi commented, Someone who is fair will be in the middle and maintain balance in dealing with two circumstances. The middle part of both ends of something in Arabic is called *wasath*. This word has a good meaning, as in the phrase, "the best of affairs is *awsathuha* (the middle one), because the one in the middle will be protected from blemishes or disgraces that usually affect the edges or ends. Most good traits are halfway between two bad traits, such as brave traits that mediate between fear and frivolity, generous ones who mediate between miser and wasteful, and others.⁷

In al-Quran-speech Dr. Muchlis Hanafi further said the word *wasath* and its derivation were mentioned five times with an understanding that was in line with the meaning above. The Abu al-Su'ud interpreter wrote, the word *wasath* initially referred to something that became the meeting point of all sides, such as the center of the circle (middle). Then it develops its meaning into praiseworthy qualities that humans possess because these traits are the center of despicable traits. From the above understanding, Dr. Muchlis Hanafi-it appears that the word *wasath* (middle) which has a good and praiseworthy meaning contrary to the word marginal (*al-tarf*) which has a negative connotation, because the one on the edge will easily slip. The religious attitude of *tawassuth* (middle) is opposite to the *tatharruf* (edge/at the end), both at the left and right ends. In modern Arabic the word *tatharruf* connotes a radical, extreme and excessive meaning. The word *tatharruf* which describes such religious attitudes is not

⁶ Al-Qur'an, 2: 143. Departemen Agama RI, *Al-Qur'an dan Terjemahnya*, 22.

⁷ Muchlis Hanafi, *Moderasi Islam: Menangkal Radikalisasi Berbasis Agama*, (Ciputat: IAAI & PSQ, 2013), 2-4.

found in the Qur'an or Hadith. Such attitudes in the Qur'an are expressed in the word *al-ghuluww*, as in His word

قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا
كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ ٧٧

Katakanlah: "Hai ahli kitab, janganlah kamu berlebih-lebihan (melampaui batas) dengan cara tidak benar dalam agamamu. dan janganlah kamu mengikuti hawa nafsu orang-orang yang Telah sesat dahulunya (sebelum kedatangan Muhammad) dan mereka Telah menyesatkan kebanyakan (manusia), dan mereka tersesat dari jalan yang lurus".⁸

This word is used twice in the Qur'an with the meaning of transcending boundaries. This meaning is also used in one of the traditions of the Prophet. which reads:

Wahai manusia, hindarilah sikap berlebihan (melampaui batas), sebab umat-umat terdahulu binasa karena sikap melampaui batas dalam beragama' (HR. Ibnu Majah dari Ibnu Abbas).

Finally, may we conclude, moderation is taken from the word *wasathiyah*. The moderation of Islam is intended to have a moderate concept in Islamic teachings. The teachings are at once a characteristic of the Islamic religion. That is a concept that teaches not to be extreme, radical, and excessive in religion. Islam always takes the "middle way" in its guidance. Until in turn Muslims are also required to have moderate understanding and attitude (*ummatan wasathan*). We will find deeper understanding of the concept of moderation in Islam in the following discussions.

In principle, *wasathiyah* or moderate is one of the many characteristics of Islamic teachings. In the context of moderation, as a religion, Islam requires its adherents to be moderate in their daily practice. Or more specifically, it is understandable that the *mafhum mukhalafah* can be said, if not moderate, not Islam. Of course there are differences between Islam and Islam. On one hand there is knowledge and teaching, while on the other hand is religious attitudes and expressions. Therefore, although Islam teaches moderation, in reality we will find some Muslims who are not moderate.

⁸ Al-Qur'an, 5: 77. Departemen Agama RI, *Al-Qur'an dan Terjemahnya*, 116. Hal,120.

There fore also, while the circles do not approve the term, "Moderate Islam". According to them, the logical consequence of this term will bring up the terms Radical Islam, Fundamental Islam, Liberal Islam, or other Islam which are dichotomous and reduce the meaning of kaffah Islam. Though it is not Islam that is radical, liberal, extreme, and so on, but adherents who sometimes slip on this attitude. Furthermore they said, the term Moderate Islam is more political, rather than wanting to give the impression of moderate Islamic teachings. Because basically, without the term Moderate Islam, Islam is moderate in its terms, Islam indeed teaches moderate from the beginning. Regarding moderate characteristics in Islam, Dr. Quraish Shihab said, "Wasathiyyah or moderation in the midterm meaning involves guidance, both about God and about the world, nature and people."⁹ Furthermore, *wasathiyyah* or moderation of Islamic teachings are reflected, inter alia in the following matters:

a. Aqidah

Islam does not deny the form of God, but also does not embrace polytheism (many Gods). Islamic creed is in line with the nature of humanity, is in the middle between those who are subject to khurafat and believe in everything even if without foundation, and those who deny everything that is metaphysical. Besides inviting faith to the unseen, Islam also invites human reason to prove his invitation rationally. Islam does not regard reason as the only source of knowledge, nor does it only believe in revelation without involving reason judgment. Islam is not the only one who recognizes the universe as the only form, but also does not understand *wahdah* al-wujud has no essence and form except the property of Allah. In the faith, Islam does not sanctify or deify the Prophet like the Christians, nor does it underestimate, deny, even kill him like the Jews.

b. Religion and Syiar

Islam does not recognize worship that negates the divine aspect (*hablun minallah*), which is only limited to the moral and humanitarian aspects (*hablun minannas*), nor does it invite its adherents to close themselves off from worldly life in worship. The obligation to worship in Islam in the form and number is very limited (pray five times a day, fasting a month a year, Hajj once in a lifetime). The rest, God invited humans to work and work to find the fortune of Allah Almighty. on earth. The obligation to carry out worship is not many and difficult, nor does it prevent a person from working for a living.

⁹ Quraish Shihab, *Islam yang Saya Anut*, Cet I (Tangerang: Lentera Hati, 2018), 112.

c. Morality

In the view of the Qur'an man consists of two elements; soul and body. Both elements have rights that must be fulfilled. Therefore, the Messenger of Allah strongly condemned his best friend whom he considered excessive in worship by ignoring the rights of his body, family, and community. He said:

Puasa dan berbukalah, bangun malam (untuk salat) dan tidurlah, sungguh tubuhmu memiliki hak yang harus dipenuhi, matamu punya hak untuk dipejamkan, istrimu punya hak yang harus dipenuhi' (HR. Bukhari dari Abdullah bin Amr bin al-Ash).

In addition, Islam does not deny and also does not regard life as virtual, and at the same time does not hold that worldly life is everything and the only life. Islam holds that in addition to the real world there is also an invisible afterlife. Success in the afterlife is determined by faith and good deeds in the world. Humans must not be immersed in materialism, nor should they soar in spirituality. When his gaze is skyward, his feet must remain on the ground. Islam teaches people to achieve worldly material, but with celestial values. The result is that the world and the hereafter are seen as a continuous entity. The more world is obtained correctly, the more and greater the potential for happiness hereafter.¹⁰

d. Observance

We can also find Islamic moderation in the celebration. Islam is not excessive in forbidding something as the Jews. In addition there is a prohibition that comes from God, the Jews also forbid a lot of something against themselves. Islam is also not excessive in justifying something like Christians. I was so excessive, the Christians justified something that clearly contained a prohibition in the book of the Torah, even though in the Gospels it was stated that the existence of al-Masih was not to abort the law contained in the Torah: In Islam there are lawful matters, there are also haram. But halal and prohibition in Islam comes from Allah alone, not from his servant.¹¹

In the case of polygamy, Islam is between the teachings that require polygamy with unlimited numbers (may be married as much as possible) and

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¹¹ Yusuf Al-Qardhawy, *Kalimat fi Al-Wasathiyah Al-Islamiyah Wa Ma'alimiha*, Cet III (Kairo: Dar Al-Shorouk, 2011), 25.

teachings that reject polygamy altogether, although polygamy is a necessity if such conditions require it. In addition, Islam is also moderate between teachings that forbid talaq at all and teachings that are very permissive. The talaq fall without conditions, may menalaq at will both from the husband or wife.

e. Balance between Individual and Collective Matters

Islam is very concerned and regulates the interaction between individuals and society. There is harmony between personal freedom and shared interests. So that rights and obligations always go hand in hand. Islam does not justify someone who is individualistic, who only cares and is busy with oneself. In his opinion, the life of the world is nothing but mortal life. He *zuhud*, secluded from the hustle and bustle of the world. Not married and without interaction with others. Conversely, Islam also does not justify communism, all of which are shared property. Not only capital and property, even though the wife.

Left Extreme and Right Extreme

Various thoughts and attitudes that color the life of this world are actually just repetition. Present phenomena that occur around us are not new. Because the difference is only in the dimensions of space, age and the culprit, while the substance of the thought and attitude remains the same. When we look at the phenomenon of same-sex enthusiasts who later evolved into LGBT (Lesbian, Gay, Bisexual and Transgender), in fact this had happened thousands of years ago in the people of Lut (as). and the Prophet Isaac as. Long before Western civilization began to echo secularism in the renaissance era around the 14th century AD, indications of secular ideas have been shown by the prophets of Shu'aib as. The dialogue was intended as a form of ridicule to the Prophet Shu'aib as. and they consider that there is no correlation between religious observance and matters of asset management. Worldly religion and matters do not need to sit together.¹²

Likewise, when David Hume campaigned empiricism, that the main source for acquiring knowledge was empirical data obtained from the senses, but apparently this act had been acted upon by the Prophet Musa (as). when they ask to be shown by Allah SWT. clearly and clearly.¹³ There are many more ideas and deviant behaviors, including extreme left and extreme right activists, whose case studies and solutions have actually

¹² Ahmad Fauzi, *Moderasi Islam untuk Peradaban dan Kemanusiaan*, Jurnal Islam Nusantara, ISSN: [2579-4825](#). 2579-3756. Vo.02. No.02 Juli-Desember 2018, hal.233

¹³ Usamah Sayyid, *Al-Madkhal ila Ushul At-Tafsir*, Cet I (Abu Dhabi: Dar Al-Faqih, 2012), 64-65.

been presented in the Qur'an. Maybe we are not yet patient and intense in observing, studying and contemplating with the verses of Allah Almighty, so that the light of guidance is not even visible.

In line with the previous statement, extreme attitude in religion is not a new phenomenon in Islamic history. Since the earliest period, a number of religious groups have shown this extreme attitude. What is most striking is what is shown by the Khawarij group, which is to disbelieve Muslims besides those from their group.¹⁴

On the opposite side also appears a group that is no less extreme than the Khawarij group in acting, namely Murji'ah, whose appearance is more or less influenced by the extreme attitude shown by the Khawarij group. Unlike the rigid Khawarij (completely prohibited), the murji'ah group tends to be permissive (completely permissible) to a number of Islamic teachings that are clearly outlined in their provisions. In almost everything, this Murji'ah group became a kind of antithesis of the Khawarij group.¹⁵

It needs to be emphasized again, we are not talking about non-Muslims, but this is about people who confuse Islam from among Muslims themselves. So herein lies the challenge and the problem. With various causes and interests, in the end some of our people are trapped in extremism in practicing their religion.

Left Extremists, which lately took the form of SeLibis (secularism, pluralism, liberalism) plus relativism, all of which were born from the wombs of Western thought discourse. Such as the discourse of the absolute separation of religion from the state and that the character of society must not be regulated by the state. While the Right Extremist who is on the other side, is no less confused. They love to talk things over, just because they were not done / existed in the time of the Prophet. In addition, they also like to disbelieve another Muslim brother. Even at the most extreme points, they are "willing" to blow themselves up in a crowd in the name of jihad. Among them are those who are members of Jemaah Ansharud Daulah (JAD) and Jemaah Ansharut Tauhid (JAT). There are also those who are sympathizers and affiliated with ISIS (Islamic State of Iraq and Syria) caliber groups, Al Qaeda, Jabhah Nusra and others. Dr. Usamah Sayyid Al-Azhary, a young cleric graduated from Al-Azhar, wrote, "They are groups who claim their thoughts are based on the Qur'an and the Sunnah. But they do not use the

¹⁴ Muchlis Hanafi, *Moderasi Islam: Menangkal Radikalisasi Berbasis Agama*, 25

¹⁵ *Ibid*, 30

correct method of thinking, and the products of their thinking are very much in conflict with the reality.¹⁶

Still in line with the previous statement, Dr. Osama Sayyid Al-Azhary then detailed the things that formed a radical mindset that infected the Right Extremists. First, the spirit that is not controlled. Second, reckless reactions. Third, do not have scientific equipment. Fourth, not understanding the maqashid shari'ah at all (the purpose of sharia). Fifth, do not understand and are not able to analyze the reality of society. Sixth, do not have the soul of humanity and compassion. Seventh, it is illogical and does not have a strong rational discourse so that it can be justified and believed. Eighth, bad, and this is the final result of all.

These extremists are certainly not in line with the characteristics of moderate Islam on the one hand and disadvantaging Muslims on the other. As mentioned earlier, extreme leftist activists who are too permissive and loose on ideas and thoughts that come from outside, will obscure the essence of Islamic teachings themselves. Conversely, extreme right-wing activists who are all rigid and too strict in religion, will display the stiff face of Islam, and seem scary again horror.

C. Moderate Characteristics and Characteristics

As a mediator, moderate is a middle attitude that is far from being excessive. So to arrive at a moderate understanding and attitude, it is important to describe what is characteristic of the moderate itself. The characteristic in question is primarily in the context of understanding and practicing religious texts.¹⁷ Once again, these characteristics and characteristics are important to know, so that the attitude of moderation is always the personality that we strive for together. Among these characteristics, as follows:

a. Understanding reality (*fiqh al-waqi'*)

Life always changes and develops without limits, while religious texts are limited. Therefore, the teachings of Islam contain the provisions of the *tsawabit* (fixed), and things that are possible to change in accordance with the development of space and time (*mutaghayyirah*). There are only a few that answered, namely in the form of principles of faith, worship, muamalah, and ahklak, and may not be changed. While the rest *mutaghayyirah* which is elastic or flexible (*murunah*) and is

¹⁶ Usamah Sayyid, *Al-Haqq Al-Mubin fi Ar-Radd 'ala man Tala'aba bi Ad-Din*, Cet II (Abu Dhabi: Dar Al-Faqih, 2015), 9

¹⁷ Fadhilah Mubakkirah, *Moderasi Islam: Dari Konsep Menuju Identitas*, Jurnal Bilancia: Jurnal Studi Ilmu Syariah dan Hukum, Vol.12 No.2, Juli-Desember, 2018, hal 247

possible to be understood according to the times. It is this fact that underlies some of the leading fatwa institutions in Muslim minority countries to take a different view from what has been understood from the fiqh books, for example allowing a woman who converted to Islam to maintain her marriage while her husband remained in the original religion, as indicted by the European Fatwa Council and Research.

1. Understanding priority jurisprudence (*fiqh al-awlawiyyat*)

In Islam, commands and prohibitions are determined in stages. For example there are commands that are recommended, allowed (*mubah*), emphasized to be implemented (*sunnah muakkadah*), mandatory and fardu (*'ain and kifayah*). While there are prohibitions that are despised when done (*makruh*) and some are absolutely not allowed to do (*haram*). Likewise there are Islamic teachings that are *ushul* (main points / principles), and some are *furu'i* (branches). Moderate attitude requires a person not to prioritize and prioritize things that are *sunnah* and leave the mandatory. Repeating the Hajj is a *sunnah*, while helping troubled Muslim brothers, especially their neighbors, is a must if you want to achieve the perfection of faith. Then that must take precedence over the *sunnah*. Likewise the determination of the fasting month and Eid al-Fitr is a matter of *furu'iyah* which must not defeat and sacrifice something that is the principle in religious teachings, namely the unity of the people.¹⁸

2. Understanding *sunnatullah* in creation

Sunnatullah in question is a graduation or *tadarruj* in all provisions of natural and religious law. Likewise, the gradual creation of humans, animals and plants. Like the universe, religious teachings were revealed gradually. At first the Islamic da'wah in Mecca emphasized the true faith / monotheism, then gradually the provisions of the Shari'a gradually dropped. Even in determining the Shari'a it is sometimes done in stages such as the ban on drinking *khamar* which goes through four stages.

Sunnatullah in the form of *tadarruj* needs to get the attention of those who wish to establish an Islamic state for the sake of sharia / God's law. In this connection, it is necessary to pay attention to the existing strengths and obstacles map. The desire of some circles to uphold the Islamic state by using force or violence in history in many Islamic countries, including Indonesia,

¹⁸ Achmad Yusuf, *Moderasi Islam dalam Dimensi Trilogi Islam (Akidah, Syariah, dan Tasawuf)*, Al-Murabbi: Jurnal Pendidikan Agama Islam. P-ISSN: 2477-8338 E-ISSN: 2548-1371. Vol. 03 No. 02, Juni 2018, hal.203

actually harms the Islamic da'wah, because the governments of those countries face it repressively.

3. Providing convenience to others in religion

Providing convenience is the method of the Qur'an and the method applied by the Messenger of Allah. When sending Mu'adz bin Jabal and Abu Musa al-Ash'ari to Yemen, he advised that both of them make it easy to preach and devote, and not to complicate people (*yassir wala tu'assir*). This does not mean that moderation sacrifices religious texts by looking for the easiest for the community, but by looking at them and understanding them deeply to find the ease provided by religion. If in one issue there are two different views, one is tighter and the other is easier, then the easiest is taken as exemplified by the Prophet. that every time he offered two choices, he always took the easiest of the two.

4. Understand religious texts comprehensively

Islamic Sharia will be well understood when the sources of its teachings (al-Quran and Hadith) are understood comprehensively, not partially (piecemeal). The verses of the Qur'an, as well as the traditions of the Prophet, must be understood in their entirety, because they interpret each other. By reading the verses of the Qur'an in its entirety it can be concluded that the word jihad in the Qur'an does not always connote an armed war against an enemy, but can mean jihad against lust and devil. Likewise the teachings of the Qur'an will appear as a *rahmatan lil 'alamiin*, tolerant and peaceful character when examined by the general spirit of the verses. Conversely, if the verses of *qital* (war) are considered, regardless of the context and their relation to other verses, the Qur'an will be impressed as a hard, cruel, and intolerant teaching.

5. Openness

The moderate attitude of Islam is shown through openness with other parties with different views. This attitude is based on the fact that differences among human beings are a necessity, including the choice to believe or not.

Openness with others encourages a moderate Muslim to work together in overcoming common problems in life. The principle is, work together on things that become an agreement to be resolved together, and be tolerant of differences. If with different religions the attitude of Islamic moderation requires openness, cooperation, and tolerance, then of course with fellow Muslims with different views it is more appropriate to uphold these characteristics.

D. Moderat Sebagai Identitas Muslim

Ideal Muslims are Muslims whose understanding and attitude of diversity is in accordance with Islamic guidance. So understanding and moderate attitude in this matter, should be the personality of a Muslim. But sometimes what is expected is not always in line with reality. At this point, may we ask, why are there Muslims who are extreme, liberal and radical if the sources of Islam are the same, which is based on the Qur'an and the Hadith, which are true these two sources have never taught extremism but are based on moderation? As it happens, there are at least two factors, namely the lack of understanding of Islamic teachings or because they understand Islamic teachings with a radical and extreme approach.¹⁹

Responding to these two characters, the first factor due to the lack of a correct understanding of Islam can be more easily rectified and dammed by teaching Islam in accordance with the moderate paradigm. Teach that Islam approves of differences, peace, compassion and spreading grace. The second factor, namely because of choosing a radical or liberal paradigm which is actually wrong in understanding Islamic teachings, is always legitimized because of its extreme reasoning.

In order for moderate to become a Muslim's Islamic identity, being manifested in its attitude and understanding, it is certainly not easy. This is because, among other things, moderate personality will always be under siege and be under the shadow of extremism. In addition, to achieve moderate personality (in paradigm and attitude), he needs a special effort called "knowledge and understanding" about moderate itself.

Dr. Ali Jum'ah, a famous Islamic scholar from Egypt, described the moderate / *wasathiyyah* personality as the peak of the mountain. Like mountain climbers, who are on the right bank and those on the left bank are people who are at risk of their position, are very vulnerable to slipping. Then the safest position is the person at the top, right in the middle of the mountain. Furthermore, it is the person at the top who is able to see the full view below. He was able to see the problems of the people. He was able to see the problems faced by people who slipped on the right bank and those on the left bank. Then try to help those who slip, so they can also go up to the top, in the middle.²⁰

The analogy presented by Dr. Ali Jum'ah is very appropriate. That is why, many people are trapped in extremism, because the edge of a mountain is a position that is still in the initial stage/lower level when compared to the top of the mountain. Extreme

¹⁹ Achmad Yusuf, *Moderasi Islam dalam Dimensi Trilogi Islam (Akidah, Syariah, dan Tasawuf)*, Al-Murabbi: Jurnal Pendidikan Agama Islam. P-ISSN: 2477-8338 E-ISSN: 2548-1371. Vol. 03 No. 02, Juni 2018, hal.203

²⁰ Ahmad Fauzi, *Moderasi Islam untuk Peradaban dan Kemanusiaan*, Jurnal Islam Nusantara, ISSN: 2579-4825. 2579-3756. Vo.02. No.02 Juli-Desember 2018, hal.233

paradigms (liberal and radical) become popular because of its position that is easily achieved (only on the edge of the mountain). These extremists need not bother to equip themselves with scientific methodology as pursued by people who are capable of moderate personality. More explicitly, what led them to arrive at this dark and unlawful paradigm was a distorted interpretation and erroneous understanding formed by passion, emotions, feelings, and mere literary expressions. Then added to the fact, that they have absolutely no scientific capacity to understand the verses of the Qur'an in accordance with *maqashid syari'ah*.

On the contrary, forming a correct and moderate understanding, and analyzing various problems and understanding of the verses of the Qur'an is a heavy scientific process because it is carried out with the completeness of knowledge, keys, standards, measurements, and parameters to ensure the correctness of understanding, and the scales to measure the level of accuracy of this understanding of the content of the Qur'an. Standardization to measure the understanding that permissible or not permissible to the Qur'an is to use the principles of *usul fiqh*, *balaghah*, *fiqh* rules, *maqashid shari'ah*, and knowledge about *ijmak*. This was accompanied by patience and getting used to knowing the methodology of thinking of *mujtahid* priests and scholars. So no wonder, this moderate and correct understanding is likened to a mountain peak.

E. Conclusion

The characteristics of moderation in Islam can be seen in a variety of ways including understanding the text of both the Qur'an and the Hadith comprehensively, not only understanding piecemeal. Understanding texts that are *dzanni* allows to be interpreted in accordance with the development of the age of life, because there are unlimited changes and evolving times, while religious texts are limited. Realizing *sunatullah* that Allah swt. creating different creatures, as well as understanding and thinking of every human being is different. The moderate attitude of Islam is also shown through openness with other parties with different views. This attitude is based on the fact that differences among human beings are a necessity, including the choice to believe or not.

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Muhammadiyah Da'wah Movement Empowerment Through The Economic and Social Orphans Orphan In The Lampung Province

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Abstract

Muhammadiyah organization is an organization which is an Islamic missionary movement *amar ma'ruf nahi munkar*. In addition to oral proselytizing with religious lectures, preaching *bil qolam* with various books and brochures of Muhammadiyah, also especially all of Muhammadiyah's charitable endeavors are a manifestation of Islamic da'wah when things are played by Muhammadiyah organizations. As a movement, Muhammadiyah has the task of preaching Islam and *amar ma'ruf nahi munkar* in the midst of society. This research is focused on the Muhammadiyah Da'wah Movement through the Socio-Economic Empowerment of Orphans in Economic Improvement in Lampung Province, with its sub-focus; First, What is the Muhammadiyah Da'wah Movement Program in the Lampung Region through the Socio-Economic Empowerment of Orphans, Improving the Economy. Second, how the effectiveness of the Muhammadiyah Da'wah Movement Pattern in the Lampung Region through the Socio-Economic Empowerment of Orphans. Third, Is the Evaluation of the Muhammadiyah Da'wah Movement in the Lampung Region through the Socio-Economic Empowerment of Orphans going well. The purpose of this study is; First, to find out and analyze in depth the Program of the Muhammadiyah Movement in the Lampung Region through the Socio-Economic Empowerment of Orphans. Second, to find out and analyze in depth the effectiveness of the Muhammadiyah Da'wah Movement Pattern in the Lampung Region through the Socio-Economic Empowerment of Orphans. Third, to find out and analyze in depth the Evaluation of the Muhammadiyah Da'wah Movement in the Lampung Region through the Socio-Economic Empowerment of Orphans that has been going well. The approach used is descriptive qualitative with the phenomenology approach. Data collection techniques through; in-depth interviews, observations, and documentation studies. Then the validity test is performed, the data are analyzed in a way; 1) data reduction, 2) presentation data and 3) research conclusions. Research result; (1) The Muhammadiyah Da'wah Movement Program through the Socio-Economic Empowerment of Orphans in Lampung Province, there are three namely; a. Childcare Social Home Program, b. Family Care Program and c. Family Care Program (Family Benefits). (2) The pattern of the Muhammadiyah Da'wah Movement through the Socio-Economic Empowerment of Orphans there are two patterns or forms, namely; Training and Assistance or Internship (3) Evaluation of the Muhammadiyah Da'wah Movement in the Lampung Region through the Socio-Economic Empowerment of Orphans is successful by seeing an increase in the level of awareness, knowledge and skills of orphans who have been given assistance, apprenticeships and trainings.

Keywords: Da'wah Movement, Community Empowerment, Orphans, Economic Improvement.

A. Introduction

Da'wah movement or more commonly known as da'wah harakah means da'wah with or through a movement system. As the name implies, this one preaching school emphasizes the aspect of action rather than discourse (theorization).

Many people equate the movement with said *harakah*, kata *harakah* itself literally means motion or movement, is the opposite of silence (*al-Harakat al-Breadfruit Didl*). It is said to move, if someone moves or takes a new position. Dan literal meaning of this, it is understood two important meanings *harakah* said. *First*, *Harakah* refers to a movement that arises after a period or vacuum condition. *Second*, *Harakah* refers to an effort to reform to bring people to a new, better life.

Da'wah can base itself on three forces at once, namely (a) the power of aqeedah and faith, (b) the strength of the unity and bond of the Muslims (*quwwat at-waddah wa at-tarabbuth*) and (c) the power of jihad (*quwwat al jihad*).

According to Hasan al-Qattany, what is meant by the proselytizing of Islam is a da'wah that is oriented towards the development of Islamic society, by carrying out total reform (*islah*) to all aspects of social life, both related to individuals (*islah al-fard*), family (*islah al-usrah*), society (*islah al-mujtama'*) to the State (*islah al-daulah*).

Movement (movement) means the business or activity that has a certain direction. The preaching is interpreted as broadcasting/religious propaganda in the community and its development; and calls to embrace, study, and practice the teachings of religion (Islam). Whereas the da'wah movement means directed efforts to broadcast Islamic teachings to the public.

Then there is the essence of religion Islam itself is a religion of empowerment, in the view of Islam, empowerment is a non-stop movement. Hal is in line with the paradigm of Islam itself as a religion of movement or change. In the context of Indonesia, the Islamic community as the inhabitants of the majority of the nation is still too far from all advantages when compared to fellow human beings from other countries. This fact calls for systematic and continuous empowerment efforts to create quality Islamic societies.

Robert Chambers as quoted by A. Halim said that empowerment is a populist movement, to the people, to the people and by the people. Thus, the paradigm of the community to be built is that the community is always in a process of becoming; *becomingbeing*, not *being in a static state*.

To see the theory of the da'wah movement then it can be seen from the theory of social movement theory. Social movements are a collective effort to pursue a common interest; or the movement to achieve common goals through *collective action* outside the scope of established institutions.

Social movements are organized movements that have the ideals and goals of "doing" or "rejecting" changes consciously, continuously, and collectively on certain aspects of the existing social order.

Turner and Killian in Nasir, mendefinisikan movement sosial which is a sustained collective action to promote or prevent a change in society or organizations that are part of that society.

Sunyoto in Rokhmad said that social movements are commonly conceived of as collective activities carried out by a certain group of people to create conditions in accordance with the ideals of the group.

Social movements not only target the state, but also various other authorities from various institutions and *cultural meaning* that are part of the community.

Furthermore, every social movement certainly needs resources to be able to carry out its collective activities. In this case, social movements have several important tasks such as mobilizing supporters, organizing resources, which, at a further level, have an impact on the emergence of the sympathies of elites and society in general on the ideals of the movement.

Strategic decisions in a movement do not always come from the leader of the movement or a group of elites in the movement, because most movements are not the subject of a hierarchical control, besides the structure of social movements also occupy an important position in the success of a movement, the structure is a network of social relations which has been established where interaction has become routine and repetitive, between various social roles, groups, organizations and institutions that make up the society.

There are two models of the organizational structure of the movement, namely the structure of a centralized movement, and the structure of a decentralized or segmented movement. A centralized movement structure tends to require fewer resources compared to a movement with a decentralized structure, in maintaining the continuity of the movement.

One of the big organizations that still exists is the Muhammadiyah organization. Founded by KH Ahmad Dahlan whose real name is Muhammad Darwis in the city of Yogyakarta on 8 Zulhijah 1330 H to coincide with 18 November 1912 M. Inspiration or ideas of Muhammadiyah appeared not just like

that, KH Ahmad Dahlan was very motivated by one of the verses contained in Al-Qur'an: "

And let there be among you a group of people that they call on things that are difficult and prevent evil. And those are the lucky ones". (Surah Ali Imran; 104).

The organization founded by KH Ahmad Dahlan on November 18, 1912 in Yogyakarta asserted itself as an Islamic movement, preaching amar makruf nahi munkar and *tajdid*, which originated in al-Qur'an and as-Sunna. In its Articles of Association, Articles 6 and 7, the intent and purpose of Muhammadiyah is to uphold and uphold the Islamic Religion so that a true Islamic society can be realized. For this reason, the following efforts are made:

1. Carry out the da'wah amar makruf nahi munkar and *tajdid* which are realized in business in all fields of life;
2. Muhammadiyah's business is realized in the form of business charities, programs and activities, the implementation of which is regulated in the By-Laws; and
3. The policy maker and person in charge of charity efforts and activities are the Muhammadiyah leadership.

Muhammadiyah is an Islamic missionary movement amar ma'ruf nahi munkar. Besides propaganda *bil spoken* with religious lectures, propaganda *bil Qolam* with a variety of books and brochures to - muhammadiyah - an, also especially all the charitable efforts Muhammadiyah merupakan a manifestation of propaganda Islamiyah *bil case*.

As a movement, Muhammadiyah has the task of preaching Islam and amar makruf nahi munkar in the field of society, efforts undertaken in this field include setting up modern hospitals, setting up orphanages, setting up companies such as printing and shops, setting up pension funding, as well as guidance and counseling family, family is the basis for the life of society and the State, therefore, Muhammadiyah is very concerned with the realization of a prosperous and inner well-being family by helping the prosperous family planning unit, in each region and region throughout Indonesia.

PW Muhammadiyah Lampung Province has the Ideal Mission of Muhammadiyah that is "The realization of a true, independent, advanced and prosperous Islamic community", in its explanation it is known that what is meant by "A true Islamic society" means a condition of the people who claim to be Muslims who practice the Shari'ah (aqidah, worship and muamalat) with truth,

the application of Islamic values and teachings brings respect for other people. As for "Mandiri" means Muhammadiyah with its potential and ability is able to stand on its own feet without depending on any party and able to provide empowerment for its environment, while "Forward" means Muhammadiyah has the ability and achievements, able to compete and be creative in mastering science and technology and life intelligence, and "Prosperous" means Muhammadiyah people and the general public has a high quality of life index (education, health and economy).

While the mission is;

1. Uphold pure monotheism based on the Qur'an and Sunnah.
2. Spread and advance the teachings of Islam which are sourced from the Qur'an and Sunnah which is legitimate / drunk.
3. Brought about Islamic life in personal, family, community, national and state life.
4. Promote and improve the welfare of citizens and people by implementing Islamic values into various competencies in the field of IPOLEKSOSBUD towards the independence of the movement.

There are currently around 896 thousand orphans and orphans in Indonesia, and the number of orphans and orphans in orphanages reaches around 44 thousand children, while the number of abandoned children in Lampung Province is 17,636, while street children number 937.

B. Research Methods

This research uses a qualitative descriptive approach . The approach used in this study is the approach f h enomenologi. This type of research is *field research*. The research location chosen in this study is PW Muhammadiyah Lampung Province, because it is broad, this research is limited by taking samples in only two regencies/cities, namely the Regional Board of Muhammadiyah (PMD) Bandar Lampung City and the Muhammadiyah Regional Management PMD Metro City Lampung Province. Data collection techniques used in this study include; Interview, Observation, and Study documentation.

The data collected was analyzed descriptively qualitatively. Obviously the data collected is analyzed inductively throughout the course of the research by processing empirical material, so that it can be simplified into a form that is easier to read, understand and interpret.

C. Theoretical Description

1. The Concept of Da'wah Movement

Da'wah movement or more commonly known as da'wah harakah means da'wah with or through a movement system. In accordance with its name, the flow of da'wah on this one emphasizes the aspect of action (action) rather than discourse (theorising).

Many people equate movement with the word *harakah*. The word *harakah* itself literally means motion or movement, is the opposite of silence (*al-Harakah Didl al-Sukun*). It is said to move, when a person moves or takes a new position. And this literal meaning, can be understood two important meanings of the word *harakah*. *First*, *Harakah* refers to a movement that arises after a period or vacuum condition. *Second*, *Harakah* refers to an effort to reform to bring people to a new, better life.

Harakah (movement), according to Kalim Siddiqui, is the character of Islam. It is said that Islam (born) became a movement and will always be a movement. The Islamic Movement aims to establish and protect the Islamic State for the welfare and happiness of life in the world and the hereafter.

"The Islamic Movement is the struggle of the Muslims to establish, maintain, develop, defend, extend, or re-establish the Islamic state as an instrument to enjoin the good and forbid evil for the welfare, and happiness for the mankind in this world and in the hereafter. ... that while the Islamic state could be lost, the Islamic movement itself is on going and could not be lost."

Da'wah can base itself on three forces at once, namely (a) the power of aqeedah and faith, (b) the strength of the unity and bond of the Muslims (*quwwat at-waddah wa at-tarabbuth*) and (c) the power of jihad (*quwwat al jihad*).

According to Hasan al-Qattany, what is meant by the proselytizing of Islam is a da'wah oriented towards the development of Islamic society, by carrying out total reform (*islah*) of all aspects of social life, both related to individuals (*islah al-fard*), family (*islah al-usrah*), society (*islah al-mujtama'*) to the State (*islah al-daulah*).

Movement (movement) means a business or activity that has a certain direction. As for preaching is interpreted as broadcasting/propaganda of religion in the community and its development; and the call to embrace, study, and practice the teachings of religion (Islam). Whereas the da'wah movement means directed efforts to broadcast Islamic teachings to the public.

Da'wah is an obligation for every Muslim, the obligation and responsibility in carrying out da'wah is borne by all Muslims in accordance with their abilities and knowledge, however, of course da'wah is carried out with the right method and adequate knowledge provision will make the da'wah will be more effective, and the mission of empowerment is the da'wah movement towards social transformation, namely the da'wah described in the movement for liberation from exploitation, domination, oppression, and injustice in all its aspects.

To see the theory of da'wah movements it can be seen from theories of social movements, social movements are a collective effort to pursue a common interest; or movement to achieve common goals through *collective action* outside the scope of established institutions, Rhys H. Williams revealed the following definition of social movements;

" Social Movements are socially shared activities and beliefs directed toward the demand for change in some aspects of the social order. To the narrow: a social movement is a formally organized group that acts consciously and with some continuity to promote or resist change through collective action .

Social movements are organized movements that have the ideals and goals of "doing" or "rejecting" changes consciously, continuously, and collectively on certain aspects of the existing social order.

Turner and Killian in Nashir, define social movement , which is an ongoing collective action to encourage or inhibit changes in the community or organization that is part of that society.

Sunyoto in Rokhmad said that social movements are commonly conceived of as collective activities carried out by a certain group of people to create conditions in accordance with the ideals of the group. Social movements not only target the state, but also various other authorities from various institutions and *cultural meanings* that are part of society.

Furthermore, every social movement certainly needs resources to be able to carry out its collective activities, in this case, social movements have several important tasks such as mobilizing supporters, organizing resources, which - at a further level - have an impact on the emergence of the sympathies of elites and society generally against the ideals of the movement.

The Concept of Community Empowerment

Empowerment according to Jim Ife, is to provide resources, opportunities, knowledge and skills to the community to improve their ability to determine their own future and participate in and influence the lives of the surrounding community, The word empowerment or pemberkuasaan (*empowerment*) is derived from the word " *power* " (power or empowerment).

Edi Suharto explained that the main idea of empowerment is in contact with the concept of power, the power in question is power that can be changed and dynamic, that is power that is always present in the context of social relations between people, Suharto further believes that empowerment is a process and purpose, as a process, empowerment is a series of activities to strengthen the power or empowerment of weak groups in society, including individuals who experience poverty problems.

As a goal, empowerment refers to the circumstances or results that a social change wants to achieve; namely people who are empowered, have power or have knowledge and abilities in meeting their physical, economic and social needs, such as having confidence, being able to express aspirations, having a livelihood, participating in social activities, and being independent in carrying out tasks his life.

While in the view of Yakop Napu, that empowerment is the expansion of assets and abilities of the poor in negotiating, influencing, controlling, and controlling the responsibilities of the institutions that affect their lives, _from the perspective of the process, empowerment is a process by which people become strong enough to participate in, share control over and influence the events and institutions that affect their lives. Empowerment emphasizes that people gain enough skills, knowledge and power to influence their lives and the lives of others they care about.

Empowerment aims in two directions, namely (a) releasing the shackles of poverty and underdevelopment, and (b) strengthening the position of the layers of society in the power structure, both of which must be pursued as targets of empowerment efforts.

Empowerment (empowerment / strengthening) is considered as a process that allows individuals or groups to change the balance of power in terms of social, economic and political in a society or community, _community empowerment as a deliberate effort to facilitate local communities in planning, deciding and managing their local resources through *collective action* and *networking* so

that in the end they have the ability and independence economically, ecologically, and socially".

Community empowerment is a concept of economic development that encapsulates social values, this concept reflects a new paradigm of development that is "*people-centered, participatory, empowering, and sustainable*",^[48] in particular, the main objective of empowerment is to strengthen the power of the community, especially weak groups who have powerlessness.

Besides that, empowering the community is an effort made to improve the dignity of the layers of society which in their present condition are unable to escape the pitfalls of poverty and underdevelopment. This concept of community empowerment concerns the mastery of technology, ownership of capital, access to markets and information sources, and management skills. The key to changing the structure of society is carried out by institutional development and the development of individuals (personnel) by developing the level of economic effort, the level of community self-help and physical values.

Agus stated that the purpose of empowerment is to create community or build the ability to advance towards a better life in a balanced way.

According to Ambar the aim to be achieved from empowerment is to shape the individual or community to become independent. Independence in the community is characterized by the ability to think, decide and do something that is considered appropriate in order to achieve problem solving by using abilities that consist of cognitive, conative, psychomotor, and affective abilities through the mobilization of resources possessed by the community's internal environment.

The purpose of empowerment means to improve the quality of life or welfare of each individual and society, among others in the sense of:

- a. Economic improvement, especially food sufficiency
- b. Improvement of social welfare (education and health)
- c. Freedom from all forms of oppression
- d. Guaranteed security.

D. Research Results and Discussion

Based on the findings that have been described in the foregoing discussion, that there are three Movement Program Dakwah Muhammadiyah through Empowerment Economic Social Orphan Orphan in Pro v insi Lampung, namely 1) Program Social Orphan Children, 2) Program Care Family and 3) Family Program Care (Family Benefits).

The Children's Orphanage Social Institution Program in the Muhammadiyah concept is child care carried out within the LKSA within a certain period of time with the aim of protecting and fulfilling the basic rights needs of the child.

The Family Care Program in the Muhammadiyah concept is care that is carried out by families who do not have blood ties but are capable and capable of meeting the needs and rights of children. A substitute caregiver's family is a family chosen by LKSA who is considered to meet the criteria of a surrogate caregiver.

While the Family Care Program (Family Compensation) in the Muhammadiyah concept is support given to vulnerable families in order to have the capacity to care for and fulfill the basic rights of children. Family compensation is a priority model that must be done to prevent the separation of the child from the family.

As explained in chapter II , an orphan is a child who is still small, weak and has not been able to stand alone left by parents who bear the cost of living, as a child who lives full of suffering and lack of certainty must have a reasonable desire both physically and mentally, for this reason orphans need the presence of foster parents. Namely people who let go and sacrifice themselves, including his wealth to care for them. Orphans are children who have been left dead by one or both parents before baligh, male or female, whether rich or poor, so that they need education and guidance from others to meet material and non-material needs.

From these three programs, it can be seen how Muhammadiyah Lampung Province accommodates all lines related to orphans, whether the father who has died, or his mother, or both. All of them entered into the attention and targets of the Muhammadiyah missionary movement. Orphans can be included in the form of a Childcare Social Care Program, or the Family Care Program and or Family Care Program (Family Benefits) .

Muhammadiyah's businesses and activities in the form of the Muhammadiyah Da'wah Movement through orphans in improving the economy in Lampung province go to social bidangs social, which includes activities in the form of charitable business hospitals, maternity homes, polyclinics, medical centers, pharmacies, orphanages.

If seen from the theory of social movements, that social movements are organized movements that have the ideals and goals of "doing" or "rejecting" changes consciously, continuously, and collectively on certain aspects of

existing social order. This has been played by PW Muhammadiyah Lampung Province in terms of empowering orphans, through the City PDM, then to the Village PCM and so on to a special institution that handles orphans, the Orphanage managed by Muhammadiyah.

The movement was organized, from the top (PW Province) to the bottom (PCM), to empower orphans under their auspices and responsibilities.

And it is done consciously, organized, has clear goals and grounds, and is continuously carried out for orphans in the Orphanage and is carried out collectively, not individuals or individuals. It can be seen how all the caretakers and caregivers of the orphanage work together to provide training for orphans so that the orphans are skilled entrepreneurs, and have knowledge and encouragement as well as motivation and desire to open business opportunities later after they leave the orphanage.

As revealed Turner and Killian in Nasir, that movement so sial which is a sustained collective action to promote or prevent a change in society or organizations that are part of that society.

In this case Muhammadiyah Lampung Province took collective action through the MPS (Social Services Council) to empower orphans in a sustainable manner. As explained that the Social Services Assembly has the following Duties and Functions: a) To move and unite the full potential of Muhammadiyah to improve professionalism in social services, b). Improving the quality of services and social institutions within the Muhammadiyah environment, and c). Develop partnerships and social service networks .

When viewed from the type of social movements, the Muhammadiyah Da'wah Movement through Empowering Orphans in Economic Improvement in Lampung Province, then it is categorized as a progressive movement.

Progressive movement (movement that aims to improve society, (in this case, orphans) by making positive changes in existing institutions and organizations (in this case the orphanage owned by Muhammadiyah).

When viewed from the purpose of empowerment, then the da'wah movement Muhammadiyah program through empowerment socioeconomic orphans strays in Lampung province have been aiming for;

a) *Better Institution* , which aims to improve institutions, develop business partnership networks. In this case, it is a household institution that has orphans, namely the family compensation program,

- b) *Better Business* (*Business Improvement*), which aims to improve the business conducted). In this case, it is the family business of orphans who need financial assistance, then it also enters the family care program,
- c) *Better Income* , which aims to improve the income earned , which in this case is income from the family of the orphan, and finally
- d) *Better Living* , which aims to improve the living conditions of every family of orphans and the community in which there are orphans, which will eventually be realized, e) *Better Community* , which aims to create a society that is more well.

If the views of service standards set by Muhammadiyah Lampung Province of programs offered and implemented on the ground it was clear that the Orphan Orphan been empowered if we refer to the standard standards. For example in the Childcare Social Home Program, from the types of choices offered in Life Skills, including; Provision of mechanic tools, provision of electricity, provision of medical equipment, provision of printing, the provision of computers, provision of Catering, d early provision of sewing. And that is under the responsibility of the caregiver and caretakers of the Orphanage, the aim of which is to make orphans trained and ready to work.

In addition, also in the program Family Care Program (Family Benefits), one form of service is the Establishment and training of productive economic enterprises for parents in order to improve the family economy.

This can be seen from the Care Services Standards in LKSAs issued by Muhammadiyah.

DESCRIPTION	WORK FLOW / PJ	OUT PUT
Definition Children in LKSA are children who live in LKSA orphans and everything His needs are borne by LKSA.	Supervision is on Caregiver	Comfort for all foster children
Amenities - Residence - Room for each child 3 mx 4 m. - Cupboards / places to store personal items. - 1 mx 1, 8 m bed.	Caregiver Caregivers and Caretaker. Caregiver	Every child can feel comfortable in LKSA.
Clothing - Every 12 months there are giving clothes and adjusted to the needs - School clothes for each class change change (new / from class sister)	Caretaker. Caregiver	- There is a clear insight about the appearance for children. - Children are able to appear confident.

<p>Food</p> <ul style="list-style-type: none"> - Eat 3 times a day. - Drink milk at least 2 times a day. - Every week there are foods that feel special. - Clean eating places, personal cutlery. - Guaranteed place worthiness (2 x 2 m per child). - There is a dishwasher. 	<p>Kitchen field. Kitchen field and caregiver. Kitchen and caregiver. Caretaker. Caregiver Kitchen.</p>	<ul style="list-style-type: none"> - In accordance with 4 healthy 5 perfect standards. - Children become bored with the menu. - With a different menu, the child's appetite for food increases. - Make children independent and guaranteed health.
<p>Health</p> <ul style="list-style-type: none"> - There is a first aid kit. - Receive health service guarantees. - Check health once a month. - MCK equipment (soap, shampoo and toothpaste). 	<p>Caregiver Caretaker and Caregiver Caretaker. Logistics and Caregivers.</p>	<p>Children's health always awake and controlled.</p>
<p>School</p> <ul style="list-style-type: none"> - Allowance per day according to the needs / capabilities of the orphanage. - Transport (bicycle, car transfer, transportation - there is a change of money). - School supplies are given according to the child's needs. - Reading / library area. 	<p>Caretaker. Caretaker and Employee Field of education. Caregivers and Caretaker.</p>	<p>Level of education be a service must be received by every child so they are able feel worthy education which is guaranteed.</p>
<p>Recreation Once a year</p>	<p>Caretaker.</p>	<p>Become fresh and calm atmosphere on child.</p>
<p>Playground</p> <ul style="list-style-type: none"> - Interesting and decent space. - green area. - Sports equipment. 	<p>Caretaker and caregiver.</p>	<p>Make children always ready and fresh to face routine schedules</p>
<p>Life Skills (optional):</p> <ul style="list-style-type: none"> - Supply of mechanics. - Provision of electrical equipment. - Provision of medical devices. - Provision of screen printing equipment. - Provision of computers. - Provision of culinary equipment. - Provision of sewing tools. * (* Information: types of skills can be selected according to the needs of children in LKSA) 	<p>Caretaker and trainer.</p>	<p>Train children ready work.</p>

And also the service standards in the Family Care Program (Family Benefits) below ;

DESCRIPTION	WORK FLOW / PJ	OUT PUT
<p>Definition Children raised by own parents but every month gets compensation from LKSA.</p>	<p>Employee executor, governance LKSA business. LKSA Chairperson.</p>	<p>Document. Child data form; Statement letter Parent / child; Form for submission of guardian parents. Service. Get facilities adequate.</p>
<p>Service Get compensation every month. Monitoring from LKSA. Establishment and training of productive economic ventures for parents in order to improve the family economy</p>		
<p>Health Strive for JKN for children and his family.</p>		<p>Foster children.[62]</p>

Of the three orphanage institutions owned by Muhammadiyah Lampung Province, it is seen in its vision that it will empower orphans, where in the vision there is the word "independent" which is one of the goals of empowerment itself.

In addition, in the mission of each institution has set one of its mission is to provide education and skills to orphans, this proves that Muhammadiyah Lampung Province empowered orphans in the orphanage through training patterns provided to create Orphans have an entrepreneurial and productive spirit in the midst of society. This can be seen from the vision and mission compiled and established, The Vision of the Budi Utomo Orphanage, Muhammadiyah Metro City whose vision is; "Teruni, pious, intelligent, skilled and **independent**". While the mission is;

- a. Develop, improve the quality of faith and piety,
- b. Improve the quality of service to clients and the community,
- c. Building multiple intelligences (*Multiple Intelligence*),
- d. Prepare life **skills** (*Life Skill*),
- e. Practicing association and community,
- f. Increasing community participation in social welfare efforts,
- g. Realizing the ideal orphanage.

Based on the findings that have been described in the foregoing discussion, that there is some pattern of movement Muhammadiyah Da'wah through Empowerment Economic Social Children Orphan Orphan in Pro v insi Lampung, namely Training "Livestock Farming Ayam Kampung" Training "Cultivation of Freshwater Fish" Training "Flower Planting Matches", Training "Suitable for Planting Chillies", Training "Sewing" ,Training "Making Batako", Training "Goat Livestock",".

If seen from the definition of empowerment, where empowerment according to Jim Ife, is to provide resources, opportunities, knowledge, and skills to the community to improve their ability to determine their own future and participate in and influence the lives of the surrounding community,^[64] in this case Muhammadiyah Lampung Province has provided empowerment to orphans in the pattern or form of skills through the process of entrepreneurial training to improve the abilities of orphans and can determine their future and furthermore it is hoped that they will be able to participate and influence the lives of the people around them after they later plunged into the community.

And if seen from the three main efforts in community empowerment , Muhammadiyah Lampung Province has made these efforts, namely: a) Creating an atmosphere that enables the potential of developing communities (*enabling*), in this case the potential of orphans in doing and gaining skills and training to entrepreneurial us aha late in Muhammadiyah orphanage. B) Strengthening the potential of the community (*empowering*) , which in this case the caretakers and caregivers of the orphanage have provided training in accordance with the potential of the Orphanage, and c) Protect and defend the interests of the lower community (*protecting*), in this case Orphans are lower class people who are protected and defended their interests by the Orphanage Management and Caretakers, of which the 3 (three) main pillars above are the three main pillars in community *empowerment* (*empowerment*) as a people-based development model.

And besides, the training conducted by caretakers and caregivers for orphans at the Muhammadiyah Orphanage is in order to *Better Living*, which aims to improve the living conditions of every family of orphans as well as people who have orphans.

In accordance with the principle of empowerment, the Muhammadiyah of Lampung Province has used the existing principles in empowering orphans, that is, empowerment carried out without any compulsive elements, according to the

needs, problems and potential of orphans, and still maintaining the values, cultures and existing local wisdom.

In addition, the empowerment of orphaned strays were also conducted with a gradual and continuous, after it carried assistance to orphans in practice the training they get. Empowerment board and pengasuh orphanage Muhammadiyah Lampung Province is very holistic, because administrators and caregivers orphanage Muhammadiyah feel that the empowerment that is done should be holistically on all aspects of life, which is in the midst of these communities, the training given in various fields of animal husbandry, farm and field to entrepreneurial venture 's needed in the middle of society.

In addition, the training provided is expected to create Quality of family life orphans exist and ultimately alleviate poverty available, and training is given to mobilize individual active participation orphans the.

And the empowerment of children orphaned, Muhammadiyah Lampung Province has made steps in empowering communities, which have mengidentifikasi k's, choosing s ystem p endekatan, mem Invert Selection and set p rosedur, m etode and t eknik training and m enerap k an n norms that exist in the implementation of training.[67]

Then the pattern of Muhammadiyah Da'wah Movement through Empowerment of Orphans in Economic Development in the province of Lampung is Dakwah Fi'ah (Da'wah Group), the propaganda y an g do a preacher against a small group in the atmosphere in face to face, can dialogue and responses mad'u against da'I and the message of da'wah delivered can be known at once and also the Da'wah Jam'iyah (Da'wah Mass), namely the da'wah process carried out by the preacher who identifies himself with the attributes of a particular propaganda institution or organization, then preaches his members or others outside the members of an organization. Da'wah jam'iyah is also understood as an effort of Da'wah through Islamic organizations or institutions, in understanding this Da'wah jam'iyah is an effort made by a group of people in an effort to direct Mad'u to changes in better conditions in accordance with Islamic law.

Evaluation of Muhammadiyah Da'wah through Empowerment Movement Socioeconomic Children Orphan Orphan in Lampung Province is a series of activities undertaken to measure the level of success of the program. Through an evaluation of a program can be assessed systematically, in detail, and using procedures that have been tested carefully.

Then the program evaluation is oriented towards the program objectives to be achieved by using criteria, systematic, detailed to measure the success of the program according to standardized standards using procedures that have been tested carefully. Thus the first element in program evaluation is the element of the program's predetermined objectives.

Every activity carried out has a specific purpose, as well as evaluation. According to Suharsimi Arikunto there are 2 evaluation objectives namely general purpose and special purpose. General objectives are directed at the program as a whole while specific objectives are more focused on each component. Program implementation must always be evaluated to see the extent to which the program has succeeded in achieving the intended program implementation goals. Without evaluation of programs that run will not be seen to be effective in fitasnya.

Observing the results of research that has been done it appears that there has been an increase in knowledge in orphans, Orphans have learned how to market products to consumers, personal skills have been created for orphans, emergence and development of managerial abilities of orphans in entrepreneurship, and the emergence of confident in orphans.

Empowerment evaluation is a process to get a self-image through evaluation and self-reflection at the level of individuals or groups in order to improve their quality through their own initiatives.

One of the four steps in evaluating empowerment, the first stage is looking at changes in orphans in terms of their level of awareness. The level of change of consciousness that is classified into 3 is "very good", "has changed", and "not like before".^[71] In this case, orphans who have been empowered by Muhammadiyah Lampung Province are in the "changed" category from previously without awareness to being aware of entrepreneurship in the fields of animal husbandry, agriculture and other entrepreneurs.

And if seen from the evaluation model developed by Fujikake who developed four steps in evaluating empowerment; namely the first stage is the first stage is to see changes in society from the level of awareness. The results of this analysis of changes in the level of awareness are outlined in a graph depicting the level of change in consciousness which is classified into 3 namely "very good", "has changed", and "not like before".

So mentoring, internships and training-*pe l atihan* given Orphanage under the auspices of Muhammadiyah Lampung to orphans in her care, giving very good results and bring awareness to the importance of orphans such training.

While the second stage in the empowerment evaluation developed by Fujikake is to assess community responses and empowerment practices based on an assessment of 12 indicators that are sub-projects of the empowerment process itself. The twelve indicators are the level of participation, opinion opening, change of awareness, taking action, caring and cooperation, creativity, setting new goals, negotiation, satisfaction, self-confidence, managerial skills, and decision collection.

So in this case a change of consciousness, confidence, managerial skills has been embedded in orphans. For example, from the results of interviews conducted by researchers regarding the evaluation of community empowerment through the "Lapis Cake" Catering Training for Orphans, it was explained that the empowerment of orphans through the "Lapis Cake" Catering Training held at the Orphanage had a very good impact on children, such impacts include increasing knowledge. Orphans find out what are the tools required for training activities Catering "Layer Cake" and how to sell from beginning to end. Orphans know how to market products to consumers. The creation of personal skills in orphans Managerial ability. It is expected that with this training, Orphans can become entrepreneurs in the future, and can increase their economic income, and the emergence of self-confidence in orphans.

The next stage is to measure the level of achievement of empowerment itself, whether the influence of the empowerment process is only at the local, regional or national level. Fujikake classifies the empowerment level into three namely *micro level* (village), *messo level* (city/region), and *macro level* (national).

So in this stage the orphans who are empowered enter the Micro/Local Level (Village/Environment Scope) where the orphans live, this can be seen for example the target in the implementation of the training program which is the target of all Orphanages. Funds for organizing training activities are sourced from the orphanage's finances. The training activities are held on Saturdays and Sundays.

The training activities are carried out at the Orphanage. As for the tutors in the training activities, namely the caretaker and caregiver of the orphanage and the influence of the empowerment process only at the local level.

Likewise, the other trainings that have been provided by the Orphanage under the aegis of the Lampung Province Muhammadiyah to orphans in their care, exert influence on the empowerment process only at the local level.

E. Conclusion

This conclusion was prepared based on the sub focus proposed in the study, namely; 1) Program Dakwah Movement Muhammadiyah Lampung through Empowerment Regional Socio-Economic Orphan Orphan, 2) the pattern of movement Muhammadiyah Da'wah through Empowerment Lampung Regional Socio-Economic Orphan Orphan and 3) Evaluation of Muhammadiyah Da'wah Movement through Empowerment Lampung Regional Socio-Economic Orphan Orphan.

Based on the discussion in the previous chapter, in general it can be concluded as follows;

1. Program Dakwah Muhammadiyah movement through Empowerment Lampung Regional Socio-Economic Orphan Orphan there are three types: a) Program Social Orphan Children, b) Program Family Care and c) Program Family Care (Family Benefit)
2. Dakwah Muhammadiyah movement patterns through Empowerment Economic Social Orphan Orphan in Lampung province there are two patterns or shapes, namely; a) Assistance (internship), and Training".
3. Evaluation of Muhammadiyah Da'wah Movement through Empowerment Lampung Regional Socio-Economic Orphan Orphan is managed with a view to an increase in the level of knowledge and awareness of the orphans who have been given assistance, apprenticeship and training.

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اتجاه الفتوى هيئة الشرعية الوطنية مجلس العلماء الأندونيسي في القضايا العبادية

المالية والمعاملات الحديثة

محمد رمضان حبيبي وحتى شمس الدين

ملخص

إن التشريع الإسلامي عامة، بما فيه تشريع المالي، إنما جاء ليسعد الناس ويضبط حياتهم بنظام يقوم علي العدل و الرشاد، ويجلب لهم المصالح ويدراً لهم المفاسد. لذلك، فإن حياة البشرية قد امتازت بالتغير و التطور السريع تبعاً للتقدم التقني و تتطور الاجتماعي. فالحاجة البشرية في ظل هذه التطورات لا تنقطع، و المشكلات المختلفة لا تنقضي، و المستجدات المتنوعة تزداد مع استمرار عجلة الحياة في سيرها الطويل. كما ان تقدم العلوم و التكنولوجيا في مجال المواصلات و الاتصالات الحديثة قد لعب دوراً فعالاً في تطور نظم المعاملات و أثر علي نشأة صور عديدة من المعاملات المعاصرة حيث لم يسبق لها المثل في العصور السابقة. و كل هذه المستجدات و النوازل التي يعترض لها المجتمع البشري في العصر الحاضر من الامور التي لا يمكن ان يتخلى و يتعد عنها المسلمون اليوم، لذلك يحتاج الي معرفة موقف الشريعة الاسلامية فيها. وان هذا البحث ركز علي دراسة اتجاه الفتوى هيئة الشرعية الوطنية مجلس العلماء الأندونيسي في القضايا العبادية المالية وهي موقف مجلس العلماء الأندونيسي بشأن استثمار اموال الزكاة نموذجاً و المعاملات الحديثة وهي بيع و شراء الذهب المؤجل نموذجاً.

الكلمات الرئيسية : الشريعة ، المعاملات ، النوازل، الفتاوى

المقدمة

فإن التشريع الإسلامي عامة، بما فيه تشريع المالي، إنما جاء ليسعد الناس ويضبط حياتهم بنظام يقوم علي العدل و الرشاد، ويجلب لهم المصالح ويدراً لهم المفاسد، أو تجلب مصالح. لذلك قال ابن عبد السلام: " والشريعة كلها مصالح إما تدرأ المفاسد أو تجلب المصالح، فإذا سمعت الله يقول : (ياأيها الذين آمنوا)، فتأمل وصيته بعد الندائه،

فلا تجد الا خيرا يحثك عليه, أو شرا يزعرك عيه, أو جمعا بين الحث و الزجر, وقد أبان في كتابه ما في بعض الاحكام من المصالح حثا علي إتيان المصالح.¹

ذلك أن الإسلام إعتنى بالثروة المالية للأمة, كزكاة الأموال التي تعد ثالث قواعد الاسلام و فريضة من الفرائضه, أوجبها اليه تعالي شكرا للنعمة علي الأغنياء وسدا لخللة الفقراء وطهرة وركاة وتقوية لنظام الامة. فهي بهذا الوصف ذات حقين, حق رباني و حق إنساني: فالحق الرباني هو جانب التعبد الذي هو الصلة بين العبد و ربه. والحق الإنساني هو عون الأقوياء للضعفاء علي القيام بمطالب العيش و لوازم الحياة.

لكن الأمل مازال قائما مع الجهود العلمية المبذولة للعناية بالزكاة مثل قيام هيآت و مؤسسات بالتخصص في هذا الموضوع نظريا و تطبيقيا, كجمعية الدراسات و البحوث في ركن الزكاة, لكن البحث النظري و التطبيق العملي مازالا يظهران الكثير من القضايا المعاصرة المشكلة التي تحتاج الي اجتهاد شرعي مستنير, و في إبقاء تطبيق الزكاة ملتزما بأصول الشرع وقواعده, ومن هذه القضايا تحتاج الي معرفة موقف الشريعة الاسلامية وان هذا البحث ركز علي دراسة اتجاه الفتوى هيئة الشرعية الوطنية مجلس العلماء الأندونيسي في القضايا العبادة المالية وهي موقف مجلس العلماء الأندونيسي بشأن استثمار اموال الزكاة نموذجا.

ومن صور عديدة من المعاملات المعاصرة التي يعترض لها المجتمع هي بيع وشراء الذهب المؤجل. ومن المعلوم أن موضوع بيع الذهب بالتقسيط أو بضمن مؤجل هو سائغ منذ قديم الزمان, وناقش عنه من العلماء المتقدمين و المتأخرين. فكان موضوع القضية منشرا وسط المجتمع المسلم في اندونيسيا.

فقد أجمع العلماء علي جريان الربا في الذهب و الفضة فيحرم التفاضل والنساء إذا بيع الذهب والفضة بجنسهما, فيحرم النساء إذا بيعا بغير جنسهما من الاثمان, وقد

¹ عز الدين عبد العزيز بن عبد السلام السلمي, قواعد الأحكام في مصالح الأنام, مؤسسة الريان, بيروت, طبعة الثانية, 1998, ص 11|1

نقل الإجماع عدد كبير من العلماء منهم ابن عبد البار في الكافي، وابن القدامة في المغني، و ابن رشد في بداية المجتهد و القرطبي في المفهم، والقاضي عياض في إكمال المعلم و الزركشي في شرح الزركشي والنووي وابن المنذر.²

كما لاحظ الباحث، أن موقف هيئة الشرعية الوطنية تحالف الإجماع العلماء في هذه القضية. وتثير الجدل في المجتمع. كأن هذا القول يريد أن يذهب إلي جواز مبادلة الذهب بالذهب مع التفاضل، و مبادلة الفضة بالفضة مع تفاضل. و هذا القول مخالف الاجماع، فيحرم التفاضل و النساء إذا بيع الذهب و الفضة بجنسهما. ومن هذه الظاهرة تدفع إلي سلامة المنهج الافتائي لدى الهيئة في قضية المعاملات، و هو أمر أساسي في نجاح الدور الإفتاء للهيئات الشرعية. كذلك التمسك بالخطوات المعينة في إصدار الفتاوي المالية. كما أن منهج خاص الذي اتجهته في إصدار الفتاوي التي لا تخرج إجراءاتها من ضوابط الفتوي في المعاملات.

نشأة مجلس العلماء الإندونيسي

مجلس العلماء الإندونيسي هو هيئة مستقلة خاصة تنضم إليها العلماء والزعماء والمثقفين بالهدف إلى توحيد حركاتهم وخطواتهم تحقيقا على مصالح المسلمين الإندونيسي. وقد أسس هذه الهيئة في السابع من رجب ١٣٩٥ هجرية الموافق بالتاريخ ٢٦ يوليو ١٩٧٦.

قد نشأ مجلس العلماء الإندونيسي عند ظهور الغيرة و النهضة الوطنية بعد أن كانت طاقة هذا البلد وجهة وجهه أبنائه فكريا وسياسيا تبذل إلى مواجهة مختلف التحديات لمدة ثلاثين سنة بعد استقلاله من استعمار الهولندي. كما أن نشأة مجلس

²ابن عبد البار . الكافي. ص ٣٠٢، وابن القدامة . المغني. ج ٤. ص ٣، وابن رشد. بداية المجتهد. ج ٢ ص ١٤٩، القرطبي. المفهم. ج ٤ ص ٤٦٨، والقاضي عياض . إكمال المعلم. ج ٥ ص ٢٨٢، والزركشي. شرح الزركشي. ج ٣ ص ٤٠٦.

العلماء الإندونيسي توافق بالوعي الجماعي عند الأمة الإسلامية باندونيسيا عاما وعلمائهم خاصا لبناء هذا البلد وتطويره دينا وعلما وأخلاقيات وثقافيا. لأجل ذلك، أن هذا البلد بحاجة ماسة إلى هيئة خاصة ينضم إليها العلماء وينتمى فيها الزعماء لتوافق العلاقة فيها بينهم وانسجامها لمصالح البلاد و العباد.³

دور مجلس العلماء الإندونيسي لدى المسلمين

أن مجلس العلماء الإندونيسي له دور هام لدى المجتمع عموما وعلى الحكومة خصوصا. وهذا الدور يتضح علي النطق المهمة الآتية:

أ. توحيد المسلمين

توحيد المسلمين تحت ظلال الاخوة الإسلامية مهما اختلفت مذاهبهم الفقهية وتنوعت جمعياتهم الاجتماعية، فإن الاسلام قد ربطهم علي عقيدة واحدة واله واحد. تطبيقا لهذا الدور وتنفيذا لتلك المهمة، فإن المجلس قد أقام عدة اللقاءات مع بعض رؤساء المنظمات الإسلامية ورؤساء منظمات شباب المسلمين و الطلاب علي شكل الوطن.⁴

ب. إصدار الفتاوي.

ومن وظيفته إصدار الفتاوي لجميع المسلمين عاما وللحكومة خاصة في قضية من القضايا الدينية أو من المسائل الاجتماعية. وبهذه الوظيفة نستطيع أن نقول بأن مجلس العلماء الإندونيسي بمثابة المفتي الرسمي للدولة الذي يؤخذ بقوله ورأيه في كل قضية من القضايا الدينية أو من المسائل الاجتماعية.

³ مادة علمية تؤخذ من <https://mui.or.id/sejarah-mui/> بتاريخ 20-10-2019

⁴ مركز البحوث والتنمية والتراث الديني لوزارة الشؤون الدينية لجمهورية اندونيسيا، فتوى مجلس العلماء الإندونيسي في منظور القانون الاندونيسي

إن الفتاوي التي أصدرها مجلس العلماء الإندونيسي تتنوع المشاكل الدينية وتحددتها في جميع نواحي الحياة.⁵

من أجل ذلك أسس المجلس الهيئات المختصة بإصدار الفتاوي تناسب بنوعية الفتاوى التي ستصدرها، ومن هذه الهيئات هي: هيئة الشرعية الوطنية لمجلس العلماء الإندونيسي. (DSN MUI)

تأسس هذه الهيئة في التاريخ ١٠ فبراير ١٩٩٩ بالهدف إلى تحقيق طموح المسلمين ورغبتهم في تطبيق تعاليم الإسلام في مجالات الاقتصادي والتمويل.⁶

وقد اعتمدت المؤسسات الإسلامية ومصارفها كالبنوك الإسلامية، والتأمين و الرهن وغيرها علي الفتاوي التي أصدرت من قبل هذه الهيئة وأصبحت ترجع إلي تلك الفتاوي في كثير من عملياتهم .

دور هيئة الشرعية الوطنية في تطوير صناعة المعاملات المالية الإسلامية .

ذكر بروفيسور الدكتور جائه مبارك في إحدى مقالاته، أن من خطوات حقيقية لمجلس العلماء الإندونيسي في هذا الشأن هي ؛

١ . تأسيس هيئة الشرعية الوطنية القيام بالبحوث في فقه المعاملات وإصدار الفتاوي لتكون مرجعية المجتمع والمؤسسات المالية في أداء معاملاتهم.

٢ . إنشاء أول المصارف الإسلامية في اندونيسيا وهو بنك المعاملات اندونيسيا مع تنسيق برابطة مفكر مسلم اندونيسيا وذلك في سنة ١٩٩١ .

⁵ محمد عطاء مزهر . فتاوى مجلس العلماء الإندونيسي، دراسة في تفكير الأحكام الإسلامية باندونيسيا، ص. ٨١

⁶ هذه المعلومات تؤخذ من <https://dsnemui.or.id/> بالتاريخ ٢٠ أكتوبر ٢٠١٩ .

٣. تكوين هيئة التحكيم الشرعي الوطني لحلول المشاكل القانونية بين طرفي العقد في مجالات المعاملات المالية.⁷

فتوي الهيئة الشرعية الوطنية في استثمار أموال الزكاة

إن قضية استثمار أموال الزكاة من القضايا المهمة في الفقه المعاصر، وإن موضوع استثمار أموال الزكاة من المواضيع الجديدة، إذ أنها تثير اهتمام كبير من المؤسسات الزكوية و الهيئات الخيرية في العالم الإسلامي، و هي من المسائل الملحة التي تحتاج إلى إجابة واضحة وتستوجب النظر اليها علي ضوء القواعد الفقهية والأصول الشرعية. نظرا لدوره في التنمية وتحقيق مقاصد شرعية. ذلك أن الإسلام اعتنى بالثروة المالية للأمة، وجعلها من مقاصده الشرعية و كلياته الضرورية الخمس، وهي: حفظ الدين، و النفس، و العقل، و النسل، و المال.

نظرا مما سبق، فقد اهتم مجلس العلماء الإندونيسي بقضية الزكاة حق الاهتمام. و من صور اهتمام المجلس علي أهمية الزكاة أن المجلس قد أصدر عدة الفتاوي التي تتعلق بشأن الزكاة. منها فتوي بشأن استثمار أموال الزكاة. فتوي رقم ٤ سنة ٢٠٠٣ م .

⁷ مبارك، جائه، دور هيئة الشرعية الوطنية وهيئات الرقابة الشرعية فالمؤسسات المالية الإسلامية،

٢٠١٢، مقالة علمية مقدمة لكلية الشريعة جامعة الإسلامية الحكومية بسورابايا

نص الفتوي

أولا : وجوب إخراج الزكاة علي الفور سواء كان من المزكي إلى العامل أو من العامل علي مستحقيها.

ثانيا : الأصل في توزيع الزكاة مت العامل إلي مستحقيها علي سبيل الفور، ولكن يجوز تأخير صرفها إلي حصل عذر الشرعي كوجود مصلحة أو عدم وجود مستحقي الزكاة.

ثالثا : مسؤولية تحديد المصلحة علي الدولة اعتمادا علي ضوابط المصلحة في تحديدها حتي تكون شرعية.

رابعا : يجوز استثمار أموال الزكاة المؤخرة صرفها إلي مستحقيها بضوابط :

أ. أن يكون استثمارها في المشاريع المشروعية والقوانين المعمولة.

ب. أن يكون استثمارها في المشاريع التي تتحقق فيها الأرباح ويكون هذا بعد القيام بدراستها.

ت. أن تكون المشاريع الاستثمارية تحت مراقبة المختصين بها.

ث. أن تكون الهيئة المحترفة الأمانة القيام بالاستثمار أموال الزكاة .

ج. الحصول علي إذن من الدولة و قرارها لهذا العمل الاستثماري واذا حصلت الخسارة أو الإفلاس فالضمان عليها.

ح. عدم وجود الفقراء والمساكين المحتاجين ماسة عند استثمار أموال الزكاة .

خ. القيام بتحديد الوقت المعين لصرف أموال الزكاة المستثمرة.⁸

⁸ مجلس العلماء الإندونيسي، مجموعتا ومجلس العلماء الإندونيسي، ص ٣٣

وجه الاختلاف الفقهاء

اختلف الفقهاء المعاصرين في حكم استثمار أموال الزكاة بين مانع و مجيز, انطلاقا من أدلة و حجج نقلية و عقلية.

اتجاه المانعين و أدلتهم:

الدليل الأول : وجوب الزكاة على الفور

يقول عبدالله ناصح علوان في ذلك: إن استثمار أموال الزكاة في مشاريع استثمارية تجارية لا يجوز إذا وجد في المجتمع محاييج و مستحقون و لأن استثمار يؤخر اوصول الزكاة الى مستحقها من ناحية, وقد تتعرض الأموال الزكوية الى الهلاك بسبب الخسارة من ناحية اخرى.⁹

الدليل الثاني : عدم وجود نص شرعى

و من أدلتهم ما يفهم من توجيه رسول صلى الله عليه وسلم لمعاذ بن جبل رضى الله عنه حين بعثه الى اليمن بأن يأخذ من الأغنياء زكاة أموالهم و يردها الى فقرائهم, ولا يكون الرد الا بتسليمها لهم متى وجدها, ولا يأخر عنهم و لو كانت بسبب الاستثمار, فليس في الحديث ما يفيد تأجيل الزكاة للمستحقين لغرض من الاغراض.¹⁰

الدليل الثالث : التملك

ان استثمار أموال الزكاة يؤدي الى عدم تملك الافراد تملكيا فرديا, ولان الله تعالى أضاف الصدقة الى المستحقين في آية الصدقات بلام التملك.¹¹

⁹ عبدالله ناصح علوان, أحكام الزكاة على ضوء المذاهب الاربعة, 97

¹⁰ الشيخ جاد الحق, بحوث فتاوى اسلامية في قضايا معاصرة , طبعاً لمانة العامة للجنة العليا للدعوة الاسلامية لآزهر الشريف بالقاهرة,

طبعة الاولى 1994 : ص: 24

¹¹ الشيخ ادم الشيخ عبد الله على, بحوث وفتاوى الاسلامية في قضايا المعاصرة, دار النفائس بعمان طبعة اولي 1998 : ص

الدليل الرابع : إذن المستحقين

بما ان مال الزكاة ملك لمستحقه, فلا بد من إذنه في التصرف فيه, ولا يجوز التصرف بالإستثمار في أموال الزكاة التي لهم بإذنه. والأصل في هذا القاعدة : لا يجوز لأحد أن يتصرف في ملك الغير بلا إذنه.¹²

الدليل الخامس : عرضة أموال الزكاة للضياع

يقول شيخ عبد الله آدم: إن استثمار أموال الزكاة يعرضها للخسارة و الضياع. لأن التجارة إما الربح و إما الخسارة. و إني أخشى أنه لو فعل ذلك, تضيع أموال الزكاة في الأعمال الإدارية و يضيع حق الفقراء.¹³

يتضح من النصوص السابقة لطائفة من الفقهاء و الباحثين المعاصرين القائلين بعدم جواز استثمار أموال الزكاة, أن موقفهم يرتكز على الأدلة الآتية:

- في الإستثمار أموال الزكاة مخالفة لأصل فورية وجوب الزكاة
- عدم وجود دليل شرعي في الموضوع يتم الإستناد إليه
- مخالفة شرط التمليك الفردي للمستحقين
- الحاجة إلى إذن المستحقين
- عرضة مال الزكاة للضياع بسبب الإستثمار
- هذه هي أهم أدلة المانعين لاستثمار أموال الزكاة

¹² الشيخ أحمد بن شيخ محمد الزرقا, شرح قواعد الفقهية, دار القلم - دمشق / سوريا, ص: 461
¹³ مجلة مجمع الفقه الاسلامي , العدد الثالث, 1408 : الجزء 1 , ص: 354

اتجاه المجيزين وأدلتهم

الدليل الأول: عدم التنصيص علي كيفية صرف الزكاة للمستحقين

لم يرد في القرآن الكريم تفصيل في كيفية صرف المال للمستحقين ولم تحدد طريقة بعينها، مما يفتح المجال واسعا للإجتهد و النظر في الصيغ الممكنة لصرف الزكاة، منطلقا من النص القرآني سورة التوبة: 60 إذ الآية وإن حصرت مصاريف الزكاة، لكنها لم تحدد مواصفات وشروط لكل مصرف، وتركت ذلك للفقهاء ليواكب استخدام حصيلة الزكاة و تطور المجتمع و ظروفه. ففي مجال سهم الفقراء والمساكين، فإنه كما يتحقق هدف الزكاة بإعطائهم المال مباشرة، فبالإمكان تحقيقه من خلال تخفيف ما بهم من حاجة وفاقاة بإقامة المصانع لتشغيلهم، أو بتأمين نفقات علاجهم في المشافي إن كانوا مرضى، أو بإقامة المستشفيات و المدارس و سائر الخدمات التي يحتاج إليها الفقير و من يعول.¹⁴

الدليل الثاني : المصلحة

فإن تشريع الاسلامي عامة، بما فيه التشريع المالي، إنما جاء ليسعد الناس و يضبط حياتهم بنظام يقوم على العدل و الرشاد، ويجلب لهم المصالح ويدراً عنهم المفاسد. ذلك أن الإسلام اعتنى بالثروة المالية للأمة، وجعلها من مقاصده الشرعية و كلياته الضرورية الخمس، وهي : حفظ الدين، و النفس، و العقل، والنسل، و المال. لذلك اعتمد بعض العلماء بجواز استثمار أموال الزكاة على دليل المصلحة وقاعدة : التصرف الإمام علي الرعية منوط بالمصلحة. و لعل هذا من صلاحيات الامام، الذي يلي أمور المسلمين العامة، فتصرفه علي الرعية منوط بالمصلحة.¹⁵

¹⁴ الدكتور محمد عقلة، التطبيقات التاريخية المعاصرة لفريضة الزكاة، طبعة دار البيضاء للنشر و التوزيع بعمان، 1995، ص:

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¹⁵ الشيخ أحمد بن حمد الخليلي، الزكاة و التكافل الإجتماعي في الإسلام لمجموعة من الباحثين، اصدار المجمع الملكي لبحوث الحضارة الاسلامية، مؤسسة ال البيت ص: 355

لذلك قال محمد الأشقر: الإمام إذا قرر أن يستثمر مال الزكاة فله ان يفعل ذلك إذا رأى من المصلحة ذلك, فلا بد أن ينظر الى المصلحة وينظر إلي الضوابط التي يكفل عدم اساءة التصرف في هذا المال.¹⁶

الدليل الثالث : القياس

القياس على جواز استثمار أموال اليتامى . فقد روى عن رسول الله صلى الله عليه وسلم : ألا من ولى مال يتيم فليتحجر له فيه ولا يتركه فتأكله الزكاة.¹⁷ و فيه دعوة صريحة لاستثمار مال اليتيم و تنميته لأجل الحفاظ عليه.

الدليل الرابع : فعل النبي صلى الله عليه وسلم و عمل الصحابة

روي أن أصحاب الرسول الله صلى الله عليه وسلم و بعض أصحابه كانوا يستثمرون أموال الصدقات من إبل و بقر و غنم, فقد كان لتلك الحيوانات أماكن خاص للحفاظ و الرعي و الدر و النسل, كما كان لها رعاة يرعونها.¹⁸

يتضح من النصوص السابقة لطائفة من الفقهاء و الباحثين المعاصرين القائلين بجواز استثمار أموال الزكاة, أن موقفهم ينبني على الأدلة الآتية:

- الفراغ التشريعي في الموضوع وعدم التنصيص علي كيفية صرف الزكاة للمستحقين
- المصلحة وقاعدة التصرف الامام على الرعية منوط بالمصلحة
- القياس
- فعل النبي صلى الله عليه وسلم وعمل الصحابة رضی الله عنهم

¹⁶ أبحاث و أعمال الدورة الثالثة لقضايا الزكاة المعاصرة المنعقدة في كويت, بيت الزكاة لكويت, 1992, ص: 97
¹⁷ الحافظ أبي عمر يوسف بن محمد بن عبد الله ابن عبد البر النمري القرطبي , الاستذكار الجامع لمذاهب الفقهاء , طبع دار الكتب العلمية , بيروت, 1994 , ص: 4/7
¹⁸ أخرجه البخارى في صحيحه كتاب المحاربيين من أهل الكفر و الردة, 6802

فتوي الهيئة الشرعية الوطنية في بيع الذهب بضمن مؤجل .

نص الفتوي

جاء في فتوي الهيئة الشرعية الوطنية باندونيسيا رقم ٧٧ سنة ٢٠١٠ عن بيع الذهب بضمن مؤجل، نصوص القرار علي نحو تالي :

(١) بيع وشراء الذهب بضمن مؤجل سواء بوسيلة البيع العادي أو بيع المراجحة وحكمه جائز أو مباح ، مادام الذهب لم يكن آلة الصرف الرسمي (النقود)
(٢) لا يجوز زيادة ثمن البيع في مدة العقد حتي لو زادت المدة بعد انتهاء مدة العقد الأول .

(٣) الذهب الذي يشتري بضمن مؤجل يمكن أن يصبح مرهونا .

(٤) الذهب الذي يصبح مرهونا لا يجوز بيعه أو يكون معقودا لعقد آخر فيتحول ملكيته إلي غير صاحبه.¹⁹

وجه الاختلاف الفقهاء

أ. القول بالمنع أو التحريم

وهو قول جماهير الفقهاء من المالكية، و الشافعية، و الحنابلة، وأكثر أهل العلم. و استدلوا بالأحاديث عن الأموال الربوية، منها : قوله صلي الله عليه وسلم: **الدَّهَبُ بِالدَّهَبِ، وَالْفِضَّةُ بِالْفِضَّةِ، وَالْبُرُّ بِالْبُرِّ، وَالشَّعِيرُ بِالشَّعِيرِ، وَالتَّمْرُ بِالتَّمْرِ، وَالمَلْحُ بِالمَلْحِ** مثلاً بمثلٍ سَوَاءٍ بِسَوَاءٍ يَدًا بِيَدٍ، فَإِذَا اخْتَلَفَتْ هَذِهِ الْأَصْنَافُ فَيَبْعُوا كَيْفَ شِئْتُمْ إِذَا كَانَ يَدًا بِيَدٍ". وقالو أن الورق النقدي و الذهب من الاثمان، و الاثمان لا يجوز بيعها إلا يدا يدا.²⁰

¹⁹هيئة الشرعية الوطنية،مجموع الفتاوى والمعاملات المالية، جاكارتا ٢٠٠٦، ج ٢ ص ٢٨٠
²⁰رواه مسلم في صحيحه، كتاب المساقاة، باب بالصر فو ببالذهب بالورق نقدا، عن عبادة بن الصامت. رقم حديث ٢٩٧٨

لاحظ الباحث، أن المجلس أصدر الفتوي بشأن استثمار أموال الزكاة اعتماداً على المصلحة العائدة إلى مصارف الزكاة، استناداً من القاعدة: " تصرف الامام علي الرعية منوط بالمصلحة. موافقاً بما ذكر المجلس في فتواه: الأصل في توزيع الزكاة من العامل إلى مستحقيها على سبيل الفور، ولكن يجوز تأخير صرفها إذا حصل عذر شرعي كوجود مصلحة أو عدم وجود مستحقي الزكاة.

ب. مراعاة موجبات تغير الاحكام.

فلا ينكر تغير الاحكام بتغير الازمان. فإذا كان الحكم المتفق عليه أو المختلف فيه بين الفقهاء مبني على العرف أو المصلحة، وتغير العرف أو تبدل وجه المصلحة فيمكن الاجتهاد فيه مستأنفا.²⁴

وقد أكد بعض أعضاء الهيئة الشرعية الوطنية باندونيسيا منهم د. أحمد أزهر الدين لطيف علي أن هذه الفتوي تعتبر اجتهاداً من أعضاء الهيئة الشرعية الوطنية باندونيسيا بناء على علة معينة وهي اعتبار الذهب سلعة سواء كان حلياً أو سبيكة - عيار ٢٤ - وذلك لأن الذهب بجميع أشكاله أصبح سلعة في عرف الناس في هذا العصر.²⁵

²⁴مدخل إلى الرقابة الشرعية، ص ١١٠

²⁵الدكتور أحمد أزهر الدين لطيف أحد الأعضاء التنفيذيين بالهيئة الشرعية الوطنية. المحاضرة التي ألقاها تحت عنوان " المبادئ الشرعية فيسوقاً لأوراق المالية" بكلية الاقتصاد والتجارة جامعة كاجاهاماداجوكا كرتا. التاريخ ٢٢ مارس ٢٠١٧

The Position Of Adopted Children In The Islamic Law And Its Implementation In Indonesia Positive Law

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Abstract

The position of adopted child in Islamic law must be understood that, Islam as a religion that is in accordance with human nature always upholds human values. The existence of adopted children becomes a necessity in this world because of many things, among others because they cannot have children of their own, or because they are given the mandate of relatives or others to care for their children, so that they are adopted as their children. The position of adopted children in Islamic Law is not to change the legal, nasab and mahram relationship between adopted children and their parents and family, Appointment of children does not change the status of adopted children to become biological children and does not change the status of adopted parents into biological parents and does not result in mutual inherit between adopted children and adoptive parents. Changes that occur in adoption according to Islamic Law are the transfer of responsibility for maintenance, supervision and education from biological parents to adoptive parents. The adoption of child on legislation in Indonesia is manifested in the Government's commitment to provide protection for children. It has been followed up with the ratification of Law Number 23 of 2002 concerning Child Protection, which was later amended by the issuance of Law Number 35 of 2014 concerning child protection. One of solution to provide opportunities for parents who are able to carry out the adoption of children. Then there is Law Number 3 of 2006, the Religious Court has absolute authority to accept, examine and try cases of petition based on Islamic Law. The adoption based on Islamic law by the Religious Court does not break the legal relationship with their biological parents. The adopted child is still legally recognized as the biological child of his biological parents. The next rule is based on Government Regulation No. 54 of 2007 concerning Adoption of Children also states that, the relationship is not interrupted by the existence of adoption institutions. Related to his survival, the adopted children need assets, although they don't get inheritance from his adoptive parents, the Islamic Law Compilation accommodates them, namely establishing *wasiat wajibah*.

Keywords: Adopted children, islamic law, law on child protection in Indonesia

A. Introduction

Every child born is guaranteed purity, he is entitled to the care and education of his parents or guardians. Every child has physical and moral rights. Physical rights include ownership, inheritance, donation, and support. Moral rights include: given a good name, knowing who his parents are, knowing the origin of his ancestors and getting guidance in the field of religion and morals.

In the family environment, children's education is directed in the context of religious cultivation, for example education about prayer as the Apostle suggested in his saying: "Command your children to pray when they are seven years old. Beat them up until they are ten years old they are still reluctant to do prayer ". (Narrated by Abu Daud and al-Hakim).

The future and education of children are the main obligations of their parents. "There is no gift from a better father, apart from noble character". (HR. Tirmidhi). Islam also asks the commitment of the government and the community in paying attention to the rights of orphans. An orphan, a child who is abandoned, abandoned, victims of war and the like has the same rights as other children. Ignoring children's education is a social sin that has a devastating effect on the future of a community, including religion and the country itself.

With regard to the position of children above, it is specifically related to the position of adopted children in Islamic law that it must be understood that Islam as a religion that is in accordance with human nature always upholds human values. What's more if the human being is a Muslim then his blood, wealth and honor are forbidden to be violated.

The existence of adopted children becomes a necessity in this world, not least in the country of Indonesia. Many things cause the adoption of a child, that is, for reasons of not being able to have children of their own, then adopting a child. Because given the mandate of relatives or other people to care for their children, so he was appointed as his child. Or other reasons that make someone adopt a child.

Therefore it needs to be studied in depth related to the position of adopted children in Islamic law and their implementation in legislation in Indonesia, as a form of concern for the existence of adopted children.

B. Position Of Adopted Children In Islamic Law

The adoption of a child in Arabic is known as the word *tabanni*, the same as *ittakhadza ibna* which means to take a child. At the time Islam was conveyed by the Prophet Muhammad SAW child adoption had become a tradition among the majority of the Arab community known as *tabanni* which means taking adopted children. The Prophet himself had an adopted son, Zaid bin Harithah. Zaid bin Harithah was also married by the Prophet with Zainab bint Jahsy but finally divorced. And the Prophet himself was ordered by Allah to marry Zainab bint Jahsy, the ex-wife of his adopted son.

Adopted child in Arabic is called *al laqi>th* which is derived from the word *laqatha* which means to pick up, pick or something to collect. While one of the fragments of this word is *laqi> thun* which means *al-maulu> du al-manbu>dzu fa*

yulqathu (a child who is banished and collected.¹Then according to Ibn Mandzur in the book of *Lisanul 'Arabic* it is said that the adopted child (*al laqi> th*) is: *al laqi> th huwa al-thiflu alladzi> yu> jadu marmiyyan 'ala> al-thuruqi la> yu'rafu abu> hu wa la> ummuhu* (children found discarded on the road and unknown to father and mother).² Related to the adoption process in Arabic, it is better known as *al-Tabanni*, which means *ittikhadzu al-ibn* (adopting a child, picking up a child or taking a child), while the process of adopting a child in English is known as adoption, which means adoption or collection of children, so it is often said Adoption of a child means the adoption or collection of a child.³

Based on the understanding of the language mentioned above, it can be understood that, an adopted child is a language that comes from someone else's child who is cared for and fulfilled all the needs of his life until he is an adult, like care for biological children.

In terminology *tabanni>* according to Wahbah al-Zuhaili in his book *Alam and M. Fauzan* that, adoption of children carried out by someone against a child whose clear text and then the child is administered to him. In another sense, *Tabanni* is someone both male and female who intentionally put a child on him even though the child already has a clear text to his biological parents.⁴

Syeh Mahmud Syaltut, said that there are two different meanings of adopted children, namely: first: *At-Tabanni* is someone who adopts a child, it is known that the child is someone else's child, then he treats the child the same as his biological child, both of affection and living (living costs), without seeing differences. Nevertheless Islam does not consider as biological children, therefore it cannot be equated with biological children. The second form of adoption of the child, Mahmud Syaltut, states that *At-Tabanni* is someone who does not have children, then makes someone else's child as his child, knowing that the child is not his biological child, then makes it a legitimate child.⁵

The first definition provides a description of adopted children, that the status of adopted children is only to obtain maintenance, love, education, health services, and human rights as other children. Without having to be equalized with the status of biological children. The second definition describes adoption of a child as it was in the days of ignorance, and adoption of a child known in the Chinese community who likened the adopted child status as a biological child and severed blood relations with his biological parents. Therefore, adopted children have the right to become heirs and inheritance as inheritance rights obtained by biological children.

Adoption (adoption of a child) has two meanings, namely: Taking another person's child to care for and educating with care and affection, and being treated by his adoptive parents like his own child, without giving him biological status to him; Taking someone else's child to be given status as a biological child so that he has the

¹A. W. Munawwir, *Kamus Al-Munawwir*, (Surabaya: PustakaProgressif, tt), p. 1281.

²Ibnu Mandzur, *Lisan Al-'Arab*, (Beirut Libanon: Darullhaya Al-Turats al-'Arabi, 1999), p. 312.

³John M. Echols dan Hasan Sadily, *Kamus Inggris Indonesia*, (Jakarta: PT. Gramedia, 2000), p. 13.

⁴Andi Syamsu Alam, *Hukum Pengangkatan Anak Perspektif Hukum Islam*, (Jakarta: Kencana, 2008) p. 20.

⁵Kamil, Ahmad, and Fauzan, M, *Hukum Perlindungan Pengangkatan Anak di Indonesia*, (Jakarta : PT Raja Grafindo, 2010), p. 104.

right to use the text of his adopted parents and inherit his inheritance, and other rights as a child's relationship with parents.⁶

As part of the members of the community, children have a legal position that needs to be clarified and emphasized, especially in an increasingly modern and global society. Because, in the global era, technology, information, and highly sophisticated transformations allow the position and relationship of children to their parents to be increasingly blurred and unclear. In many cases it can make the status of the child unclear. This is due to the increasingly free association, the faster mobility of humans and the increasingly modern and advanced system of transformation, which makes the relationship between individuals increasingly unrestricted. Therefore, not a few families actually squeeze.

Islamic law explains adoption or adoption in terms of *tabanni*, and explained by Yusuf Qardhawi adoption or adoption is a forgery of concrete reality. Counterfeiting that makes someone who is actually another person to a family, become one of its members. He is free to be alone with his women, assuming that they are his mahram. Though legally they are someone else for him. His adoptive father's wife is not his mother, and so are his daughter, sister, aunt, and so on they are all *ajnabi* (others) to him. In slightly crude terms Yusuf Qardhawi describes "adopted children with me-confessed children".⁷ Yusuf Qardhawi briefly described the adoption according to Islam. At the time of ignorance, adopting a child is clearly a "trend" for them and their adopted children are no different from biological children who can inherit if the adoptive father dies. This is what is forbidden in Islam. Amir Syarifuddin stated that Islamic law did not recognize the adopted children's institution or was known as adoption or adoption in the sense of the release of adopted children from the kinship of their original parents and switch to the adoptive parent's kinship. Islam recognizes and even advocates adopting other people's children, in the sense of nurturing. In line with the above opinion, Ahmad Syarabasyi said that Allah has forbidden the adoption of a child or adoption, which was nationalized or considered that the child was his own child who came from his *shulbinya* or from his father or mother (even though the child is someone else's child).⁸

In addition to the above opinion, there is a kind of adoption or adoption but in essence it is not adoption of children or adoption that is forbidden by Islam, that is finding orphans or getting on the road, then caring for them, fulfilling their needs, their education, and other needs, but are not ordained as their children and are not ordained. also treated him with the laws of the child as above.

According to Islamic Law, adoption can only be justified if it meets the following conditions; a) Do not cut off blood relations between adopted children and biological parents and their families. b) Adopted children do not have the position of heirs of adoptive parents, but remain as heirs of their biological parents, so adoptive parents do not have positions as heirs of their adopted children. c) Adopted children may not use

⁶DamrahKhair, *Hukum Kewarisan Islam Menurut Ajaran Sunni*, (Fak. Syari'ah: IAIN Raden Intan Lampung, 2011), p. 139.

⁷Masjfuk Zuhdi, *Masailul Fikihiyah*, (Jakarta : Haji Masagung, 1993), p.28.

⁸Ahmad Syarabasyi, *Himpunan Fatwa*, (Surabaya : Al-Ikhlas, TTh), p.321.

the name of their adoptive parents directly except as identification / address. d) Adoptive parents cannot act as guardians in marriage to their adopted children.⁹

Based on the opinion of the scholars who have stated above, it can be understood that the status of adopted children or currently known as adoption or adoption is not comparable to biological children, regarding the subject. So in the case of inheritance, he does not have inheritance rights to the property of his adoptive parents.

Likewise with regard to mahram, he has the status of another person, so that he is not mahram for family members of his adoptive parents but, taking an orphan and then looking after him and meeting all his needs, and not considering him a child, then it is permissible and the Prophet himself did it and will get the reward of heaven.

The adoption of a child in Islam does not change the legal, nasab and mahram relationship between an adopted child and his parents and family, Appointment of a child does not change the status of an adopted child to become a biological child and does not change the status of an adopted parent to be a biological parent and does not result in inheriting each other between children left with adoptive parents. Changes that occur in adoption according to Islamic Law are the transfer of responsibility for maintenance, supervision and education from biological parents to adoptive parents.

C. Implementation Of Adopted Children In Legislation In Indonesia

The Government's commitment to provide protection for children has been followed up with the ratification of Law Number 23 of 2002 concerning Child Protection, which was later amended by the issuance of Law Number 35 of 2014. This Law regulates various efforts undertaken in the context of protecting children, fulfilling children's rights and improvement. One solution to deal with the problems of children in question is by providing opportunities for parents who are able to carry out the adoption of children. Adoption of children must be based on applicable legislation, to prevent deviations that can ultimately protect and improve children's welfare.

For this reason, the Government issues in the form of a Government Regulation, namely Government Regulation Number 54 Year 2007 concerning the Appointment of Children. According to Jaja Melialia, the reasons for people to adopt children are various, namely;¹⁰ a. Compassion for abandoned children or children whose parents are unable to care for them. b. Do not have children and want to have children to look after and maintain in old age. c. There is a belief that with children at home they will be able to have children of their own. d. To get friends for their existing children. e. To add and get labor. f. To maintain marital ties / family happiness. In the context of implementing child protection, the motivation for adopting children is something that needs to be considered and must be ensured in the interests of the child.

⁹Zaini, Muderis, *Adopsi; Suatu Tinjauan Dari Tiga Sistem Hukum*, (Jakarta: Sinar Grafika, 1995), p. 54.

¹⁰Melialia, S, Djaja, , *Pengangkatan Anak (Adopsi) di Indonesia*, (Bandung: Transito, 1982), p. 23.

Arif Gosita said that adoption of a child will have an impact on child protection if it meets the requirements as:¹¹

- a. Preferably orphaned adoption
- b. Children with mental, physical and social disabilities
- c. The child's parents are already completely unable
- d. Willing to foster and maintain family ties between children and biological parents for life.
- e. Other things that continue to develop fully human.

The implementation of protection for adopted children covers various aspects of life with reference to the rights of children attached to it since the child was born including;

- a. Protection of religion.
- b. Protection of health
- c. Protection of education
- d. Protection of social rights
- e. Special / exceptional protection.

Sensitive things that must be realized by prospective adoptive parents and biological parents is that prospective adoptive parents must be of the same religion as the religion adopted by the prospective adopted children. This is important to note because the influence of foster parents' religion on adopted children has only one direction from adoptive parents to their adopted children.

Article 3 of the Child Appointment Rule states that, prospective adoptive parents must be of the same religion as the religion adopted by the prospective adopted child. In the case of halal child proposal is unknown, then the child's religion is adjusted to the religion of the majority of the local population (at the village or kelurahan level).

Appointment of children according to Article 2 number 2 of the Appointment of Children Regulation, is a legal act that diverts a child from the environment of the authority of parents, legal guardians, or other people who are responsible for the care, education, and raising of the child into the foster parent environment . Whereas what is meant by adopted children according to the same regulations is a child whose rights are transferred from the environment of the parents' family authority, legal guardian, or other person who is responsible for the care, education, and raising of the child, into the family environment of his adopted parents based on Court Decision or Decision. Starting with the definition of adopted children, it can be understood that guardianship of adoptive children has shifted from their biological parents to adoptive parents. So adoptive parents have the rights and responsibilities of guardianship towards their adopted children, including guardianship of assets.¹²

The adoption of a child is aimed at the best interests of the child in the context of realizing child welfare and child protection, which is carried out based on local

¹¹Arif Gosita, *Masalah Perlindungan Anak*, (Jakarta: Akademika Presindo, 1984), p. 16.

¹²Kamil, Ahmad, and Fauzan,M, *Hukum Perlindungan*,p. 74.

customs and the provisions of the applicable laws and regulations (Article 2 of the adoption regulation).

The conditions for the child to be adopted are as follows: a. Not 18 (eighteen) years old b. Is an abandoned or abandoned child c. Being in family care or in childcare institutions d. Requires special protection. Children who are not yet 6 (six) years old, are the main priority, children aged 6 (six) years until they are not yet 12 (twelve) years as long as there are urgent reasons. What is meant by "insofar as there are urgent reasons" such as child victims of disasters, refugee children and so on. Children aged 12 (twelve) years until not yet 18 (eighteen) years of age as long as the child requires special protection. Children who need special protection are children in an emergency situation, children who are in conflict with the law, children from minority groups, and isolated, children who are exploited economically and / or sexually, children who are trafficked, children who are victims of narcotics, alcohol, psychotropic abuse, and other addictive substances (narcotics), child victims of abduction, sale and trafficking of children, children victims of physical and / or mental violence, children with disabilities, and children victims of legal treatment and neglect.

According to Article 13 of the Appointment Rules, prospective adoptive parents must meet the following conditions: a. Healthy physical and spiritual b. The lowest age is 30 (thirty) years and the highest is 55 years. C. Religion is the same as the religion of prospective adopted children d. Good behavior and have never been convicted of a crime e. Married status for at least 5 (five) years f. Is not a kind partner g. Do not or do not have children or only have one child h. Economic and social ability i. Obtain child's consent and written permission from the parent or guardian of the child j. Make a written statement that adoption of a child is in the best interest of the child, the welfare and protection of the child. k. Social reports from local social workers l. Have taken care of prospective adopted children for at least 6 (six) months, since the permission for caregiving was given. m. Obtain permission from the Minister and / or head of social institutions. Appointment of children can also be done by Foreign Citizens of Indonesian children.

Article 5 Child Appointment Regulations state that the appointment of a child of an Indonesian citizen by a Foreign Citizen can only be done as a last resort, with the condition that a written permission from the Government of the applicant's country of origin through the applicant's Representative or Representative State is in Indonesia, obtain written permission from the Minister , and through childcare institutions and carried out through a Court Decision. In addition to fulfilling the above requirements, prospective adoptive parents of Foreign Citizens have been residing in Indonesia legally for 2 (two) years and reporting in writing the child's development to the Ministry of Foreign Affairs of the Republic of Indonesia through the local Representative of the Republic of Indonesia.

Requests for adoption of children based on Islamic law are submitted to the Religious Stake Control. Based on Law Number 3 of 2006, the Religious Court has absolute authority to accept, examine and hear cases of petition for adoption based on Islamic Law. The adoption of adoption based on Islamic law by the Religious Court does

not break the legal relationship with their biological parents. The adopted child is still legally recognized as the biological child of his biological parents.

Government Regulation No. 54 of 2007 concerning Adoption of Children also states that, the relationship is not interrupted by the existence of adoption institutions as regulated in Article 4 of the Appointment of Children Regulations that, adoption of a child does not break the blood relationship between the adopted child and his biological parents. Then Article 6 of the Child Appointment Rule states that, adoptive parents must notify their adopted children of their origin and biological parents. Notification of the origin and biological parents is done by taking into account the readiness of the child concerned. What is meant by the readiness of children when psychologically and psychosocially estimated children are ready. This can usually be achieved if the child is approaching the age of 18 (eighteen) years.

Appointment of children according to Government Regulation Number 54 of 2007 concerning Appointment of Children can only be done in the best interests of the child and through the Decision of the Court or Court's Decision. The adoption of a child does not break the blood relationship between the adopted child and his biological parents.

The presence of Islamic family law that is guided to Muslims is in the context of realizing a benefit so that the goal is achieved namely realizing the happiness of the world and the hereafter. Of course also may not conflict with the intent of Shari'a in the Shari'ah that has been determined. Then the relevance of foster child law reform with the renewal of Indonesian Islamic family law is very useful in order to legally position adopted children in Indonesia. The legal consequences of the renewal of Islamic family law on adopted children in Indonesia have provided enlightenment and clarity about the legality of adopted children in terms of nurturing, education, supervision, giving love obtained because of the recording of the position of adopted children in their adopted families. With the adoption of children through registration, the legal certainty for adopted children is very clear and has wide legal consequences. Related to his survival which obviously requires wealth, when referring to the Compilation of Islamic Law, the adopted child gets his rights in the form of compulsory wills.

Wasiat wajibah For Adopted Children In KHI Distribution of inheritance for Muslims is a must, because it is a *tasaruf* of inheritance that will be carried out after the death of a person who wills and applies after a person who has a will died.¹³ The reason for Muslims to implement the Shari'ah regulations designated by the texts is a must. For Muslims who obey and carry out the provisions of the division in accordance with what was ordered by Allah SWT surely they will be put into heaven forever. On the other hand those who do not heed it will be put into the fires of hell forever. Islamic law stipulates that adoption of a child is permissible but the legal consequences for the status and existence of an adopted child are as follows: the status of an adopted child is not related to his adoptive parents, but as is always the case, that is, the *nasab* remains connected with his biological parents.¹⁴ Based on these provisions, then there is no

¹³ Dian Khairul Umam, *Fiqih Mawaris* (Bandung: Pustaka Setia, 1999), p. 237.

¹⁴ Abdul Rashid, *Warisan Dalam Islam*, (Malaysia: Universiti Kebangsaan Malaysia, 1986), p. 28.

adoptive child between adoptive parents due to mutual inheritance. However, in KHI, the legal effect of the assets is the emergence of *wasiat wajibah*, namely the mandatory law on the existence of a will testament. Obligation here is something that must and absolutely must be implemented, so even though adoptive parents and adopted children do not have the will to adopted children or adoptive parents, but he has been considered to do it. Because before the distribution of inheritance is held, the initial action that must be taken is to issue the inheritance for the *wasiat wajibah*. One of the legal consequences of adoption is regarding the status (position) of the adopted child as heirs of his adopted parents. However, according to Islamic law, adopted children cannot be recognized as a basis and cause to inherit, because the main principle in Islamic inheritance law is the existence of blood or offspring. In other words that the adoption of children according to inheritance law, does not bring legal influence on the status of adopted children, that is, if they are not their own children, cannot inherit from the person who has adopted the child. So as a solution according to KHI is by way of *wasiat wajibah* on condition that it should not be more than 1/3 (one third). The status of adopted children according to KHI is to remain as a legitimate child based on a court decision by not severing blood relations with their biological parents, because the principle of adoption of children according to the KHI is a manifestation of faith which carries a humanitarian mission manifested in the form of caring for others as children and nurturing children by maintaining in their growth and development to meet all their needs. Distribution of inheritance for adopted children according to KHI is by way of grants or by way of compulsory wills on condition that it cannot exceed 1/3 (one third) of the inheritance of the adopted parents, this is to protect other heirs.

KHI which has arranged the right of adopted children to the property of their adopted parents is formed to provide justice. The highest justice is justice derived from noble values (religion) to achieve common prosperity, and for that justice must be upheld. Thus justice in people's lives is usually said to be moral justice, social justice and legal justice. Although moral, social and legal justice can be distinguished, in practice they cannot be separated. Because the three justice actually boils down to the implementation of individual rights and obligations in social relations.

Juridical The position of adopted children and adoptive parents in KHI inheritance law is expressly regulated in Article 209 KHI. In general it can be said that the status of adopted children and adoptive parents who are regulated in KHI remains as their original status, ie only having nasab relations with their biological parents is the same as the opinions of the scholars of jurisprudence, therefore he only has an inheritance relationship with them. Thus it appears that adoption of a child does not change the status and position as well as existing nasab relations. The concept of adoption of a child like this is different from the concept of adoption as stipulated in the positive law that is developing at this time which is to attribute adopted children to adoptive parents, so that between them can inherit one another. Although this appointment does not change the status of the child, but it does not reduce the value and meaning of the adoption of the child, especially this can be seen from KHI article 209 expressly regulates that adoptive parents oblige to carry out compulsory wills for

the benefit of their adopted children as parents adoptive has accepted the responsibility to take care of all the needs of their adopted children. So, even though the adopted child argues *naqli*,¹⁵ does not get the inheritance of the adoptive parents, but in terms of benefit, especially for the sake of the child who is emotionally and socially so close to his adoptive parents, the responsibility of adoptive parents remains. KHI is consistent in accordance with the *faraid*¹⁶ which places the position of adopted children still placed outside the heirs, the same as the opinions in fiqh, but by adopting limited customary law into the value of Islamic law because of the transfer of responsibilities of the originating parents to adoptive parents regarding the maintenance of daily life. The substance of a will includes a *wajibah*, that is, a testament that must be considered to have existed, whether spoken, written or utterly unspoken and written by adoptive parents to their adopted children, or vice versa from adopted children to adoptive parents regarding their inheritance., it is assumed that there is a will and the implementation of its distribution takes precedence over the implementation of a will or the distribution of a will. When compared with the existing rules in the Compilation of Islamic Law which provide *wasiat wajibah* for adopted children and adoptive parents, it is only natural that heirs of different religions also get a share of inheritance through *wasiat wajibah*. The adopted child or foster parent gets a share of the inheritance through compulsory wills because he has emotional closeness and because there is a good relationship between the adoptive parent or adopted child and the heir. With this in mind, it is natural that heirs of different religions and heirs will also receive the obligatory wills. Besides having an emotional closeness and a good relationship between the heirs and heirs, between the two there is also a blood relationship (*nasab*). So it is natural that heirs of different religions also get a share of the inheritance through the obligatory wills. The existence of Article 209 KHI about the testament of the obligatory is a thought about the testament which is characterized by Indonesia, where in the discourse of Islamic legal thought in Indonesia, the thought about the need to foster fiqh has an Indonesian personality. And from the existence of article 209 KHI, it turns out that KHI has given birth to a new law that has not been recognized in the discourse of jurisprudence. Giving a compulsory testament is a middle way taken by the KHI compilers who are harmonized with through a compromise between fiqh thinking that is very hard with the reality of society that not a few people who in married life turned out to not be blessed with offspring in the end they raised children.

D. Conclusion

Based on the explanation above, it can be understood that, the position of adopted children in Islamic law does not change the legal, *nasab* and *mahram* relationship between adopted children and their parents and family, Appointment of children does not change the status of adopted children to become biological children and does not change the status of adopted children to biological parents and do not

¹⁵*Dalil Aqli* is an argument based on human reason. This proposition cannot be used as an absolute backrest. However, this argument is often used to strengthen the existing *Naqli* propositions.

¹⁶*Faraid* is knowledge that is known to who is entitled to inheritance and who is not entitled, and also what is the measure for each heir.

result in mutual inheritance between adopted children with adoptive parents. Changes that occur in adoption according to Islamic Law are the transfer of responsibility for maintenance, supervision and education from biological parents to adoptive parents.

Whereas the implementation of adopted children 's position in the legislation in Indonesia, as the presence of Islamic family law that is guided to Muslims is in the context of realizing a benefit so that the goal is achieved namely realizing the happiness of the world and the hereafter. Of course also may not conflict with the intent of Shari'a in the Shari'ah that has been determined. The relevance of foster child law reform with the renewal of Indonesian Islamic family law is very useful in order to legally position adopted children in Indonesia. The legal consequences of the renewal of Islamic family law on adopted children in Indonesia have provided enlightenment and clarity about the legality of adopted children in terms of nurturing, education, supervision, giving love obtained because of the recording of the position of adopted children in their adopted families. Appointment of children must go through a record, so that legal certainty for adopted children is very clear and has wide legal consequences. Legal protection for adopted children is contained in Law Number 35 of 2014 concerning Amendment to Law Number 23 of 2002 concerning Child Protection. Related to his survival which obviously requires wealth, referring to the Compilation of Islamic Law, the adopted children get their rights in the form of compulsory wills.

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- d. Government Regulation Number 54 Year 2007 Regarding Adoption of Children
- e. Islamic Law Compilations