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# 2023 PROCEEDING INTERNATIONAL SEMINAR

"Implementation of Religious Moderation in Islamic Studies"

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## PREFACE

First of all, let us express our gratitude to Our God Allah SWT for all His blessings which have enabled us to the International Seminar of the Implementation of Religious Moderation in Islamic Studies in 2022. Salawat and peace to our Prophet Muhammad SAW who has brought us from the darkness to the lightness.

This international seminar was organized by the Islamic Religious Faculty of the Islamic University of 45 Bekasi. This agenda is very important to be organized to answer this era's challenge. With speakers who are competent in their field, these activities are very useful to increase their knowledge. The speakers are from 3 countries, there are Malaysia, Indonesia, and Algeria. In this seminar, we please for college students, lecturers, and other participants from other universities to join the call paper agenda.

In this seminar, we collect more than 40 papers written by experienced researchers, graduate students, academicians, and professionals from national and international universities.

The last, I would like to say thank you for many cooperation and contribution to that activities. We hope this agenda will be organized each year and better than before. May Allah bless us every time and everywhere.

Bekasi, 21st July 2022  
Chief of Committee



Abdul Ghofur, M.Ud



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## IMPLEMENTATION OF RELIGIOUS MODERATION IN ISLAMIC STUDIES CURRICULUM; EXPERIENCE OF YPI AL AZHAR

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### ABSTRACT

Schools play an important role in disseminating Islamic teaching. Furthermore, students who are naturally digital natives have been exposed to information technology, which allows them to access all types of information instantly. As a result, restricting their access to knowledge in general, and Islamic knowledge in particular, is nearly impossible. As a result, there is no positive assurance for religious moderation understanding among young Indonesians, as easy access to all types of information exposes them to extreme and radical teachings. In preparation for this, religious-based schools should develop their own strategy for developing Islamic studies curricula that adheres to the concept of religious moderation. Al Azhar Islamic Education Foundation (YPI) is recognized as one of the modern Islamic education institutions capable of protecting Islamic education from anti-moderatism that threatens national unity and harmony. YPI Al Azhar currently manages 176 schools ranging from pre-school to higher secondary in 23 Indonesian provinces, as well as one higher education institution. The growth and spread of schools managed by YPI Al Azhar demonstrate the quality of education and the institution's popularity among Indonesians.

Keywords : religious moderation, Islamic education curriculum, Islamic Schools, moderate Islam.

### INTRODUCTION

Massive development in the communication technology gives students opportunities to learn independently. Internet connection accelerates faster, affordable, and accessible for everyone regardless age restriction. To comply with the need of industrial revolution 4.0, artificial intelligence (AI) has been introduced and utilized in all aspects of life including teaching and learning. This enables students to learn without teacher, as pointed by Guerra (2019) as a challenge that must be considered.

With pandemic Covid 19 entailed essential changes in all aspects of humans' life including education, which advocates more efficient teaching and learning activities, and

shifted the role of teachers as facilitators, as independent learning took place which enables students to access variety of learning resources online. Notwithstanding the fact, many education experts are worried that the use of information and communication technology in education could lead to the process of dehumanization, alienation and de-spiritualization (Ris'an, 2014).

The fact that accessing variety of learning resources and materials including Islamic Studies becomes easier could expose students to variety of schools of thought and religious sects including radicalism. This requires rapid intervention from teachers, experts and policy makers in Islamic education institutions. A survey by PPIM UIN Jakarta (2017) indicated the trend of intolerance amongst Z generation, as the study found that students without internet access have relatively shown more tolerant and moderate attitudes compared to those who are with internet access, while majority of Indonesian students have access to the internet. The rapid increase of this trend has been also contributed by the Social Network Sites (SNSs) which are commonly known as social media. Social media enables students to disseminate views and traverse their list of connections made by others within the system (Boyd & Ellison, 2007). Hence, social media provides no assurance that students are ideologically safe from the influence of radical and intolerant thought.

## **RELIGIOUS MODERATION**

According to Tazul Islam and Amina Khatun (2015), there are two perspectives on moderation: Western and Islamic scholar perspectives. In the Western world, 'moderation' is a process rather than a category. A process, similar to democracy, in which radical groups are given the opportunity to function in a democratic domain. As a result, they abandon their revolutionary slogan and radical programs. They frequently shift from anti-western to pro-western positions. Moderation is merely a political characteristic of the Western enterprise. It has nothing to do with their belief system or legal system. However, in a political context, the Islamic definition of moderation is not limited It is not just a position between militancy and decay, but a balanced intellectual, legal, moral, and behavioral approach to life in general.

Sebayang and Nofandi (2021) analyzed moderation terms using three languages (Indonesian, English and Greek). In the main Indonesian (KBBI) dictionary defines moderate as Reduction of violence and avoidance of radicalism. The Oxford Advanced Learner's Dictionary for English defines moderation as freedom from excess. Based on Greek history, "moderation" is a term derived from the Temple of Apollo, which refers to freedom from acts of exaggeration and restraint.

From the Islamic tradition, moderation is known as "Wasatiyah". This term is taken from Surah al-Baqarah [2]:143, "Wasat" or "wasatiyyah (وسطية)" (is a word derived from Arabic which means good, middle, fair, balanced. Referring to its meaning of the "middle

way" or "moderation", it is a balanced path that rejecting extremist (Kamali, 2015). According to the Ministry of religious affairs moderation refers to the attitude of reducing violence and avoiding extremism in religious practice. Religious moderation can be perceived as a perspective. Furthermore, it is an attitude or behavior which always takes a middle position, always acts fairly and is not extreme in terms of religion (Puslitbang Kemenag RI, 2019, p.17).

Prof. Kamal Hassan, a distinguished professor in modern Islamic thought in Southeast Asia defined moderation as an Islamic concept that must be grounded on Islam's two primary sources: the Quran and the Sunnah (the Prophet's tradition). Prof. Hassan then premised the concept of *wasatiyyah* on three key values of Islam: (1) iman (faith), (2) `ilm (knowledge) and (3) taqwa (compliance to divine guidance). According to the Board of Ulema of Indonesia (MUI), there are two extreme groups: the right extreme (*tatharruf yamini*), which is characterized by exclusivism, intolerance, rigidity, and a tendency to create hostilities, and the left extreme (*tatharruf yasari*), which is characterized by being too permissive and liberal ( Amirsyah Tambunan Et. al. 2019). These two extreme are considered as not ideal and incompatible with the majority of Muslims in Indonesia, as well as the world.

In its 9th National Congress, the Board of Ulema of Indonesia formalized ten indicators of moderation, which are: *Tawassuth* (moderate choice), *tawazun* (well balanced), *I'tidal* (straight), *tasamuh* (tolerance), *musawah* (egalitarian), *syura* (counsel), *ishlah* (reform), *aulawiyah* (priority), *tathawwur* (being civilized). To make the program of eradication of extremism and radicalism in this era more effective, Islamic education institutions need to develop Islamic studies curriculum that foster the spirit of religious moderation. In addition, 10 indicators of moderation that are advocated by the Board of Ulema of Indonesia should be internalized within all curricular and extra-curricular activities.

## **RATIONALE AND OBJECTIVES OF THE STUDY**

Despite the possibility of anti-moderation teachings being exposed through independent online learning activities, research on the implementation of religious moderation in the development of Islamic studies curricula is still limited. The purpose of this study is to look into the implementation of religious moderation in the Islamic Studies curriculum at YPI Al Azhar. To achieve this goal, the following research questions have been established:

1. How do the management of YPI Al Azhar perceive religious moderation?
2. What is the strategy used by the YPI Al Azhar in implementing religious moderation in Islamic Studies Curriculum?
3. To what extent is the success of implementation of religious moderation in YPI Al Azhar?

## LITERATURE REVIEW

Since the last decade, there has been a massive campaign in Indonesia to promote religious moderation. Religious moderation in Indonesia has its own historical roots, as Erwin Mahrus et al. (2020) discovered that the Islamic manuscripts of Sambas in West Kalimantan, including the manuscript by Maharaja Imam Sambas, are filled with messages of religious moderation education, as seen in the principles of flexibility and renewal (*tajdîd*), ease (*taysîr*), and tolerance (*tasâmuh*). The study also discovered that the madrasa founded by Maharaja Imam Sambas is one of the oldest Islamic education institutions in West Kalimantan that promotes religious moderation.

Siswanto (2019) found that the concept of Islamic moderation was not explicitly mentioned in the curriculum of Education in Indonesia through the textbooks of Pendidikan Agama Islam and Budi Pekerti taught at the Senior High School level (SMA), but was reflected in a material whose substance contained the values of Islamic moderation, namely the values of tolerance, democracy, simplicity, justice, and harmony. Husna and Thohir (2020) conducted research at Krembung Public High School in East Java. The findings revealed that using three main principles of moderation, such as *tawassuth* (middle), *ta'adul* (fair), and *tawâzun* (balanced), allows schools to create a fair and peaceful environment, as well as prepare future generations to develop their moderate views.

Adya Winata et al. (2020) summarized a study on the dissemination of moderation in the Islamic Education subject (PAI) through contextual learning. 1) Using contextual learning models to implement PAI learning can improve students' cognitive aspects of Islamic moderation values. 2) Using a contextual learning model to implement PAI learning can improve students' perceptions of Islamic moderation values. 3) Using a contextual learning model to implement PAI learning can help students internalize Islamic moderation values. Sulaeman et.al (2021) in a study conducted in Public Highschool in Rajagaluh, Majalengka on internalization of religious moderation in Islamic Studies Subject outlined 4 strategies taken by the school: I. Teaching and Learning activities by designing learning materials that synchronize between theory, practice and the vision of inclusiveness. II. Character based deradicalization program. III. Extracurricular activities and IV. Establishment of reading culture movement.

Yayasan Pesantren Islam (YPI) Al Azhar Jakarta was founded in 1952 as an Islamic education institution. Since its inception, many Muslims in Indonesia have looked to YPI Al Azhar to protect their aqeedah and provide quality education. Until recently, YPI Al Azhar operated 176 schools ranging from Pre-school to Higher Secondary in 23 provinces across Indonesia, as well as one university. The number of schools under the YPI

umbrella continues to grow, indicating Indonesians' acceptance of YPI Al Azhar. YPI Al Azhar, which is strongly associated with the famous Buya Hamka, strives to integrate sciences and faith into its academic system, as well as promote Islamic life style within the school's vicinity. YPI Al Azhar has been committed to promoting religious moderation since its inception.

## **METHODOLOGY**

This study employs qualitative methods to better understand the participants' experiences and behaviors (Patton, 2002). Data was gathered through semi-structured interviews and document analysis. In interviews, researchers strive for what Patton (1987) refers to as a framework within, which allows respondents to express their understandings. The collected data is then transcribed and analyzed, and themes are generated as a result.

## **FINDINGS AND DISCUSSION**

### **INDICATORS OF MODERATION**

YPI Al Azhar is one of the pioneers of religious moderation, as being influenced by the thought of Buya Hamka on Islam that was attributed with moderation. Drs. Murni Djamal of YPI AL Azhar noted that Buya Hamka encouraged people to participate in promoting moderate Islam. It reflected from his preaching and writings that are filled with the message of moderation. As the outcome of Islamic education that he promoted is producing moderate Muslims, who are not too fanatic, but in the same time, ready to defend the honor of Islam.

Buya Hamka defined moderate Islam as being in the middle, between this life and the next, because a moderate Muslim should not focus solely on worship while neglecting his worldly needs. A good moderate Muslim will not only be concerned with serving Allah's rights, but will also strive to be a beneficial human being who contributes to society (Ulinnuha and colleagues, 2020). This perspective on moderation is also reflected in YPI Al-official Azhar's website vision of being a leading modern Islamic dakwah and education institution that enlightens society's life to be faithful, knowledgeable, charitable, and pious, and moving towards the dignity of Islam and Muslims. As a modern and moderate institution, YPI Al-Azhar strives to promote balance, according to this vision.

As indicator of moderation, YPI Al Azhar holds no Islamic group discrimination policy despite various Islamic streams and organizations in Indonesia. YPI Al Azhar has been always the melting pot of all Islamic organizations in Indonesia. One of informants stated that Al Azhar has always been able to accommodate all differences of opinions between NU and Muhammadiyah even though Buya Hamka himself was known as a Muhammadiyah scholar. The chairman of YPI Al Azhar insisted that the institution has

adopted an eclectic definition of religious moderation by combining both 2 definitions of moderation i.e. the versions of the Ministry of Religious Affairs and The Board of Ulema of Indonesia. He argued that the principles of tawassuth (moderation), tawazun (balanced), I'tidal (straight), innovative and accommodative have been fostered since many years ago. In addition, as a concrete example of religious moderation, Al Azhar has always strived to provide solutions to the ummah's problems, which is why, throughout history, various Islamic mass organizations such as Muhammadiyah, NU, Persis, Masyumi, and others have been housed in Al Azhar.

The success of YPI Al Azhar in the implementation of moderate Islamic Studies Curriculum can be seen from its education services that are accepted by societies from different level of Islamic understanding. The alumni as outcomes of the institutions widely spread and are accepted both of inside and outside the country.

### **RELIGIOUS MODERATION STRATEGY**

In order to maintain religious moderation policy, YPI Al Azhar provided its own Islamic education text book for all the Al Azhar schools, accompanied with guide book to teaching and learning Islam. The chairman of YPI AL Azhar insisted that they have their own version of guidebook to practice Islam which accommodate differences in school of thought.

Monitoring all activities through proposals and their supervision are components of YPI Al- Azhar's strategy for promoting and maintaining religious moderation. All activities organized by departments under YPI Al Azhar must go through proposal submission, which requires the management team to thoroughly review the proposal to ensure that no policy violations occur. Furthermore, all activities are supervised by supervisors; if a problem arises during the event, the Shariah board will resolve it.

For the entire Al Azhar school, guidelines for religious activities in schools refer to the same standards (YPI Al Azhar, 2019). This policy governs religious activities in schools, so that the impact of this activity unites all activities, such as the beginning and end of learning activities, Quranic learning activities, Prayer activities, Religious Holidays Activities, Year-End Activities, and Religious Competition Activities.

The educators, particularly the Teachers of Islamic Religious Education, are graduates of universities and Islamic boarding schools, but the worship activities are implemented in accordance with the worship guidelines issued by the Al Azhar Sharia Council, so that all schools carry out the same worship activities. Religious guidance for Islamic Studies teachers is provided systematically and continuously in the MGMP (Subject Teacher Council ) forum, through both UKG (Teachers Works Unit) and Continuous Professional Development. Furthermore, orientation of new staff is very important in maintaining religious moderation policy, as it ensures that all YPI Al Azhar staff understand the institution's vision and mission. Everyone will then be on the same

page when it comes to implementing all policies, including the policy of religious moderation.

### **IMPLEMENTATION OF RELIGIOUS MODERATION IN ISLAMIC STUDIES CURRICULUM IN YPI AL AZHAR**

Islamic studies curriculum in YPI Al Azhar consists of three subjects: Islamic Studies (PAI) ,Al Quran and Arabic Language. The structure of the Curriculum and Syllabus of Islamic Studies refers to the government's Islamic education curriculum, so it is hoped that YPI Al Azhar will continue to consider all differences, particularly cultural differences in each region. The diversity guide was created to standardize the religious curriculum for all Al Azhar schools, and it includes Akidah, Worship, and Muamalat guidelines (YPI Al Azhar, 2020). In the guidelines, the understanding of Aqeeda, ibadah and Muamalah adheres to the four schools of fiqh, namely the Hanafi, Maliki, Shafii and Hambali Schools.

In general, the level of education determines the goal of Islamic Studies curriculum in schools. The Islamic Studies curriculum for Early Childhood Education is an introduction to develop religious life designed to help students plant the seeds of Islamic faith, devotion, and morals in their daily lives. At the Elementary level, the goal is to develop a faithful, devoted, and noble man who understands the fundamentals of *aqidah*, *shari'a*, and Islamic morals to be practiced in daily life, as well as the main source of Islamic teachings. At the junior high school level, the objective of Islamic Studies Curriculum is the formation of a man of faith, devotion, and noble character who understands the main points of Islamic religious teachings, and embody them in daily lives as person and society in accordance with the teaching of Al Qur'an and authentic sunnah of the prophet Muhammad. While in the level of Senior Highschool, Islamic Studies curriculum aims at forming a man with faith, piety, and noble character who understands the teachings of *aqidah*, *shari'ah*, dan and Islamic *akhlak* as one single entity, embody and implement them in daily lives as person and society in accordance with the requirements of al-Qur'an and Sunnah Rasulullah (YPI Al Azhar, 2020).

YPI Al Azhar policy of implementing strengthened Adab education is part of implementing religious moderation. Guidelines for implementing noble adab education become the foundation for regulating adab towards Allah SWT, the Quran, the Prophet of Allah SAW, Islam, oneself, others, the environment, and daily life. The guidelines were formed as an attempt made by YPI Al-Azhar in contributing to the nation with citizens who are not only capable of saveguarding but also having good relationship will all human kind ( YPI Al Azhar, 2019)

Religious moderation can be seen in the elaboration of indicators of success indicators of Islamic studies curriculum objectives in the Muslim personal development, namely 1) Students have a thorough and integrated knowledge of the Islamic religion; 2) Students believe in the truth of the Islamic religion; 3) Learners have endurance and



sensitivity to teachings or understandings that can damage their aqidah; 4) Students are diligent in worship and love to be charitable; 5) Students have good morals; 6) Students are able to do pious charity and develop Islamic law; 7) Students are able to perform amar ma'ruf nahi munkar well and wisely; 8) Students want to explore Islam and are able to indict it; 9) Students are able to read the Qur'an properly and correctly, know, understand, and practice its contents; 10) Students are able to live in harmony in a plural society, in a nation, and in a state ( YPI Al Azhar, 2020)

In the Syllabus of Islamic Studies, several basic competencies such as religious moderation attitudes, especially in the brotherhood between fellow Muslims and fellow human beings are explicitly stated under the dimension of the Quran, Akidah, Morals and Worship. In addition, religious activities organized by all schools under the umbrella of YPI Al Azhar are designed to aim at respecting people no matter of beliefs and faiths. While Student Exchange program which is organized jointly with schools overseas, designed to foster religious moderation. ( YPI Al Azhar, 2020).

## **CONCLUSION**

Religious moderation is very important, however, right understanding of the meaning of moderation is more important. With good understanding, appropriate approach and strategy can be prepared and developed. YPI Al Azhar can be a good example of how religious moderation is implemented. The success of Al Azhar in promoting moderation has positive implication to the quality of education, as indicated in its outcome, that many alumni of YPI Al Azhar have successfully contributed in society as ministers, governors, government officials, public figures and so on. Schools need to collaborate with parents in order to maintain the implementation of religious moderation, as the virtual presence of teachers cannot cover many areas of supervisions, including what students are exposed from the internet. When collaborative plans and actions become organizational habit in schools, the quality of education can be easily achieved, as it also depends on school -home collaboration.

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## **RELIGION AND SPIRITUALITY (RELIGIOUSITY STUDY OF COMMUNITY BEHAVIOR IN A PSYCHOLOGICAL VIEW)**

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### **ABSTRACT**

In a substantive perspective, religion is often simply defined as "belief and worship of spiritual substances or beings". This concept of religion, according to some experts, seems too narrow because it only applies to the traditional religion. Islam contains rules about the life of human society. Thus there are rules about family life (marriage, divorce, inheritance, etc.). It all about the life of the economy in the form of sale and purchase, lease, borrow unions and others about the life of the state, about crime (criminal), about the relationship of Islam and non Islam, about the rich with the poor and so on. Whereas in a complex society is always changing, people can feel religious in a completely new way. Therefore, in the perspective of the modern era the concept has not yet covered other social phenomena of religion. Spirituality is a translation of the word sprituality in English, which means a spirit, soul, spirit and religion. Spiritual means soul and spirit, is in line with the understanding of motive or motivation in khasanah psychology. As a comparison it offers a functional concept of religion. According to this view, all social phenomena of any kind, as long as fulfilling the function of religious manifest, may be called religion. An example of the manifest function is that religion serves to understand the purpose of life, the meaning of death, suffering, tyrannical and injustice.

Keywords: Religion and Spirituality

### **A. BACKGROUND of THE STUDY**

The activity of a person in religion requires experience and religious practice as a form of consciousness to reach the ultimate reality that is Allah 1, as a form of devotion to its creator through the relationship of the practice activity which is exemplified by the Prophet. The investment of the values mentioned above is build and developed early on, so that one's understanding of his religion is not partial but universal which will manifest religious views in the real world.

Awareness towards religious among Muslims continues to increase in line with the ability of people to learn, understand and practice the teachings of Islam and daily life, in accordance with the main concept of Al-Qur'an and As-Sunnah. These two basic concepts become the foundation and the way to reach the highest degree, is taqwa to Allah. Taqwa will be more perfect if Muslims continue to increase religious conciousness (religious foundation) and religious experiences (religious experience).

Taqwa is the peak of spiritual achievement that can be achieved by the faithful, by performing worship prayer, fasting, pilgrimage and other practices in Islam as an effort to reach the peak of achievement. The problem of taqwa becomes increasingly relevant to be discussed, especially for the Indonesian people after successfully formulating the faith and taqwa in the foundation of national development, which can be interpreted Indonesian society is religious society and religious nation.

In line with the development of Muslims in Indonesia which is also the majority, the desire of Muslims to implement the pillars of Islam in full including majelis taklim, religious seminars, etc., quite large and exciting. This proved an interest to perform the pilgrimage, the rapidity of religious activities in various media and places. Humans in general and Muslims in particular should pay attention to two aspects namely religious and diversity. Both are like a couple that can not be separated and complement each other and support. Both are consequences of human life which has two poles, the poles of private life and the poles of togetherness in the middle of society.

So here we really need a lot of paradoxes in life, such as how a religious person takes an action that is forbidden to his religion, as if religion is no longer related to a person's social behavior. The burning, looting, murder and all the abominable acts were done by religious people, some even connected them with the knowledge of religious narrowly. Every event is intrinsically spiritual and faith is the only one who can grasp the spiritual truth, which then becomes the divine guidance.

When spirituality is centered on the heart, then the heart activity such as faith, patience, prayer, qona'ah, istiqomah and tawakal it is actually a person's implementation of Islamic spirituality that is in him. Based on this, Islamic spirituality can be found in various forms of a Muslim's activities, such as activities in education, culture, social, economic, political, etc. In various forms of Islamic spirituality, it will color the behavior of a Muslim everyday, which can be measured concretely through honesty, discipline, seriousness, sincerity, sensitivity to social problems.

## **B. IDENTIFICATION PROBLEMS**

By observing the phenomenon of religious activity, scientists stated that religion in North America, for example, experiencing significant transformation which later became a "new religion". Some of the new forms of religion are atheistic and others are not much related to the spiritual dimension. This phenomenon is often referred to as "functional alternative to religion", which later became known as "alternative religion". In this relevancy, Robert & Keiths A, stated that this alternative religion has several forms, namely: Civil religion, Invisible religion, Quasi-religion movement, New religion movement. Starting from the background of the problems above, then the problem is how far is the religiosity of community activities viewed psychologically.

### **C. METHODOLOGY**

In this paper the researcher uses psychological view, the approach of seeking knowledge about the inner aspects of religious experience, the feelings of individuals and groups. As for measuring the level of religiosity behavior, Glock and Stark's theory of religiosity is used, which can be used to measure diversity, ie the theory of: 1). Ritual involment; 2). Ideological Involment; 3). Intellectual Involment; 4). Expericial Involment; 5). Consecuencial Involment. Based on the theory of the concept of religiosity number 5, these involvements provide guidance to assess the behavior of one's religiosity.

### **AFFIRMATION OF RELIGION AND SPIRITUAL TERMS**

In general, people are not concerned about the concept of religion, because they feel that religion is what they believe, in other words, they "take for granted" to the concept of religion. In the literature on religion, many concepts of religion. However, when examined the concepts can be broadly classified into 2, namely the concept of substance and functional. In a substantive perspective, religion is often simply defined as "belief and worship of spiritual substances or beings". This concept of religion, according to some experts, seems too narrow because it only applies to the traditional religion only. Whereas in a complex and ever-changing society, people can feel religious in a completely new way. Therefore, in the perspective of the modern era the concept has not yet covered other social phenomena of religion.

As a comparison it offers a functional concept of religion. According to this view, all social phenomena of any kind, as long as fulfilling the function of religious manifest, may be called religion. An example of the manifest function is that religion serves to understand the purpose of life, the meaning of death, suffering, tyrannical and injustice. The word Spirituality is a translation of the word sprituality in English, which means a spirit, soul, spirit and religion. Spiritual means soul and spirit, is in line with the understanding of motive or motivation in khasanah psychology.

According to Nasr, the main source of Islamic spirituality is the Qur'an and As-Sunnah. Through the Qur'an, the new reality and its sacramental presence serve as a basic source of action. As a religion that takes into account the dimensions of spirituality, Islam take a position of intention as a factor that determines the value and quality of an action.

### **D. RELIGIUSITY BEHAVIOR**

The meaning of behavior is an act, how people do activities in their daily life in dealing with the community. Another term almost identical to behavior is moral, derived from the word "mores" which means the customs, customs and ordinances of human life in living life. Religiosity (adjective form of religious) is not same with religion as commonly assumed and it is natural and proper, the religious person is at the

same time a religious person as well. The point is that people who diligently and obediently carry out their religion in a way, have a sense of justice, honesty, sensitive to the surrounding community, having act of helping, so that can create a good religiosity in a person.

Meanwhile, according to Islam, religious can be equated with morality is the action that rises or arises from the deepest of the soul. According to Imam al-Ghazali, morality is a maturity of the soul that produces deed / experience easily without having to contemplate and deliberate. From the definition above can be concluded that what is meant by the behavior of religiosity or akhlaq is a mental attitude of a person who has been trained in such a way that a young temperament and character to do the deed without thinking and consideration first.

The behavior of religiosity over the actions of a person based on his or her character to perform a religious teaching in relation to society. Behavior itself is divided into 2 kinds: 1). Good behavior, like honest, humble, patient, forgiving, fair, etc. 2). Bad behavior, such as arrogant, riya, takabur, greedy, zhalim, etc . Religion of Islam greatly emphasizes the behavioral education which is a very important factor to foster human beings and build a rich and prosperous nation.

#### **E. ANALYSIS ACTIVITY OF RELIGIUSITY / COMMUNITY BEHAVIOR**

As on the earlier has been explained to the theory of the concept of religiosity Glock and Starck, all these religiosity of this involvement then the religiosity of someone who became the object of beginner is the behavior of religiosity activity / behavior of society with regard to:

1. Ritual involvement is the extent to which a person performs rituals in his religion, such as rawatib prayer, congregational prayer, etc.
2. The ideological engagement is to illustrate how far a person accepts the dogmatic thing in his teaching, such as:
3. God is a must-worship substance, so they always remember Allah, perform their daily worship and activities, the angels of Allah as well. The Qur'an and Sunnah of the Prophet are believed to be the guidance of life.
4. Intellectual involvement is to illustrate the extent to which a person knows about his or her teachings such as learning tafseer, study, etc.
5. The involvement of experience is to show whether a person has experienced a spectacular experience that is a miracle that comes from God.
6. The involvement of consequences, is the extent to which a person's behavior is consistent with his or her religious teachings. Such as: sustenance that is found with effort and earnest prayer when there is more wealth then distributed to others who need like the poor people.

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## **FACTORS THAT SHAPE THE BEHAVIOR OF RELIGIOSITY**

In accordance with the development of the soul and through communication or relationships with others. As the opinion of the group says that a person's attitude does not happen by itself, also not brought from birth, but formed throughout the association process. According to Robert H. Thouless in his book that one's religious behavior is social influences, experiences, needs and processes of thought. As for the reason: 1). Social influence, it covers all social influences on the development of religious behavior, namely: social traditions, education from parents, social environment pressures; 2). Experience, is with the formation of attitudes, can be properly referred to as natural, moral and affective and religious factors; 3). Needs, broadly grouped into: Groups of salvation, love, self-esteem and death. Thought, mostly in this formation held by irrational factors such as feeling and this factors will always be the first factor in shaping the various beliefs, while the intellectual processes only hold the second role by providing a clear rational justification for opinions based on certain reasons.

## **ASPECTS OF RELIGIOUS BEHAVIOR**

Psychologists divide into three aspects: 1). Cognitive aspects (recognition), including thought, memory, imagination, initiative. 2). The affective aspect, for activities related to feelings or emotions, will. 3). Motor aspect, functioning as executor of human behavior like deed / movement of body.

## **F. CONCLUSION**

The writer make a resume confronted with the facts that exist and develop in the middle of society, with the increase of religious practices in various fields, ideology, place, because people believes that religion is a form of belief that has become a source of inspiration civilization. As a source of civilization inspiration, the existence of religious values is actually not exhausted or unlimited to be explored. As the period changing, the interpretation and application of religious law changes. The religiosity of society's behavior in psychological view is built on taqwa values with pillars of ritual engagement, ideological engagement, intellectual engagement, consequent involvement.

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## FIRQAH-FIRQAH AQIDAH IN ISLAM AND ITS RELEVANCE OF RELIGIOUS MODERATION IN THE CONTEXT OF ISLAMIC EDUCATION

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### **ABSTRACT:**

The division in Islamic thought has been going on for a long time, since the Messenger of Allah Saw. said: "My people will experience what the Children of Israel experienced, such as the parallel of sandals with their spouses, until if any of them were to blatantly support their mother, undoubtedly among my people there would be those who did so. And, truly the Children of Israel will be divided into 72 factions, while my people will be divided into 73 factions; all in Hell, except for one faction. The companions asked: 'Who are they, O Messenger of Allah?' so he replied: "That is, those who are in my teaching and my companions". Since the death of the Messenger of Allah, various Islamic theological thoughts have emerged, as well as the findings of different paradigms of thought about their respective politics. In this paper, the author will describe what are the groups that emerged after the death of the Prophet Saw.

*Keywords: Politics, Islam and Theology.*

### **INTRODUCTION**

The discussion of theological thought actually occupies a major position in the Islamic creed. In the date of theological thought in the time of the Messenger of Allah, it was practical and dynamic in nature and then developed into a more theoretical and philosophical study. This was due to the expanding territory of the Muslims, who by then had reached outside the Arabian peninsula. As a result there is an acculturation of culture, tradition as well as thought. Such a situation became more widespread due to the translation of Greek philosophy into Arabic. Cultural acculturation between Muslims and non-Muslims turned out to cause new innovations and was different from those found in previous times. This adds to the richness of Islamic culture and thought.

Islamic theological thought was inseparable from politics at the time. Because the two have a mutually supportive relationship. As is known, the upheaval of internal politics has been going on for a long time, since the death of the Prophet Saw. Such uproar subsided when successive elections of Abu Bakr, Umar, Uthman replaced the leadership of the Muslims.

After the assassination of caliph Uthman ibn Affan, the uproar among Muslims resurfaced, with the same subject matter. At its peak, there was a war between Ali ibn

Abi Talib and Muawiyah known as the Siffin war. The war ended with arbitration, but there were groups that disagreed with the move. This group is the khawarij group, which is referred to as the group that broke away from Ali ibn Abi Talib. This faction argues that the people involved in the war were great sinners and infidels, including Ali ibn Abi Talib, Muawiyah and Amr bi Ash. This opinion was opposed by another group of Muslims, who were later called the Shi'a faction.

In the uproar, there is also a group that does not want to interfere or involve themselves with the dispute between the two camps. They assume or argue that every law of human conduct whose law is not yet clear, is then suspended until the last day. This group was then called the Murji'ah group. The debate over the great sin between khawarij and murji'ah prompted Washil ibn Atho' to establish a new, more rational theology, which was eventually called the Mu'tazilah faction. Furthermore, this thought was made as a State madzhab by the caliph al-Makmun.

The application of this theology later received opposition from Abu Hasan Al-Asy'ari the founder of the Assy'ariyyah madzhab. The central point of this teaching is to put people in a position to choose between the path of good and bad. Because basically humans are given the sense to think, so they can determine everything with their own considerations.

## DISCUSSION

The term kalam literally means talk. The term is derived from a system of speculative thinking that serves to defend Islam and its traditions from all forms of external threats and challenges. The proponents of this thought become dogmas or any controversial theological polemics as topics of discussion or dialectic discourse by offering a variety of reasons or grounds for maintaining their stance. The emergence of firqahs or factions, if pulled back, will come to the tragedy of the murder of the khalifat Uthman ibn Affan<sup>1</sup>. In Islam the event is called al-Slander al-Kubra, which is the basis for the growth of Islamic society and religion in various fields; political, social, and religious understanding.<sup>2</sup> So it is not surprising that these firqahs are a form of expression and reasoning of religious understanding that grew out of the tragedy of the great slander.

The slander was an argument made in the process of assassinating Utsman bin Affan. With this problem, various questions arise, why should Uthman or should be killed? They

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<sup>1</sup> Menurut M. Abdul Karim, terbunuhnya Utsman merupakan akibat tuduhan nepotisme. Sedangkan para sejarawan lain mengungkapkan beberapa faktor; ia menyalahkan uang Negara yang diberikan kepada keluarga; melakukan pengangkatan para kepala daerah dari keluarga Utsman; memberi al-Khumus yang diperoleh atas kemenangan dilapangan secara Cuma-Cuma kepada Abdullah M. Abdul Karim, *Sejarah Pemikiran Peradaban Islam* (Yogyakarta: Pustaka Book Publisher, 2009), hlm. 97.

<sup>2</sup>Nurcholis Madjid, *Islam Doktrin dan Peradaban: Sebuah Telaah Kritis Tentang Masalah Keimanan, Kemanusiaan dan Kemodernan* (Jakarta: Paramadina, cet. Ke-3, 1995), hlm. 203.

were assumed because the Ottoman caliph committed a great sin because of the injustice of carrying out the mandate of leadership, whereas the so-called great sin was paganism, and paganism a form of apostasy, while apostasy had to be killed. From this the beginning of the Ottoman assassins became the Qadaris, that is, those who understood Qadariyah (the view that man is able to determine the charity of his deeds, therefore will be held accountable for the deeds).

Islamic political polemics became increasingly erratic, especially when Ali ibn Abi Talib became a caliph. The various chaos that the opposition is doing is becoming more and more. This began to be seen from the Makkah movement which was spearheaded by Thalbah bin Ubaidillah and Zubai bin Awwam and assisted by Aisyah. With the rebellion from the opposition, it forced Ali to move the location of the capital, which was originally in Makkah, to Kuffah, because he felt that he had a higher level of security.

After the transfer of the capital to Kuffah, Ali then made various recoveries in the political field, starting with the suppression of the existing rebellion. Among them is the Siffin war. According to history, at first victory was on Ali's side, but Muawiyah offered peace by raising the Qur'an, so arbitration occurred. By conducting this arbitration, Ali suffered a de-jure defeat of diplomacy and power. Therefore some of the groups that used to be united with Ali then self-agitated which is called the Khawarij group. As a result of arbitration, muslims split into two factions; a faction loyal to Ali (Shia Ali), and also followers of Muawiyah. Among the three groups above whose ideology is the most extreme is the Khawarij faction. They were impartial to either of Ali and Muawiyah, and planned to commit murders in the pagan value.

The state of political turmoil continued to develop where each group sought for legitimacy from religion in order to strengthen the state of its group. Over time, they sought to organize a mainset of thinking about religious thought drawn from other doctrines, especially the Qur'an and as-Sunnah adapted to the interests of the group.

The attitude of the khawarij faction that disagrees with both camps is based on the Qur'an surah an-Nisa:100

*"... And whoever comes out of his house and intends to emigrate because of Allah and His Messenger, then death befalls him (before reaching his destination), then what a reward he has set on Allah's side. Allah is all-forgiving and all-merciful".*

It's the same with the rest of the group. Each seeks its own claims about the correctness of the political theological system they are striving for. Ultimately, each group has its own system of theology to maintain its group's supremacy. In the midst of the turmoil, a new group emerged that was more neutral in nature politically and moderately in religion. Murjiah, is a group that is not mixed with the practice of paganism between

groups. With their neutral attitude this is like distancing themselves from the attitude of politicians, and later wrong or right will be accounted for Khawarij faction.

In the annals, that the khawarijs arose after the arbitration between caliph Ali ibn Abi Talib and Muawiyah, as a final solution due to the Siffin war. In the treaty, Khalofah Ali initially wanted to send Abdullah bin Abbas as the caretaker of the peace, because he was one of the companions who understood very well the holy book of the Qur'an, but the Qurra group proposed that the representative be represented by Abu Musa al-Asy'arie on the grounds that abu Musa had never been involved in infighting or war and chose to exile. Meanwhile, the Muawiyah group sent Amr bin Ash.

While the peace treaty was underway, the Khawarij group signaled Zur'ah bin Burj al-Tai and Harqus bin Zuhair al-Sa'dy to meet the caliph Ali, and said: "There is no hokum but a law from Allah, O Ali if you do not want to leave the tahkim affair with this book of Allah, believe me I will kill you. What I want from this act is the mercy and mercy of God".

Furthermore, the khawarij faction gathered at the house of Abdullah bin Wahab al-Rasiby, and negotiated who was the leader of their group. And it was agreed that Abdullah al-Rasiby became the head of the group of the group. In the course of time, the khawarij group split again into several schools centered on religious thought, theology, politics and paradigms. Among these sects or sects are:

- a. Muhakimah; a person who is grounded in the law with God.
- b. 'Azariqa; followers of Nafi' bin ar-Azraq.
- c. Najadat; followers of NAjdat bin Amir.
- d. Baihasiyah; followers of Baihas al-Haisham bi jabir.
- e. 'Ajaridah; followers of Abdul Karim bin Ajrad.
- f. Tsa'alibah; followers of Tsa'labah bin Musytakan.
- g. 'Ibadiyah; followers of Abdullah bin Ibadh at-tamimiy. Sufriyah Ziyadiah; followers of Zayad bin Ashfar.

Based on theological views or thoughts, the Khawarij faction has very extreme, radical, cruel thoughts. One of the many theologies of the khawarij faction is that if a Muslim does not perform his obligations (prayers) then he must be killed, if before repenting he has died, then hell is the place. Thus a person who lives his life without having a shaleh charity is mistaken for an infidel as well. If there is a person whose conscience is not clear, then it belongs to the section of apostates. More deeply, if they disagree with the teachings they teach, then the pagan verdict is also. This underlies how the form of islamiyah relationship is not healthy, with muslims (other than khawarij)<sup>3</sup>.

## **KHAWARIJ'S POLITICAL THOUGHT**

<sup>3</sup> Karim, *Sejarah Pemikiran dan Peradaban Islam*, hlm. 108.

The followers of khawarij thought consist of Bedouin tribes whose thinking patterns are still very simple. The followers of the khawarij people usually have a careless and shallow-thinking nature. In comparison of Shia and Sunni political thought, khawarij does not admit. According to him, it is related to the replacement of the leader, not only specifically with the original person. However, it can also take away from others. From the above statement, it can be concluded that the appointment of the caliph and the establishment of the State is the benefit of the people only, they do not consider that the leader of the State, besides that the khawarij also uses deliberation to control its implementation. This is the symbol of democracy in this category.

### **SYI'AH FACTION**

In the sense of language, Shia has several meanings including a group of people to agree on a matter. On the other hand, Shia claim to be loyal followers and supporters of Ali ibn Abi Talib and his descendants. Firqah diniyyah was born because of differences in religious thought. However, it is different from hifd diin which occurs because of political polemics that are far from the affairs of the creed. At the time of the election of caliphs Abu Bakr, Umar, Uthman, the Muslims agreed on their leadership style. But it was different when caliph Ali was elected leader of the people at that time. When elected, the Umayyads demanded Ali investigate the Ottoman murder, but Ali refused, resulting in a split between the Muslims into two factions. Namely the pro Ali and pro Muawiyah groups. After the tahkim agreement, a third group emerged that disagreed with the tahkim, this group was called the Khawarij group.

The reason for the emergence of separation among Muslims is not only due to disputes over beliefs and thoughts on the subject of religion, but also due to political turmoil. However, the position of Shia as a political sect in Islam will certainly not be separated from the name of Islam; creed, jurisprudence, even faith. Therefore, religion was built as the basic principle of their thinking. So it is inevitable that if religious affairs are as much as possible made in line with their political affairs, open the opposite affairs that follow religion. It's the same with the other schools. Shiites are thriving in Iraq, not only because Iraq is the seat of government, but also because Iraq is indeed a strategic place and conducive to the growth and development of new ideas. This is because Iraq is a meeting place or assimilation of ancient civilizations, coupled with the existence of Greek philosophy so as to make Iraq the most suitable place for the development of new thinking. As evidence of such assimilation is embellished by Persian teachings, such as the use of imamah.<sup>4</sup>

### **SYI'AH THEOLOGICAL SYSTEM**

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<sup>4</sup> Konsep *Imamah* adalah doktrin Syi'ah Islam tentang kepemimpinan politik dan spiritual dalam khalifah yang harus dipegang oleh salah seorang imam dari keturunan Sayyidina Ali.

Adherents of this theology assume that the great sinner will remain in hell, if during his lifetime he has not repented fervently. Moreover, in this case the Zaidiyah Shia are indeed related to Mu'tazilah. Most shia leaders reject that Allah Swt. has an all-knowing nature, especially Rafidlah. But some assume that God will not know before it is desired. So according to them Allah issued a movement or taharraka harakah, when the movement arose the meaning of Allah knowing, and vice versa. In fact, they argue that God does not know what does not exist.

Shia is a political madzhab born first in the body of Islam. This madzhab was born due to the failure of arbitration between the caliphs Ali ibn Abi Talib and Muawiyah ibn Abu Sufyan. This madzhab began to appear during the caliphate of Uthman ibn Affan and during the caliphate of Ali, the Shiites stipulated that the conditions for being a priest were as follows:

1. First, Ma'shum; wrongly preserved, forgotten and misguided.
2. Second, a priest has the authority or freedom to perform/act even if it is out of the ordinary.
3. Third, a priest is obliged to understand the sciences associated with the law.
4. Fourth, the priest as a defender of religion, a preserver, a keeper of preservation from all forms of misappropriation.
5. Within Shia there are many groups, therefore they are formed/divided into three schools:
6. First, moderate; in general this school viewed Ali as an ordinary human being but could accept the skill of understanding of Abu Bakr and Umar.

Second, extreme; positioning Ali's position as a higher Prophet than Prophet Muhammad pbuh. even more so, they assumed/believed that Ali was the incarnation of God. Third, among the two firqahs above, Ali is the rightful heir to the post of caliph. And claiming that Abu Bakr and Umar had dared to wrest that power from Ali's hands, did not even position Ali as a prophet greater than the prophet Saw. and incarnation from God.

#### **MURJI'AH (DELAYING OR SUSPENDING)<sup>5</sup>**

The Murjiah school is one of the grooves that emerged at the beginning of the I century hijri. In the book al-Milal wa an-Nihal it is explained that the person who first brought and spread this understanding was Gailan ad-Dimasyqi. This school arose against the backdrop of Political Affairs; affairs of the caliphate. After the assassination of caliph Uthman ibn Affan the muslims split into two great factions; Shia and Khawarij. When Muawiyah's efforts to outperform the two groups were achieved, Muawiyah formed the Umayyad Dynasty. However, the formation of this dynasty received rejection from Shia

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<sup>5</sup> Harun Nasution, *Teologi Islam*, hlm. 23.

and Khawarij (but for different reasons). The Shiites refused because they thought Muawiyah seized the power of Ali and his descendants. Khawarij, meanwhile, refused because he thought Muawiyah had deviated from Islam.

In the tragedy that occurred in the dispute (three factions; Shia, Khawarij, and Umayyads) levelled infidels against each other. In the midst of a polemic, a group emerged that said it did not want to get involved with what was going on. This group is growing and is better known as Murjiah. In the history of its journey, the Murjiah school split into two groups; moderate and extreme. The figures involved in the moderate tradition are; Hasan bin Muhammad bin Ali bin Abi Talib, Imam Hanafi, Abu Yusuf and other hadith experts. In the extreme group itself is divided into several groups; al-Jahamiyah, al-Yunusiyah, ash-Shalhiyah, al-Ubaidillah, al-Ghailaniyah, al-Marisiyah, al-Karamiyah, and as-Saubaniyah.

### **DOCTRINE OF MURJI'AH THEOLOGY**

Over time, it turned out that the Murjiah faction was tied to the theological problems that existed in its time. This school assumes that punishing a kafi or a major sin offender is that as long as there is faith in acknowledging Allah Swt as his God and the prophet Saw. as his apostle, then the person cannot be labeled an infidel. This opinion is the opposite of Khawarij's opinion which says Muslims who are deeply sinners basically bear the pagan law. The Murjiah faction argues that the most important thing in religious life is to be seen from the aspect of faith and charity. If a person still has faith, it means that he cannot be subjected to pagan law. Whether or not the great sin is forgiven, it is the right of Allah Swt. this opinion is used as the main doctrine of the Murjiah tradition.

### **MURJI'AH POLITICAL CONVERSATION**

If we measure the size of politics, the common thread of the Murjiah tradition is that it should allow/give the Umayyads the opportunity to lead freely, even though on the one hand they commit tyranny and evil. Namu, we don't need to call for revolution or raise the flag of justice. Because of what, in exchange for this leadership is left to Allah Swt. on the day of the counting. This is the common thread that can be revealed from the Murjiah school for the Umayyads. So what is our attitude as a people? We as a people are obliged to have sufficient patience and not rise up against, but leave everything to Allah Swt.

### **AHLU SUNNAH WAL-JAMA'AH (SUNNI)**

Ahlu Sunnah Wal Jama'ah (ASWAJA), a term that appeared to indicate to the people that the people who belong to this tradition are on the path of the clerics of salaf as-shaleh and uphold the teachings of the Qur'an, as-Sunnah, and al-Atsar which are



derived from the prophet Saw. The emergence of the term aswaja originated from the description of the hadith of the prophet Muhammad Saw. which states that his people will be divided into 73 groups and only one will survive, namely ahlu sunnah wal pilgrims. And the content of the hadith became a reality after the death of the Prophet saw. The split started because of the pros and cons of the outcome of the arbitration between Ali and Muawiyah, which was originally polemical due to political divisions, but it resulted in the division of ideology and manhaj in kalam/religious science.

In the wake of the Aswaja tradition, it appears as a mediator between the events of the two madhabs that have preceded it under the name of the jumhur group. But in its development the jumhur group there was a split. The split continued and eventually came one madzhab Ahlu Sunnah Wal Jamaah. The majority of scholars conclude this madzhab as ahlul hadith, asy'ariyah and al-maturidiyah.<sup>6</sup>

### **SUNNI THEOLOGICAL BUILDING**

In the context of the thought between al-Asy'ariyah and al-maturidiyah there is a similarity that God has certain qualities, all-knowing with all His knowledge not with all His essence. But in the discussion of human deeds there is a difference. Namely, according to al-Maturidiyah that man's deeds are embodied by man himself, while in al-Asy'ariyah all things are due to Qudratillah. In this case Maturidiyah is closer to Mu'tazilah who historically states that everything done by man is of his own will. On the behavior of sin, have the same view, that a mu'min who commits a great sin cannot be said to be an infidel and does not fall into his faith. Being in the Mu'tazilah tradition says a person's position is in the place of manzilah bainal manzilataini.

### **SUNNI POLITICAL REASONING**

This school basically agrees with governance. The power of the head of State is the authority of the Lord given to His chosen servants. It is also interpreted that a caliph not only serves as a guarantor of the souls and property of the people, but also as a guarantor of the running of God's laws.

### **MU'TAZILAH**

This stream is a secessionist stream. But in its history it cannot be separated from the figure of Hasan al-Bashri, the imam among Tabi'ien. The pioneer of this movement was Washil bin 'Atha' one of the disciples of Hasan al-Bashri. In teaching his theology he was assisted by Amr ibn Ubaid, after the two had agreed on a heresy thought, which was

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<sup>6</sup> Maturidiyah merupakan firqah yang menganut pemikiran teologi Abu Mansur al-Maturidi. Dalam pandangan keagamaan serta system teologinya banyak menggunakan rasio atau akal. Terdapat kesamaan ajaran antara Maturidiyah dengan asy'ariyah.

about denying the destiny and nature of God. Over time, this faction developed rapidly, so that there were more and more sects.

Later, the figures studied the mngenai books of philosophy that were scattered during the time of caliph al-makmun. then, from then on his manhaj was mixed with the kalam expert manhaj (who in its application was centered on reason and began to abandon the postulates of the Qur'an and as-Sunnah). The Mu'tazilah school officially became State theology during the Abbasid dynasty. At the time of his leadership they opposed those who were primarily concerned with the qur'an. Because of such a prinip, the traditionalist orthodox clerics began to show a strong reaction. It was not until the time of caliph al-Mutawakkil that it canceled the use of the Mu'tazilah school as an ideology in 848 AD. Only later because of the demands of the times, the Mu'tazilah school returned to the Islamic world with a new dress, better known as New Mu'tazilah.

### **PRINCIPLES OF MU'TAZILAH RATIONAL THEOLOGY**

Principles and foundations that have always been closely held by the Mu'tazilah school<sup>7</sup> adalah:

1. First, Tawhid; denying and negating the attributes of God uses the basis that establishing these qualities means having ordained for each of his Lords, and that is regarded as a form of shirking.
2. Second, al-Adl; the belief that goodness comes from Allah swt. being in terms of ugliness because of one's own self-depravity.
3. Third, al-Wa'du wal Wa'id; it is not permissible for God to keep his promise, that is, for whom the perpetrator will be reciprocated by success, and vice versa.
4. Fourth, al-Manzilah bain al-Manzilataini; There is only one level of faith, if a person has committed a great sin then he has come out of his faith, but in the world he is not infidel.
5. Fifth, Amar Ma'ruf nahi Munkar; The content of this foundation is that it is permissible to fight or rebel if the leader is dzalim.

### **POLITICAL REFLECTIONS OF MU'TAZILLAH**

In general, the Mu'tazilah school was a movement of people who disagreed with the political conditions of muslims during Ali's reign. This school later became a rational theological school but according to the situation and conditions at the time. The existing thoughts of the Mu'tazilah school have reached out to the siyashah thing, namely that the

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<sup>7</sup> Harun Nasution, *Teologi Islam*, hlm. 43.

determination of caliphate is not an obligation in syar'I because there is no nash who disputes it.<sup>8</sup>

## CONCLUSION

From the above explanation, it can be drawn that the schools or firqahs that appear in the Islamic creed are basically caused by political upheavals, then penetrate into arguments or theological thoughts that cause divisions. This was caused by the discontent of the tahkim between caliph Ali ibn Abi Talib and Muawiyah ibn Abu Sufyan, causing many people to form groups that were pro, contra, not even both.

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<sup>8</sup> Hasan Mahmud Asy-Syafili, *Al-Madkhal ilaa Dirassat 'Ilm Al-Kalam* (Kairo: Maktabah Wahbah, 1991), hlm. 98.

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## ETHICS OF LEARNERS IN THE PERSPECTIVE OF SHEIKH UMAR BIN ACHMAD BARADJA IN THE KITAB AL-AKHLAQ LIL BANIN

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### ABSTRACT:

The problem of the ethical values of students from an early age becomes important to do, in order to give birth to a good next generation and in accordance with the noble values of the nation and religion. It aims to create a future that remains humane. In learning, it takes not only academic ability but also ethics to determine whether or not the learning objectives are achieved. Because the purpose of learning is required changes in both abilities and behaviour. The type of research used in this research is Library Research/library study which is carried out by searching and analyzing data sourced from libraries. With the Library Research method from primary source data in the form of the book of Al-AkhlAQ Lil Banin and secondary sources in the form of journal books related to student ethics and internet access needed in the search for references.

Keyword: Ethic, Students, Study

### INTRODUCTION

Education is a system and a way to improve the quality of human life in all aspects of life. In the history of mankind, there is hardly a human group that does not use education as a tool of its cultivation and quality improvement. Education as a conscious effort needed for the formation of man in order to support his role in the future. Thus education plays a decisive role in human existence and development.<sup>1</sup> Ethics in its development in the era of modernism as it is today occupies a very important position in life. We can see it both in everyday life and in the media spread in society, both print and electronic. The moral decadence that exists in early childhood has occurred everywhere, parents are busy blaming educational institutions for reasons that are basically quite dilemmatic.

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<sup>1</sup> Nik Haryanti, "Implementasi Pemikiran K.H. Hasyim Asy'ari Tentang Etika Paendidik", *Jurnal Episteme*, (Vol. 8, No. 2, Desember 2013), hlm. 2.

The moral degeneracy of children can be seen by the number of students who report their teachers to the authorities, the number of students who brawl, get drunk, disobey both parents and even kill their parents or teachers. For this reason, strategic efforts are needed to restore these conditions, including by re-examining the importance of the role of parents and educators in fostering the morale of students.

Moreover, under broader circumstances, the events of unrest and social conflict that are partly charged with "sara" continue to be our daily spectacle in this era of reform, a spectacle that shows how severe the crisis is in our lives as a people and a nation. This is where the position of ethics places itself as a very important factor, especially in the world of education. In childhood, namely the school period, it is an important period in ethics education and accustoming children to good behavior. Because the main formation is in childhood, if a child is allowed to do something (which is not good) and then it has become a habit, it will be difficult to straighten it out. The cultivation of ethical values from an early age is important to do in order to give birth to the next generation who are good and in accordance with the noble values of the nation and religion. Such a thing aims to create a future that remains humane. The teaching and learning process that is full of ethical values should be the main goal in the education system, especially in Indonesia.

The role of the teacher or educator in the teachings of Sufism with his qualifications has the task of educating the morals of students who are not limited to a certain time and space. Teachers build closeness with learners from the birth and inner side. The learner is treated like a teacher treats himself. The teacher in this sense as an example, guide, director, advisor, to shape the morale of the pupil. This meaning can refine weaknesses in modern educational theory which generally interprets teachers as facilitators, mediators, or as teachers (transfer of knowledge / transfer of values), which has not touched on the inner side of students.<sup>2</sup>

The cultivation of ethical values from an early age in the learning process was also alluded to by Sheikh Umar Baradja in his book "Al-Akhlaq lil Banin" written in Arabic, then translated Indonesian by Abu Musthafa Alhalabi. The discussion in his book includes aspects of aqidah, worship, and morals, but in his discussion he explains more aspects of morals. The book explains that morals for children is one way to get into Heaven. Even children are expected from childhood to have morals so that later they will not regret it at the age of adulthood. The content of this book includes morals to God, to fellow sentient beings, and to fellow human beings which are further broken down into morals to parents, teachers, friends, relatives, and neighbors. Various moral behaviors that should be the guidelines that are the topic in this book, such as ethics before going to school, ethics when walking to school, ethics of students at school, how students maintain

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<sup>2</sup> Irham dan Yudril Basith, "Revitalisasi Makna Guru Dari Ajaran Tasawuf Dalam Kerangka Pembentukan Karakter" *Jurnal Ulul Albab Volume 19, No.1 Tahun 2018*. hlm. 2.

learning and school tools, ethics of students towards their teachers, ethics of students towards their friends, and ethics of students when returning home. Therefore, the selection of the book of Al-Akhlaq lil Banin as the object of study in this study. For this reason, the author took the title "Ethics of Learners in Learning the Perspective of Sheikh Umar bin Achmad Baradja in the Kitab Al-Akhlaq lil Banin".

## **DISCUSSION**

Ethics is often equated with the notion of morals and morals, there are also scholars who say that morals are Islamic ethics. Akhlak etymologically comes from Arabic in the plural al-khuluq is a mufrod form of the word akhlak which means habit, temperament, character, ethics. Behavior that has become habitual and arises from man intentionally. Etymologically, the two terms ethics and morals have similar meanings, namely habits with good and bad as control values.

The notion of ethics or morals from the point of view of terminology according to Imam Al-Ghazali in the book of Ihya 'Ulumuddin states that "Khuluq is a trait embedded in the soul that encourages other deeds easily and lightly, without deep consideration and thought." Al-Ghazali argues that moral changes for a person are possible, for example from rudeness to pity. Here Imam Al-Ghazali justifies the changing circumstances of some of Allah's creations, except for what is God's decree such as the sky and the stars. Meanwhile, in other circumstances such as in oneself, perfection can be held through the path of education. Removing lust and anger from the face of the earth is impossible but to minimize both is indeed possible by taming lust through some spiritual practice.<sup>3</sup>

While Ibn Maskawaih in the book of Tahdzibul Akhlak states that "Khuluq is a state of movement of the soul that pushes towards doing deeds by not bending thought." furthermore, Ibn Maskawaih explained that the state of motion of the soul is influenced by two things. First, it is natural and departs from dispositions such as getting angry and laughing at trivial things. Second, created through habit or practice.

Ethics in Islam is known as an act that is always associated with pious charity and sin, with reward or torment, with heaven or hell. According to Hamzah Ya'qub, the notion of theological ethics is that which is a measure of the good and bad of human actions, which is based on the teachings of God. All deeds forbidden by God are bad deeds. So ethics is a scientific discipline that studies morals that talk about the good and bad values of human actions.

Meanwhile, etymologically learners in Arabic are called tilmidz plural from talamidz, which means "disciple", meaning "one who wants an education". The designations of learners are very diverse, in the household environment students are called children, in schools or madrasas they are called students, at the higher education level

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<sup>3</sup> Husein Bahreisj, *Ajaran-Ajaran Akhlak*. (Surabaya: Al-Ikhlash. 1981) hal 41

they are called students, in the pesantren environment they are called students, while in the majlis ta'lim environment they are called pilgrims. In Arabic, the term learner is also very varied, namely: tholib, muta'allim, and pupil. Tholib means one who studies, while Muta'allim means one who learns and Disciple means one who is willing or curious.<sup>4</sup>

In terminology according to Muhammad Ali, students are creatures of Allah who are given fitrah or good and bad potential that continue to grow and develop until they reach the level of maturity, both in terms of physique and spirit such as height and body shape, feelings, will, emotional, and mind. As God says in QS. Asy-Shams verses 7-8

وَنَفْسٍ وَمَا سَوَّاهَا \* فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا \*

*It means: "And the soul and its perfection (His creation), then God inspires to that soul (the way of) evil and its piety."*

A learner is someone who develops potential in himself through the process of education and learning on a certain path, level, type of education. Learners act as seekers, recipients and storehouses of the learning process, and to develop that potential is in dire need of an educator or teacher. Based on the explanation above, it can be concluded that student ethics is a set of azaz or rules related to morals, procedures or values regarding right and wrong about the rights and obligations adopted by every human being who seeks to develop their potential through the learning process in the educational path, both formal and non-formal education, at the level of education and certain types of education.

A teacher should be glorified because of his noble merits in teaching knowledge to others. The position and achievement of the knowledge of the student or student who far surpasses the teacher does not make it a barrier for students to glorify the teacher.

قُمْ لِلْمُعَلِّمِ وَفِيهِ التَّبَجُّبُ كَادَ الْمُعَلِّمُ أَنْ يَكُونَ رَسُولًا

*"Stand up for the alim (teacher) and glorify him. For the degree of the alim is almost equal to that of the apostle."*<sup>5</sup>

لَيْسَ مِثْلًا مَنْ لَمْ يُجَلِّ كَبِيرَنَا, وَيَرْحَمِ صَغِيرَنَا, وَيَعْرِفَ لِعَالِمِنَا حَقَّهُ

*"Excluding our class; one who disrespects the elder, does not dote on the younger, and does not know the rights of a cleric".<sup>6</sup>*

S A claimant of knowledge or a learner must repay the kindness of his teacher, because kindness is reciprocated with kindness. The kindness of the knowledge taught by the teacher has not been reciprocated by us with anything, we must thank the teacher and pray for them with kindness.

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ

*It means: "There is no reward for good but good anyway." (QS. Ar-Rahman: 60)*

<sup>4</sup> Bukhari Umar, *Hadis Tarbawi Pendidikan Dalam Perspektif Hadis*, Jakarta: Amzah 2012, hal 94

<sup>5</sup> Ibnu Burdah, *Pendidikan Karakter Islami*, (Jakarta: Erlangga, 2013), hlm. 94-95.

<sup>6</sup> Yazid, *Adab dan Akhlak Penuntut Ilmu*, Bogor: Pustaka At-Ta'qwa, 2018. Hlm.112.

Teachers can be friends who are able to give consideration to scientific problems and other problems to their students. A good teacher is a person who can help to solve life's problems that are being faced. The attitude of learners who are willing to listen, consider suggestions, and obey the advice of people who understand better is a very positive attitude for the success of studies. In any case deliberating with a person who knows better is a good course of action in decision making and the right step for the advancement of studies.<sup>7</sup>

There are several attitudes that must be built, including respect, namely a person's willingness to treat himself and others in a good way, in the right way, this is one of the effective attitudes that should be built early.<sup>8</sup> One of them we have to respect to people who are older than us, to teachers and to parents. Achievements in any field often make people forget themselves. Likewise, achievements in the scientific field often make people arrogant, dare to look down on others whose knowledge is not commensurate with themselves. This attitude will be detrimental to himself. Because, such an attitude will make him feel that he does not need additional knowledge, thus bringing in a lazy attitude of learning. A learner cannot gain knowledge except with a humble and attentive attitude.

A learner should model the good and commendable behavior or ethics of his or her teacher. There is no prohibition against advising him if he makes a mistake and should be done with full adab (meekness), not in the presence of others and not going beyond the limits. If a student is not serious about learning, explaining the material by his gur, then the benefits he gets are very little and the problems of the lesson become ambiguous for him. Moreover, if a student in his learning asks a lot of questions and talks, it will not be a benefit of such a thing. Focus on what the teacher says and pay attention to everything else unless you pay attention to the explanation given by the teacher. Don't play games or joke in front of the teacher or in front of his friends, don't look away, but look at the teacher's face while listening to what the teacher says.<sup>9</sup>

That is to repeat the lessons you have learned from the teacher by looking at the original book and its benefits and important issues that you have recorded from the teacher. Because by repeating the lessons we learned, we will easily remember them. When the teacher gives him punishment, and let him know that it is for good not for revenge. When a learner is impatient and disrespectful to his teacher, then he will not get useful knowledge and will not get the blessing of knowledge. So a student must be patient in dealing with the teacher's unfavorable attitude.<sup>10</sup>

<sup>7</sup> Ibnu Burdah, *Pendidikan Karakter Islami*, hal. 61

<sup>8</sup> Anna Farida, *Pilar-Pilar Pembangunan Karakter Remaja*, Bandung: Nuansa Cendekia, 2014. Hlm. 42

<sup>9</sup> Salminawati, *Etika Peserta Didik Perspektif Islam*, Jurnal Tarbiyah vol. 22 No. 1 2015, hlm 3-8.

<sup>10</sup> Yazid, *Adab dan Akhlak Penuntut Ilmu*, Bogor: Pustaka At-Taqwa, 2018. Hlm.107



In studying, a student must be sincere because of Allah, and a student will not get useful knowledge if he is not sincere because of Allah Swt. Good intentions in studying are directed only to Allah alone. Do not aim at worldly interests, such as leadership, office, honor, and property. The learner should cleanse his heart of all envy, spite, incitement, and other ugly morals. That is so that his heart is ready to accept knowledge, memorize it, reflect on the meaning and essence contained in that knowledge. Then whoever wants to gain knowledge should decorate his mind and cleanse it of filth. For knowledge is a precious adornment that does not deserve to be possessed except by a clean heart. Sahl bin Abdullah at-Tustari said:

حَرَمٌ عَلَى قَلْبٍ أَنْ يَدْخُلَهُ النُّورُ وَفِيهِ شَيْءٌ مِمَّا يَكْرَهُ اللَّهُ عَزَّ وَجَلَّ

*"It is illegitimate for light (knowledge) to enter a person's heart, whereas in his heart there is something hated by Allah."*

Every student should always ask Allah Swt for useful knowledge and ask him for help in seeking knowledge and always feel the need for him.

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا، وَرِزْقًا وَاسِعًا حَلَالًا طَيِّبًا، وَعَمَلًا مُتَقَبَّلًا

*"O God I beseech thee useful knowledge, broad rizki which is good lawful, and charity received"*

Students in studying should not be lazy in looking for it. We will gain useful knowledge with God's permission if we are serious about demanding it. A claimant of knowledge must be present at the majlis of science and strive to arrive early in the majlis. It should not be too late, because studying is more important than other sunnah practices. This is the greatest means of gaining knowledge. A claimant of knowledge must stay away from sin and maxiate. As God says in QS. Al-Anfal verse 29.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

*"O people of faith, if you are devoted to Allah, he will undoubtedly give you furqan (the ability to distinguish between the right and the vanity) and wash away all your iniquities, and forgive your (sins). And God has a great gift." (QS. Al-Anfal: 29).*

Loving knowledge should be the inner attitude of every learner. Science is the pillar of civilization, the foundation of religion, the glue of common life, and the means to achieve great and noble goals. One of the tangible manifestations of love for science is to love books (reading). It is appropriate for every student to treat books as if they are special objects that are fully accredited.

الْإِكْتِنَارُ مِنَ الْكُتُبِ مِنْ دَعَائِمِ الْعِلْمِ إِذْ لَا يَخْلُقُ كِتَابٌ مِنْ فَايِدَةٍ وَزِيَادَةٍ عِلْمٌ

*"Collecting books is one of the pillars of knowledge. Because, every book contains benefits and adds knowledge."<sup>11</sup>*

A learner must make the most of his or her free time. He must not procrastinate doing various things. A learner should be strong-willed to learn and always use his or her

<sup>11</sup> Ibnu Burdah, *Pendidikan Karakter Islami*, (Jakarta: Erlangga, 2013), hal.91

time to study. He didn't want his time to be wasted by not gaining knowledge, except for the needs of eating, sleeping and things he had to do and also rest for a while to relieve boredom.

## **RESEARCH METHODOLOGY**

This type of research uses library research (library reaserch), which is a research that utilizes library sources to obtain research data and limit activities to library collection materials without the need for field research. This is because problems in the field can only be answered through data in the library.

Research conducted with literature research because all problems in the field can also be solved through previous theories or opinions.<sup>12</sup> The source of data in this research is books because research only requires previous theories or opinions to get the results needed and accompanied by events or events that occur around us. Thus the approach that researchers take on this matter is the approach of concept / thought study where the study of concepts / thoughts is research on a thought related to Islamic thought, therefore in this study the author chose the thoughts of Sheikh Umar bin Achmad Baradja in the book of Al-Akhlaq Lil Banin which discusses the ethics of students.

Data analysis is used to discuss this research problem with descriptive data analysis techniques, namely the data obtained is collected, then processed into a problem, analyzed and then compared with the scientific theory studied, the last one is given a conclusion. The flow in data analysis techniques is as follows, 1) Data reduction, namely, all data that has been collected is written and analyzed, categorized, summarized, selected the main things focused on important things. Then look for patterns and themes so that they are arranged systematically. 2) Data presentation, in this study data presentation is the preparation of sentences, or words related to the focus of the research, informative data studies that are systematically arranged as a result of the data that has been collected. 3) Drawing conclusions, which are the core of various data sources that have been collected, so that the results of the research carried out obtain conclusions.

## **DISCUSSION**

Sheikh Umar bin Achmad Baradja was a cleric who had very noble morals. He was born in the village of Ampel Maghfur, on 10 Jumadil Akhir 1331 H / 17 May 1913 AD. Since childhood he was fostered and educated by his maternal grandfather, Sheikh Hasan bin Muhammad Baradja, a scholar of nahwu and fiqh. Nasab Baradja is from and is based in Seiwun, Hadramaut, Yemen. As the name of his 18th ancestor, Sheikh Sa'ad, Laqab

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<sup>12</sup> Albi Anggito and Johan Setiawan, *Metodologi Penelitian Kualitatif* (Sukabumi: CV. Jejak, 2018), 8.

(his nickname) Abi Raja' (who always hoped). The chain of descendants met the fifth grandfather of Prophet Muhammad Saw, named Kilab bin Muraah.<sup>13</sup>

Sheikh Umar's appearance is very understated, but it is decorated with the nature of sincerity of intention accompanied by sincerity in all charitable deeds of worldly and ukhrawi. He also described the morals of the ahlul temple, the family of the prophet and the companions, who modeled for the prophet Muhammad Saw. This is due to his very high nature of tawadhu' and humility.

In worship always istiqamah both fardhu prayer and sunnah qabliyah ba'diyahnya prayer. Dhuha and tahajud prayers he almost never left even on the go. His life was sought to be strictly in accordance with what religion outlined. His love for the family of the Prophet saw and dzurriyyah or his descendants, was very unwavering. Also to the companions of the protégés of the Prophet Muhammad Saw.<sup>14</sup>

At the time before approaching his death, Sheikh Umar had told his sons and protégés to always stick to the teachings of assalaf asshalih, namely the teachings of ahlu sunnah wal jama'ah, which is adhered to by the majority of Muslims in Indonesia and Thariqah 'Alawiyah, and chained up to the ahlul of the prophet's temple, the companions, all of which are sourced from the Prophet Muhammad Saw. Sheikh Umar made use of his knowledge, time, age, and spent his wealth in the way of Allah until the end of his life. He fulfilled his Rabb's call on the evening of Saturday on Sunday the 16th of Rabiuts Tsani 1411 H / 3 November 1990 AD at 11.10 pm in the RS. Islam Surabaya, aged 77 years. The next day on Sunday ba'da ashar, he was buried after being buried in Masji Agung Sunan Ampel, followed by his own son who became caliph (his successor), Al-Ustadz Ahmad ibn Umar Baradja. The noble body was buried in the Islamic restaurant of Pegirian Surabaya and the funeral procession was attended by thousands of people.<sup>15</sup>

### **KITAB AL-AKHLAQ LIL BANIN**

The Book of Al-Akhlaq lil Banin by Sheikh Umar bin Achmad Baradja is a book that examines special morals for sons or men. This is because men will now become fathers in the future. If he grows up in noble morals and grows up with a proper education, then he will also become a primary school where children receive the basics of goodness and the milestones of greatness and glory from him. The people of a nation are judged for their good and bad by their morals or morals, not by the richness and goodness of their faces. Its main capital is to educate the sons and daughters of our nation with noble ethical

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<sup>13</sup> Muhammad Achmad Assegaf. *Sekelumit Riwayat Hidup Al-Ustadz bin Achmad Baradja*, (Surabaya: Panitia Haul ke-V. 1995) 1.

<sup>14</sup> Majalah Alkisah No. 07/Tahun V/26 Maret-8April 2007 hal 88

<sup>15</sup> Muhammad Achmad Assegaf. *Sekelumit Riwayat Hidup Al-Ustadz bin Achmad Baradja*, (Surabaya: Panitia Haul ke-V. 1995) 11.

morals, in addition to other sciences. Thus their future will guarantee the good name of our nation.

This book is very interesting and can be a strong guide and foundation for the provision of life, for the sake of their future. The book consists of three volumes and is arranged in easy-to-understand language. Many pesantren or diniyah madrasahs study this book at the elementary level. Intended for guidelines in their lives starting in the pesantren environment, or formal educational institutions to the community later.

In Nimatul Choiriyah's interview with Ustadz Musthofa bin Ahmad Baradja on March 16, 2014 In addition to being studied in huts or madrasahs in Indonesia, this book has also been studied abroad, including Malaysia, Singapore, Makkah, Jeddah, Yemen, London and France. In this book, there is a concept of moral guidance for students they have good and noble morals ranging from how good moral relationships are transcendental (horizontal) to good moral relationships vertically based on the Qur'an and the Hadith. In addition, juz III in this book is also discussed about adab-adab. This is so that the learner has noble morals since childhood so that when he grows up he always has a noble character. Thus he will be able to obtain success, salvation, goodness and happiness living in the world and in the hereafter. Automatically, their future will be able to guarantee the good name of their nation.

So noble is the concept of morals taught by Umar Baradja that it makes man able to associate well wherever he is both with Allah and with his fellow human beings, it's just that here there is a creature that has not been mentioned for its existence. These creatures are animals and plants as well as the surrounding natural environment that can be called *hablumma'al 'nature*. Sheikh Umar Baradja was a very noble cleric. His writings that are the primary sources in this study attest. Likewise, the magnitude of his attention to society can be evidenced by the existence of his services, as previously stated. He used his knowledge, time, age and spent his wealth in the way of Allah Swt until the end of his life. He received his knowledge of religion and Arabic from clerics, ustadz, sheikhs, both through meetings and by mail, although he did not receive formal education in schools but the knowledge he gained was very much considering that his teachers came from various countries. Plus mastery of Dutch and English. Sheikh Umar was a consistent figure in his stance. This can be understood from all the discussions, although not detailed.

Therefore, it is necessary to have an objective understanding, assessment and analysis of Sheikh Umar Baradja's thoughts on the ethics of these learners. This objectivity is accompanied by the relative quality of the results of Sheikh Umar Baradja in his time. That is, the assessment of the quality of thought of Sheikh Umar Baradja was strongly influenced by the socio-cultural circumstances, time and conditions when he was still alive. The relevance of his thought in his day is very urgent to be studied here in order to see its relevance to the thinking of figures today.

Sheikh Umar Baradja explained that a learner should love order and cleanliness. He had to wake up from his sleep every morning at the beginning of time, then take a shower with soap using a clean towel. Because islam is a clean religion. Then ablution and shubuh prayers congregation. After the prayer, he had to shake the hands of his two old people, then comb his hair and put on clean and tidy school clothes. Then he had to repeat his lessons that had been read before going to bed. Then he had to eat breakfast to be strong, and so that he would no longer need food outside the house, like some children who did not eat breakfast in their homes.<sup>16</sup>

The author agrees with this, because to start learning must be a learner prioritizing physical and spiritual health. physical health by taking a bath so that the body becomes fresh and clean and breakfast so that the body is strong and can focus on learning later. Spiritual health is by performing shubuh prayers, and tadarus of the Qur'an, if you can pray dhuha first before going to school. So that when we arrive at school we are already in a fresh, clean, healthy, strong state, and ready to learn and so that we can follow the lessons to the maximum.

Muhammad Syakir explained that students must arrange their tools in their bags, after looking at the list of lessons, so as not to forget a book or notebook. Muhammad Syakir also said that students should repeat the lessons they have learned because the real disease of science is forgetting.<sup>17</sup> Not forgetting that he asked his parents for permission to go to school, and then leave the house before the predetermined school entrance time so as not to arrive late. Because after all, both parents are everything.

Hasan Ayyub explained that every claimant of knowledge, both religious sciences and exact sciences or other social sciences use decades of sacrifice. But if you don't follow the right steps (according to the measure of religion or God), the sacrifice becomes futile and pointless. If only he had earnestly studied religion and sought what gave birth to the pleasure of God, surely he would have received great rewards from Him and attained a very high and noble degree of position both in the world and in the hereafter. Based on the word of Allah Swt in QS. Al-Ankabut verse 69:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

*It means: "And those who jihad to (seek pleasure) We, will really We show them our ways. And indeed God is truly with those who do good." (QS. Al-Ankabut verse 69)*

Imam Al-Ghazali explained that in learning, learners should prioritize the sanctity of the soul over moral ugliness. The cleanliness referred to here is not only in the clothes and the body, but in the heart. It is shown in the hadith of Prophet Muhammad Saw:

<sup>16</sup> Umar Bin Achmad Baradja, *Bimbingan Akhlak bagi Putri-Putri Anda Jilid 1* (Surabaya: YPI Al-ustadz Umar baradja, 1992) Cetakan ke-40, hal 38

<sup>17</sup> Muhammad Syakir, *Wahoya Al-Aaba' lil Abna'*, (Surabaya: Al-Miftah, 1414) hal 19

حَدَّثَنَا عَبْدُ اللَّهِ حَدَّثَنِي أَبِي حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ زَكَرِيَّا قَالَ: حَدَّثَنَا عَامِرٌ قَالَ سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ يَخْطُبُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: أَلَا إِنَّ فِي الْجَسَدِ مُضْفَةً إِذَا صَلَحَتْ صَلَحَ سَائِرُ عَمَلِهِ وَإِذَا فَسَدَتْ فَسَدَ سَائِرُ عَمَلِهِ أَلَا وَهِيَ الْقَلْبُ. (رواه احمد بن حنبل)

*Have told us Abdullah, told me my Father, told us Yahya bin Said of Zakariyya, said: told us Amir, said: I heard Nu'man bin Basyir preach: I heard the Messenger of Allah Saw say: Remember that in the body there is a lump of meat, if the lump of meat is healthy then the deed is healthy, and if the lump of meat is damaged then rusalah all his charity. Remember that that lump of meat is a heart.*"<sup>18</sup>

So a student must straighten out his intentions before studying, namely just to seek the blessings of Allah, seek happiness in the afterlife, eliminate his stupidity, revive religion and preserve Islam whatever knowledge he seeks. Because Islam will remain sustainable if the people are knowledgeable. As well as cleansing his body and soul before starting to seek knowledge. Abdul Haris explained, it is not just a science to forage and pay a salary and the purpose of learning is only for pride, popularity and a special position in the hearts of the people, so the knowledge he learns will be disastrous for himself in the doomsday and in the afterlife he will not get the slightest reward. Don't study because you want to *riya'*. The person who *riya'* is not actually a big man, but a humiliated person. The face taker is not honorable but left out. On his face people nod their heads, behind him people sneered. As clever as wrapping, the rotten, the rotten ones smell too.<sup>19</sup>

Sheikh Az-Zarnuji explained that it is permissible to study with the intention and effort to gain a position in society, if the position is used for *amar ma'ruf nahyi munkar*, to practice the truth, to uphold the religion of God and not to seek one's own benefit, nor is it because of lustful desires.<sup>20</sup> It needs to be considered by students and at the same time used as the basis for all their activities is "*sincere intention lillahi ta'ala*" intention which is only addressed to Allah Swt in speech and deed. If a person learns to be sincere in seeking knowledge only addressed to and because of Allah Swt, then in *sya Allah* he will get rewarded, will be given ease in understanding the lesson, his efforts will be endowed and entitled to the glory prepared by Allah for knowledge, scholars and those who follow him.

A learner is supposed to choose the nearest and safest path, and he should walk straight, not turning his head to the right and left without need. Do not move with inappropriate movements, nor walk too fast and do not walk slowly, must not eat or sing or read the book while walking.<sup>21</sup> Muhammad Syakir explained that if a student walks with his friends, they should not prevent someone from passing the road, and they should

<sup>18</sup> Musnad Ahmad bin hanbal, Hadits Nu'man bin Basyir, Hadits no. 18404

<sup>19</sup> Abd. Haris, *Pengantar Etika Islam* (Sidoarjo: Al-Afkar, 2007), hlm.108

<sup>20</sup> Burhanul Islam Az-Zarnuji, *Ta'limul Muta'allim Tharqu At-Ta'lim*. (Terj) Abdul Kadir Aljufri (Surabaya: Mutiara Ilmu, 1995) hal 14

<sup>21</sup> Umar Bin Achmad Baradja, hal 39

not make a row on a public road, if the road is wide then walk two-two or one by one. For indeed the road is not the property of a person and everyone has the right to pass through it, and do not jostle on the road, for it may insult the learner who has a noble position and deprive him of his honor before man. He should be walking moderately, not too fast and not too slow. In QS. Luqman verse 19 Allah says:

وَأَقْصِدْ فِي مَشْيِكَ وَاعْضُنْ مِنْ صَوْتِكَ ۚ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ

*It means: "And be simple in walking and soften your voice. Indeed, as bad as the sound is the sound of a donkey." (QS. Luqman: 19).*

It means that when walking, it is not too fast and neither is it too slow, which is medium. It is not a learner who deliberately looks at the opposite sex who is not a mahram, because paying attention to them is illegitimate, because it can instill martyrdom in the heart and cultivate bad thoughts. Sheikh Umar Baradja also said students should avoid mud and dirt so as not to fall or get dirty with clothes or shoes so as not to squeeze so as not to collide with someone or lose something. He must not stop on the street to interfere in the affairs of others, or stop one of his friends, so as not to be late from the appointed school time. Then walk on the right to survive a collision with the vehicles. Did not stand on the street to observe the shops and objects he encountered. Let him not look sharply at the windows and doors and passers-by, nor stop a friend just for nonsense.

When he meets someone who is weak or blind, he should help him according to his abilities. When walking with their friends, you should not joke with them nor make your voice loud when talking or laughing. Let him not make fun of someone or make fun of him. All of that includes bad habits and goes against shame and manners. He must not forget to say hello to anyone he meets on the street, especially if that person is his parent or teacher.<sup>22</sup> The author agrees with this concept, the learner must show ethics wherever he is, not least on the road, because with it will appear the glory of a scientific person compared to a person who is not knowledgeable.

Sheikh Umar Baradja said when a student arrives at his school, he should wipe his shoes with a swab. Then he had to go to his class, and then opened the door slowly. He was obliged to go in politely and greet his friends and shake their hands with a smile saying "may Allah give you goodness and happiness in the morning today". Then he put his bag in the drawer of his bench. When his teacher came he should stand up from his place and greet him with courtesy and reverence and shake his hand. Let him be quiet listening to the lesson, and not turn his head to the right and left, but to face his teacher. He should not talk to someone or make him laugh, because it prevents him from understanding the lesson and prevents others from understanding it so that the teacher

<sup>22</sup> Umar Bin Achmad Baradja, hal 40

will be angry with him. If he does not understand the lessons, then he will surely fail the test.<sup>23</sup>

Yazid bin Abdul Qadir Jawas explained that a learner should always be present at the assembly of knowledge which in this case is the school and try not to arrive early should not be late because studying is more important than sunnah charities and compulsory kifayah. Students must mean it, because without sincerity they will not get useful knowledge.<sup>24</sup> Furthermore, Abdul Haris stated that students should keep their books away at reading time and also their writing books from both eyes at the time of writing. It should write down the sciences that are considered important that it gets. Because sometimes knowledge that is seen as small (ignored), it turns out that it is very necessary to add a large item to be solved.<sup>25</sup> In line with this opinion, Yazid Abdul Qadir also explained that a student should not be ignorant or stingy to buy writing books, pens, books and various means that can help him to gain knowledge. In meeting his needs, he must not depend on others, in fact he must be *zuhud* and *qanaah*.

Each learner is instructed to listen carefully to the lesson. If there is a student who diligently comes to class but he does not listen to the lesson delivered attentively so that his situation when he returns from class is the same as when he came to him, that is, he went home with the knowledge conveyed. There are even some of them who have been for many years but have not gained knowledge and there is no change.

Sheikh Az-Zarnuji emphasized that students should try to seriously understand what the teacher explained. Then it is repeated several times by itself and pondered so that it really understands. Because hearing one sentence and then memorizing and understanding is better than hearing a thousand times but not understanding.<sup>26</sup> Yazid bin Abdul Qadir also explained that when students do not speak unhelpfully, without any need, and have nothing to do with the knowledge conveyed, they should not chat. It must be distinguished between the assemblies of knowledge delivered by the teacher a learner should find the right seat in front of the teacher. This is so that he can listen well not to scatter (his hearing) because of the teacher's small voice, and so that the teacher's speech does not sound wrong because of his being far from his teacher. In the past, claimants of knowledge competed with each other in order to occupy the foremost place so that the benefits obtained were more perfect.

Learners should strive to be closer to the educator in order to get a perfect and not difficult understanding, provided that the student's seat is not higher than the teacher's seat, be polite when in the assembly, because that means respecting the teacher and

<sup>23</sup> Umar Bin Achmad Baradja, hal 40-41

<sup>24</sup> Yazid bin Abdul Qadir Jawas, *Adab dan Akhlak Penuntut Ilmu*, (Bogor: Pustaka At-Taqwa, 2013) Cet. Ke-7 hal 20

<sup>25</sup> Abd. Haris, *Pengantar Etika Islam*. (Sidoarjo: Al-Afkar, 2007), 108

<sup>26</sup> Burhanul Islam Az-Zarnuji, *Ta'limul Muta'allim Tharqut Ta'lim*. (Terj), 55.



glorifying the assembly, sitting like the student's seat is not like the teacher's seat, do not speak loudly without any need for it, Don't laugh, don't talk much, don't raise your hands and don't look without any need but have to face the teacher, don't ask questions unless you get permission from the teacher and don't interrupt the conversation of the teacher who is giving the lesson explanation.

تَعَلَّمُوا وَعَلِّمُوا وَتَوَاضَعُوا لِمُعَلِّمِكُمْ وَلِأَوْلِيَا لِمُعَلِّمِكُمْ ( رَوَاهُ الطَّبْرَانِيُّ )

*It means: "Learn ye all, and teach ye all, and honor your teachers, and do good to those who teach you."*

To get useful knowledge, a student should pay attention to his behavior while at school. Not doing anything that can harm himself and those around him and can lower his self-esteem as a learner. As learners, it is appropriate to respect teachers, respect their elders and respect younger people. Maintaining an attitude or adab at school and outside of school is better. A person will be judged good or bad because of his adab. A civilized person is definitely knowledgeable, but a knowledgeable person is not necessarily civilized.

Sheikh Umar Baradja said that every learner should maintain his tools by arranging everything in his place so that they are not damaged or lost or dirty and so that he does not find it difficult when he wants something from him and does not spend time looking for it. Should give the cover of the books and the writing book so that it is not torn and dirty. And he doesn't lick his fingers when he flips through the papers of his book and notebook, because it's a bad habit contrary to manners and harmful to health.<sup>27</sup>

The author agrees with his opinion that maintaining learning tools is an obligation for every student because one way of respecting knowledge is by maintaining learning tools. If a learner ignores or does not pay attention and does not keep his learning tools the same as he does not respect or does not value knowledge. Imam Az-Zarnuji obliged students to respect knowledge, one of which was to honor the book. A learner is forbidden to hold a book except in a sacred state and does not place the book near his feet when sitting cross-legged.

Learners should maintain their pencils so they don't fall and break. If you want to sharpen it then don't sharpen it on the bench or floor or on the cover of the notebook and book. However, he had to use a linking device. Let him not suck the pen with both lips or erase his writing with his saliva, but with an eraser. Let him not dry the ink with his clothes, let him use a drying cloth.<sup>28</sup>

Just as the learner must maintain his learning tools, he must also maintain the school tools by not damaging or soiling the chairs, tables, doors, and not breaking the window glass. He should not soil the floors by spitting or removing traces of oensil sharpeners

<sup>27</sup> Umar Bin Achmad Baradja, hal 42

<sup>28</sup> Umar Bin Achmad Baradja, hal 42-43

and pieces of paper. But let him throw it in the trash, let him not play with the school bell and not write on his board or damage the eraser. If he wants to go to class, he should clean his shoes with a swab.<sup>29</sup>

The author agrees because it is to maintain personal hygiene, school cleanliness, and environmental cleanliness so that students can learn safely and comfortably. It is not only the school staff who keep the school clean but as a student we are obliged to keep the school clean and not damage the school environment because God likes people who keep clean.

The learning process is essentially an interaction between educators and students to achieve their established educational goals. Every student knows what he should do to his teacher, so that he is godly and his knowledge is useful so that the more knowledge the better and nobler the person, and the closer to Allah Swt. Among the ethics that every learner should have is respect and humility towards the scholars, keeping anything honorable by their side, never hurting them or diminishing respect for them.

Indeed, your teacher feels a lot of pain in educating you, he educates your morals and teaches you knowledge that is useful to you and advises you with useful advice. All of that was done because he loved you so much as his father and mother loved you. Your teacher hopes that in the future you will become a clever and educated person. Honor your teacher as you honor your parents, sitting politely in front of him and speaking to him respectfully. If he speaks, then do not break his conversation, but wait until he finishes speaking.<sup>30</sup>

Abu Nabil explained that among the ethics that every learner should have is to respect and be humble towards the scholars, maintain anything honorable by their side, never hurt them or reduce respect for them. As in the hadith the Prophet Muhammad Saw said:

لَيْسَ مَثَلًا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيُوقِّرْ كَبِيرَنَا

*"It's not our class of people who don't love the younger or disrespect the elders."  
(HR. at-Tirmidzi no. 1842 of the shahabat Anas bin Malik)*

This hadith shows about the disyariatkan of good character and the obligation to love among fellow Muslims. This hadith explains about adab or manners in Islam when we associate with young people or old people, each of whom has the right that deserves to be given to him. To the elders then let us honor and glorify them, for they have primacy. As for the younger one, let us love and be meek to him, for in the younger self his intellect and knowledge are still lacking. They need to be guided and met for their needs and not punish them if they accidentally make mistakes.

<sup>29</sup> Umar Bin Achmad Baradja, hal 43-44

<sup>30</sup> Umar Bin Achmad Baradja, hal 44

Thus Islam teaches noble morals, mutual respect and affection among fellow Muslims which results in a sense of brotherhood and unity among muslims. The meaning of his saying "not our class" is not our instruction or our teaching. It is not the meaning of "not our class" that he is an infidel. A form of respecting the older person by putting the older person first in speaking.

Why put your elders first in speaking? Because in addition to respecting their position, the generality of the older people is better at speaking than the younger ones. Mentioned in a story, three shahabats of the Prophet named 'Abdurrahman bin Sahl, Huwaishah bin Mas'ud and Muhaishah bin Mas'ud came to the Prophet to complain about a problem. After arriving before him, began 'Abdurrahman bin Sahl to speak and he was the youngest among them. So the Prophet also rebuked him as he said, كَبِّرِ الْكُبَرَ "Honor the elders." Yahya, one of the scholars of this hadith, explained, "The one who starts speaking should be the elder." (HR. al-Bukhari no. 5677 of the shahabats Rafi' bin Khadij and Sahl bin Abi Hatsmah) When is the younger allowed to speak in front of the elder? Al-Imam al-Bukhari in the kitab al-Adabul Mufrad makes a chapter "If the elder does not speak is it okay for the younger to speak?" Then he mentioned a story from Abdullah bin Umar. One day the Messenger of Allah presented a riddle.

أَخْبِرُونِي بِشَجَرَةٍ مِثْلُهَا مِثْلُ الْمُسْلِمِ تُؤْتِي أَكْلَهَا كُلَّ جِينٍ بِإِذْنِ رَبِّهَا وَلَا تَحْتُ وَرَقَهَا

"Tell me about a tree that is like a muslim. The tree takes out its fruit all the time and does not shed its leaves with the permission of its Rabb." Abdullah bin Umar said, "In my heart it was said that it was a date palm tree, but I was reluctant to speak because there were Abu Bakr and Umar there." When Abu Bakr and Umar did not answer, the Messenger of Allah also gave the answer, "It is a date palm tree." When Abdullah bin Umar walked out of the assembly with his father he said, "O my father, it was in my heart that it was a date palm tree." Umar said, "What prevents you from answering it? If you had answered it then this one would have been more than this and that (the best treasure)." Abdullah bin Umar said, "Nothing prevents me from answering but because you and Abu Bakr do not speak so I am reluctant to speak." (HR. al-Bukhari no. 360 in al-Adabul Mufrad of the shahabat Abdullah ibn Umar) This hadith shows about the ability of the younger to speak before the older one on the condition that the younger one has intelligence and none of the older ones speak.<sup>31</sup>

Indeed, a learner loves his father and mother, for both have educated his child at home. So let him love his teachers, for they educated him in the School. They educate their morals and teach you knowledge that is useful to you and advise you with useful advice. Ahmad Mujab Mahali and Umi Mujawazah explained that a teacher who has

<sup>31</sup> <https://buletin-alilmu.net/2017/06/06/menghormati-lebih-tua-dan-menyayangi-lebih-muda/>

taught religious life, is a biological father in religion. The Prophet Saw gave an affirmation, that the best biological parents are those who teach religion and science.<sup>32</sup>

Teachers love and hope that their students will become good children and good in ethics. A learner should respect teachers as he respects his parents, by sitting in front of him and speaking to him with great respect. When teachers speak, they should not break the conversation. As God says in QS. Al-Isra verse 23:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا قَوْلًا وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

*It means: "And your Lord has commanded that you should not worship but Him and let you do good to your father's mother to the best of your ability. If one of the two or both is of advanced age in your care, then you shall not say to them the word "ah" and do not yell at them and speak to them noble words.*

Sheikh Az-Zarnuji said that one way of honoring a teacher is to respect his children and those with whom he has a relationship. A learner must try to get his blessings, avoid his anger and be obedient to him other than in the deeds of maksiat to Allah Swt, because he cannot be obedient to creatures to do maksiat deeds to Allah Swt.<sup>33</sup> When listening to the lessons given. If learners do not understand a problem, they should ask the teacher about it meekly and respectfully. First of all by holding up the right index finger until the teacher allows asking questions. He did not ask except solely to gain knowledge and understanding and seek the truth.

It is not uncommon for us to witness someone throwing a lot of questions at a cleric, not for the purpose of asking for instructions, but to defeat, knock him into error and expose his weaknesses and defame him in front of a crowd out of hatred and spite.

Abu nabil also explained that the scholars have reminded us that there is no need to answer or listen to such people, because they are people who are not entitled to receive answers. If the teacher asks the learner about something, then he should stand up and answer the question well. If you don't understand it, you shouldn't be ashamed to be straightforward with him about the truth, so as not to sin because you lie and not understand the matter because you don't come clean. If the teacher punishes for a mistake the learner should not be angry, because the teacher does not punish the learner unless they perform their obligations. It brings benefits to students and will feel if they grow up. Listen to the lessons given by the teacher. If you do not understand anything of your lessons, then ask him meekly and respectfully, raising your finger first so that he allows you to ask. If he asks you about something then stand up and answer his question with a

<sup>32</sup> A. Mujab Mahali dan Umi Mujawazah, *Kode Etik Kaum Santri*, (Bandung: Al-Bayan, 1996), Cetakan ke-4, hlm. 52

<sup>33</sup> Burhanuddin Az-Zarnuji, *Etika Belajar bagi Penuntut Ilmu* (Surabaya: Pelita Dunia, Cet I, 1996) 35

good answer and you should not answer if he asks anything other than you, then this is disrespectful.

If you want to be loved by your teacher then perform your obligations, that is, you remain present every day within the appointed time. Then do not be absent or arrive late, unless there is a right obstacle. Thou shalt enter the classroom immediately after recess. Don't like to be late. If your teacher rebukes you do not reason before him for reasons that are not true.

Thou shalt understand all thy lessons and always memorize and learn them. Thou shalt pay attention to the cleanliness of your books and tools and their order. Thou shalt submit to the commandments of the teacher from thy heart, not for fear of punishment. Thou shalt not be angry if he punishes you unless thou performest thy obligations and if thou hast grown up thou shalt thank him for it. Even though he punishes you your teacher still loves you and hopes that this punishment will be useful to you. Therefore, thank the teacher for his sincerity in educating you and do not forget his kindness forever. As for the student who broke his morals, he was angry if his teacher punished him, sometimes he complained about it to his parents.<sup>34</sup>

Even Sayyidina Ali bin Abi Talib asserted that she was willing to be a servant of sahaya because she glorified the teacher who interceded with her to gain knowledge. The sacrifice of soul and body is absolutely necessary in order to glorify teachers and knowledge. He was determined so because the Messenger of Allah Saw at one time once asserted that whoever teaches a verse of the Qur'an to a sahaya servant he is entitled to have the sahaya servant.<sup>35</sup>

As learners we are not allowed to blame teachers in public. Instead, we must respect his opinion. If we believe the teacher's mother's opinion is wrong, then we can meet her at the office or at home to talk about it privately. But in this case, we must still be polite and hromat. In addition, we should take the method of asking him questions or asking him for an explanation so that he is not offended. In addition, let us be willing to put into practice all useful advice, exemplifying all his useful deeds and other praiseworthy things that have been exemplified to us.

We agree with the concept of ethics explained by Sheikh Umar Baradja, that we should respect friends. Because a learner studying with his friends at one school is like living with brothers and sisters in one house. Therefore it should love them as it should love the siblings in the home. Respect for the elders and cherish the younger ones.<sup>36</sup> Let each learner forge a good friendship that is a fruitful friendship in the world and the afterlife of brotherhood that is based on love because of Allah Swt and exhorting each

<sup>34</sup> Umar Bin Achmad Baradja, hal 45-46

<sup>35</sup> A. Mujab Mahali, Umi Mujawazah, *Kode Etik Kaum Santri*, (bandung: Al-Bayan, 1996) Cet Ke-4 hal 51

<sup>36</sup> Umar Bin Achmad Baradja, hal 46

other to do good piety is an eternal brotherhood. In accordance with the word of God in QS. Az-Zukhruf verse 67:

الْأَخْلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ

*It means: "The intimate friends of the day were partly enemies to some others except those of piety."*

Therefore, the Prophet Saw encouraged his people to choose good friends. Based on the words of the Prophet Muhammad Saw narrated by Abu Hurairah:

حَدَّثَنَا ابْنُ بَسَّارٍ حَدَّثَنَا أَبُو غَامِرٍ وَأَبُو دَاوُدَ قَالَا: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي مُوسَى بْنُ وَرْدَانَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الرَّجُلُ عَلَى دِينِ خَلِيلِهِ فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُخَلِّهُ. (رَوَاهُ أَبُو دَاوُدَ)

*"Having told us Ibn Basyar, Told us Abu David, they said: told us Zuhair bin Muhammad said: Telling me Moses bin Wardan of Abu Hurairah indeed the Prophet Saw said: A man can be influenced by the religion of his close friend, therefore let one of you pay attention to whom he associates with."<sup>37</sup>*

A Muslim is a mirror to his brother, that one will become strong because of the help of his friends, while that friend is a puller, if the shaleh he leads him to good deeds and otherwise the shaleh he will corrupt his religion and world, will busy himself with the affairs of the world to turn away from learning useful knowledge and this is what we feel in some learners today, Their enthusiasm for studying has weakened, their morals are less commendable. Previously they were very diligent and kind and then influenced by their friends who were not good. As the hadith of the Prophet Muhammad Saw narrated by Ole Imam Muslim in the book of Al Birri Wasilah hadith no 2628 which means: "Telling us Abu Bakr bin Abi Syaibah, telling us Sufyan bin Uyainah from Barid bin Abdullah from his grandfather, from Abi Musa, from the Prophet saw said: Verily the parable of associating with the shaleh and the wicked is like a man carrying kasturi oil and a ironsmith. The person carrying the oil may give you or maybe you bought it to him or maybe you got a good smell from it. And about the man who blows the fire maybe he will burn your cloth and maybe he will burn your cloth and maybe you get a foul smell from him."

Sheikh Umar Baradja said if you, want to be loved among your friends, then do not be miserly towards them if they borrow anything from you, because misery is very bad do not be arrogant towards them if you are a clever or diligent or rich child, for pride is not from the morals of good children. But if you see a lazy disciple then counsel him to mean it and leave his laziness. Or a foolish child, then help him to understand his lessons. Or a poor child, love him and help him with what you can help him.

Do not disturb your friend by narrowing his seat or hiding some of his equipment or turning your cheeks to him or looking at him with a sharp look or thinking about him. Don't be annoying by yelling at him from behind so he doesn't get surprised, or blowing

<sup>37</sup> Sunan Abu Daud, Kitab Adab, Hadits no. 4833.

his ears or screaming in his ears. When you borrow something from it then do not damage or remove or defile it. Return the item immediately to him and thank him for his kindness.

Sheikh Umar Baradja also said that if the learner finds among his friends a mischievous man, likes to disobey the teacher's commands and does not fulfill his obligations, then such a friend should be shunned so that the evil disposition is not transmitted to him. For this the author disagrees, the author argues that we should not be friends with good friends alone. But we still associate with those who may be considered less or unkind, on a note without following their bad deeds. And it's even better if we counsel them when they do badly, and then they take our advice. What a happy heart we are because we are able to influence our friends.

Sheikh Umar Baradja said that students should compete with their friends in memorizing lessons. The author agrees with this because by competing like that, it will make the spirit of learning increase. In accordance with Syaiful Bahri Djamarah's explanation that competitions or competitors can be used as a motivational tool to encourage students to be passionate about learning. Competition, both in individual and group form is necessary in education. This condition can be used to make the teaching and learning interaction process conducive. As God says in QS. Al-Baqarah verse 148:

فَاسْتَبِقُوا الْخَيْرَاتِ ۗ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا ۗ

*It means: "Then compete (in making) good. Wherever you are, surely God will gather you all (on the day of judgment)."*

Do not annoy friends with deeds that they do not like. Because it will be shunned by friends. As in the hadith of shahih Bukhari in the kitab al-Imaan, hadith no 10 which means: "Telling us Adam bin Abi Ayas, said: telling us Syu'bah, from Abdullah bin Abi Safr and Ismail, from Syu'bah from Abdullah bin Amr R.A. of the Messenger of Allah saw said: The muslim is the one who does not disturb other muslims with his mouth and hands, and the emigrated is the one who forsakes nothing that is forbidden by God".

Sheikh Umar Baradja said if borrowing something from a friend should be taken care of and taken good care of. Returned it quickly and thanked him for his kindness. Speak well and softly to friends. Did not harden the sound or show a sullen face. Avoid quarrels, do not get angry and spiteful, nor say bad words. Do not lie, do not curse nor like to convey people's talks. Each of us has a different background and disposition. Therefore let us treat our friends at school in a way that pleases them. In this way it means that we have pulled their hearts until they are affectionate and familiar with us. In addition, let us be able to comfort their hearts, take goodness from their opinions and knowledge, and regard them as brothers themselves. We should also love them as we love ourselves and nurture them with good associations.

Respecting study buddies is including respecting science. Because, friends are people who can be invited to dialogue and discuss in exploring a discipline. Doing good

with friends really helps the success of deepening knowledge. This method will help to get a lot of useful knowledge and blessings.

Sheikh Umar Baradja explained that learners do not go home before being allowed by the teacher to go home. It's best before going home that he checks his learning tools so that no one is left behind at school. After returning home, go straight to the house, not stopping somewhere that has no need. If he wants to go out to play, he should go home first and give permission to both parents so that they are not anxious. When he got home, shook hands with mom and dad, put the learning tools in place. Do not forget afterwards to perform the dzuhur prayer. Then have lunch and preferably take a short break at noon. A learner should reread the lessons that have been learned at school that day. Repeat the lessons learned yesterday and get ready for tomorrow's lesson without the need for anyone's supervision.

Here the author disagrees, in our opinion it is better to study with friends so that they can be invited to discussions if they find difficulty understanding the lesson. If an understanding is wrong and still left unattended, it will be carried away by the misunderstanding until he grows up. In accordance with Yazid bin Abdul qadir's explanation, namely to be able to easily understand the lessons delivered by the teacher, a student should repeat the lessons obtained from the teacher by looking at the book and its benefits and important issues that have been recorded while at school. It is also possible to gather with friends for mudzakah, muraja'ah and hold a question and answer.

Muhammad Syakir also explained that if students want good for themselves, then do not muthola'ah lessons alone, invite friends who feel they have more ability to discuss and give understanding to the lesson. And if there is a friend who doesn't understand, it can give understanding to that friend. It is not a bakhil or stingy learner to share his knowledge. Because knowledge will not run out if it is shared but will increase. This is among the virtues of knowledge, as Sayyidina Ali bin Abi Talib ra said: "Knowledge is better than treasure because it will take care of yourself while you guard treasure. Science is as a judge while treasure as judged. Wealth will decrease if given, and knowledge will increase by being distributed".<sup>38</sup>

## **CONCLUSION**

This conclusion is based on the formulation of the problem that has been mentioned earlier as well as we will provide suggestions that should be taken into account as a positive implikasi of this research is that ethics is a discipline that studies morals (morals) that talk about the good and bad values of human actions. Student ethics is a set of azaz or rules related to morals, ordinances or values regarding right and wrong about the rights and obligations adopted by every human being who seeks to develop their potential

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<sup>38</sup> Al-Ghazali, *Ihya' Ulumuddin*, (Beirut: Daar al-Kutub al-Ilmiyah) hlm. 19



through the learning process in the educational path, both formal and non-formal education, at the level of education and certain types of education.

The learning ethics described in the kitab al-akhlaq lil banin include: ethics before going to school, ethics when walking, ethics of students in school, how students maintain learning and school tools, ethics of students towards their teachers, and ethics of students towards their peers. Here it is explained before learning so as not to forget the shubah prayer and ask Allah Swt so that what is done is done by Him. And because in learning a learner must interact with others, it is very important to explain ethics related to fellow human beings including relationships with parents, teachers, friends and other people. From this it proves that the concept of hablu minallah wa hablu minannas is strongly emphasized in this book.

In this kitab al-akhlaq lil banin Sheikh Umar baradja Explaining about the ethics of learning touches very much on the aspects of morals. He explained how to be a student who has ethics in order to be distinguished between people who are educated and those who are not. It can be seen how he emphasizes the discipline of a student wherever he is, both in school and outside of school. To parents, teachers, friends and others, as outlined also by other educational figures that are used as references by the author. This is done for the success of the promised education.

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## **DISTINGENCY ANALYSIS OF MORAL MEANINGS AND THEIR RELEVANCE TO EDUCATION IN THEIR RELEVANCE TO EDUCATION IN THE EDUCATION IN THE KH PERSPECTIVE. HASHIM ASY'ARI**

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### **ABSTRACT:**

The aim of this study is to analyze the influence of good moral value in education based on KH. Hasyim Asy'ari. KH. Hasyim Asy'ari explains the concept of morality that the students need to apply in learning and the knowledge that gained can be useful for the surrounding environment and be a good person based on the guidance of the Qur'an. This research method is library research which is the literature review research by collecting many sources of KH. Hasyim Asy'ari's theory. The results of this research show that the differences between morals and their relevance in the concept of education based on KH. Hasyim Asy'ari, they are: good manners to Allah, teachers and all creatures of Allah. The researchers hope, the students should practice the morals in learning proposed by KH. Hasyim Asy'ari. By using theory of KH. Hasyim Asy'ari, the students should be succeed in achieving success in learning, so that the knowledge gained can provide benefits to them.

**Key Words:** Good Moral, Learning, Education, KH. Hasyim Asy'ari

### **A. INTRODUCTION**

Education is a very absolute need for all human beings, we as social beings need good education in carrying out daily life. Education is closely related to the development and change of student behavior. According to KH. Hashim Asy'ari to get the results of an education requires morals in seeking knowledge, the goal is that the knowledge we seek in the educational process can be useful for the surrounding community, especially the private person himself (Sholahudin, 2017:7).

One of the main goals of education is to focus on the benefit of the people to achieve the happiness of the world and the hereafter. Education must reach the next generation of the nation so that religious norms continue to develop and survive. In the provisions of

the law governing the national education system, it is formulated that the purpose and function of education is to build Indonesian society as a whole in its keywords is to have faith in God and be devout, have a noble character, be capable, healthy, knowledgeable, creative, independent, and become a democratic and responsible citizen. Therefore, the concept discussed by KH. Hashim Asy'ari is based on the Qur'an Surat At-Taubah verse 122 which discusses learning and teaching activities must be really intended to develop and preserve religious values, not just to eliminate ignorance and saturation, but there are aspects that must be preserved in seeking knowledge, namely morals. (Shaleh, 2017: 287).

In the case of Indonesia, there are many program phenomena (Islamic education that are debated, especially regarding the importance of its philosophical foundation. Then KH. Hashim Asy'ari tried to form a special theoretical bond that distinguishes education in the Islamic world from the education of the western world which only focuses on aspects of knowledge without being based on good morals in studying. This is KH's effort. Hashim Asy'ari to distinguish between western education and Islamic education so that the existence of Islamic education persists. If examined more deeply, the decline in the morals of students is caused by the dense curriculum that only focuses on theoretical thinking and studies, not on the application of good and correct behavior based on the guidance of the Islamic religion. In addition, the educational methodology carried out by educators does not encourage the soul of students to instill a moral ethics in students. On the other hand, the constraints of learning time and teaching materials books that are an important concern in teaching ethics, morals to students, because educating cannot be suddenly done must be done for a long time to be deeply embedded in the student's person. In the process to succeed in the usefulness of knowledge, morals are very important to prioritize morals as the most basic foundation for everyone in seeking knowledge. This is what distinguishes man from the devil laknatulloh alaih, a Satan who is clever but has no morals to God who feels higher in knowledge and degree than the Prophet Adam Alaihisalam when God just created man to inhabit the earth (Abdul Qodir, 2016).

## **B. THEORETICAL STUDIES**

Morals are very important in the learning process of a student to educators to achieve the goal of learning, namely practicing in everyday life based on the knowledge learned. An educator must be able to model to students how to have a good character based on the morals of Rosululloh, friends and salaf scholars. According to Karel A. Steenbrink (1986: 29) there are three main characteristics of pesantren culture, namely, Traditionalism. Traditionalism is meant by all efforts to maintain the purity of islamic

teachings by exemplifying the suri tauladan exemplified by salaf scholars in order to avoid bad superstitions, khurafat and heresy.

In the view of KH Hasyim (2011: 33) explained that the personal morals of a teacher as an ideal educator in education are to provide a good example to his students, namely in 3 areas of aspects including social aspects, aspects of professional competence, and aspects of godliness of an educator. In a moral education it is very necessary to emphasize for students and educators, this is the reference in the ideal educational process based on the hadith of Rosululloh and the Qur'an which explains how important morals are.

According to Prof. Naquid al-Attas as in Machsum Toha (2016:224) provides an interpenetration regarding adab or what is called akhlak as one of the cores of Islamic teachings. Thus the scholars of salaf Compiled a specific book discussing adab. Giving the meaning of adab by disciplining the soul and mind, he mentioned one hadith.

*"Indeed, we holy the Qur'an is Allah's feast (ma'dabah) on earth, so then learn to make full use of the origin of his feast."*

Prof. Naquid al-Attas explained the hadith above that Allah commands muslims to learn about adab. Adab has a recognition of the reality of its categories and strata, that one has its own place (Education and Tengah 2020). According to Asrori (1996), in his thinking stated that KH. Muhammad Hasyim Asy'ari wrote the book Adâb al-'âlim wa al-Muta'allim driven by the educational situation that changed rapidly in a short time, from the traditional system (pesantren) to the modern education system due to the education system determined by the Dutch to Indonesia. Regarding the references used, KH. Muhammad Hasyim Asy'ari referred to various knowledge received directly by his teachers, while the title and sub-language in it were the result of KH's consideration. Muhammad Hashim Asy'ari himself. Based on the reference used by KH. Hashim Asy'ar, he used the scientific sanad of his teachers which became the basis for consideration in writing the work of the book of Adâb al-'âlim wa al- Muta'allim.

According to Elizabeth B. Hurlock, in Badru (2018:136) Behaviour which may be called "true morality" not only conforms to social standarts but also is carried out voluntarily, it comes with the transition from external to internal authority and consists of conduct regulated from within. That is to say, that behavior can be said to be the true morality that is not only in accordance with the standards of society, but also carried out willingly, that behavior occurs through the transition from the forces that exist outside (the self) and into (the self) and there is a determination in doing (acting) that is regulated in the self (Zaman 2018)

### **C. RESEARCH METHODS**

In explaining the concept of moral education according to KH. Hasyim Asy'ari, the author uses a qualitative approach with a descriptive method, namely by using the library

research method, which is a model in a study of literature based on literature studies from various references from various books and classical books with a library collection method or by looking for references from previous research related to the problems discussed. The focus of this literature research is to find various studies, theories, principles or ideas used in educating children based on the concept of Islamic education by KH. Hashim Asy'ari.

#### **D. DISCUSSION**

The expected benefit in this writing is the availability of studies or discussions on the concept of sakinah heritage in cultural diversity in a multicultural society, as well as in addressing the problems of differences that occur in society can give birth to tolerance for differences that occur in family relationships and among the community.

##### **1. Distigency between Morals. Moral, Ethics and Adab**

Akhlak in Arabic comes from the plural form of the word Khuluq which means ath-thab'u (character) or as-sajiyah (temperament) (Dr. Abdul Karim Zaidân, 1988:9) While in terminology there are many definitions expressed by experts such as Imam ghozali. According to imam Ghozali morals are a set of various values and traits deeply ingrained in the soul with a hint and standard of an act judged of good or bad by a person, then he actualizes the intention of the deed or undoes it. From the explanation above, it can be understood that moral education is all endeavors and efforts to mature and direct a person to become a person who has faith and devotion to God and behaves politely and politely towards every creature continuously (Ibrahim Bafadhol, 2017:46). Imam Al-Ghazali argued about lafadz khuluq and khalqu that these two qualities can be used together. If you use the word khalqu then the meaning is a form of bathin. Because man is composed of bodies and spirits that are seen with both eyes, namely Bashiroh (bathin eyes) and Bashir (dhohir eyes) which can be seen with the naked eye (Al-Ghazali, tth. 52).

Morals can also be called morals which are human actions that are often repeated istiqomah (continuously) until they become a custom that is very solid in their behavior within the scope of residence in their lives. This definition of morals is so broad in meaning that it can also be called polite, polite or moral. Polite in the sense of speaking a good word and polite in the sense of conveying words in a smooth manner. Because according to expert experts some argue that habits can be defined as customs that do not harm both others and themselves, for example, (eating together in one place and interacting meekly), while moral is the treatment of others Although in this case among experts there are those who argue that in the relationship between habit and morals (Juwariyah, 2008:274). All human deeds are said to be moral when they have fulfilled two kriteria, namely all deeds that are done repeatedly so that the deeds become a habit in everyday life. Then all deeds are done of their own accord not because of coercion or

pressure from other parties that come from outside or inside such as threats through seduction and persuasion. In contextual, morals are not only related to fellow human beings, but to all of God's nature and creatures and are also related to God.(Sahnan 2019)

The word Akhlak can be called adab. Because in its history this adab was born from the science of knowledge obtained from good reason and related to Islam, so that over time the word adab gave birth to the meaning of good behavior or good ethics (Dedeng Rosidin, 2003: 169). Indra Fajar stated that moral education can also be called ta'dib which has the meaning of good morals, commendable qualities, noble adab. therefore, it is very important the role of adab in education in building ethics, morals, and ethics that are taught to students as early as possible so that one day they will become adults to become true Muslims by behaving well towards the creatures of Allah, especially behaving well towards the surrounding nature. (Indra Fajar Nurdin, 2015:168)

An important goal of education is all efforts to exert various influences on the child so that with this influence will help in the process of developing the cognitive, affective and psychomotor systems of a person, which then comes to the main goal of actualizing the knowledge gained in everyday life by behaving well with fellow creatures of God (Yoke Suryadarma and Ahmad Hifdzil Haq, 2015:81). In addition, the main purpose of moral education is to elevate moral values to reach kamil people by practicing akhlakul al-karimah in establishing ukhuwah mahkluiyyah. A person who has good morals to the teacher and to his living environment will belong to the category of high and noble human beings. Meanwhile, bad morals will destroy one's own person and will also destroy the human ummah and the surrounding nature. Human beings who have bad morals or are called people who have no morals often do something that harms others, often riot, chaos, damage, and like to do actions that hurt the heart of human feelings such as saying rudely, and have no ethics.

Discussing the notion of morals with various distinguishments, morals can also be called ethics. In the concept of moral education, this ethics must have a textual and contextual foundation in the form of the Qur'an, hadith and scientific experts who are experts in their fields. The use of the word ethics has become synonymous with customary traditions because it is deeply ingrained in the scope of everyday life. According to Rokayah (2015:16) The notion of ethics can be understood in terms of etymology, which means that the disposition of civility comes from the language of civility or customs derived from the Greek "ethos". While the word ethics is contained in the Indonesian dictionary, ethics or what is called Morals is the science of moral principles. According to philosophical experts, ethics is knowledge that studies a good or bad deed that can be seen from the impact after doing the deed. The word Akhlak has two very significant approaches in interpreting it, namely the linguistic approach and the terminology approach. (Rokayah 2015).



## 2. **Kyai Hasyim Asy'ari's Concept of Moral Education**

KH. Hashim Asy'ari (2018) explained in the book of *Adabul 'Alim wal Muta'alim*, there are eight chapters each dissecting about :1.) the primacy of science, and scholars learn and teach; 2.) the personal morals of a disciple; 3.) the morals of the pupils to the teacher; 4.) the morals of the pupils in learning; 5.) the personal morals of a teacher; 6.) teacher morals in teaching; 7.) the morals of the teacher to his students; 8.) Morals to books and matters related to the ownership, drafting and writing of books. KH thinking. Hashim Asy'ari refers to QS At-Taubah verse 122 which explains that all Muslims in the time of the prophet were not allowed to go to the battlefield of all, so there were no learning activities and teaching the science and law of Sharia to give warnings and teachings when after the end of the war to the next generation (Shaleh, 2017).

According to KH. Hashim Asy'ari in his monumental book essay in the discussion of the first chapter on the virtues of science and its aforementioned experts all explain the ones who are most good at charity and the devout are the ones who have knowledge, because it is with knowledge that a person will be lifted up by Allah with some *deraja* according to His promise. As stated in QS. Al-Mujadallah verse 11 :

"God will undoubtedly exalt the believers among you and those who are given knowledge to some degree."

It is also explained in a hadith narrated by Abi Dzarrin ra :

"That attending a dhikr assembly is better than performing a thousand rokaat prayers, visiting a thousand bodies, and visiting a thousand sick people."

From the information of the Qur'an and Hadith above that the virtue of knowledge is very noble and high degree on the side of Allah. Because it is with knowledge that leads to the pleasure of Allah, in various books of interpretation as stated in the Tafsir Jalalain the word 'science' in the Qur'an there is no dichotomy that excludes only one specification of science, namely the science of religion alone, but the science of general knowledge can raise the degree of devotion to god who is grounded by tawhid to Him (Jalaludin As-Syuyuthi, tth. 212). Imam Wahab bin Munabih expressed his views in the book of *Adabul 'Alim wal Muta'alim* (2018:11) regarding people who are knowledgeable and practice their knowledge, he said this:

"Knowledge will transmit glory even if the owner is a lowly man, bring pride even though the owner is underestimated, cause closeness to God even though the owner is far from God, make rich even though the owner is fakir and bring authority even though the owner is a subordinate."

From the explanation above, the author can explain that knowledge is very noble and high in position, but science has an enemy, namely the nature of pride. Like a stream of water that will not flow to a higher place. So that this pride is what prevents knowledge

from entering and attaching to a person both in the condition of seeking knowledge and the owner of knowledge.

If examined in more depth, there are two-thirds in the verses of the Qur'an that contain a motivational spirit in learning a science (enthusiasm for education) including those contained in QS. At-Taubah verse 122, QS. Al-Mujadallah verse 11, and QS. Al-Alaq verses 1-5 (H.M. Arifi, 2008). KH. Hashim Asy'ari is a figure who bridges the harmonization of traditionalism salafism in pesantren with the modern world that collaborates with each other according to the times.

Kemediknas stated that there are eighteen morals of national moral cultural education that must be deeply embedded in the identity of the nation's children, namely: Religious, tolerant, spirit, democratic, creative, hard work, honesty, responsibility, love of the homeland, respect for achievements, love of peace, care for the environment, love of reading, discipline, high curiosity, national spirit and social care (Yaumi, 2016: 83). In its correlation with the concept of moral education according to KH Hasyim Asy'ari that the ethics of students in the teacher and the ethics of teachers to students are not contained in point eighteen of moral education stated according to the Ministry of National Education of the Republic of Indonesia. According to the author, it is very clear that the concept of KH Hasyim Asy'ari discusses morals in depth and competently (Gadi, Hanif, and Madyan 2020).

The world of education in today's era must have a modern individual attitude, namely thinking rationally by considering various aspects of life, in addition to being creative, innovative, making the best use of time and working professionally so that it can be carried out properly. In addition to students who have ethics, an educator today must have a good personality in daily life such as being careful in choosing and eating the food he will consume in order to avoid the law of syubhat, can be said to be waro' over everything. Nowadays, access to information from various sources both from the west and east is increasingly transparent, so the challenges faced today by students are certainly very difficult with ancient times who did not know the sophistication of technology that is growing rapidly. Therefore, an educator must first set a good example to students so that they can be followed directly by what the educator exemplifies. As stated in the book of Adabul al'Alim there are three points of view regarding the first view of life, namely Man is the most perfect being created by God because he has a very perfect potential, namely reason and heart, where man can consider the good or bad of something so as to be able to develop in the direction of a better life, and be able to understand himself or others. The second is that humans are creatures that have various tribes, religions and cultures that are socially interconnected in daily life and depend on each other human beings (Tanyid 2014).

As for the third, namely that man was created as a creature who has the main task of worshipping his god, it should be noted that man's relationship with god will not be able to be carried out if man's relationship does not go well. That means that if you want to strengthen the relationship with Allah, the relationship between fellow humans and other creatures must be harmonious, so that there is no killing of creativity to a disciple but will spawn noble behavior in education as the purpose of Islamic education (Eva M. 2020:26).

### **3. Interpretation of Academic Ethics and Its Forms Practice**

The academic world can provide solutions to problems that are studied in society. Academic ethics means the nature of scientific activities that take place in global academics in universities universally, similar to honesty, rigor, openness, humility, accepting criticism and others.

Academic ethics are social and cultural values that have been agreed upon by the education community as norms that are obeyed with citizens. According to (Mujib and Mudzakkir, 2014: 113-114) Ethics of learners Students in Islamic education means individuals who grow and develop, both physically and psychologically, to achieve their educational goals through educational institutions. Students as someone who needs knowledge (knowledge) guidance and direction from educators, Mujib explained that some of the codes of ethics or academic ethics are as follows:

- a. Learning to use the intention of worship in the framework of taqarrub to Allah Swt., as a result in daily life students are required to always purify their souls from ugly morals and despicable character,
- b. Reducing the similarity in dunniawi compared to sitting ukhrawi (afterlife),
- c. Be Tawadlu' (humble) using abandonment of personal interests for the benefit of its educators,
- d. Maintain thoughts and conflicts arising from a lot of circulation, so that the focus is on learning,
- e. Studying commendable sciences, both for the ukhrawi and for the mundane and forsaking despicable sciences,
- f. Learn gradually or in stages by starting a simple (real) lesson towards a difficult (shapeless) lesson or the origin of knowledge that fardlu ain towards knowledge that fardlu kifayah,
- g. Learn knowledge thoroughly and then switch to other sciences, so that students have in-depth specifications of knowledge,
- h. Recognize the scientific values of the sciences studied, so that bringing objectivity to view the problems faced
- i. Prioritizing early childhood science before entering worldly sciences,

- j. Knowing pragmatic values for a science, namely useful science that can be happy, prosperous, and convey global salvation and the hereafter,
- k. Students must submit to the advice of educators as well as the submission of the sick to their doctors, follow other procedures and methods taught by educators in general, and be allowed for students to follow good arts.

#### **4. Learning Ethics Perspective of K. H. Hasyim Asy'ari**

In learning activities, to determine the maximum results of learning activities to see the quality of men in a person can be reviewed in terms of ethics towards teachers and fellow creatures. People who are well-behaved or have good ethics will give birth to liver hygiene. If the heart is clean, it will give birth to greatness in a knowledge that is practiced, because the expediency of that knowledge can only be obtained by being humble to a fellow creature of God that he is aware of his shortcomings and weaknesses. So the seekers of this knowledge should have a humble nature to anyone and always be devoted to the owner of the knowledge so that the knowledge entrusted by God to him is not lifted up like the devil ejected from the surge will not return once and for all. Has a high strength in seeking every knowledge that will train his soul to become a knowledge-seeking person who is thirsty continuously as the thirsty earth is washed away by heavy rainwater so that it has a high level of curiosity to learn and does not waste his life with useless things, because he realizes that every second he goes through is a very precious time in his life to seek knowledge. As K.H. Hasim Asy'ari views in (Sulhan and Solichin 2013). In particular, it has explained some of the ethics that should be possessed by students, including:

1. Cleansing the heart of various kinds of liver diseases such as persuasions to do maksiat, heart, envy, spite, bad beliefs and views and despicable morals. In an effort to seek knowledge, a learner should remove some filthy qualities from within himself such as envy, spite, lies, ujub, and persuasion that leans towards worldliness in order to be clean and make it easier for knowledge to enter his heart to practice in everyday life (Mudjab Mahali 1984:158). As stated in the book written by Imam al-Ghazali which is very monumental, he explains that there are three things that can be destructive and are the seeds of the filth of the heart. The three qualities are hasud, riya' and rasa ujub (the feeling of wanting to be heard by others). The solution to this is to get used to doing good even though in the heart is still dirty who always does good wants to be seen, praised and listened to by people. To fortify the morale of students from various bad things, namely devotion to God who always sees us in a lonely or crowded state wherever we are, then practicing asceticism in everyday life. According to Ramli, moral education has a very important essence and meaning for life in order to form the person of a child who is ethical and

humanism (TAS'ADI 2016). Ethical citizens can be viewed from the psychological side that is actually inherent in a person's person. According to imam Fakhrudin Ar-Razi, a Muslim scientist expert psychologist describes in his book that a person's personality disposition can be seen with various techniques (Fuad: 2019). In achieving a heart that is clean from various liver diseases in order to always lead human behavior not to envy, spite, hasud, riya' and ujub can be trained as early as possible and instilled by educators examples of good behavior to learners (Bazemool, Salim. 2015). Because in general, in seeking knowledge, you must have good ethics and avoid despicable behavior in studying. Despicable behavior can be a huge obstacle factor for students in obtaining blessed knowledge, despicable behavior or so-called bad behavior comes from lust, and lust will always plunge into despicable behavior that is contrary to the ethics taught by Islamic law. Therefore, the learner must be waro' and not careless in controlling himself so as not to fall into arrogant things as a result of the whispers of demons in a dirty day.

2. The intention of students must be straight to improve themselves and study, namely aiming to seek the blessings of Allah SWT and practice it in daily life, revive the religion of Allah, illuminate the heart and decorate the soul. In a hadith it is explained that having a straight intention is very important the sound of the hadith is this:

It means: "From Umar radhiyallahu 'anhu, that the Messenger of Sallallahu 'alaihi wa sallam said, "Charity depends on his intentions, and a person only gets according to his intentions. Whoever hijra is to Allah and His Messenger, then his hijra to Allah and His Messenger, and whoever hijra is because of the world or because of the woman he wants to marry, then his hijra is according to where he is hijra." (HR. Bukhari, Muslim, and four imams of the Hadith Expert) (hadith. Bukhari no. 1 and Muslim no. 1907).

Intention becomes a benchmark for a practice that becomes the tendency of an act that is judged to be a lot of reward or little to be gained. Intention is a matter of the heart whose relation is very important in doing everything. Al Zarnuji (2007) explained that a learner should have a strong intention to seek God's blessings only not for worldly purposes. (Noer and Sarumpaet 2017). In Islam, of course, this is seen as very important in the world of education, being escorted and maintained to always be dependent on Allah Almighty so that in addition to the value of worship, the goal is so that conditions. Psychological and psychic human beings are always awake, directed, have clear goals and of course always in the corridors of positive values. Had this matter of intention not been controlled and led by religion, surely many people would have been immoral like humans in their fitrah, such as the jahiliyah era before the arrival of the Prophet Muhammad SAW which at that time

was morally degraded. It is necessary to realize that one deed can arise from a variety of different intentions, therefore we must pay proper attention to the matter of this intention, in order to remain straight. The door to sincerity is intention. Therefore, when we want to achieve sincerity, the first step is to correct the intention in our hearts. KH. Hashim Asy'ari is of the view that a learner must improve, reinforce, and straighten out his intentions as a medium in drawing closer to Allah Almighty. In such a way will get a very clear direction and goal to a disciple. The thing that really needs to be considered is the orientation of the student in seeking knowledge, a student if in seeking knowledge he is based on sincerity to Allah alone then he gets benefits for his religion according to the teachings of Islam.

3. Have the nature of passion, enthusiasm and earnestness in seeking knowledge at a young time and as long as you are alive until any time. Not once, once persuaded by procrastinating in a daydream. KH perspective. Hashim Asy'ari above requires that a student must be diligent in learning and utilize his energy, time, and mind. This kind of effort is a process that must be carried out by students to gain knowledge and skills in order to lead to a better future, focus on achieving goals, do not hinder their journey by being lazy and fantasizing or fantasizing. The spirit starts from the existence of a goal, with the enthusiasm of students will move themselves and not delay time in seeking knowledge, because the time that has passed will impossible to repeat. In his desire to gain knowledge, a student's soul will be moved because he feels the freshness of gaining knowledge. Although it is bitter and not easy, but basically the human conscience has a desire to reach and achieve something, it is from this desire that the spirit arises and makes man very enthusiastic in carrying out every behavior and activity, be it a positive perilaku such as studying, seeking sustenance or working for family and trading. Meanwhile, if this spirit that arises is used to carry out negative activities, it must be straightened out, both by words and deeds (Mohamad Kholil, 2007:22).
4. Qana'ah Students to have the nature of qana'ah (accepting) as it is in terms of food and clothing according to their abilities. A strong desire for the world is one of the biggest barrier factors in the process of a learner's learning to achieve his true goals. So with the nature of qana'ah can overcome these problems to be able to accept the situation with satisfaction. Making life calmer and less spree with possessions, by being satisfied with what a student already has will further ease the worldly pressures that are currently growing rapidly, as well as more alleviate the Steps to achieve the lofty goal of harmful knowledge. A soul that is always willing to accept all the gifts that are given almighty means the psychological provision that God gives to each human being, but it comes from the density of knowledge that the soul is getting more powerful or as weaker. If the science of divinity is comprehensive,

then knowing and applying the nature of qana'ah as so simple. The attitude of wanting to get the situation will bring the soul calmer, unhurried and very supportive in the process of seeking knowledge. People who are willing to accept all kinds of circumstances in their lives will be calm and look always happy even though in the layman's view they are seen as deficient figures.

5. A student must be smart in managing time and dividing time because time is very valuable for students in seeking knowledge. Excellent timing can make it easier to divide the time already provided in his life for 24 hours per day, thus making learning efficient. In addition, it can also increase the opportunity for students to be ethical and consistent in gaining knowledge. The things conveyed by K.H. Hasyim Asy'ari have very high intellectual power as a result of being able to succeed in learning goals and being able to manage many activities that become more regular similar to memorization and understanding of knowledge with God's permission. Basically, people have something in common for relaxation, because if you do too much activity and thinking, it can cause stress. This relaxation that is needed by every human being, will be able to be resolved if smart when using well, greatly conveys a positive impact on the continuity of the process of seeking knowledge, if the physical and psychic condition of a person is in excellent condition. Using good at dividing moments, a student will get peace of mind in learning, not burdened by overlapping activities because it has been planned using neatly.
6. Anaging diet means that it is very important in the learning process to balance physical and spiritual needs. Using the right nutrition in the learning process will run more effectively. in his writings KH. Hashim Asy'ari revealed that in order to reduce eating and drinking, the hope is that a disciple will be pleased to riyadhah, to practice fasting. When fasting, a student will automatically learn to use not caring about his food needs even though he is hungry. This can also support the attitude of current management, if generally a protégé is used to eating during rest hours then when he is fasting he can use his meal time to study or discuss with friends who are in a state of fasting. Simple in determining culinary includes having an important work on producing a mindset and psychology related to lust. By giving simple signs, people will not be bothered using the culinary menu. Not in sync with people who have high tastes and tastes on the culinary menu, they will feel unappetizing if the culinary presented is not as glamorous as he usually eats. This kind of simple nature must be highly applied by people who seek knowledge so that in the process of seeking knowledge is given convenience. Based on K.H. Hasyim Asy'ari, the requirement for a full stomach to form a body becomes lazy to worship and results in being lazy to study. In essence, psychological people do need to eat, but appetite control and all simplicity in determining food will result in a person being more

peaceful and patient because the burden of his life needs in culinary terms is easy to overcome.

7. Students must be Wara' i.e. try to take care of themselves and be careful of all their behaviors and deeds. Because the nature of wara' symbolizes a student's vigilance in meeting his physical needs, both in terms of clothing, culinary, jewelry and so on. In meeting these physical needs, care must be taken not to fill them with goods that are subhat let alone haram. By fulfilling his needs using a lawful method, it will result in a peaceful heart, obviously also making it easier to receive and know knowledge. The author believes that a man who puts forward the nature of wara' in his life will surely keep the turmoil of his passions, while the passions that are not fortified with a more dissident nature. The one who wara' he will be king to his passions so that he can manage them well, but for one who does not apply or does not even know the nature of wara' he will be a slave to his passions, he will fall into the darkness of worldliness and not have time to spare time seeking deeper knowledge. Among the signs of wara' in the keterangan (Azarnuji, 2007) are 1) very careful to come from the haram and subhat, 2) produce a barrier among others derived from the one that is not allowed, 3) not excessive in the issue of permissible or mubah, 4) not delivering fatwas without being based on knowledge, 5) leaving the useless.
8. Reduce foods that cause Weakness. Students are obliged to reduce culinary delights that cause weak minds and weak five senses such as apples that are still sour, nuts and drinking vinegar. In his explanation, K.H. Hasyim Asy'ari gave several culinary examples that can weaken a person's mind, in this case the author follows what he has said.
9. Reduce during Sleep. Students are encouraged to reduce sleep as long as there is no dharurah. It doesn't add hours of sleep beyond eight hours on a day and night which is 1/3 when. In the book of ta'lim al-Muta'allim Thariq al-Ta'allum it is stated that Muhammad ibn Hasan did not sleep at night and put various books nearby, then when bored of reading one book then changed another book, besides that he put water nearby, because using water can relieve drowsiness. Many scholars and their students result in the tradition of learning in the early hours of the morning, the reason it comes from is because it is more able to concentrate because the quiet atmosphere and cool air produce a clear and fresh mind, Understanding and memorization are easy to produce, identified using the cause of Allah Almighty descending on the heavens of the earth to fulfill the celebrations, grant prayers and forgive the sins of His servants The atmosphere is calm, cool, and fresh conveying psychological support to the seekers of knowledge, becoming more excited, more solemn, on the condition of achieving a high level of concentration so that it is not



surprising that in learning it can be simple to understand a knowledge. By reducing night sleep and using it for worship and learning, a student receives a lot of benefits, draws closer to God, receives knowledge that can be used for himself and others, trains himself to be good at dividing when, trains himself to be a disciplined person.

10. Reduce Associations. Students to reduce associations, because reducing associations is one of the important things that students must do, especially getting along with other types, especially if you only play games and can't make concentration on learning (Mustaqim 2019:84-93).

Furthermore, in addition to the ethics that a student must have, there are ethics that an educator must have in the learning process so that the original purpose of education is successfully achieved, Educator ethics in Islam means that people who are responsible for the development of their students use efforts to spread all students' potential, both effective potential (taste), cognitive (creation), and psychomotor (karsa). Educators are people who have an important role in making the potential of students (Al-Rasyidin 2012: 146-147). Residents believe that an educator means a person who has a standard of quality competence, who has talent, intelligence, and skills. Educators are also required to have the adab as stated in (QS. Ali Imran (3) 7) Allah says :

"It was He who sent down the al-Kitab (qur'an) to you. Among the (contents) are the muhkamat verses, that are the main points of the content of the Qur'an and the others (verses) of mutasyabihat. As for those who are inclined to misguidance, then they follow some of the verses that mutasyabihat to cause slander and to seek out the ta'wil, even though no one knows the ta'wil but Allah. And people who are deep in knowledge say: "We have faith in him, everything is from the side of our Rabb". And can't take lessons (from) but reasonable people". (QS. Ali Imran [3]:7).

This verse is one of the verses that contains adab guidance as well as the character that a knowledgeable person (ahlu al'ilm) must have. No matter how high the level of knowledge possessed, it does not make it takabbur by relying solely on logic in understanding the nature of things. A person who is knowledgeable correctly then with his knowledge he will be able to behave appropriately in responding to everything. Included in this is the adabnya towards the verses of Allah , where he will receive all the news of revelation with the attitude of al-istislam (acceptance) accompanied by al-tashdīq (Maulida, 2017:120).

## CONCLUSION

It can be concluded from the discussion above about Morals and the kinds of morals in the relevance of education then the view conveyed by K.H. Hasyim Asy'ari that ethics in learning and teaching or what is called morals is the essence of a person who will seek

knowledge must be intended to eliminate ignorance and seek the blessings of Allah SWT. A person's failure to practice knowledge is traced from the ethics he does during the learning process to the teacher and respect to the knowledge (book). Therefore, morals are very important for a student to have when studying with the teacher. The ethics in learning that should be possessed by the claimant of knowledge contained in the book of *Adabul Alim Wal Muta'allim* by K.H. Hasyim Asy'ari are as follows: Cleanses the liver from liver disease, The intention of learning to reach God's blessings, Passion in seeking knowledge, Qana'ah to a state of affairs in search of knowledge, Good at dividing time in everyday life, Regulate diet and drinking, Wara' (guarding oneself from the one who is syubhat), Reduce food that causes weak minds, Reduce sleep time, Reduce associations for which there is no benefit, Last but not least, it is very important that a seeker of knowledge and one who has a knowledge not to be proud of the adap that God has bestowed upon us, as stated in QS. Ali Imran [3]:7.

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## ESSENTIAL EDUCATION IN PERSPECTIVES OF PROPHET MUHAMMAD SAW.

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### **ABSTRACT:**

*This paper examines education in the perspective of Prophet Muhammad SAW. In hadith, the term education is divided into several parts including tarbiyah, ta'lim, ta'dib, riyadhah, irsyad, tadris, and so on. The hadith of Prophet Muhammad SAW also emphasizes the value of knowledge. The importance of education has been emphasized repeatedly in the Qur'an and hadith explicitly so that it is punished as an obligation for every Muslim because it is with that education that can lead a person closer to Allah, the Creator of this universe. The abundance of Hadith proves that the Prophet during his lifetime paid special attention to the issue of education. It is thanks to education that we can achieve happiness both in the world and the Hereafter.*

*Keywords: Islamic Education, The Essence of Education and Education in a Hadith Perspective*

### **1. INTRODUCTION**

The Hadith of the Prophet is all the words, deeds and destiny of the prophet Muhammad SAW. Therefore the hadith, has the function of bayan li Qur'an (explanatory of the content of the Qur'an). The hadiths of this prophet have been unified and recorded into other hadith books which are then spread among the wider community. In these hadith books, there is a lot of discussion about education, so we are not surprised that many scholars have their knowledge about educational hadith. This fact also proves that the hadiths surrounding education are widely exposed in the books of sharah hadith.

The theme of education in the perspective of Hadith can be traced in Mu'jam al-Mufahras li Alfaz al-Hadith al-Nabawiyah through the tarbiyah recitation, ta'lim, ta'dib, riyadhah, irshad, tadris, and other pronunciations associated with it, e.g. 'science, al-aql, al-fikr, and al-hikmah. In addition, it is contained in the Miftah Kunus al-Sunnah as well and in the alpha generation can be traced through the Hadith Rom CD in computerized programs. In relation to the theme of education, educational Hadiths that do not use

tarbiyah pronunciation, ta'lim, ta'dib, riyadhah, irsyad, and so on remain related to educational dedication, and are categorized as Hadith about education thematically. For example, the Hadith about the command to educate children to practice prayers from the age of seven. The number of Hadiths of Prophet Muhammad SAW. around education is very large and it is natural because it must be admitted that in the history of Prophet SAW. The response and stimulus of Prophet Muhammad SAW to the world of education can be seen from his Hadiths. So it is said that Islamic teachings are very concerned in the field of education. This fact connotes the importance of research on the Hadiths around the meaning, nature, dedication and purpose of education itself.

## **2. INGREDIENTS AND METHODS**

In this survey, the authors used the library search type in the following survey procedure: 1). A Survey Approach The model approach used in this survey is content analysis. Detailed analysis of the content of written or printed information. In the work of an educational professional; 2). Data Collection Technology. Data collection by collecting the thoughts of Tarbiyah, Ta'lim, Tadris, Ta'dib and Tazkiyah education experts. To understand these data, you can use content analysis techniques from the perspective of the Qur'an and Sunnah. The analysis includes the presentation of data, and the discussion is qualitative and conceptual. Data analysis should always be associated with the context and configuration of the analysis. Context refers to the right to the structure of the work, but composition is a form of the concept of building analysis. Analysis of the content of qualitative research using conceptual areas. Start by reading, taking notes (collecting data), identifying, placing them in units according to the order of mindset, then analyze and draw conclusions.

## **3. RESULTS AND DISCUSSION**

### **3.1 Meaning Of Education**

Education is something that is able to develop a sense of will, revive the desire of the nation's generation to explore various abilities and advance them optimally for the needs of complete community development. In fact, Islam is a perfecting religion that has given a clear focus on the purpose and nature of education, namely empowering the capacity of human nature oriented towards the values of truth and virtue so that it can function itself as a servant of God. As in QS.As-Shams: 8 and QS. Adz Dzariyat: 56 it has been explained that it is Allah Almighty. has given instructions, the path to ungodliness and piety. It's just a matter of which way we want to go. For example, the path of piety to worship Allah Almighty. which is the purpose of the creation of God's creatures. The term education comes from the Greek, paedagogie which consists of two words including paes and agso. The word paes means child while the word ago means I

guide. Therefore, education is etymologically always linked to educational activities, especially to children as the substance of education. Furthermore, the word education in English is called education<sup>1</sup> and in Arabic it is found in three words namely al-tarbiyah, al-ta'līm, and al-ta'dīb which etymologically all mean guidance and direction.

The theme of Education in the perspective of Hadith can be traced in Mu'jam al-Mufahras li Alfaz al-Hadith al-Nabawiyah through tarbiyah recitations, ta'lim, ta'dib, and other pronunciations related to it, e.g. 'science, al-aql, al-fikr, and al-hikmah. The word at-tarbiyah in Lisān al-Arabī has its roots in three words, namely raba-yarbu (increase, grow); rabiya-yarba (being big), and rabba-yarubbu (fixing).<sup>2</sup> First, it is more towards the nature of education itself, namely the process of growth and development of students; second, education contains a mission to raise one's soul and broaden one's horizons; Third, education is nurturing, and or looking after learners.

Regarding the word at-ta'līm according to Abd. al-Fattah, is more universal compared to at-tarbiyah on the grounds that at-ta'līm relates to the provision of provisions. This knowledge in Islamic teachings is analyzed as having the highest level. In addition, al-Attās actually stated that at-tarbiyah was too broad in its meaning, not only focused on human education, but also included education for animals so he preferred the use of the word al-ta'dīb because this word, according to him, was limited to humans.<sup>3</sup> With regard to the explanation that has been explained and by covering the basic understanding of these educational terms, the author explains that the word at-ta'dīb is more indicative of the aspect of morality education (adab); Then the word at-ta'līm refers to the intellectual aspect (knowledge); Meanwhile, the term tarbiyah, is more towards guidance, maintenance, upbringing, guarding and building one's personal character. Therefore, this last term refers to a mature meaning because in addition to covering science and adab this term also includes the inheritance of civilization as said by Ahmad Fu'ad al-Ahwaniy.

Basically, the term at-tarbiyah contains the meaning of inheritance of civilization from generation to generation. Furthermore, Muhammad al-Abrāsī stated that at-tarbiyah contains the meaning of continuous progress that makes a person able to live with knowledge of noble character, healthy physique, and intelligent reason. Thus, the word tarbiyah is more proportionately prioritized in the sense of education according to Islam.

### **3.2 The Nature of Education**

<sup>1</sup> John M. Echols dan Ha y, Kamus Inggris–Indonesia (Jakarta: Gramedia, 1981), 81.

<sup>2</sup> Jamāl al-Dīn Ibn Manzūr, Lisān al-‘Arab, jilid I (Mesir: Dār al-Mishriyyah, t.t.), 384 dan 389. Luwis Ma'lūf, al-Munjid fī al-Lughah wa A'lām, Cet. XXVII (Beirūt: Dār al-Masyriq, 1997), 243.

<sup>3</sup> Muhammad Naquib al-Attās, Aims and Objective of Islamic Education (Jeddah: King Abd. al-Azīz, 199), 52



According to language, the word education is a form of prefix from the word didik and then gets the affix pe- and an- which means the process of teaching, direction, and guidance related to moral obedience and intelligence. In English, education is known as education,<sup>4</sup> in Arabic it is known by the words tarbiyyah, ta'lim, and ta'dib which are considered to have close meanings to education.

The word al-ta'lim is the masdar form of the word 'allama meaning teaching which is the expression of knowledge, skill and meaning. The appointment of al-ta'lim to the notion of education can be seen in the following hadith:

أَخْبَرَنَا مُحَمَّدٌ هُوَ ابْنُ سَلَامٍ حَدَّثَنَا الْمُحَارِبِيُّ قَالَ حَدَّثَنَا صَالِحُ بْنُ حَيَّانَ قَالَ: قَالَ عَامِرُ الشَّعْبِيُّ حَدَّثَنِي أَبُو بُرْدَةَ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةٌ لَهُمْ أَجْرَانِ رَجُلٌ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ وَآمَنَ بِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْعَبْدُ الْمَمْلُوكُ إِذَا أَدَّى حَقَّ اللَّهِ وَحَقَّ مَوْلِيهِ وَرَجُلٌ كَانَتْ عِنْدَهُ أُمَةٌ فَأَدَّبَهَا فَأَحْسَنَ تَأْدِيبَهَا وَعَلَّمَهَا فَأَحْسَنَ تَعْلِيمَهَا ثُمَّ أَعْتَقَهَا فَتَزَوَّجَهَا فَلَهُ أَجْرَانِ ثُمَّ قَالَ عَامِرٌ أُعْطِينَ كَهَا بِغَيْرِ شَيْءٍ فَمَا كَانَ يُرْكَبُ فِيمَا دُنَّهَا إِلَى الْمَدِينَةِ

*That is to say : " Have told us Muhammad Ibn Salam, looking at the narration to us Al-Muharibi said, Has recited to us Shalih ibn Al-Hayyan said, has said 'Amir Asy-Sha'bi; has told me Abu Burdah of his father said, has said the Messenger of Allah SAW. : There are three people who will get the reward twice, namely someone from Ahlul Kitab who has faith in his Prophet and Muhammad SAW. And a man who has a female servant should be kind and guide her well and teach her the best of her and then let her go and marry her and marry her and then she gets two rewards. Said 'Amir: I give you this matter without reply and it has really been taken to obtain it by going to Medina".*

The definition of education offered from the word Al-ta'lim in this hadith is the process of transferring a set of values between people as stated by Abdul Fattah Jalal in Samsul Nizar that in the term al-ta'lim suggestively in addition to instilling cognitive, psychomotor and affective glasses he also emphasizes the commendable attitude (akhlak al-karimah). The word Al-ta'lim is thorough, which means the process of transmitting various sciences to each individual without any restrictions and other special rules. Insanul kamil has the potential for intelligent thinking which will certainly be a differentiator between humans and other living things such as animals. Thus, it is indispensable to cultivate useful thinking. Education should start character building by paying attention to the growth and development of students' psychological abilities. Regarding the development of reason, students will be guided in order to create social collaboration in their lives in order to achieve prosperity in the world and the Hereafter. To achieve this goal, the position of education is as a complete part of the interpretation

<sup>4</sup> John M, Echols dan Hasan Sadily, Kamus Inggris Indonesia, Cet. XXV; Jakarta: Gramedia, 2005, h. 207.

of a civilization. This process is a noble endeavor because it is interrelated with the dissemination of science, notably one of the duties of man (caliph fil ardh).

The word Al-ta'dib is a masdar form of addaba-yuaddibu meaning education. In addition, Al-ta'dib has a commendable meaning of knowledge, guidance, justice, wisdom and intelligence. Al-ta'dib's explanation of the meaning of education is found in the hadith as follows:

حَدَّثَنَا مُحَمَّدُ بْنُ مِقَاتٍ أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا صَالِحُ بْنُ حَيٍّ أَنَّ رَجُلًا مِنْ أَهْلِ خُرَّاسَانَ قَالَ لِلشَّعْبِيِّ فَقَالَ الشَّعْبِيُّ أَخْبَرَنِي أَبُو بُرْدَةَ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَدَّبَ الرَّجُلُ أَمَتَهُ فَأَحْسَنَ تَأْدِيبَهَا وَعَلَّمَهَا فَأَحْسَنَ تَعْلِيمَهَا ثُمَّ أَعْتَقَهَا فَتَزَوَّجَهَا كَانَ لَهُ أَجْرَانِ وَإِذَا آمَنَ بِعَيْسَى ثُمَّ آمَنَ بِي فَلَهُ أَجْرَانِ وَالْعَبْدُ إِذَا اتَّقَى رَبَّهُ وَأَطَاعَ مَوْلِيَهُ فَلَهُ أَجْرَانِ

*It means : " It has been reported to us (Muhammad bin Muqatil), has preached to us (Abdullah), has informed us (Shalih bin Hayy) that there is a man of the inhabitants of Khurasan expressing to [asy-Sha'biy], [Abu Burdah] has preached to me from [Abu Musa Al Asy'ariy radiallahu 'anhu] said, The Messenger of Allah SAW. besabda: "If one guides a female slave and educates her commendably and then releases and marries her then He was rewarded with two merits. And if a man has faith in 'Isa 'alaih and then has faith in me then he has two rewards. And a sahaya servant (man) if he is devout to His Lord and obeys his master then for himself two rewards".*

The meaning of education in the hadith is an educational process aimed at coaching and perfecting one's behavior. So the word al-ta'dib focuses on a way of shaping the muslim person who behaves commendably and sharpens to the constant recognition and recognition instilled into the soul and body of every human being. It is based on the hadith of the Prophet as follows:

*" My God has educated me, then He will perfect my education "*.

The meaning contained in it is that our God has told and introduced morality education to everyone and simultaneously He is also the one who completes fully what we take from the morality education. Al-tarbiyyah, this word is more widely used than the other two words: alta'lim and al-ta'dib. The word al-tarbiyyah lexically has roots in between; First, it comes from the word raba-yarbu which means to increase, grow, and develop.<sup>5</sup> Kedua, berasal dari kata rabba-yurabbiy yang artinya memberi makan, mengajarkan melalui jiwa dan raga. Ketiga, bentuk al-tarbiyyah terambil dari kata rabbayarubbu yang berarti melindungi, menyantuni, mendidik aspek fisik dan moral, dan menjadikannya profesional. Penunjukkan kata al-tarbiyyah pada pengertian pendidikan ini bisa dilihat pada sebuah hadis yang artinya,

<sup>5</sup> Abi al-Husain Ahmad Ibnu Faris Ibnu Zakariyyah al-Raziy, Mu'jam Maqayis al-Lughah, Jilid I, Cet. I; Dar al-Kutub al-Ilmiyyah, 1999, h. 509.

*" It has been narrated to us Qutaibah ibn Said, told us Ya'qub i.e. Ibn Abdurrahman al-Qariy of suhail from his father from abu Hurairah his actualization Messenger of Allah SAW. said: it is not one of the alms with dates from his muklia labors but Allah took it with his messenger, and then taught it as he taught until it was likened to a mountain even more than and narrated to me Umayyad Ibn Bistham, has been presented to us (Yazid i.e. Ibn Zuraiy), has been narrated to us Rauh Ibn al-Qasim and Ahmad Ibn Uthman al-Audiy explained to me, Khalid Ibn Makhlad told us, it has been done to me Sulaiman i.e. Ibn Bilal both of Suhail, with the sanad on the history of Rauh from his commendable efforts, then put on his right and based on the history of Solomon, afterwards himself put in his place ". The word al-tarbiyyah here contains the meaning of educating, nurturing, nurturing, fostering and educating through the soul and body".*

The word rabba is intended for God because He has the nature of educating, nurturing, guarding and manifesting. So the word al-tarbiyyah has four elements of approach, including:

1. Maintaining the potential of students towards maturation.
2. Developing all potential towards perfection.
3. Directing the whole fitrah towards perfection.
4. Carry out education in stages.

Therefore, al-tarbiyyah is a human embodiment and formation that is carried out in a stratified and continuous (istimrar) manner towards the realization of man who is devoted to His God in fiqriyyah (thought), sulukiyah (behavior) and jasadiyah (physical). Thus, man needs teaching, education, tarbiyah, guidance and warning, so that man is aware and puts his fitrah position in accordance with what God desires. According to Munir Mursiy Sarhan, education is the process of adjusting everyone to the surrounding environment directly or indirectly in social society. Al-Ghazali in the account of Abidin Ibn Rusn stated, education as a *process* of appreciating man from the beginning of the incident to the end of his life through various sciences expressed in the form of guidance step by step, where the learning process is the responsibility of parents and the community to draw closer to Allah SWT, so as to become a real human being. Amir Daien argues that education is the help given by people who are given consciously and intentionally responsibility to the child, both physically and spiritually to bring the child to his level of maturity.<sup>6</sup> Meanwhile, according to al-Nahlawiy, education is a way of developing human reason, regulating behavior and lust in every aspect of life so that the desired goal can be achieved.

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<sup>6</sup> Amir Daien Indrakusuma, Pengantar Ilmu Pendidikan; Sebuah Tinjauan Teoritis Filosofis, Surabaya: Usaha Nasional, 1973, h. 27

As quoted by Ramayulis, Zakiyah Daradjat stated that physical education is education related to the human body. He plays an important role in all his actions and deeds, both in relation to God and in his relationship with other beings and beings. In this regard, La Mayuris says that physical education in Islam at the same time has the dual purpose of nourishing the body in a way that achieves full growth. Secondly, according to the physical development of human beings, the potential energy that humans have is physically developed. Abdullah Mansaleha, meanwhile, added that education should target physical skills that may be necessary for healthy physical strength and avoid situations that threaten the physical health of students. The physical is the veil of all the mental elements of the human being needed to stay healthy. Because the body and mind are very closely related. If one of them becomes ill, the quality of both will decrease and may even be fatal. Ar-Riyadhah comes from the word Raudha which means to tame, train, and train. In education, the word Ar Riyadhah means to educate the child's soul and noble personality. The term Ar-Riyadhah is also used by mystics and is interpreted slightly differently from educators among mystics. Ar-Riyadhah means spiritual practice with karwat and quail (loneliness and loneliness) with pious inner emotions.

The word Al-Irshad has meanings related to learning and education, namely guidance, guidance, instruction, advice, and spiritual direction. So that the word al-irshad is in accordance with the meaning of education and learning itself. The definition of Islamic education according to terminology is actually the agreement made by experts in their respective expertise to the explanation of a thing. According to Prof. Dr. Omar Mohammad At-Toumi Asy-Syaibany, he said that Islamic education is a process of changing the behavior of everyone in their lives, society and surroundings by teaching as a basic activity and work among other people's life paths. This understanding is more focused on changing the attitudes of every person whose implications are on behavioral education. In addition, this understanding prioritizes the areas of productivity and creativity of every person in the life of society and all nature.

Dr. Muhammad SA Ibrahimy (Banglades) also stated that, " Islamic education in true sense of the term, is a system education which enables a man to lead his life according to the Islamic ideology, so that he may easily mould his life in according with tenent of islam ”.

The point is, Education in real thinking is an educational system that allows a person to live his life in accordance with the wishes of Islamic teachings, therefore it is not difficult to realize his life as Islam wants. This understanding is more focused on the progress of human life in the future without abandoning the Islamic principles entrusted by Allah to humans, therefore humans are able to meet the needs and guidance of their lives according to the progress of science and technology. In addition, Dr. Muhammad Fadhli Al-Jamali gave the understanding of Islamic education as a way to develop,

motivate and invite people to be more advanced based on high and noble life values. That way a more complete person can be formed whether related to reason, feelings or behavior.

Tadris means teaching from the root of the word Dallas-Dallas, where students (Mutadaris) read independently by reading, repeating, changing, explaining, and expressing meaning. It is contained and discussed so that it can be known, remembered, understood and practiced in everyday life with the aim of seeking God's blessings (broad and formal definition). Al-Juzairi uses by reading Tadarrsu, being careful not to forget something, practicing, and guaranteeing something. According to Russia, it is implied that Tadris had Mudaris. Mudarris comes from the word darasayadrusudrsandurusandirasatan. It means that it has been erased, lost its mark, erased, trained and educated. In short, a teacher is a person who seeks to educate and eliminate ignorance or eradicate stupidity and train the student's abilities according to his talents and interests.<sup>7</sup> Mudaris is a person who is intelligent, sensitive to information, constantly updating knowledge and skills, educating students, and striving to eradicate ignorance and practice skills according to his talents, interests and abilities.<sup>8</sup> Tadris is one of the types of activities carried out by Mudaris. Reading and saying something to mutadaris (pupils) over and over again and often. Tadris aims to be easy to read, easy to remember, and easy to remember. It is an activity of inheritance from ancestors to students. A. Activities in lapwing involve not only reading and mentioning material, but also research, disclosure, explanation and discussion of content and meaning. B. Tadris is an attempt to teach and teach students (mutadaris) what they want to read, learn and learn on their own. In C. Tadris, students (Mutadaris) are expected to know, understand and practice the truths that Mudaris (teachers) give in everyday life. D Tadris is done with the intention of worshipping Allah Almighty and receiving His happiness. e. Learning activities in Tadris can be carried out alternately or alternately. This means that some readings, others, can read competitively, paying attention to correct pronunciation errors, in order to avoid mistakes and oblivion. F. Tadris describes activities that are common to humans. Tadris has the depth of Tacrim and specifically studies the Bible. The meaning of the word Tadris you can read in the following quotation of God's word: "Do you have the book you read with it (which was handed down by God)?" (QS. al-Qalam: 37) the books they read..." (QS. Saba': 44) "Because you have always taught the Bible and always studied it, you are in the Rabbi. It should be." (QS. Ali Imran: 79) The word tadris refers to the process of studying the Bible (or Koran). This word enters the national language and culture with the term ngeder or tadarusan. Ngeder learns by repeating, memorizing, and maintaining absolute ideas, values, and teachings. The place of study of the holy book

<sup>7</sup> Rusiadi, Metodologi Pembelajaran Agama Islam, Cet. Ke II, (Jakarta: Sedaun, 2012), hal. 13

<sup>8</sup> Yayan Ridwan, Ilmu Pendidikan Islam, Cet. Ke I, (Jakarta: Sedaun, 2011), 65

of the Qur'an is called a madrasa. In Arabic, madrasa is the noun form of the word tadris, which means a place to drink. However, the use of the word madrasah in Indonesia is completely different from its use in the classical Islamic tradition. In modern Indonesian, madrasahs refer to Muslim primary and secondary educational institutions for the classical study of Arabic and the content of the Koran and other Islamic sciences. In the golden history of classical Islam, madrasahs refer to religions. Famous higher education institutions of the century such as the nizamiya madrasah. Madrasah also means Madhhab (a certain school of religious understanding) taught in Madrasah. Madrasahs generally adhere to the special school of its founder, especially the Shafi'i Madhhab. Madrasah (Faculty of Law) educators called Mudaris include Sheikh (professor), Naif (assistant professor with equivalent qualifications as professor), Muido (graduate student trusted by professor), and Mufido (regular student). Shake the mandate to help beginners and Muthalib (students) (Asari, 1994: 39) have a high level of academic equipment (Team of Lecturers, 2019: 52) and ensure their survival, and seek success (Buzan, 2005: 130).

Based on the explanation above, it can be concluded that education is not only the provision of knowledge from the physical aspect, but from the spiritual aspect and is also involved so that the education carried out by an educator cannot be instantaneous but requires a very long time. True education will end in the achievement of the ultimate goal by the educator. A goal to be realized in education is essentially a form of idealistic values that can be realized in the personality of a person he wants. These idealistic values greatly influence and color the pattern of human identity so that it is symptomatic in his birth behavior. Birth behavior is a picture that speculates on idealistic values and is focused on the human self as an application of the educational process.

### **3.3 The Urgency of Promoting Knowledge in Education**

In a hadith which means,

*“You can't want someone else's possessions but two kinds. The one who is given by God in the form of property, then it is necessary to defend a truth and the one who is given by God in the form of knowledge is told to others”.*

It has been explained that al-hikmah has the meaning of science obtained from the educational process. The term al-hikmah whose plural form is al-hikam (knowledge). Thus, the limitation of the word al-hikmah with al- 'science literally is mutaradifan (same). Then according to Ibn Hajar al-Asqalani, he said that al-hikmah is everything that does not come from ignorance and ugliness. It is understood that al-hikmah and al-'alim are the opposite of al-jahl i.e. ignorance. Globally, the Hadith above explains that liver diseases such as envy or hasad are allowed in religion but only two things. First, envy of a person who uses his property in the way of God and second, envy of one who teaches his knowledge to others. Al-Asqalani also states that la hasada in the Hadith is a person's

desire to get favors like those of others, without being accompanied by the desire for that enjoyment to disappear from others and himself. This is an effort to obtain knowledge by starting oneself in an education that is very important and significant.

As for the hadith matan piece which has the following meaning,

*“which actualizes that a person has been given wisdom by Allah Almighty. Let the person teach it to others ”.*

The al-hikmah contained in the hadith is the sciences of al-din or religion. Therefore, the science of religion is a gift of God that is so important to humans that it should be taught to those around us. Thus, the presentation of the science that has been described in this Hadith refers more to the criteria of commendable morals that wajin is taught to the careful.

### **3.4 Rewards for Claimants of Knowledge in the World of Education**

*“Whoever walks on a path of studying, God will make easy for him the way to heaven”.*

The above hadith tells us that the reward for the claimant of knowledge is heaven. According to al-'Abadi, the defined heaven is happiness in the world and the hereafter. According to him, in the world they will be elevated degrees. In QS. al-Mujadalah ([58]: 11), Allah Almighty. Saying which means,

*“God will exalt the believers among you and those who are given knowledge to some degree. And Allah is all-knowing what you are doing”.*

In addition to the claimant of knowledge will be lifted up by Allah Almighty., he will also feel the real pleasure forever in heaven. The happiness of heaven is intended for the claimants of knowledge and who practice it thoroughly.<sup>9</sup> For the noble position obtained by the Prophet SAW., was bequeathed to the claimants of knowledge so it is very natural that they get the reward of heaven and glory on the side of Allah in the life of the world and the hereafter. At another important point, glory in the form of high dignity and dignity on the side of God can be obtained by claimants of knowledge through educational activities besides that they will also be guarded by angels and prayed for by the inhabitants of the universe because the claimants of knowledge are more noble in position than people who worship like the beauty of the moon above the luminous stars..

The hadith above also explains that before behaving and worshiping should deepen the knowledge of religion first. Without the basis of religious science, the worship that is carried out will be wrong and even not in accordance with the teachings of the Prophet SAW. On the other hand, the above Hadith also confirms that the claimants of knowledge are the inheritance of the Prophets and the Prophet SAW.

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<sup>9</sup> Abu al-Thayyib Muhammad Syams al-Haq al-'Azim, 'Aun al-Ma'bb Syarh Sunan Abu Dawud. Juz VII (t.t.: al-Maktabah al-Salafiyah, 1979), 51.

### **3.5 Educational Objectives**

The purpose of Islamic education is to concern various aspects of human life, especially in moral aspects which are very abstract in nature but the form of morals is seen in their personal attitudes. So that it can be known that the purpose of education is to explain what exactly and want to be obtained from an educational process. Because without clarity of purpose, education will not have a clear side and even the education will disappear. In addition, the ultimate goal of education is for students to become kamil people who hold themselves to their obedience and responsibility to Allah SWT. As per QS. Adz-Dzariyat (51): 56 which means,

*“I did not create jinns and men but to worship Me.”*

The ultimate goal of Islamic education to be achieved is to realize the dream of Islamic teachings that bring agents for the harmony of kamil people as caliphs on earth and His errand boys. So as to get 2 happiness, namely in the world and the hereafter. This is in line with Imam Ghazali's view in the writings of Abdurrahman Mas'ud who said the purpose of Islamic education is human perfection which leads to taqarrub or drawing closer to Allah and obtaining the happiness of the world and the peace of the hereafter. Therefore, the ultimate goal of education is mainly to create a Muslim and Muslim woman who is devout, knowledgeable, trying and has a noble character in maintaining trust as a caliph on earth and his servant God (Allah SWT.)

## **4. CONCLUSION**

Islam as a perfect religion has given a clear foothold on the purpose and nature of education, namely empowering the potential of human nature that leans towards the values of truth and virtue so that he can function as a servant of God education is not only the provision of knowledge only physical aspects, but also spiritual aspects, so that the education carried out by educators is not an instant process, However, it takes quite a long time. These ideal values influence and color the pattern of the human personality so that it appears in outward behavior. Outward behavior is a mirror that projects ideal values that are referred to as products of the educational process into the human psyche. The ultimate goal of Islamic education is to strive to realize the ideals of Islamic teachings, including carrying out a mission for the welfare of mankind as servants of the caliph and Allah on earth. Thus obtaining happiness in the world and the hereafter

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## **PAI TEACHER CHALLENGES IN THE DIGITAL AGE**

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### **ABSTRACT**

This study aims to determine the challenges of Islamic Religious Education PAI teachers in facing the digitalization era. The result of this research is to find out how PAI teachers face this Digitalization Era. PAI or Islamic Religious Education is learning related to the teachings of Islam as a whole. PAI teacher or Islamic religious education teacher is a teacher who teaches about the Islamic religion. The era of digitalization is an era where all humans have depended on an all-digital life. Likewise with students or students who start interacting every day with digitalization matters. with this it has become a challenge for a PAI teacher who is at the forefront in shaping the morals of a student to learn more and adapt to this digitalization era.

Keyword : Digitalization Era, PAI (Islamic Education) Teachers, Challenges

### **BACKGROUND OF THE PROBLEM**

Science is one of the many causes of the development of technology at this time. The various existing sciences are the formation of the developing human mind. Where reason is the foundation of human thinking, doing something, changing, etc. With this science is a very strong foundation in the human mindset that develops into a complete human being who has the duties and obligations to run this earth. Syed Naquib Al-Attas (1989: 78-89) knowledge is divided into two kinds, although both are a perfect unity. First, the knowledge given by Allah SWT as His gift to humans. Second, the knowledge that is achieved and obtained by humans is based on their own scientific effort which comes from life experience, physical senses, vows, attention, investigation, and study.

The teacher is the front line in the field of science, the teacher as an educator has a role as a mentor because the teacher directs students in carrying out the process of teaching and learning activities. The teacher creates a situation where students feel that the skills and achievements achieved can be appreciated and get attention so that the teacher can motivate students to continue to excel. As a teacher who must guide his students in the field of science, the teacher must have a very high work ethic in his professional field. The development of teachers in the digital era is very challenging

because the digital era is a very fast development where the era leads to a mixture of computer cognitive skills with human intelligence collaborating to operate machines in existing jobs, namely growing faster and interconnected.

The development of this era is a challenge for PAI teachers to teach their students religious knowledge because in its original role PAI or Islamic religious education teaches how humans live without dependence, where the development of the times is a matter of great concern because it refers to the development of science and reason that is increasingly rely on technology and machines. Human Resources Educational HR is an integrated ability of the thinking power and physical power possessed by educators and education personnel. Behavior and nature of human resources Education is determined by heredity and environment, it is important in every activity that is carried out. Without the active role of HR, sophisticated media equipment will not be useful for education. In this Digitalization Era, it is an era where a human being gets a lot of insight about anything so that what happens is that it is excessive in understanding and managing existing information. Mc Kinsey in his 2017 journal emphasized that Indonesia has experienced a transition from the conventional realm to the digital era in increasing economic welfare, with an estimated growth of US\$ 150 billion dollars per 2025, in numbers he also stated that 73 percent of Indonesian internet users access the internet via internet. mobile device. With the data above, it can be concluded that the challenge for educators in the Digitization Era is the competition of educators with existing technologies such as Mobile Games, Information Overload, So that hoaxes and false information are widespread and uncontrollable. With this, it takes an Islamic Religious Education PAI teacher who is competent in his field and can also compete in this digitalization era. where in this era teachers are demanded to be able to better guide students by understanding correct information and also wisely in using internet and computer media.

## **RESEARCH METHODS**

This study uses a methodology that is in accordance with what will be discussed, namely the type of research method with data collection techniques, and also has problem limitations which will be explained as follows. This study uses a literature study. The data collected in this journal is data that is in accordance with the discussion on the challenges of Islamic religious education teachers in the digitalization era which was obtained from various books, document literature, journals, articles relevant to the problems observed, after which a discussion will be carried out. and Analysis. Data analysis in library research is content analysis, namely research that is an in-depth discussion of the content of written or printed information in the mass media (data collection).

## **DISCUSSION**

New Media (digital era) is a term used in the emergence of digital, internet networks, especially computer information technology. New media is often used to describe digital technology. New media have the characteristics of being manipulated, network or internet. Apart from internet, such as print media, television, magazines, newspapers and others are not included in the category of new media.

The use of the digital era as a new media that emphasizes information disclosure is something that must be paid more attention to. The internet as a new medium for humans has a democratic and open character. That is, as a means, the internet can be accessed by anyone and can also be used for any purpose. Of course, as an artificially open space, the internet provides its own advantages for human interaction in life. The access varies, ranging from economic access, access to education, access to politics, access to information, access to recreation, to access to religion and culture.

With this basically New Media (Digital Era) is an era where some people use digital systems as their daily life. According to the Communication Technology Timeline Quoted and Brown, various types of electronic media in the world began to spread in the early 1880s starting with telephone communication tools, tape recorders, radios, other electronic goods such as television, cable TV, and cellular phones. 1940 – 1970s. PAI teachers or Islamic Religious Education are educators who teach Islam based on Islam that is rahmatan lil alamin. That is part of Islam that teaches how to live as a virtuous human being both in terms of spiritual and physical terms. The quality of the teacher is measured by the size of the competence he has such as knowledge, personality, social and skills. With this, what is conveyed to students can be conveyed properly and correctly.

Islamic Religious Education teachers who are committed to their professionalism should be reflected in all their activities as murabbi. Navigator. Murshid. Mu'addib and Mudarris. As murabbi, he will try to develop, regulate and maintain the potential, interests and talents and abilities of students gradually towards the actualization of potential, interests, fuels and abilities optimally, through research activities, experiments in the laboratory, problem solving and so on. resulting in positive values in the form of a rational-empirical attitude, objective-empirical and objective-mathematical. As a Muallim, he will transfer knowledge/knowledge/values, and try to raise their spirit and motivation to practice it. As a mursyid, he will transinternalize morals/personality to his students. As a mu'addib, he is aware that his existence as a teacher of Islamic Religious Education has a role and function to build a quality civilization in the future through educational activities. And as a mudarris, he tries to educate his students, eliminate their ignorance or eradicate their ignorance, and train their skills, both through education, teaching and training activities.

Every teacher has their own personality according to the characteristics they have. Personality is actually an abstract, it can only be seen through appearance, actions, speech, how to dress, and how to deal with every problem (Syaiful Bahri Djamarah, 2000:39-40).

The teacher's personality is very important in the eyes of students or students, where the teacher is a form of Role Model for each student. The teacher must understand the concept of an educator as an exemplary subject, the duties of an educator, and have character (traits), as befits an educator. Hamka expressed his opinion on how the characteristics of Islamic religious education teachers should be, namely: 1) having broad knowledge, 2) good communication, 3) good role models for students and those around them, 4) sincere, 5) having good teaching methods. kind, 6) humble, 7) Responsibility, 8) Confident, 9) Gentle, 10) Patience, 11) Act and tell the truth 12) Enthusiasm.

Islamic Religious Education PAI teachers are the front line in the world of education in terms of moral formation of a student, a PAI teacher Must be able to teach and also set a good example for their students. This digitalization era is a formidable challenge for PAI teachers where they have to adapt to the current digital era where students are already side by side with digitalization. With this, a teacher must adjust his learning method. Some of the challenges that are most prioritized are the children's neglect of the knowledge they teach, where they are too busy with the internet and the digital era they are in now, such as a very clear example of playing online games and easy access to what is on the internet. on the internet makes students too neglectful of the knowledge they are learning.

John December put forward 2 (two) basic assumptions of CMC theory, First, Computer-Mediated Communication (CMC) is the process by which people create, exchange, and perceive information using networked telecommunications system (or non-networked computers) that facilitate encoding, transmitting , and decoding messages (The process by which individuals create, exchange and perceive information using a telecommunications network system (or without a computer) that provides facilities for encoding, transmitting and encoding messages). Second, Computer – mediated – communication is a process of human communication via computers, involving people, situated in particular context, engaging in processes to shape media for a variety of purpose. limited and interrelated in the process of forming media for various purposes).

With the CMC Theory, December (1997) that children who already understand and can use information technology can have an effect on their daily lives, because the technology that exists in this digitalization era makes it easy for students to reach any information. In the era of digitalization, humans live side by side with applied technology, not only in work but in the realm of games as well. With this, one of the challenges for PAI or Islamic Religious Education teachers is digitizing the game or can be called Mobile Gaming. Mobile games can certainly have a negative impact on children. The World Health Organization (2018) defines online game addiction as a mental disorder that is included in the International Classification of Diseases (ICD-11). It is characterized by impaired control. This means that the child is more concerned with games than other activities, in addition to winning more games than other activities, excessive game play

activities will have an impact on emotions, care, social relations, academic achievement, health, and most importantly time.

As a teacher, you should formulate a way for students to be more in control of their time, with the methods that are taught and also give examples that are best applied in front of students, namely by teaching how to divide time so that they are self-disciplined, that games are only for entertainment, not as a mandatory activity. That way the children will understand and not be addicted to the game. From the ease of internet access, making cultural exchange easier and faster, with this the influence of the culture is getting higher. For students who are already dependent on technology and gadgets in this digitalization era. In his book *Sociology an Introduction*, Soerjono Soekamto cites Gillin and Gillin's opinion on social change as a variation of a way of life that already exists and is accepted in a society, either because of changes in conditions, geography, material culture, population composition, ideology or also because of the diffusion and the latest technological discoveries in a society

According to Ritzer (2003: 634), globalization as an economic project and a cultural project that impacts on all dimensions of life not only compresses space and time, but also creates complexities of human interaction and social anxiety. It not only creates more intense economic competition and increasingly visible welfare gaps, but at the same time narrows the space for social movement and obscures cultural identity.

## **CONCLUSION**

The frontline for the formation of a student's character and character is the PAI teacher, with this the challenges of PAI teachers in this digitalization era are very many, people who have started to assimilate with digital make students also blend in with this digitalization era. Training on the role of teacher HR in this digitalization era is very important starting from adequate training and also adjusting a teacher to adjust learning so that students can be more interested in the lesson. Teachers who have a high work ethic are teachers who can compete in this digitalization era with today's all-digital conditions. In addition, Islamic education teachers are the foundation for building a nation so that it can become a nation of character,

The human resources needed for teachers in this digitalization era are teachers who can adapt educational technology to be a pre-facility for students because students who are already familiar with technology and digitization cannot be separated from what they are already living. With this the teacher's role is very important because the role of technology is not just entertainment but the role of technology and digitalization is more than that. Teachers who can adapt to the digitalization era are teachers who always have a high curiosity and desire to learn. PAI teachers in the digitalization era must also be able to adapt to the culture that comes from outside, the culture that comes from outside is also very very influential with the thoughts and also the lifestyle that will be lived by

the students, with this the teacher must be able to direct the students to be more understand how to sort and choose what technology and information to study.

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## IMPLEMENTATION OF AKHLAQL KARIMAH VALUES IN LIFE

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### ABSTRACT:

Moral or moral considerations have characterized human life down through the ages. As this wave of life progresses, in every turn of time and place a character champidates the tenacity of moral values. It included the existence of apostles as god's messengers, particularly. Muhammad (peace and blessings be upon him), who had the ultimate duty and mission to uphold moral values. Efforts at moral enforcement become essential in order to achieve living harmony. Chastity has a pivotal role in Islam, even being an integral part of human life. This moral interest cannot be felt by a man himself in the life of a family and a community even in a domestic life.

Keywords; Morality, Morals, Values

### PRELIMINARY

Islam suggests that the basis or measurement of a person's good and bad characteristics is the qur 'an and its hadith. The qur 'an and the hadith are the main sources of islamic religious ethics, both of which have given a considerable portion in the field of morality.

أَخْلَاقًا أَحْسَنُكُمْ خِيَارُكُمْ مِنْ إِنْ: مَرْفُوعًا عَمْرُو بْنُ اللَّهِ عَبْدٌ عَنْ مَسْرُوقٍ، عَنْ

"Surely the best among you is the best akhhari" (H.R Bukhari dan Muslim)

In the religion of Islam there has always been a model for mankind, the prophet (peace and blessings be upon him), as god said"

كَثِيرًا اللَّهُ وَذَكَرَ الْآخِرَ وَالْيَوْمَ اللَّهُ يَرْجُوا كَانَ لِمَنْ حَسَنَةً أُسْوَةٌ اللَّهُ رَسُولٍ فِي لَكُمْ كَانَ لَفَدُ

"Behold the messenger of god is in (himself) a model for you (that is) for the people who hope (mercy) of god and (coming) of the judgment day and who remember god the most." (QS. Al-Ahzab ayat 21)

*From these verses, it can be learned that the prophet (peace and blessings be upon him) is a good paragon, and almighty god also commands us to model the behavior of the messenger of god who was sent to perfect human beings.*

From this verse, it can be learned that the Prophet Muhammad is a good role model, and Allah SWT also commands us to imitate the behavior of the Prophet who has been sent to perfect human morals. "Akhlāq" in Arabic, has the meaning of character, behavior, or character. "Karimah" itself has the meaning of good or commendable. So, it can be concluded that akhlakul karimah is good behavior or commendable actions.

The formation of human beings who have good morals is a series of personality formation processes, it cannot grow suddenly but through a long process, namely by inculcating moral values. Efforts in the formation of morals are mandated in the goals of Indonesia's national education contained in the fourth paragraph of the preamble of the 1945 Constitution. According to Fraekel, values are standards of behavior, beauty, justice, truth, and efficiency that bind humans and should be implemented and maintained. To understand whether someone is good or not, it can be seen through the behavior that is lived and maintained. Thus it can be said that the cultivation of moral values is a way or process of instilling good behavior in oneself that must be maintained in order to produce values that are appropriate in their place.

The family plays an important role in the moral education of students. Especially morality must be embedded in students from an early age and try to keep students away from morality mazmumah. Because morality mazmumah is a moral that should not be taught to students. Akklahkul mazmumah which we usually call despicable morals can bring a lot of harm to ourselves and others. For example: envy, arrogant, greedy, arrogant and others, therefore we are expected to stay away from the morality of the mazmumah. Akhlakul karimah is very important for everyday life and very important to practice. In instilling morality in students, not only the teacher plays a role but also the family, especially the parents. Because parents are always by his side every day. With good morals a person will not be affected by negative things.

## **METHODOLOGY**

This research is a literature research or library research. Library research is research conducted by collecting data and information with the help of various sources in the library or it can be sources from the internet related to the problem or material discussed. This activity is carried out in a systematic way to collect, process, and conclude data by using certain methods or techniques to find answers to the problems at hand. The approach we use to analyze is a qualitative approach. Qualitative research is research that emphasizes the quality or the most important thing from the nature of a product/service. The most important thing from a product or service in the form of an event or

phenomenon or social phenomenon is the meaning behind the incident. From this verse, it can be learned that the Prophet Muhammad SAW is a good role model, and Allah SWT also commands us to imitate the behavior of the Prophet who has been sent to perfect human morals.

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According to Fraekel, values are standards of behavior, beauty, justice, truth, and efficiency that bind humans and should be implemented and maintained. To understand whether someone is good or not, it can be seen through the behavior that is lived and maintained. Thus it can be said that the cultivation of moral values is a way or process of instilling good behavior in oneself that must be maintained in order to produce values that are appropriate in their place. The family plays an important role in the moral education of students. Especially morality must be embedded in students from an early age and try to keep students away from morality *mazmumah*. Because morality *mazmumah* is a moral that should not be taught to students. *Akklahkul mazmumah* which we usually call despicable morals can bring a lot of harm to ourselves and others. For example: envy, arrogant, greedy, arrogant and others, therefore we are expected to stay away from the morality of the *mazmumah*.

*Akhlakul karimah* is very important for everyday life and very important to practice. In instilling morality in students, not only the teacher plays a role but also the family, especially the parents. Because parents are always by his side every day. With good morals a person will not be affected by negative things.

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something valuable pass with time without leaving benefits. Qualitative research can be designed to contribute to theory, practice, policy, social problems and action.

## **DISCUSSION RESULTS**

### **THE CONCEPT OF VALUE INVESTMENT**

In Law Number 20 of 2003 concerning the National Education System, Article 3, the purpose of national education is to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and can become democratic and responsible citizens. From this description, it has been stated that the purpose of national education is to fear God Almighty and have noble character.

### **DEFINITION OF VALUE INVESTMENT**

Planting according to the Big Indonesian Dictionary is the process, method, making of planting, planting, or how to instill. The planting in question is a way or process to instill an action so that what is desired to be implanted will grow in a person. Value comes from the Latin "Vale're" which means useful, capable, empowered, valid, so that value can be interpreted as something that is considered good, useful and most correct according to the beliefs of a person or group of people (Susilo, 2013: 56). This value means something that is useful and is seen both from the perspective of an individual and based on a group.

The definition of value according to Sidi Ghazalba is something that is abstract and ideal. Values are not concrete objects, they are not facts, and it is not only a matter of truth that requires empirical proof, but also a matter of understanding what is desired, liked or disliked. This value can be interpreted as a proof that is based on real evidence about something that has useful value. So we can conclude that the cultivation of values means a way, process or act to instill something that is considered good, useful, and most correct according to beliefs that are believed to be an identity that gives a special sign to a person's patterns of thinking, feeling, attachment, and behavior.

### **VARIOUS VALUES**

The various values according to the criteria are divided into four types, namely:

#### **1. Culture value**

Cultural values are values that have been agreed upon and embedded in a society, organizational environment, community environment, which are rooted in a habit, belief, symbols, with certain characteristics that can be distinguished from one another as a reference for behavior and responses. what will happen or is happening. This cultural

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value applies from generation to generation and is an inheritance from generation to generation.

## **2. Moral values**

This moral value is related to good and bad deeds that form the basis of human life and society. This moral value is used to determine whether an action is considered good or bad in a society.

## **3. Political Value**

This value is related to the way humans achieve victory. This value can also be related to how someone will take a win.

## **4. Religious Value**

Religious values are rules and guidelines for life that come directly from God through the teachings of a religion. This religious value also requires adherents of a religion to obey everything that has been ordered or prohibited by religion, it is absolute and cannot be negotiated or changed. In addition to regulating the relationship between humans, religious values also regulate the relationship between humans and God Almighty and the relationship between humans and other God's creatures. In this religious value, humans are created as caliphs on this earth, therefore humans are required to have good morals, namely good behavior. Allah Subhanahu wa Ta'ala has created the Prophet sallallahu 'alayhi wa sallam as an example, as a role model for Muslims. Then the formation of this moral character must start early, in this case education plays a very important role in shaping the morals of a student, then a student has morality.

## **INSTILLING THE VALUES OF AKHLAKHUL KARIMAH**

### **1. Definition of Akhlakul Karimah**

The word "morals" comes from the Arabic language, namely khuluqun, which according to language means character, temperament, behavior or character. According to Chabib Thoha, quoting the opinion of Imam Al Ghazali, he stated that morality is a trait that is embedded in the soul that is in him then actions arise easily without requiring first thought consideration (Ilyas, 2012: 1-2). In this case, morality means a good deed that is done without prior consideration.

Morals is a science that determines the boundaries between good and bad, between praiseworthy and despicable, and about human words or actions both physically and mentally (Ya'qub, 1996: 12). Humans cannot be separated from the word "morals". With this character will make the temperament or character that is manifested in terms of human behavior in everyday life because this character comes from the human heart, not the human mind. Then, if a person's heart is good, then he also has good morals, and vice

versa if he has a bad heart, then he too will tend to do actions that are outside the provisions that have been applied in society.

Morals are basically divided into two, namely *akhlakul mahmudah* which means good morals and morality *madzmumah* which means bad morals.

### **Good morals**

Morals are commendable in Arabic called "*Akhlak Al-karimah*", *karimah* which means noble or sublime. Noble morality aims to create humans as high and perfect beings, beings who are different in degree from other creatures. What is included in the morals are: serving Allah, loving Allah, being sincere and charitable, doing good with sincerity, being patient, generous, keeping promises, being devoted to both parents, forgiving, honest, trusting, helping each other, being kind. good fellow human beings, and so on.

### **Akhlakul madzmumah**

*Madzmumah* morals are bad morals. Morals that lead humans to destruction because Allah forbids the Muslim person to have this character. What is included in the *madzmumah* morals is everything that is contrary to the simple morals such as *riya*, arrogant, revenge, envy, greed, stingy, lazy, betrayal, *kufur*, dirty talk, miserly, and so on.

Islam is a source of moral values that is used as the basis for fostering adolescent morals, because religion is a way of life and provides a strong foundation for every teenager, therefore it is very important to instill commendable moral values that are rooted in Islamic teachings, and get used to having good character in everyday life, as the word of Allah which reads:

يٰۤاِبْنٰىٓ اَقِمِ الصَّلٰوةَ وَاْمُرْ بِالْمَعْرُوفِ وَاَنْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلٰى مَاۤ اَصَابَكَۤ اِنَّ ذٰلِكَ مِنْۢ مِّنْ عَزْمِ  
الْاُمُوْر

*"O my son! Pray and command (humans) to do what is right and prevent what is evil and be patient with what comes to you, in fact that is an important matter."*

(Q.S Luqman : 17)

## **2. Understanding the Value of Akhlakul Kharimah**

Value is the quality of something that makes it liked, wanted, pursued, appreciated, useful and also someone can live it into something useful. So that value can be interpreted as something that is considered good, useful and most correct according to the beliefs of a person or a group of people. Meanwhile, *akhlakul karimah* is the character or temperament that is owned by humans where the temperament is a reflection of what humans do everyday. So we can conclude that the value of morality is a belief possessed by a Muslim which is reflected in actions in behaving, speaking, and socializing with the

surrounding community with the aim that everyone has good character, behaves and has good manners in accordance with the teachings of Islam.

### 3. The legal basis for morality

If we pay attention, in human life will be found with a variety of human behavior. In the assessment of human behavior it depends on the limits of understanding the good or bad of a society or commonly known as norms. What is meant by the sources of morals discussed are based on norms that come from Allah and His Messenger in the form of verses of the Qur'an and their implementation is carried out by the Prophet. The source is Islamic law. As Allah says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

*"Indeed, the Messenger of Allah (saw) has a good role model for you (that is) for those who hope for (the mercy of) Allah and (the coming of) the Day of Judgment and he mentions Allah a lot." (Q.S Al-Ahzab:21)*

The legal basis of akhlaq al-karimah is taken from the Qur'an and the Sunnah of the Prophet Muhammad, because the content of akhlaq karimah that should be carried out by every Muslim is already contained in the teachings of the Qur'an and has been exemplified by the Prophet Muhammad.

### 4. Kinds of Morals

There are three kinds of morality, namely:

- a. Human morality as a servant of Allah Subhanahu wa Ta'ala. As God's creatures, humans are given by God perfection in their creation which has advantages over other created beings, namely humans are given reason to think, feel, and lust. Morals to God can be interpreted as attitudes or actions that should be carried out by humans as creatures of Allah SWT. One of the ways we have morality to Allah is to obey Allah and also worship Allah.
- b. Morals towards fellow human beings. Islam commands its adherents to fulfill their personal rights and treat them fairly. This shows that Islam balances personal rights and the rights of others so that there is no conflict. As a Muslim, you must take care of the feelings of others, and you should not differentiate your attitude towards someone.
- c. Morals towards nature. Nature is everything that is in the heavens and on earth and everything in it. In addition to Allah SWT, humans are appointed by Allah SWT to manage this universe.

### 5. Method of Cultivating Moral Values

The method of inculcating moral values is a way to convey moral education material from a teacher to a student by choosing one or several teaching methods according to the main topic of discussion. Some methods of inculcating moral values according to Abdurrahman An-Nahlawi, namely:

- a. Uswah or exemplary method. Exemplary is a more effective and efficient method. This method is very effective for instilling moral values. For example love, smile, cheerful, gentle in speech, discipline of worship, and good behavior.
- b. Hiwar method or conversation. Conversations are alternating between two or more parties through question and answer on a topic and are deliberately directed to a desired goal.
- c. Qishah or story method. In planting the values of morality, qishah as a method of supporting the implementation of the cultivation of moral values is very important, because in the story there are various examples.
- d. The method of proverbs or parables. How to use this method by means of lectures or reading texts.
- e. Habituation method. This method is something that is deliberately done repeatedly so that something can become a habit. The habituation method contains experience because what is accustomed is something that is practiced.
- f. The method of *ibrah* or *mau'idah*. *Ibrah* means a psychic condition that conveys humans to the core of something that is witnessed, faced with reason. *Mau'idah* is gentle advice that is received by the heart by explaining the reward or threat.
- g. *Tarhib* and *tarhib* methods (promises and threats). *Tarhib* is a promise of pleasure, enjoyment of the hereafter accompanied by persuasion. While *tarhib* is a threat because of sins that have been committed. This method aims to make humans obey the rules of Allah SWT.

In our opinion, as writers, the most effective and efficient method of inculcating *akhlaq al-karimah* is the exemplary method because the Prophet himself also taught something good to his companions, he set an example or carried it out not just giving orders. In addition, the habituation method is also effective for humans to carry out, because positive habituation from an early age can provide good provisions or habits for the future.

#### **6. The Purpose of Cultivating the Values of *Aklakul Karimah***

- a. Foster the formation of noble character or good habits.
- b. Strengthening one's religious sense, getting used to holding on to noble character and hating despicable morals.
- c. Get used to being willing, optimistic, confident, holding back emotions, suffering from suffering, and being patient.
- d. Guiding a person to a healthy attitude that can help them interact well socially, love kindness, be helpful, love the weaker, and respect others.



- e. Get used to someone to be polite in behavior.
- f. Always diligently worship and approach yourself to Allah SWT and do good deeds.

### 7. The Purpose of Cultivating Akhlakul Karimah

The purpose of inculcating moral values is none other than as a complement to worship. In terms of the ultimate goal of every worship is the development of piety. This means avoiding evil deeds and doing good deeds (akhlakul karimah). Therefore, someone who carries out worship to Allah in earnest will undoubtedly have akhlaq karimah or positive action values because by remembering Allah, then someone will believe that every action he does will be held accountable so that when he will do bad deeds he will think long. A person will get the pleasure of Allah SWT if he can always keep his actions from what is forbidden by Allah in order to get happiness in life both in this world and in the hereafter.

### 8. The benefits of morality

The Qur'an provides a lot of information about noble character, for example:

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ  
مَا كَانُوا يَعْمَلُونَ

*"Whoever does righteous deeds, both men and women, while believing, then indeed We will give him a good life, and indeed We will reward them with a better reward than what they did" (Q.S An-Nahl:97)*

The verse explains the advantages or benefits of noble character. Those who have noble character will get a good life, get abundant sustenance, and get a double reward. This illustrates that the benefits of noble character are good luck in life in this world and in the hereafter. In the hadith also many who explain about the luck of noble character. These benefits include: Strengthening and perfecting religion, Simplify the calculation of charity in heaven, Eliminate difficulties and Granted safety in this world and the hereafter. On the other hand, if the noble character has disappeared, and is replaced with a despicable character, then destruction will soon come to confront him. This is certain, too many examples can be found, the poet Syauki Bey once said There is a hadith that: As long as the ummah has good morals it will still exist and if its morals disappear, then pride will perish.

## CONCLUSION

Akhlakul Karimah (Noble Morals) a person's moral behavior is a person's attitude which is manifested in actions. A person's attitude may not be described in actions or not reflected in his daily behavior, in other words there may be a contradiction between attitude and behavior. Therefore, even though theoretically it happens, but from the point of view of Islamic teachings it should not happen or even if it happens according to Islamic teachings, this includes low faith. to provide encouragement for us to practice morality.

Akhlakul karimah is one of the vital commands in the Qur'an which is carried out according to the Prophet Muhammad. The target of religious education is aimed at the formation of behavior or moral values in relation to God, society and the natural surroundings. Islamic education must instill moral values to students so that they become human beings with noble character. Akhlakul karimah is one of the characteristics of Muslims, and Akhlakul karimah itself has various levels of each. In reducing this life, it is very necessary to be careful, correct and correct knowledge, because there are so many people who do not have good morals, the reason is not to make mistakes in living life in this world. Therefore, it is very necessary to know about various kinds of correct morals, even more so with the progress of the times like now, the goal is that we don't have morals with despicable morals, namely morals that do not reflect morality, as recommended by Al-Qur'an. Qur'an and Al-Hadith.

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## PRINCIPLES OF FAMILY EDUCATION TAUHID IN SURAH LUQMAN

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### ABSTRACT

As the first example of parents, first educators, and children, parents introduce the principle of monotheism as the main basis that needs to be emphasized in family education. In this surah, it becomes clear that Luqman is like a parent in educating his child according to Allah's teachings, reflecting the relationship between the contents of Surah Luqman verse 13 and the principles of monotheism in the family related to educating children. Deciding not to associate partners with Allah. Parents as educators who play the most important role and really need to be strengthened what is the science of monotheism, family development has a personality that believes in God and holds fast to God's teachings. Faith is the foundation of religion that functions for the happiness of this world and the hereafter.

**Keywords:** Family Education, Tauhid Principles, Faith

### A. BACKGROUND

The family is the smallest unit in life and plays an important role as the main spear in the family, namely parents as role models or role models for their children. Parents must have the principle of monotheism in educating their children to be a guide for their children in life in this world and influential in the life of the hereafter. Tawhid plays an important role in personal life, and in society, which has a great influence. The presence of psychopathological disorders (mental disorders) in family members. As the smallest community element, families face complex challenges from time to time and require concrete solutions to overcome them. The value of education inherited from parents to their children is the future, as the family as the main educational base is certainly the first foundation to continue the future life. Shape your personality and behavior. Parents have a great responsibility for their children, changing conditions and circumstances of parents as educators, and must follow efforts to increase knowledge and insight in carrying out their duties, which always occur, develop. Technological advances will become a common view for children. In today's digital and technological era, there have been major changes in the field of education. there are major changes in parenting children are free to receive various information, and children tend to be influenced by their behavior. Television influences their thoughts and actions, including commercials, soap operas, and films. Information that must be consumed by adults is information that is consumed by

children and adolescents, therefore it is media that children should not see. and cellphones that contain games and videos that are not worth watching. All of them must have parental supervision. The impact of the rapid development of information will bring extraordinary changes in human life. Change not only shows the progress of human civilization, but various aspects bring tremendous negative impacts on human life. Deviant behavior is becoming increasingly common, and signs of deviant behavior include the birth of various types of social ills. Miscellaneous Including various juvenile delinquency who use modern technology. The rise of anarchic behavior, the lack of honest people, teenagers who are already rampant in committing murder without any sense of guilt are all due to lack of supervision, or parental education about monotheism to Allah. The role of parents is very important in raising children, especially in instilling the principle of monotheism or divinity which is the basis for behavior in life.

## **DISCUSSION**

Basically, there are many exemplary stories that can provide the best lessons in everyday life, one of which is the story of Luqman Al Hakim whose real name is Luqman Bin Unaqa `Bin Sadun. Many opinions say that Luqman existed at that time. Luqman Nabi Daud is the judge of many scholars, and Al Hakim means the title that Allah gave to Luqman, God. This explains that it means affirmative wisdom described in Slark Luqman verse 12. Luqman teaches a lot of people around him, especially children , by expressing his opinion and analyzing the problem.

Luqman's advice is as follows:

1. The first teaching relates to Luqman's advice not to associate Allah with anything. This is stated and explained in verse 13 of Surah Luqman.
2. The second teaching is about always doing good to parents in everything, including good behavior. The concept of this teaching is in Surah Luqman, verse 14.
3. The third teaching is that there are some things neither parents should follow. That is, if both parents make a mistake by disgracing Allah SWT, they must reject it. This is explained in verse 15 of Surah Luqman.
4. The fourth lesson is that God is always watching over everything we do in the world, both small and large. God needs to know that we must always do good. This is explained in verse 16 of Surah Luqman.
5. The fifth teaching about always establishing prayer and always being patient in all the challenges we face is given in Surah Luqman verse 17
6. The sixth teaching about what is very simple and what many people can do very easily is the voice of Luqman, his simplicity as described in verse nineteen.
7. There should be no shirk with Allah.
8. Teach monotheism (God knows best).

9. Pray, poetic justice, and wait patiently, so that you always obey the commands of Allah.
10. Do not be arrogant.
11. Be humble.

The name Luqman comes from the character of the name of this sura in the 31st sura. This sura is part of the makkiyah or mecca group, narrated by Ibn Abbas. However, in the narration presented by Nuhas, the entire verse. Surah Luqman belongs to the Mecca Revelation Group, except for verse 3, namely verses 27, 28, and 29 which are included in the Madaniyah group. In his commentary, Ibn Kasir explained that Sarah's clerics had different opinions about Luqman. Is a prophet or a pious servant of Allah? There are two opinions about this according to Ibn Kasir 27,28. He told shaba in Mujahid Hakim that he said . "Luqman was a devout person and he was not a prophet. Another narration mentions that Luqman was an Abyssinian servant narrated by Nasar bin Abdullahman. Luqman begins the advice by emphasizing the need to leave Allah / work with partners. This prohibition also includes teachings on the existence and oneness of God The editorial message is a prohibition, emphasizing that instead of associating partners with Allah, one must abandon evil before doing good. In fact, "Attakhliyah muqaddamum`ala attakhliyah" (get rid of bad things).

So parenting should be done occasionally love, carried out continuously without getting bored, and the child will be able to understand the lesson well and easily.. In Sayyid Qutb's Tafsir Fijiralil Qur'an, Luqmanal Hakim judged his son with advice that included the wisdom of Wisdom. The Council made no claims, but contained questions about monotheism. This advice also covers the afterlife vows and insults. It affects the soul and accompanies new influences. He further stated that the first rule that needs to be emphasized in this verse is the issue of faith, this bond of faith is the first volume as an opening, and donors are recommendations and the opening of other bonds. there is. In the form of pedigree and blood, it matters.

For example Luqman as described in verse 35 below. Muhammad Ghazali explained that the message (will) related to the attitude of parents is sent because their parents are the way for humans. It's true that children appreciate the kindness of their parents who gave birth, and raise them in adulthood. We can't go back to parental love, but at least we don't hurt our parents. In Tafsir an Nur Hasby AshShiddieqy interpret the father's position as teaching children lessons, point out the truth, and protect it from destruction.

The reason it is based on tyranny is that in action it puts nothing in its place. Of course, Luqman is said to have given his son advice, so we can conclude how important the bond of faith is in upbringing. Allah and partners until his son converted to Islam. The bond of faith is very important and is one of the principles of parenting. One thing is for sure, and there is no doubt about it. Emotions are embedded in children as we try to further

build the bond between them and His divine . God is always watching him, the child is afraid to do something wrong and completely trusts himself to God and always follows what he should and should not do. Therefore, this section shows that the Binding Principle was actually explained by Allah SWT in the form of a story about how Luqman raised a child.

I always advise against committing Shirk. Something very important, principle, and highest priority in the education of children and their families. The important principles are as follows. a. The highest priority principle that education should be comprehensive to all elements and comprehensive with respect to otherworldly goals or world-oriented education.

- a. The principle of balance and simplicity, what is meant by this principle is to create balance to meet all the needs of individuals or society.
- b. The principle of clarity, what is meant by the existence of this principle is the clarity of various principles that must be adhered to in the education, education and legal processes. Clear also means easy to understand and easy to understand. In other words, the principle of liberation from conflict, this principle is based on the one and only divinity, and science strengthens and complements each other.
- c. This principle is realistic and feasible, meaning that the education carried out makes sense and can be carried out by the child himself.
- d. The principle of change This means that this principle defines the educational process itself.
  1. not just the result, it owes the process. If you want good results, education must succeed.
- e. The principle of nurturing differences, this principle refers to the differences that exist in each child, and parents must respect these differences.
- f. The Dynamic Principle, this principle refers to the fact that education must be dynamic in responding to changes in humans and the existing times.

## **ISLAMIC FAMILY EDUCATION PRINCIPLES**

also includes. General Education Principles regulated by the National Education System Law following: Education is held in a democratic and just manner, upholding human rights, religious values, cultural values, and national pluralism; Education is organized as a systematic entity with an open and ambiguous system.; Education is understood as a lifelong process that civilizes and empowers students. In short, education emerges through exemplary and constructive motivation and the development of students' creativity in the learning process. Example: Education is done through development culture, literacy, and computer skills for all members of society; Education

is organized by empowering all levels of society through the provision of educational services and participation in quality control.

There are principles dedicated to Islamic family education, namely: Family education begins during pregnancy after spiritual breathing, as the word of Allah states that there is a human perception of the fetus, such as hearing, seeing, touching, etc. after inhaling the spirit increases; a. Family education is the basis of further education, so family education needs more attention and priority

## **CONCLUSION**

The family certainly plays a very important role in the development of the child's self as the most important and first educational foundation for the child. Family based on lessons of faith and piety, Islamic law, personality and noble personality. The decoration must be a family and that can maximize its role as the initial handle of children's education. Surah Luqman's Principles of Family Education, especially verse 13, holds the principle of monotheism so that parents as basic educators can form the Islamic character that is expected to be possessed by their children. Of course, it is closely related to the family, in this case parents raise children of monotheism, the principles given in are based on the purpose of raising an Islamic family to protect themselves from misguidance. Instilled by parents from the start, strengthens children in social development against the influence of the surrounding environment. On the other hand, it is easy for children who were not raised in faith early on in life to be doomed. Therefore, monotheism in Islamic family education plays the most important role, and all parents are careful about this principle so that Islamic family education by parents can bear fruit and give birth to mature and loyal children. .. Has a noble personality and is strong in facing the future. Because Aqidah is the basis of all human behavior

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## EDUCATIONAL OBJECTIVES IN THE PERSPECTIVE OF THE KORAN

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### ABSTRACT:

Education is an activity that is planned and in it there are various kinds of different components, so education must have a goal of what it wants to achieve. The Qur'an gives considerable attention to education, one of which is the goal. The purpose of education in the Qur'an, when viewed from its function, human duties and objectives, it can be concluded: (1) Ubudiyah, this is a goal that makes humans as students so that they can direct their behavior, only to serve God. (2) Caliph fi al-Ardh, this section is an educational goal that requires that people be able to equip and shape humans into individuals who can carry out their missions for the welfare of the earth and must prioritize divine values. (3) In order to develop and grow human nature, the purpose of this education must be able to integrate all the potentials possessed by humans, both physical and spiritual potentials in order to make students become whole human beings and active dialectics in all their potential. (4) Rahmatan lil`alamin, the purpose of education is to educate students so that their existence becomes a blessing for all nature, both for humans, animals and the surrounding environment that prioritizes divine values. (5) get prosperity in this world and the hereafter. The essence of the purpose of education in the Qur'an is to build humans so that they can fulfill their duties as servants of Allah and His caliph by maximizing all the potential that exists in him to build the universe in accordance with the concept that has been set by Allah SWT.

**Keywords:** *Educational Objectives, Research on Al-Quran Tafsir, Educational Tafsir.*

### A. INTRODUCTION

Al-Quran is the word of Allah revealed by Allah to the Prophet Muhammad through the intermediary of the angel Gabriel. The Al-Quran has introduced itself as a guide according to what is in Surah Al-Isra verse 9 which means "guide to a straighter (path)"

where these instructions aim to provide a prosperous and happy state for humans. , both individually and socially, therefore a guide for humans is found in that form (Shihab,1997 : 172) Al-Quran is not only a sacred text of religion but also a source of knowledge. The Koran is universal, so it can be said that the Koran is a source of knowledge that is not only intended for the people of the Prophet Muhammad, but for all human beings. The Qur'an's attention to education tells us how important education is to human life. Especially with all the crises in Indonesia, education is a wise solution in dealing with all kinds of crises that occur. This is because education is a planned activity, therefore education must have clarity about what you want to achieve. If there are activities carried out without clarity about what you want to aim for, then an activity will not have clarity.

That's how important goals are, it's no wonder that many experts study goals. There are many books that study education that try to formulate well about general and specific goals.(Nata, 1997 : 45) We can understand that the purpose of education has a very important position. Regarding education, the target object of education is certainly inseparable from education itself, namely humans. Humans are creatures of Allah SWT who have different potentials from one human to another. Like the potential of reason that must be developed for the development of humans themselves in carrying out their lives. Therefore, humans can be said to be more noble than other creatures. This religious teaching brought by Rasulullah SAW is one of the descriptions that tells us that humans are the most noble creatures who have the duty to worship Allah SWT, Rasulullah SAW did not become a direct educator for mankind on this earth. The religious teachings brought by Rasulullah SAW will not be practiced and explored by humans if they are only taught, but must be taught by humans through an educational process.

If seen from one aspect, this Islamic education is intended more for the improvement of all behavior and psyche which will later be realized in deeds, both for their own needs and for strangers. Furthermore, from another aspect, Islamic education is actually not merely theoretical but also practical. In Islamic education, interfaith and good deeds cannot be separated. Therefore, it can be said that charity education together with faith education is part of Islamic education. In this paper we will discuss the purpose of education according to the Koran, by studying the verses of the Koran. And it is hoped that when formulating educational goals, all parties involved must rely on the Al-Quran and As-Sunnah as the main sources, which will be applied to all components of education.

## **B. DISCUSSION**

In terms of educational goals, there are several terms in Arabic and English that are related to educational goals, such as al-hadf, al-qashdu, al-ghayyah, and al-niyyat. Whereas in English the term goal can be called objective, aim, goal, ultimate goal, purpose, and interest. Even though the above words still don't have a limit that can be

achieved by going through a real effort in their application, the words written above can be used if they are in sync with the context. From several experts, there are many who place goals as different goals, for example al-qashdu is likened to temporary goals, al-niyat is placed as the foundation of a goal, al-ghayyah is likened to the final goal, al-gardhu is like for goals in the field of study, al-hadf is placed as a goal in each stage. Even though in general these terms have the same meaning, namely the direction of an action to be achieved through methods or activities, goals are business standards that can be set by exerting effort to achieve other goals (Ramayulis, 2012). The existence of goals has a strategic value in the success of a process. The word purpose of Islamic education in general can be interpreted to be everything that is to be realized through educational activities (Barni, 2008). the term goals in Arabic relating to educational goals, among others

1. Al-Niyat (intention) The term al-niyah comes from the word nawaa which means intention, while from syara' niyat it means to strengthen the heart only to worship Allah and only for Allah. Niyat is directly proportional to sincerity. (Nata, 2012) This is in accordance with the words of Allah SWT: and "They are the ones who still get guidance from Allah SWT, and they are the lucky ones." (Qs. Al-Bayyinah 98: 5) from the verse above it can be said that intention is a desire to do good things. and when doing the good deed, it must be done with sincerity, cleanliness in the heart and motivation other than Allah SWT. Therefore, in organizing education it must be in accordance with sincerity and sincerity and sincerity only because of Allah SWT.
2. Al-Ghardlu (Motivation) Al-ghardlu literally means the goal or goal. based on al-Asfahaniy (Nata, 2012, hal. 58-59) interprets al-ghardlu as the desired goal with a throw, then it is used as a name for every goal that we think can be achieved.
3. Al-Qashdu (Aim) Al-Qashdu means to go or proceed straight away (walk or walk straight to reach the goal), to aim (reach the goal), make a believe (produce a path). In addition, Al-Qashdu means following the right path. The word Al-qashdu develops into the word al-maqshud, namely as something to be achieved and also develops into al-iqtishad, which means the middle. (Nata, 2012, hal. 59-60)
4. Al-Ghayyah (ultimate goal) The term al-ghayyah can mean the extreme limit (final limit), utmost degree (high level), the outmost (big goal) and destination (travel destination). (Nata, 2012, hal. 61) The four terms of educational goals above, are not only about educational problems, but basically any little thing will be perfect if it has a goal, including when it comes to big things like this education. Goals are the stages of education, which consist of the foundation of the goal, the initial goal, the middle goal and the final destination. Meanwhile, in KBBI, goals can be interpreted as a direction (major), what is meant (intention), demand (what is

demanded). So what is meant by the goal is "something to be achieved which implies the result of an action" (Syahidin, 2009; Tabrani, 2014) Meanwhile, the meaning of education in the KBBI comes from the term "didik" which means to maintain (to foster) and provide good guidance (demands and teachings) regarding morals and ingenuity in thinking. Some say that education is a process of changing the behavior and manners of a person or group of people in an effort to mature a human being through guidance, training (training), actions, processes and ways of educating. (Syafe'i, 2017).

### **THE PURPOSE OF EDUCATION ACCORDING TO THE KORAN**

From the Al-Quran and As Sunnah, both of them pay great attention to understanding the purpose of various related aspects. Discussion of goals can be found in the Koran regarding the study of intentions and their various aspects. Intention is a desire to do good. Intention is the work of the heart that is expected by the heart in order to get spiritual closeness to its god. Of course, this work with a heart can only be known by God, this work does not want to expect praise or praise from humans. It can be said that niat is generally associated with sincerity. The definition of niat based on the word of Allah SWT is in Q.S Al-Bayyinah (98): 5 and Al-Mukmin (40): 14. In the ushuliyah adage it is said that al age bimaqashidiha means that every action and activity must be oriented towards the goals that have been set. Because by being goal oriented we can know that the goal can have a function as a standard in ending a business, as well as exerting effort to achieve other goals.

In addition, goals can also limit the space for business movement so that these activities can focus on what is desired and most importantly can evaluate their efforts.. (Marimba, 1989 : 45-46) if education is seen as a process, then the process will end with the achievement of the ultimate goal of education. The goal to be achieved by education is basically the embodiment of ideal values that will later be formed in the human person. These ideal values will color and influence human personality patterns, so that they arise in their outward behavior. Outward behavior is a mirror that is projected by ideal values and has been referred to in the human soul as a product of the educational process. Talking about the goals of education in the Koran means talking about the ideal values contained in the Koran. The purpose of education itself according to the Al-Quran is nothing but a goal that embodies the ideal values in the Al-Quran.

### **THE PURPOSE OF EDUCATION ACCORDING TO THE QUR'AN**

When viewed in terms of tasks, life goals and human functions are as follows:

#### **1. Servant of Allah**

Servant of Allah in the Qur'an there is the word 'abd which is in Q.S. Al-'Alaq: 10, in the form of a verb and in Q.S. Al-Fatihah: 5, the use of the two words 'abd can be seen that the conception listed covers two aspects, namely the aspect of the object being worshiped and the aspect of the subject being worshiped. The word 'abd itself contains the meaning of worship which in its meaning means the surrender of a servant to the law of Allah SWT who created him. Through the word 'abd Allah SWT shows that humans have a position as a servant of Allah who assumes the duties of worship. In accordance with the Word of God which reads :

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Meaning: "And I did not create jinn and humans except that they worship Me." (QS. Az-Zariyat 51: 56). In this verse we can understand that worship is the purpose of life and the duty of humans. The purpose of this verse is worship which is not just submission and obedience, but a form of obedience or submission to human beings has reached its peak due to a sense of majesty in the soul of a person to whom he serves. And because of his belief that this service is only directed to those who have power accessible to its true meaning (Shihab, 2002 : 108) The verse above wants that any human activity is only carried out for the sake of Allah SWT, which is in accordance with His guidance and instructions. In line with the word of God which reads :

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ  
وَذَلِكَ دِينُ الْقِيَمَةِ

Meaning: "Even though they are only ordered to worship Allah, to sincerely obey Him solely for (carrying out) religion, and also to perform prayers and pay zakat; and that is the straight (true) religion." (Q.S. Al-Bayyinah 98: 5) In this verse it is explained that humans are not burdened, not ordered to carry out tasks except to worship or worship, and submit to Him. In Islamic teachings this worship is divided into two types, namely mahdhah worship (worship in a special sense), and ghairu mahdhah (worship in a broad sense). In the division of worship alone, it can be seen that Islam recognizes the true nature of humans, namely the need for a harmonious balance between the physical and spiritual areas, and between worldly and spiritual interests. There is no conflict between fulfilling physical needs and Islamic teachings about worship, because fulfilling physical needs is seen as worship as long as it is done with the intention of achieving the pleasure of Allah SWT.

A Muslim can carry out his worship fully while fulfilling worldly and material needs as long as this method does not conflict with the teachings of Islam. The concept of Islamic education which is based on the concept of 'abd as maqshad al-a'dham, intends to make all behavior that is the product of education must aim at devoting himself to Allah SWT and not to others. (Ismail, 2001: 301-302) self-serving to Allah is the goal of

education that has been agreed upon by Islamic educators in general. For example Muhammad Natsir who argued that the purpose of human life is to serve himself to Allah, which means to become a servant of Allah, and this is our purpose in this world. (Natsir, 1973: 82).

Hasan Langgulong also spoke about the purpose of education that cannot but invite us to talk about the purpose of human life. This formulation is based on one of the principles that education is only a tool used by humans to be able to maintain the continuation of their lives both as individuals and socially. (Langgulong, 1987: 305) Abdul Fatah Jalal said that the purpose of education in Islam is to realize a human being as a servant of Allah so that if this goal is achieved then other goals will be realized, Abdul Fatah Jalal stated that the goal is for all humans. Islam wants all humans to be educated so that humans can later carry out their life goals in accordance with what has been outlined by Allah.

(Jalal, 2000: 119) The First World Conference on Islamic Education in 1977 concluded that the ultimate goal of education is a human being who risks or surrenders himself fully to Allah. (Ashraf, 1989:2) while Qutb said that the purpose of education is a pious human being, in accordance with the Word of God in (QS. Al-Hujurat: 13) which contains that someone who is most pious is someone who always worships Allah, then to (Q.S Al-Baqarah: 38) it is explained that humans follow God's instructions and always obey God's teachings, even though Qutb's expressions are different in terms of editorial, but the essence they contain is the same. (Tafsir, 2000: 49) that education must focus its people on the implementation of worship either mahdhah or ghairo mahdhah, because with the implementation of these worships a harmonious relationship will be maintained between humans and their gods, humans (individuals) and humans (individuals), and humans (individuals) and nature (nature). , so that later it will affect the emergence of noble character, and the formation of peace on earth.

## **2. Khalifah fi al-Ardh**

Khalifah fi al-Ardh, The word caliph comes from fi'il madhi, namely khalafa which means "to replace and continue. (dalam Manzur, 199: 171-172) In this context the notion of caliph is more directed to the notion of replacing, namely the process of changing between individuals and other individuals. In accordance with the Word of God which contains:

وَاذْكُرْ إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

“Remember when your Lord said to the angels: "Verily, I want to make a caliph on earth." ... Muhammad Bair Sadr (Shihab, 1997:173), conveyed that the caliphate stated in the verse has three interlocking elements, then the addition of a fourth element which is outside of these elements greatly concludes the meaning of the

caliphate in the perspective of the Koran. Namely the first three elements are : Humans are named caliphs according to what is contained in the verse above; The universe is designated by the verse as ardh dan; The relationship between humans and nature and everything in it; And this fourth element is istikhlaf or assignment.

Appointment as caliph if it is not accompanied by an assignment then it will have no meaning. Because the one who gives the task is Allah SWT, therefore it is necessary for the person assigned to pay attention to the will of the person who assigned him. The caliphate task is said to be unsuccessful if the assignment material is not carried out. The description of the duties of the caliphate itself must be in line with the community and it is agreed by all education experts that the educational goals of the state or society are not exported or imported but must arise within the community itself. the form of identity, way of life, and values contained in a society or country are like clothes that must be sewn and measured according to the size of the wearer. (Shihab, 1997: 173) Khalifah is a glory that places humans in this universe at the level of mastery and ability, so that this nature can be utilized for human needs and carried out as a form of mandate for power and prosperity. Therefore humans are asked to be creative, dynamic and active in carrying out their roles and duties as caliphs. And all of that is the right of autonomy that each human being has within the limits that exist in him and has been outlined by Allah SWT as the recipient of the mandate. (Rahmat, 1992: 117).

The consequence of the role of humans on earth is that all their activities will be accounted for before Allah SWT. Therefore, the purpose of Allah SWT in sending His messengers, so that humans can manage, maintain, utilize and prosper this universe in accordance with the mandate that has been outlined by Him. Humans must be able to use their minds for the benefit of themselves and other creatures properly and in balance in carrying out the mandate given by Allah SWT. Because humans themselves always have a strong determination to reveal the secrets of this universe with the power of their minds in realizing these functions and duties that humans can only achieve through education. And with this educational medium, it is hoped that humans can develop their minds that have been given by Allah SWT optimally for the benefit of the whole universe, both long term (ukhrawi life) and short term (worldly life). (Nizar, 2001: 69-70) the concept of education must rely on the concept of khalifahtullah as a starting point, as well as a process. For the starting point, the subject of students in education must be considered as human beings who have the function of being the vicegerent of Allah in his mission to prosper the earth. Meanwhile, as a process, students are trained so that they can carry out the mandate assigned by Allah SWT to humans. When this process occurs, they are required to instill values into their students. And the education that is served must also shape and provide personality to students with the foundation of Divine values.



Because with this planting it will be a direction for students in realizing the mandate that has been given by Allah SWT. Without these divine values, it will cause humans to go out of control and do whatever they want. Such an attitude will later give rise to egotistical values that lead to the growth of arrogance, arrogance, arrogance and so on. So that the values of purity in humans will be eliminated and cause destruction on this earth. (QS. Luqman 31: 18) The construction of the concept of human caliphate above is the responsibility of education, so that it must be reformed in the design in education that is offered that is more conducive to quality human development without losing its natural values. Actually, the purpose of education in this section is an explanation of the previous educational goals, that is, humans who always worship only Allah are pious humans, humans who always obey God's teachings, the point is humans who really carry out their functions as caliph fi al-ardh with their duties prosper and build this earth according to God's revelation.

### **3. Fostering and Developing Human Nature,**

Fostering and Developing Human Nature, Nature is a gift from God that is given to every human being. Islamic experts try to compile the meaning of fitrah, and every arrangement that is produced through studies and has strong arguments. This connection originates from the word of Allah SWT in (Q.S. Ar-Rum 30: Verse 30)

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

Meaning: "So turn your face straight towards religion (Islam); (according to) Allah's fitrah because He has created humans according to that (fitrah). There is no change in Allah's creation. (That is) the straight religion, but most people do not know, " (QS. Ar-Rum 30: Verse 30) From the verse above, various kinds of understanding arise about the meaning of nature, namely, (1) pure (sincere), (2) holy (thur), (3) the creation of humans who have a tendency to act and accept the truth, (4) acknowledging the oneness of Allah (tawhid), (5) Islam, (6) decisions/events against humans regarding their misguidance and happiness, (7) basic human capacity to ma'rifatullah or serve allah, (9) natural character possessed by humans (human nature). (Mujib, 1993: 13-17) From the opinions of several experts above, it can be concluded that fitrah is a basic human capacity that has virtue and purity in receiving inspiration from outside in order to achieve truth and perfection. The Prophet himself told how the nature can be affected, and the way the nature can be affected is due to the environment. The words of the Prophet SAW. (Imam Muslim: 53) "No one can be born unless he has a fitrah, then his parents will later make suggestions, making him a Christian, a Magian, and a Jew." (H.R. Muslim from Abu Hurairah) The hadith informs us that the nature that is innate from birth is influenced by its environment. And there will be no

development of nature if there is no positive influence on the environment which may later change the environment drastically and make it possible to make nature better.

The scope of the explanation of human nature from the point of view of Islamic education itself is very broad when compared to the definition that has been developed by current educational experts when looking at human potential apart from the religious framework which is basic and sacred and is more partial. Everyone is born with the ability and capacity to live and grow under the influence of the surrounding natural environment. From this point of view, the Qur'an emphasizes the importance of teaching and education. also from this point of view, the Qur'an emphasizes that Allah SWT has conveyed to humans the ability of logic that is intended so that humans can distinguish between good and evil, as a result education itself can contribute in directing the human mind itself to the good and valid path, not the wrong path. The description besides this can be referred to in the Al-Qur'an that a human being has original nature. (QS Ar-Rum 30:30) which must be continued with education (QS An-nahl 16:78), as well as the ability to choose for humans (Surah Al-An'am, 6:78, Al-Balad 90:8, Al -Man 76:3). (Al Jamaly, 1986:66) Human nature can be seen from the two inseparable human dimensions, namely the material nature and the spiritual realm.

Even though the two have different characteristics and needs, and the essential nature of the two is different, the two still complement each other. If one of these factors is neglected, it will have a negative impact on the development of all human nature, for that the process of Islamic education must be able to touch both strong and also regular (appropriate), namely by increasing and completing all the 2-dimensional needs of students. Because Islamic education itself is not just a process or the transfer of knowledge (intellectual) and culture between one generation to another, but furthermore, because Islamic education is a form of the actual process which is a manifestation of the potential that exists in each student, it includes intellectual, physical, rationality, emotional and moral development so that it can prepare Muslim individuals to have a complete personality for the common interest. (Langgulung, 1995: 13). In this way, it means that Islamic education itself is a process that is formulated in a systematic and adaptive way and focuses on instilling Divine values, in accordance with the limits of ability and developments that occur in the potential of students.

In other words, the proposed teaching model must be adapted to the physical and psychological needs of students as teaching objects. Because if this is not done, the educational process that will be proposed later can experience paralysis and obstacles. Therefore the education that will be carried out later must be able to touch all aspects of the human being as a whole, namely the physical and spiritual aspects. From the perspective of Islamic education, it can be seen that human nature is a creature that is

completely limited and requires an effort to complete its existence on this earth to be more perfect. Therefore we need an effort that can only be passed with education. Therefore, in essence Islamic education in particular is very trying to cultivate the potential and nature that is in the object of students actively and effectively.

This potential includes the ability to survey, study, argue, and categorize systematically, and other skills, whether directly related to humans, nature, society, and God. (Faure, 1980: 213) and Islamic education itself must be able to incorporate all the potential that exists in students into the educational model offered, both the potential that exists in the physical and spiritual: emotional, intellectual, religious and moral ethics. in students to make a complete person and be able to carry out an active dialectic on all the potentials they have to the fullest. In order to realize the potential that exists in humans in accordance with divine values, education basically has a function as a means to stimulate growth and development of human potential in the best way possible towards self-improvement, both as *abd* and *khalifah fi al-ardh*. If the goal of Islamic education is to lead to the formation of a complete human being, it means that when the educational process is carried out by the educator to the student object, then education itself must be based on the basic pattern of nature that Allah has formed in every human being. This archetype has complex psychological potential, because this archetype contains various aspects of basic competencies which can later be developed in a dialectical but also interactional way so that a perfect and whole personality can be formed which can only be passed through education.

The concept of nature requires that education focuses on its goal of building a close relationship between humans and God, humans (individuals) and humans (individuals), and humans (individuals) and their environment (nature) as well as on fulfilling human physical and mental needs. The concept of *fitrah* itself has demands that Islamic education is always directed towards monotheism. This is planned in order to strengthen the relationship between humans and Allah SWT. About what will be learned by the object of the students must not be contradictory at all and must use the principle of monotheism. because *At-tawhid* itself is the core of all teachings about the trust given by Allah SWT to humans. The concept of *at-tawhid* is not just an issue about Allah being One, but also a matter of power (authority). The concept of *at-tawhid* which prioritizes the majesty of Allah is what is used as the basis for setting educational goals, which then becomes a very important concern and must be used in the educational curriculum. The experts made a unanimous decision that increasing potential is part of the goal of education. Among the experts, namely, Ibnu Sina argued that "education must indeed be focused on developing all the potentials contained in a human being so that he can move towards full development, namely physical, intellectual and moral development". (Marimba, 1992: 2) whereas Quraish Shihab states that the purpose of education is the goal of training human

beings so that humans themselves can fulfill their functions or duties as servants of Allah SWT and His khalifah. Allah's creation which has material (physical) and immaterial (soul and reason) elements is a trained human being. By cultivating his soul can create purity and morality. By combining these elements, a two-dimensional being will be created in balance, the world and the hereafter, then science and faith. (Shihab, 1997: 173)

#### **4. Rahmatan lil'alamiin**

Rahmatan lil'alamiin, Manifesting mercy for all nature is a long-term educational goal, according to the Word of God in (QS. Al-Anbiya 21: Verse 107)

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

Meaning: "And We did not send you, but to (become) a mercy to the worlds." (QS. Al-Anbiya 21: Verse 107) This verse reveals that at the time of creation the human being represented by the Prophet Muhammad (in this verse) and his followers actually had a goal in taking care of this world because his position is a mercy to the entire universe. This goal also has something to do with the position of the human being who is the leader on this earth (khalifah) or as the owner. Because with this grace, human needs can be fulfilled to achieve peace, security, and recognition of rights, nature, form, talent, and the needs of small to large families. This includes supervision and guidance, protection, and respect and mutual understanding. All elements of education must be instructed to achieve mercy for all nature, because education itself aims to inaugurate humans (students) so that the existence of students themselves can be a blessing for all nature, namely; mercy for animals, mercy for the environment, nature and mercy for fellow human beings.

The aim of education to achieve mercy to all nature is closely related to the human function as a leader on earth (khalifah), and as a servant of Allah, in order to bring about prosperity and peace on this earth. To get world peace and safety in the hereafter. Al-Baqarah [2]: 201; And some of them pray: "Our Lord, grant us the good things in this world and the good things in the world to come and protect us from the torments of the earth." imprisonment." What is being asked for in this verse is the purpose of human life, as well as the purpose of education. There are several kinds of interpretations among scholars about the meaning of hasanah in this world and in the hereafter. In general it does not only mean strong faith, an ideal partner, health, sustenance satisfying, and pious and pious children; but whatever is pleasant in this world that will bear pleasant fruit in the future or the future. And not only freedom from fear of the hereafter, reckoning or reckoning, enters into heaven and get the blessing of Allah SWT, but more than that, because Allah's mercy is unlimited. (Shihab, 2002:202).

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

(QS. Al-Qasas 28: Verse 77) Meaning: "And seek in what Allah has bestowed upon you (happiness) the country of the hereafter, and do not forget your share of (pleasures) worldly and do good (to others) as Allah has done good to you, and do not do mischief on (the face of) the earth. And indeed Allah does not like those who like to do damage. "An important note that must be emphasized in this verse. First, from an Islamic point of view, that between worldly life and the hereafter is a unity. The world itself can be interpreted as a place to plant while the hereafter can be interpreted as an area to reap. Muslims do not recognize the term afterlife and worldly practice. If we want to use this term, we can say, "That all practices can become world charity, both prayer and alms if they are not sincere. and "all practices can be used as charities in the hereafter if later when the practice is carried out it is accompanied by sincerity and faith, with the intention of wanting to get closer only to Allah SWT. From the two verses above, it can be seen that it is so important to direct one's view of the afterlife so that one always makes the afterlife the goal, while the world always views the world as a place to achieve a goal.

The verse emphasizes the importance of the world, but not as important as the goal but rather as a means to achieve the goal. Third, the verse above is active when talking about the happiness of the hereafter, even confirming with the command to persevere and do our best to achieve it. Meanwhile, his command regarding worldly happiness is in a passive form, that is, don't forget it. This impresses the difference between the two. (Shihab, 2002: 607) The purpose of education is required to be able to direct so that humans themselves can achieve a happiness in the life of the world and the hereafter. It can increase human potential as a human being who is given reason, with the guidance of the power that causes a human being to be able to make the life of this world a place to look for provisions to lead to eternal life in the hereafter. Islamic education also has a central position in its task of socializing all Islamic teachings, both individually and socially in all aspects of human life. Islamic education also has an interest in internalizing the values of faith, morals, & piety in students so that they have a high religious commitment in developing their knowledge, skills that are used for charity, and work in turn to create a religious culture. (Pulungan, 2002 : 110)

The purpose of education itself seeks to shape students into qualified individuals, both physically and spiritually. Therefore, conceptually, education has a strategic role in building students to become quality human beings, not only in terms of skills, spiritual, emotional but also soul. It can be said that education has a very important role in bringing students to develop according to their talents and potential. This is in line with the aims of education in the Qur'an, namely, to develop human beings both individually and in

groups so that they can carry out their functions or duties as servants of Allah and His caliphs in building this world so that it is compatible with existing concepts or has been determined by Allah, or in another shorter and more commonly used word in the Qur'an, "to fear Him". (Shihab, 1997 : 172-173) If implemented in practice, both in formal, non-formal and informal education, these goals, if they really want to be used in the educational process by developing stages that are appropriate to the circumstances, conditions and personality of students, will lead to the expected success.

## **CONCLUSION**

The educational process boils down to achieving educational goals, so as a result goals are a crucial part of achieving the expected impact on educational software. The Koran pays great attention to this matter, seen in the many verses that talk about where educational software is directed. The Purpose of Education in the Qur'an When viewed from its functions, objectives and human tasks it can be concluded as follows: (1) Ubudiyah, this is a goal that makes humans as learners so they can direct their behavior, only to serve God. (2) Khalifah fi al-Ardh, this section is an educational goal that requires that it be able to equip and shape humans into individuals who can carry out their mission to prosper the earth and must prioritize divine values. (3) In the framework of developing and cultivating human nature, the purpose of this education must be able to integrate all the potentials possessed by humans, both physical and spiritual potentials so that students can become whole and dialectically active human beings in all their potentials. (4) Rahmatan lil'alamin, the purpose of education is to educate students so that their existence becomes a blessing for all of nature, both for humans, animals and the surrounding environment which prioritizes divine values. (5) get the prosperity of the world and the hereafter. The essence of the purpose of education in the Qur'an is to develop humans so that they can fulfill their duties as servants of Allah and His caliphs by maximizing all the potential that exists in them to build the universe in accordance with the concepts set by Allah SWT.

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## **KALIABANG FORMATION OF SPIRITUAL SANTRI CHARACTER AT AN-NUR KALIABANG ISLAMIC BOARDING SCHOOL**

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### **ABSTRACT**

The purpose of the study was to determine the formation of the spiritual character of students and to find out the obstacles in forming the spiritual character of students. This study uses a naturalistic qualitative method which has several advantages or advantages to reveal things that are happening without being influenced by the interpretation of the researcher. With research procedures that produce descriptive data, in the form of written words, sentences and oral from people and observable behavior, then collected to be the key to what has been researched in which this approach is directed at the background and the individual holistically. The result of this research is that the spiritual characteristics of the students are prioritized on the morals of the students, where the students are taught in Islamic boarding schools so that the students learn the science of Islam. Islamic boarding schools are traditional Islamic educational institutions to study, understand, explore, appreciate and practice Islamic teachings by emphasizing the importance of religious morals as guidelines for daily behavior. Spiritual character has the spiritual values of student reflected through morals, religious, honest, tolerant, disciplined, hard work, democratic, national spirit, love for the homeland, friendly/communicative, love peace, care for the environment. How to shape the character of students with the educational curriculum of Islamic boarding schools in which students are taught religious and moral values aims to increase the spiritual potential of students through the experience of daily habits. Providing religious knowledge to students to strengthen the hearts of students, change a good mindset, and then teach good manners.

Keywords: *Formation, Character, Spiritual, Students.*

### **I. INTRODUCTION**

Spiritual characteristics are depicted in the relationships of oneself, others, nature and relationships well. Spiritual characteristics indicate that a recognition that is invisible and intangible but can affect thoughts and behavior. Spiritual characteristics are constructed by religious beliefs, intuition, knowledge, sincere love, a sense of belonging,



a sense of connection with the universe, respect for the life of Morality becomes loose Something that was once considered taboo, is now becoming mediocre. How to dress, interact with the opposite sex, enjoy entertainment in special places and enjoy drugs are becoming modern world trends that are difficult to overcome. Globalization provides all the facilities needed by humans, positive and negative. Many human beings are complacent by obeying all their wishes, if they have abundant sustenance and a conducive environment.

Finally, the character of the nation turned into fragile, easily hit by the waves, plunged into western cultural trends. Moral principles, the culture of the nation, and the struggle are missing from their characteristics This is the cause of moral decadence and the loss of creativity and productivity of the nation. Because, when the character of a nation is fragile, the spirit of creating and innovating in a strong competence will loosen, and is easily defeated by the spirit of consumerism, hedonism, and others. It is important to pay attention to the spiritual dimension, by developing the potential of the already existing intelligence. We can also see the spiritual urgency in education in the sense of education expressed in the National Education System Law No. 20 of 2003 article 1, that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious, noble spiritual power, and skills that are treated by themselves, the community, nation and State.

The wider community often thinks and gets caught up in the understanding that a spiritual believer is a leader, a person who acts practically, a person who has no device of knowledge. Spiritual experiences can also be referred to as religious experiences. The term "spiritual" is derived from the Latin "Spiritual", spiritual from spiritus (spirit) which means immaterial non-physical, composed of spirit. Refers to higher abilities (Mental, intellectual, aesthetic teligijs), and values of the mind. The spiritual must also focus on non-material human values, such as beauty, goodness, truth, love, compassion, and chastity. Feeling sensitivity to aesthetic religious feelings and emotions.

The real meaning of spiritual life is not just living with the body, but living with the heart and soul. So, why does an ordinary person not live a spiritual life if he has a heart and soul, because his heart has not yet realized it, he has not realized his soul. The spiritual building is a very important and fundamental element. It becomes the foundation of the meaning of life. Without a solid spiritual building, one's life becomes empty, empty, even like being imprisoned. It spends time in vain without meaning. Hujjatul islam, Abu Hamid Muhammad ibn Ahmad ibn Muhammad Al-ghozali, in his book, *Ihya' ulumuddin* explains, that man's consciousness lies in his heart.

Two kinds of consciousness, namely the empirical realm (the shahadah realm) and the metaphysical natural consciousness (malakut realm). In the empirical realm, the human heart is able to respond to all the information provided by the five senses (al-

khawwas). Whereas in the malakut realm, the human heart merges directly with lauhul mahfudz and the angelic realm, both through inspiration and dreams. Spiritual comes from within, the result of recognition, awareness, and reverence and the spiritual can be defined into seven parts: Surrender, love, infinity, empty mind, generosity, connectedness, and cheerfulness.

For this reason, it is necessary to provide religious education so that one day adulthood does not become a human being who commits corruption, pollution, and nipotism. Committing intellectual crimes, destroying nature for self-interest, attacking dissenting groups. Pesantren was originally a simple educational institution founded by a religious expert called kiyai for javanese, to give Islamic religious lessons. Pesantren is its own sub-cultural. Pesantren is also empirically part of the community that has shaped the culture around it

Spiritual induvidu santri accustomed the attitude to stick to traditions so that students are able to practice in their daily lives, Pesantren as a place of religious education has a clear social base, because its empowerment is integrated with society. In general, pesantren live from by and for the community. This vision demands the role and function of Islamic Boarding Schools in line with the situation and conditions of the community, nation, and state that continues to develop. In general, the accumulation of islamic values and spiritual life in Pesantren is basically a tapaqquh fid din (owning and mastering religious sciences) institution that expands to continue the treatise of the Prophet Muhammad SAW, while preserving the teachings of Islam. As an institution, pesantren is intended to maintain Islamic values with a heavy point on pesantren education as well as trying to educate for students who study at the pesantren who are expected to become people who are deep in their Islamic knowledge.

## **II. METHODS**

This research uses naturalistic qualitative methods. Naturalistic qualitative methods have several advantages / advantages to reveal things that are happening without being influenced by the interplay of the researcher. With research procedures that produce descriptive data, in the form of written words, sentences and spoken from people and observable behaviors, then collected to be the key to what has been researched where this approach is directed at the setting and the individual holistically.

The type of data in this study consists of primary and secondary data while primary data is data obtained directly by the researcher from data sources or from reality observed directly from the field. Primary data is obtained through recording, typing and editing of analysis fund data which is then compiled into expanded word text. As for secondary data, the data collected from documentary documentation.

### **III. RESULTS AND DISCUSSION**

#### **1. Learning at An-Nur Islamic Boarding School**

Based on research conducted at the An-Nur Islamic Boarding School in learning at the Islamic Boarding School through a series of activities at the An-Nur Islamic Boarding School, namely by learning the spiritual characteristics of students, one of which is a form of forming personality and social skills because it is in the form of moral values, ethics and the responsibility of forming a dignified disposition in educating the nation's life both to foster and grow the character of the samtro through character education character development can be created by the existence of a form of religious values where with the existence of these religious values will influence the individual in behaving, both in himself, the social environment, especially to Allah SWT.

For this reason, the implementation of spiritual character is by holding activities or learning students who are educated and have Islamic knowledge among the activities at the An-Nur Islamic Boarding School as follows :

- a. The existence of Qiro'ah at the Islamic Boarding School, which is an activity that trains students in improving the quality of how to read the Qur'an and also trains patience, as well as being able to train students in studying Islam
- b. Reading the Qur'an is the foundation of all religious education and character in the Islamic world, because the Qur'an is a religious verse that is able to strengthen the creed and strengthen the faith
- c. Educate students to participate in content activities regularly so that it does not rule out the possibility that the religious character of students will be in the form of Make students to have a patient nature in learning noble morals.
- d. Training students to deepen Islamic science to produce a generation of students who will teach science to the community

In Pondok Pesantren An-nur uses the ahlussunnah wal jam'ah curriculum in islamic boarding schools, especially in schools as well as Qur'an, Qias and hadith are used by them so why distinguish them from sirah when those who do not reflect Ahlussunnah Wal Jam'ah in Indonesia and dinusantara to distinguish it arises from our PBNU Ahlussunnah wal jam'ah ideology isalam nusantara they are wahabi from the middle east an here claim to have Ahlussunnah wal jam'ah but do not apply the principle of sunah what for example tasamu and sufism, tawajud and iftidah tolerant they already exist if they do not follow they are considered heretical or akfir whether to carry out the principle of proselytizing by means of overtime.

The curriculum used follows from the ministry of religion, and here has its own curriculum and is also a combination with English, Arabic and Computer Science education. Pondok Pesantren An-Nur has a schedule of activities for students at first the students get up early for dawn prayers together after that they recite the Qur'an, after that

take a shower, have breakfast, then go to class for learning activities, after that the afternoon the students pray Dzuhur congregation and lunch and then rest. Ashar prayer congregation, in time for magrib prayer santri prayer congregation after that read the Qur'an, dinner and then prayer Isya for hours after that there is an evaluation of repeating the lessons that have been taught and others after finishing santri istirahat. The teaching staff who are in the islamic boarding school are drawn from kairoh graduates, Al-Azar alumni, Egyptian alumni and alumni of Arabic, suria and saman islamic boarding schools. From these graduates they teach in islamic boarding schools as teachers.

Such is the importance of studying Islamic Studies and this is the purpose of the An-Nur Islamic boarding school. Forming students who have good character and producing a generation with Islamic scientific insights and become students such as the Kiai and teachers who have taught a lot of knowledge about Islam.

## **2. Various Spiritual Santri Characters**

Based on the results of the source of the spiritual characteristics of the students, in the mainly, the morals of the students do not have to be cottages, we are frictions or clashes between acuturation and cultural development and times so people used to have no extraordinary technology that the students were people who had been educated and had been ordered. The characteristics of santri are the morals of students who are guided by the tradition of santri by paying homage to kiyai and ulama, what kind of respect how the young respect the older, the old appreciate the younger seems to be adab for example there is a kyai walking past the students. Students should not give priority to meeting kiai or teachers should give greetings and kiss his hands. This thing that is done like the eastern adab was taught by our kiayai in the days of kiyai songo in the past, therefore now the santri has noble morals we call santri walupun santri it has noble morals we call it santri walupun recitation of the market only, ngaji sorogan only because he is mondok then he settles in the field if his morals do not reflect good morals do not be called santri also as if the student is that way even though it is only People who don't like pesantren.

## **3. How To Form the Spiritual Characters of Santri**

Based on the findings at Islamic boarding schools, how to shape the spiritual character of students by forming strategies and various policies will form mature values in the souls of students, as a form of character that is based on various competencies, having knowledge about morals is sufficient to become a human being with character, moral values must be accompanied by a moral character. Then the next way with character education must be carried out through various strategies or methods that can be used combinedly by using a holistic approach where the cottage or teacher can implement it through an emphasis on learning material, examples from teachers, advice and daily

habits. day when interacting, teachers with teachers, teachers with students, students with each other.

#### **4. Supporting Factors and Inhibiting Factors in the Implementation of Education Spiritual Characteristics of Santri at An-Nur Islamic Boarding School**

The existence of a sincere spirit from the caregivers and ustadz/ustadzah the sincerity shown by the caregivers and in caring for and guiding the students is one of the supporting factors in the implementation of the spiritual character education of the students in the boarding school. The caregivers and the ustadz/ustadzah care for and guide the students without sincerity without expecting anything in return. They believe that teaching at An-Nur Islamic Boarding School is a form of worship which will be rewarded by Allah SWT in the future. This value of sincerity will in the future bring benefits to the students after leaving the Islamic Boarding School.

The existence of a boarding or boarding system, one of the privileges of Islamic boarding schools education is the boarding or boarding system. With this dormitory system, students at the An-Nur Islamic Boarding School. All day and night in the study environment. They mingle with other students and their ustaz. Teachers/clerics can monitor and direct every behavior of students all the time. In addition, by hanging out all the time, it is possible for the santri to imitate the ustadz's behavior and way of life. Because exemplifying is an effective way of learning rather than just learning cognitively. In the hostel, they are a place to apply religious teachings learned at school, also to apply religious teachings learned at school, as well as to express their sense of art and life skills on holidays. Their days are days of interacting with peers and ustadz/teachers. From a social perspective, boarding schools isolate students from a heterogeneous social environment. In terms of the spirit of religiosity, it promises a balanced education between physical and spiritual, intellectual, emotional and spiritual needs.

While the inhibiting factors are the implementation of the spiritual characteristics of students at the An-Nur Islamic Boarding School. There are different age levels of students. This age level affects the ability of the students to understand the material presented by the kyai/ustadz/ustadzah. For this reason, caregivers and ustad/ustazah must be able to pay attention to differences in the age levels of these students. In the future, it is necessary to have age groupings, so that the material presented is more easily accepted by the students at An-Nur Islamic Boarding School.

#### **IV. CONCLUSION**

The results of this research are the spiritual characteristics of the students, which prioritize the morals of the students, where students are taught in Islamic boarding schools

so that students learn Islamic knowledge. Islamic boarding schools are traditional Islamic educational institutions to study, understand, explore, live and practice Islamic teachings by emphasizing the importance of religious morality as a guideline for daily behavior. The spiritual characteristics of the santri in which the santri seek their personality or identity are related to spirit, enthusiasm to gain confidence, life expectancy to change attitudes and behavior properly taught at Islamic boarding schools in accordance with the teachings of Islam, by forming a character education strategy that must be carried out through various overall good activities where Islamic boarding schools through an emphasis on learning materials, examples from teachers, advice and daily habits when interacting, teachers with teachers, teachers with students, students with each other.

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## MOTIVATION TO LEARN IN THE PERSPECTIVE OF PREVIOUS ISLAMIC EDUCATION

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### **ABSTRACT:**

*Islam requires believers to learn. In connection with this obligation, there are many hadiths of the Prophet Muhammad, which are implied or explicit, that motivate Muslims to always seek knowledge and seek knowledge without distinguishing between religious knowledge and universal science. Motivation can be extrinsic or intrinsic. With external motivation, we can say a few things: Like people who seek knowledge, the virtue of pursuing knowledge and pursuing knowledge advances the way to heaven and raises degrees. On the other hand, true learning motivation must be based on a sincere desire to gain the pleasure of Allah. In some Islamic education literature, especially Arabic, motivation is combined with the word Niyah. Classical Islamic Education Thought discusses the topic of learning motivation very much, including one of his books, the concept of intention to learn (learning motivation) from the perspective of Al Jarnuji which has a vast treasure trove. Ta'lim al-Muta'alim. Studying Al Jarnuji's manuscripts and concepts concludes that the most important thing that students emphasize in their studies is not to achieve worldly pleasures, but to gain integrity and the pleasure of Allah SWT. His deep thinking deserves to be used as an effort to develop insight into learning theory from the perspective of Islamic education.*

**Keywords :** *Motivation Education, Early Islam, Niyah learning al-Jarnuji*

### **INTRODUCTION**

Learning is something that is very important As a source to achieve the top science, through science humans can find solutions and solve their life problems both in the present and in the future, one of the elements that plays an important role in the activities of a good and meaningful learning process in oneself is motivation. Motivation is something that is very meaningful to be used as a reference in studying. The motivation to learn (study) for each claimant of knowledge is indeed necessary, especially since there



are so many hadiths that share descriptions of the efficacy of studying and commands that suggest learning. All the expressions in the hadiths are postulates that can be used as guidelines as a tool to motivate every Muslim to continue studying.

Motivation also describes the forces that suppress and direct the success of attitudes that remain towards a specific goal. In line with the opinion of Djamarah (114: 2002) said that motivation is a driver that converts stamina in a person into a form of real activity in order to achieve exclusive goals. understandable If the motivation to learn describes a very functioning subject of value in the activity of the process of seeking knowledge in each exclusive. from an Islamic perspective, its adherents are strongly advised to have high learning motivation, so that with the high motivation to learn, knowledge will be practically obtained by its adherents. In studying, Islam does not distinguish between men and women, as hadith of the Prophet Muhammad SAW: "Studying is an obligation for every Muslim" (HR. Baihaqi). From the above hadiths, it is clear that Islam wants to affirm to man that his spirit of learning is very good and must be done.

From the above hadiths, it is clear that Islam wants to affirm to man that his spirit of learning is very good and must be done. in another hadith the Messenger of Allah SAW said: "if man has died, then break up his charitable reward besides coming from 3 namely: sadaqah jariyah, useful knowledge, and the sholeh son who prays" (HR. Muslim). From this Hadith, it is understandable that a Muslim who is knowledgeable and can use his knowledge is suitable to use the guidance of the Islamic religion, until he wants to find a global reward and the Hereafter, where in the world will get all the conveniences in global affairs and in the hereafter receive charity that flows from others who have received useful knowledge from him, so a good Muslim should often have a great and attentive spirit of learning in explore and seek knowledge that is of great quantity and quality, however, reviewing the origin of reality today, it is not uncommon for us to see that most Muslims are still full who have low learning motivation, this can be reflected in the error of one indication, namely the lack of interest in reading from the people, as a result of which we often see a deserted library from visitors and readers, which we know that the library means one area that as a source of exploring science.

Talking about Islamic learning at the scientific level cannot be separated from the study of discourse books, which are in Arabic. Islamic teachings are derived from the Qur'an and al-Hadith written and codified in Arabic. Likewise, using Islamic learning books, he was written a lot in Arabic, both classical and modern books. Strictly speaking, when it comes to studying aspects of science in Islam, it is easy and the role of Arabic books cannot be ignored. Transper of Islamic knowledge, especially Islamic education books, especially classical ones full of Arabic. In the scientific framework, the study of Islamic educational books, especially classical books, is a crucial thing to do. therefore, for the development of Islamic education, the study of Islamic educational texts plays a

crucial role in the formation of Islamic educational theory. one of the classics containing educational ihwal is Ta' lim al- Muta' alim by al- Zarnuji. This book is one of the most popular novels in the Pesantren group.

From one of the figures who had thoughts about the motivation of education in Islam, namely Al- Zarnuji, a medieval educational figure who sought to provide solutions on how to form an education that was not only oriented towards worldliness, but also oriented towards the afterlife. Al- Zarnuji's famous work is Ta' lim Al- Muta' alim Thariq al- Ta' allum, meaning that one of the classics in the field of education that has been widely studied and studied by claimants of knowledge, is very much in the field. The material of this novel is loaded with the content of spiritual moral education that if realized and applied in each day's life is certainly the perfect goal of Islamic education that can be achieved.

## **RESEARCH METHODS**

The method or steps taken in making this article are to use literature studies / literature studies. This research also uses a qualitative approach with the type of library research (Library Research). In this study, the researcher acted as a data collector of analysis and report results. This research examines and seeks information and data from written materials and is relevant to the problems discussed. In this study, there are primary data sources obtained from the main staples, namely the book al-Adab al-'Alim wa al-Muta'alim, Learning motivation in the perspective of classical Islamic Education and skunder data sources related to research objects or sources related to the development of Islamic education include library books, scientific articles, the internet and previous theses related to research needs. Data collection techniques are obtained by observation. Observation in this study aims to obtain data by looking for data and information about things or variables in the form of notes, theses, articles according to the title taken.

## **RESULTS AND DISCUSSION**

### **A. Brief biography of Imam Al-Zarnuji**

In the Pesantren class, especially in traditional Pesantren, the name Alzarnuji is known by the students. Al- Zarnuji is known as a figure of Islamic learning. His book entitled Ta' lim al- Muta' allim is a very popular book that must be studied in pesantren. Moreover, students must study and pursue this book before reading other books. But who exactly is al- Zarnuji?

The full name al- Zarnuji is Burhan al- Din Ibrahim al- Zarnuji al- Hanafi. Other names attached to him were Burhan al- Islam and Burhan al- Din. However, until now it is not known exactly the time and place of birth of al- Zarnuji. The name "Al Zarnuji" itself comes from a place called Zarnuji in Turkey. While the word "al- Hanafi" is

believed to be attributed to the name of the school it adheres to, it is the Hanafi school. Al- Zarnuji's life expedition cannot be known for granted. Although it is believed that he lived during the Abbasid kingdom in Baghdad, when in fact is still a matter of debate today. Al- Quraisyi mentions al- Zarnuji living in the 13th century AD. While orientalist are a kind of Gram. E. Von Grunebaun, Theodora Meter. Abel, Plessner and J. P. Berkey believe that al- Zarnuji lived in the late 12th and early 13th centuries AD.

Al Zarnuji studied abroad in Bukhara and Samarkand, two places known as centers of knowledge and education. Al Zarnuji learned a lot during his research. Sheikh Barhan Al Din, author of the novel Al Hidayah. Bukhara Mufti, Kawahill Zada. A person known as Hamad bin Ibrahim, Faki, Mutakalim, and Adib. Fakhr al Islam al Hasan bin Mansur al Auzajandi al Farghani; Al Adib al Mukhtar Ruknuddin al Fargani, also known as Fikh and literature, also in Sheikh Zahir al- Din bin' Ali Marghinani, who is known to be the mufti. Al- Zarnuji's most famous work is Ta' lim al- Muta' allim Tariq al- Ta' allum, a book that can be enjoyed and referenced to this day. For Hajj Caliph, this book was one of the books produced by al- Zarnuji. Although for another researcher, Ta' lim al- Muta' allim, it is one of the many books written by al- Zarnuji. Someone is an orientalist. For example, Plessner stated that the book of Ta'lim al Muta'alim was one of the remnants of al Zarnuji's work. Plessner guessed strongly that al- Zarnuji had other works, but many disappeared, because of the thousand Mongol soldiers guided by Hulagu Khan against the city of Baghdad in 1258 Meters.

Plessner's thought was corroborated by Muhammad' Abd Qadir Ahmad. According to him, there are at least 2 because if al- Zarnuji records many works, they are: early, al- Zarnuji's capacity as a teacher who is engaged in his field of study. He devised educational procedures specifically for students to be successful in their studies. There was no idea for al- Zarnuji, who was clever and worked for a long time in his field, only recorded one discourse. Secondly, the clerics who lived during al- Zarnuji had already created many works. Therefore, it is impossible for al- Zarnuji to write only one discourse.

Is there any other work from Al Zarnuji that Al Zarnuji himself describes in the book "Talim Al Muta Alim"? at that time our teacher sheikh Imam' Ali bin Abi Bakr said , hopefully Allah purifies his noble soul telling me to write the book of Abu Hanifah as I am about to return to my area, and I also wrote it..." This can be shared as a reflection that al- Zarnuji actually has other works not only his book entitled Ta' lim al- Muta' allim. Despite the debate, al- Zarnuji is a figure who has made valuable contributions to the growth of Islamic learning. His work, deserves to be studied and studied.

Al- zarnuji also studied with Rukn al- Din al- Farghani, a fiqh expert, as well as a literati who died in 594 H / 1170 Meters, Rukn al- Islam Muhammad Ibn Abi Bakr known by the name of Khawahir Zadah, a mufti of Bukhara and an expert in the field of Fiqih, literature and poetry who died in 573 H and others. The explanation above shows that it

is possible that al- Zarnuji is not only an expert in the field of learning and Sufism, he is also an expert in other fields, although it is not known that for the field of Sufism he has a famous teacher. But it can be predicted that by having a broad knowledge in fiqh and theology accompanied by a subtle literary soul, one has had the opportunity to enter the world of Sufism.

As mentioned above, the life of Al Zarnuji was from the end of the 12th century to the beginning of the 13th century. So far the golden age and progress of Islamic civilization. Hasan Langgulung once said: "The golden age of Islam took place in two centers, the Abbasid Kingdom of Baghdad (750- 1250 AD) and the Umayyad Kingdom of Spain (771-1492 AD)." Looking at the information above, it can be seen that Al Zarnuji lived during the time of Islamic science and civilization until the peak of golden glory, and at the end of the Abbasid Dynasty, which was marked by the emergence of encyclopedic scholars. Based on this, it is surprising that Hasan Langgrun saw that Al Zarnuji was a philosopher who had his own system of thought and could be explained by people like Ibn Sina, Ibn Rusyd, and Al Ghazali.

#### **B. A brief account of the book of Ta'lim Al-Muta'allim**

This book describes one of the monumental books and its existence is worthy of appreciation. This book is also widely used as a research, leaving research papers in the preparation of scientific papers. This book is age-specific for the course it has. Although small with titles that seem to only discuss teaching methods, the content of the book is dense: teaching objectives, teaching principles, learning strategies, and more. As the basis for writing the book of Ta'lim al-Muta'allim, as he said at the beginning of his book: "When I saw many intellectuals of our time, they were very serious about studying. Not in vain.. ) They talk a lot about their state because of defects in the way of seeking knowledge. Based on what I learned and heard, (Imam al-Zarnuji, Ta'lîm) al-Muta 'alim Tharîq et-Ta'allum) "

The book's overview includes 13 chapters: Nature and virtues of knowledge, Desire to learn, Choosing knowledge, Teachers and companions and perseverance in studying, Appreciating knowledge and expertise, Seriousness, perseverance and zeal, Initiation, Afternoons and Commandments, Trusting in God, Good times, compassion and guidance, enjoy the lesson, be careful while studying, the triggers may be, remember and do not remember. Al-Zarnuji also stated about the desire and purpose of learning, that the desire to learn right is the goal of seeking the blessings of Allah, achieving happiness in the world and in the world. to destroy the stupidity in him. and others, to advance and defend Islam and be grateful. God's favor is mental energy and physical health. In this regard, al-Zarnuji emphasizes that each seeker should not fail to define his desire to learn, such as seeking influence, studying for worldly pleasures or certain degrees, and certain roles. If

this matter of desire is true, he will feel the pleasure of knowledge and charity and his love of worldly possessions diminished.

In the aspect of educational procedures, there are also some things that can be highlighted. Early, ethically motivated ordinances. The procedure is related to the desire to learn, Second, it is inherently strategic related to the method of choosing knowledge, separating teachers, choosing peers, and the concept of learning.

### **C. Intention to learn in the perspective of Imam Al-Zarnuji**

After discussing the nature and quality of knowledge, al-Zarnuji also discussed his desire to learn. Studying those desires at least shows that desires have an important place in the learning process and learning objectives. A student must have a desire in the learning process. Learning motivation determines the direction and direction of the learning process, or simply the desire to determine in which direction the goal is achieved. The desires of students in the learning process reflect their motivations and goals. Underlying this intention, Al Zarnuji's thinking is based on the position and existence of hadith based on the learning intention of the Prophet Muhammad. The hadith is:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ مَأْمَرٍ نَوْءٌ

It means: "Indeed, every practice depends on its intention. Everyone will get what he intends to."

The above hadith is brief. Furthermore, this hadith has a complete hadith editor. This hadith can be seen most of all in shahih al- Bukhari as well as Muslims. . Not only that, this hadith is also found in the mukharaj and muhaqqaq books, and of course the shahwat hadith in one of the discussion parts of the book. The hadith of intention can be found in Riyadh al-Shalihin li al-Nawawi, hadith al-Arbani li al-Nawawi, and al-Adab al-Nabawi li al-Khuli.

The author of the matan is : "From amir al-mu'min Abu Hafsh Umar Ibn al-Khaththab Ibn Nufail Ibn abd al-Uzza Ibn Riyadh Ibn Allah Ibn Qurth Ibn Razah Ibn Adiy Ibn Ka'ab Ibn Lu'ay Obn Ghalib al-Qurasyiy al-Adawy r.a, he said : "I heard the Messenger of Allah Saw., saying : "Verily every practice depends on its intention. Everyone will get what he intended. Anyone who emigrates because of Allah and His apostles wants to emigrate because of Allah and His apostles. Whoever he seeks the world or migrates for the woman he marries will go wherever he goes." (HR. Bukhari and Muslims).

Hadith about the above intentions, there are also in some hadith books that 6 are ( polar al- sittah) and Musnad Ahmad Ibn Hambal. These hadiths are found in the same matan and some are different. However, rawi hadith there is a comparison almost at each last thabaqah as well as the beginning. In order to master the above hadith used by al-

Zarnuji in relation to the above intentions it seems necessary to do an analysis, either on the linguistic aspect or the Qarinah word that displays a certain I'tikad about the will. Some of the hadiths above have some themes that can be analyzed, including the words innama, al- a' mal, al- niat, al- hijrah and al- dunya. But let the review not widen, the review should be shown to match the redaction of the hadith put forward by al- Zarnuji, namely innama, al- a' mal, and al- intention.

The word innama in Arabic is the custom of al- Qashr (especially in words that have previously strengthened it The word has I'tikad to reinforce and indicate the meaning of the previous word while affirming the meaning of the word. Al- Khuli reports that the word innama means al- ta' kid. So only charity is strengthened by faith. Intention is the certainty of every deed. As a result, every job is driven by desire. In a broad sense, every sentence given after the name has the meaning of ta' kid. The word al- a' shame in the hadith is constructed with the word jama'. The mufrod is al- amalu. In Indonesian, the word means deeds, works, and activities, so the subject( isim fa' il) kind of al- amil, appears the one who performs the work. Or in other words, depending on the context, the word al- amil is for the person whose job is to collect zakat. The word muamalah which in everyday language means worker or employee. If a word is composed of jama', then the meaning of the word is comprehensive. The word jama' has a general meaning. And this is commonly used by the ushulliyin group. This is because the word jama' simply has the same meaning for all even actions, including the word al- a' mal in the matan hadith has a universal meaning regarding all deeds that are evenly distributed including the work of the tongue in the form of words, the work of the limbs includes the head, hands, feet, and other work.

The simple description of the hadith used by al- Zarnuji for learning purposes suggests that one must aim to gain the pleasure of Allah and have a desire to work. Students must have a desire to obtain the pleasure of God not only for worldly pleasures, but also to obtain the pleasure of God. Ability of aql by God.

#### **D. Benefits of motivation in Islamic education**

Motivation is very important when learning. Learning outcomes will be optimal if there is motivation. The more accurate your motivation is, the more successful your lesson will be. Motivation always determines the strength of the learning effort. In this regard, there are three motivational functions, as follows::

1. Encouraging people to do. . In this case, motivation is the driving force behind all the activities carried out.
2. Ensuring the direction of the deed, is towards the goal to be achieved.
3. Selecting deeds, is to ensure what deeds must be done that are suitable, in order to achieve the goal, by setting aside actions that are not useful for the purpose.

4. Motivation can also play a role as a driver of effort and achievement. A person who carries out efforts because of motivation. Then there is a good motivation to learn to lead to good results.

#### **E. Educational motivation in hadith perspective**

Rasulullah SAW also provided support, motivation for his people to be diligent in teaching knowledge. As in his words as follows:

حدثنا محمد بن عبد الأعلى تاصنعاني, اخبرنا سلمة بن رجاء, اخبرنا وليد بن جميل, اخبرنا القاسم أبو عبد الرحمن, عن ابي امامة البهلي قال ذكّر لرسول الله صلى الله عليه وسلم رجلان احدهما عبيد والآخر عالم فقال رسول الله صلى الله عليه وسلم فضل العالم على العابد كفضل على ادناكم ثم قال رسول الله صلى الله عليه وسلم ان الله وملائكته واهل السموات والارضين حتى نملة فى جهرها وحتى الحوت ليصلون على معلم الناس الخير. (رواه الترمذى)

It means : ""Telling us Muhammad ibn 'Abdul A'la alSana'ani, preaching to us salamat ibn raja', preaching to us walid ibn Jamil, preaching to us Qasim ibn 'Abdurrahman, from the mandate of alBahili, saying " mentioned to the Messenger of Allah SAW there were two men, one a master of worship and another a master of knowledge. So said the Messenger of Allah SAW, "the primacy of a master of science over a master of worship is like the primacy between me and the lowest among you, and then said Messenger of Allah SAW, verily Allah, His Angels, the inhabitants of heaven and earth, to the ants that are on stones and fish, they fight against an educator who teaches goodness." (HR.At-Tirmidzi).

## **CONCLUSION**

If we look at the statements in the written presentation (written text), al-Zarnuji neutralizes the concept of desire in learning, there are several things that can be highlighted. At first, al-Zarnuji seemed to emphasize that the purpose of learning is to obtain pleasure and pursue happiness later in life. Confidence for purpose. Secondly, al-Zarnuji's definition in the first point above suggests that the concept of intention was influenced by mystical concepts both derived from his teacher and from the definition of religion that developed at the time, as well as popularizing and influencing the scholars of his time. If we look at history, from the life to the death of al-Zarnuji (died in 1234 Meters), the Islamic world at that time was facing political setbacks. But we are facing mystical progress. This was probably influenced by the opinions of the public and scholars about the luxury and hedonistic lifestyle of kings and court guards, so many religious teachings were ignored and leaned towards worldly pleasures. Based on this understanding, the concept of intention in al-Zarnuji's view is more of a religious moral nature.

Thirdly, as the embodiment of this moral-religious desire, the orientation of intention is not only on happiness and future happiness, but is oriented towards altruistic, that is, towards fulfillment shows devotion to fellow citizens so that stupidity does not occur. Fourth, al-Zarnuji, although more imperative in his presentation, proposed it as if presenting options for the consequences of the direction of intention. Those who seek God's happiness for salvation, and those who turn to the darkness of the world, will suffer.

Sourced from the history above, it can be concluded, that the Prophet saw is an accomplished motivator who has succeeded in moving the enthusiasm of the people to love learning and studying science and developing it. The increase in motivation applied by the Prophet Muhammad SAW, with various ordinances and approaches, is with the strong method of planting *aqidah* and *tawhid*, the principle of ordinances and exemplary (*uswat hasanat*) and the ordinances of *al-tarhib* and *al-tarhib*.

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## **IMPLEMENTATION OF HYBRID LEARNING IN ISLAMIC RELIGIOUS EDUCATION**

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### **ABSTRACT**

*Advances in the Internet and computer information technology have made it possible to design and utilize a new generation of realistic and attractive learning environments. The purpose of the study was to find out how the implementation of hybrid learning in learning Islamic religious education courses in public universities. The research method is descriptive qualitative research. Collecting data through observation, interviews, and documentation. Informants in the study were lecturers of Islamic education at the University of PGRI Madiun. The results showed the implementation of hybrid learning through a combination of online and face-to-face. The stages of learning implementation are planning, implementation and evaluation. In the planning stage, the lecturer prepares learning tools and learning materials. At the implementation stage, online learning is synchronous and asynchronous. While in face-to-face learning through group discussion forum activities, analysis, and problem-solving. Stages of evaluation by testing learning outcomes through tests.*

*Keywords: Hybrid learning, Islamic religious education, university*

### **INTRODUCTION**

Distance learning becomes learning during the covid-19 pandemic replacing face-to-face learning (Sahlberg, 2020). The Minister of Education and Culture urges the learning process to be at home, without leaving and always prioritizing students' interests, situations, and conditions. In 2021 the government will conduct Limited Face-to-Face Learning (PTMT) with several states, namely that students get parental permission, provide health certificates, have vaccinated, and local governments allow the implementation of limited face-to-face learning (Suryani, Tute, Nduru, & Pendency, 2022).

Advances in internet technology and computer information technology make it possible to design and utilize new learning environments that are realistic, authentic, and interesting (Caner, 2010). Currently, hybrid learning technology is promising in education, and this is because hybrid learning is electronic learning or the like (Matukhin & Zhitkova, 2015). The main difference is the need for face-to-face communication between students with each other and with the teacher.

The characteristics of online learning are different from face-to-face learning in class (Adiyono, 2021). Online learning requires particular strategies in providing facilities and infrastructure to support communication and interaction between students and educators (Anwar, 2021). There are two types of communication, namely synchronous and asynchronous communication (Saman, Handayanto, & Sunaryono, 2019). Synchronous communication via video conferencing channels such as zoom, or google meet.

Hybrid learning is a learning model that integrates interaction and participation from traditional learning models with technological advances and innovation online. (Hendrayati & Pamungkas, 2016); (Olapiriyakul & Scher, 2006). Hybrid learning is a learning model that integrates innovation and technological advances through an online learning system with the interaction and participation of traditional learning models (Thorne, 2003). A hybrid model is a good alternative learning model for better classification performance (Huang & Kechadi, 2013). PGRI Madiun University is one of the Public Universities (PTU) that has implemented hybrid learning. Islamic religious education is a Compulsory Curriculum Subject (MKWK) at Public Higher Education (PTU) which has also executed hybrid learning.

Teaching Islamic religious education to PTU students is a compulsory subject. Each student must pass the course to continue to the next class. Islamic religious education at PTU is an environmental forum for developing universal morality found in various religions and, at the same time, developing an inclusive and pluralistic theology (Nursisto, 2008, p. 138);(Anwar & Muhayati, 2021).

## **RESEARCH METHODS**

The research method uses a descriptive qualitative approach. Descriptive qualitative research helps find phenomena that exist in the object of study holistically and in-depth so that the data obtained is more meaningful from informants in the field—collecting data through observation, interviews, and documentation. The research was conducted on lecturers of Islamic education at PGRI Madiun University. Analysis of the data collected using the Miles Huberman model, namely data reduction, data presentation, and data verification. The validity of the data using data triangulation.

## **RESULT AND FINDINGS**

The implementation of hybrid learning in Islamic Religious Education courses consists of three stages: planning, performance, and evaluation. The hybrid learning system combines two choices: who has the leading role in the lecture process.

### **a. Hybrid Learning Planning in Islamic Religious Education Courses**

Planning Islamic religious education courses are divided into online and offline learning planning. Online learning planning through the creation of Semester Learning

Plans (RPS). Lecturers prepare to learn materials through various media such as PPT, lessons, videos, and scientific articles. These materials are then included in the Learning Management System (LMS), e-learning UNIPMA or Elma. Online learning planning is also done by preparing learning methods through discussion, presentations with zoom media, google meet, WhatsApp, and youtube. Preparation of planning for learning Islamic religious education offline through the practice of learning devices with various learning methods. Implementation of teaching methods while entering the classroom. (Nasution, 2017). Through planning the methods that educators will use in teaching, they can achieve learning objectives effectively (Anwar & Zaenullah, 2020).

#### **b. Implementation of Hybrid Learning in Islamic Religious Education Courses**

The implementation of hybrid learning in Islamic religious education courses is done in stages, namely online, which is then carried out with offline knowledge. There are two types of online learning, synchronous and asynchronous online learning; synchronous is a natural learning process using web meeting media, while asynchronous is the process of students learning independently with available learning materials. (Nizam, & Aris, 2009). Implement virtual asynchronous online learning using various platforms such as zoom and google meet. The choice of a platform application has a significant influence on the teaching and learning process because the selection of applications that support quality learning facilitates interaction between students even though they have various obstacles in the hope that learning will be quality and fun (Makhin, 2021).

Before doing synchronous, students open campus e-learning to get a link platform for learning. In a synchronous implementation, students and lecturers interact to discuss things that have been previously planned. The class occurs through various activities, namely discussions, presentations, and explanations from the lecturer, while students listen to the lecturer's explanation. Sometimes, students and lecturers interact through the WhatsApp application regarding learning directions at the next meeting and discuss necessary things for the subsequent learning.

In asynchronous learning, students learn independently with various materials that the lecturer in the LMS has prepared. Students read and understand the material within the deadline by the lecturer; then, there are assignments to test student understanding. Preparation and planning for offline learning using methods and media from lecturers (Simarmata, Tua Sibarani, & Silalahi, 2020). Implementation of health protocols to avoid and prevent the transmission of the virus. The face-to-face implementation is carried out through group discussion forums, analysis, and solutions to things that lecturers have prepared.

#### **c. Evaluation of Hybrid Learning in Islamic Religious Education Courses**

The lecturer evaluates the results of the blended learning design; in blended learning, the lecturer uploads material and makes project assignment information. Students comment on the material in the discussion column that already exists in the LMS. Implementation of the evaluation through mutual discussion through the discussion forum.

Implementing the evaluation of Islamic religious education learning through various assessments such as assignments, UTS, UAS, and project assessments. The use of instruments in the review is students' knowledge, understanding, attitudes, attendance, and activeness when learning takes place. Cognitive assessment in the form of knowledge of UTS, UAS, and task results. Affective check on student attitudes, attendance, and activity. Acquisition of psychomotor examination through practice test skills, observations, and projects.

## **CONCLUSIONS AND RECOMMENDATIONS**

Implementation of hybrid learning in Islamic religious education courses through planning, performance, and evaluation stages. Implementation of planning by lecturers by preparing materials, teaching materials, learning methods, and platforms that will be used. Stages of implementation with two types in online and offline learning. Execution of online learning through synchronous and asynchronous. The performance of synchronous learning through a natural learning process using web meeting media, while asynchronous students study independently with learning materials available by the lecturer. The offline implementation is carried out face-to-face in the classroom with various activities, namely group discussion forum discussions, analysis, and solving of things that lecturers have prepared. The evaluation stage is where the lecturer assesses the student to determine the student's cognitive, affective, and psychomotor aspects. Suggestions for improvements that need to be made to support effective learning outcomes are the need to test the readiness of educators and students in hybrid learning.

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## QUR'AN AND HADITH CUES ABOUT DIVINITY

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### **ABSTRACT:**

In the Quran the word "God" is used for the designation of a god other than Allah, such as mentioning idols, lusts, and gods. But the word "God" is a special designation and is not owned by any other word other than Him, because only the One True God who is obliged to be His being is entitled to bear the name, other than He does not exist, even must. Only He is also entitled to absolute majesty and perfection, as no name is greater than His name. The oneness of God can be proved by three main parts, namely: the reality of the visible being, the sense found in the human soul, and the postulates of logic. The reality of the visible form of the Quran uses the whole form as evidence, especially the existence of this universe with all its contents.

### **INTRODUCTION**

The Qur'an Al-Karim is intended for determining the course of human life and nature. It contains the meaning and instructions of life through the dimensions of time and space, or in other words, the Qur'an is a guide to life in order to show ultimate happiness and well-being. Since the Qur'an has a cross-dimensional space and time, it is natural that it contains divine messages in a global form. Therefore, a more detailed explanation of the meaning contained in the divine message is needed. The oneness of Allah is manifested in the first pillar of faith, namely Faith in Allah where Muslims must be sure and believe that Allah is One. This basic concept is an important thing that must be understood by the Muslim community so that in daily activities it is not easy to waver and faith always increases the concept of divinity in Islam which is simply called tawhid.

The Qur'an is also one of the keys to open the horizons of the islamic mind to understand life, be it related to his god, or the relationship for man himself. In the Qur'an it is explained some rules for dealing with Allah, for example regarding prayer and 'ubudiyah' activities. Meanwhile, the explanation of relationships with other human beings such as working on outward practices in the form of upholding justice between mankind, as well as the fulfillment of personal rights and obligations over others the Qur'an always encourages reason and emphasizes efforts to seek knowledge, because Allah shows signs of His greatness in himself, or outside of it. So that it becomes the obligation of man to research and observe every science that can produce literature in all areas of human experience.



The Qur'an is a holy book and instruction revealed by Allah Almighty to the Prophet Muhammad SAW for all human beings. Among the main purposes of the Qur'an is to guide people in arranging their lives in order to obtain happiness in the world and the Hereafter. This scripture places a central position, not only in the field of Islamic sciences, but also as an inspiration, a guide to the development of civilization of muslims throughout.

## **DISCUSSION**

### **1. Understanding the Qur'an**

- Understanding the Qur'an etymologically. According to Lihyani The Qur'an is "the word made from the root word قرأ which means to read then this word is used as a name for the word of Allah Almighty which was passed down to the prophet Muhammad SAW"
- Understanding the Qur'an according to terminology. According to Manna Al-Qaththan the Quran is the book of Allah that was handed down to the prophet Muhammad SAW and who reads it gets rewarded.

According to Abu Shahbah: "The book of Allah which is handed down both lafazh and latawatir, i.e. with great certainty and confidence (of its conformity to what was passed down to Muhammad), which was written on the mushaf from the beginning of surah al-Fatihah to the end of surat an-Nas." The Qur'an came as a guide for mankind to set the record straight with the teachings of tawhid.

### **2. Functions of the Qur'an**

Everything created by Allah Almighty must have benefits. The Qur'an contains many points of teaching so that this whole life and life becomes orderly. Therefore, in the Qur'an there are verses that explain the function of the Qur'an as quoted from the Qur'an and hadith books

#### **1) Hints to humans**

The Qur'an is a holy book that Allah Almighty revealed to the prophet Muhammad SAW who had faith and piety in his life. This is in accordance with the word of Allah in surah Al-Araf verse 52 which reads:

وَلَقَدْ جِئْتَهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

Truly, We have brought to them the Book (Qur'an), which We explain on the basis of knowledge, as a guide and mercy for the believers.

This can be seen for anyone (human being) who follows the instructions of the Qur'an to gain glory, glory, salvation, and happiness both in the world and in the world.

## 2) Main Sources of Islamic Teachings

The main source of Islamic teachings is the Quran, because from the Qur'an, all the points of sharia and the postulates of shari'a are taken that cover all aspects of the law for humans in living life in the world or in the hereafter. This is according to the word of God surah An-nisa :105

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ وَلَا تَكُنْ لِلْخَائِبِينَ خَصِيمًا

Truly, We have sent down the Book (Qur'an) to you (Muhammad) bringing the truth, that you may judge between man and what Allah has taught you, and thou shalt not be an opponent (the innocent), for (defending) the treasonous,

## 3) Teaching to People

The Qur'an is a teaching to man because from the Qur'an man knows the right and vanity path, between right and heresy. It is listed in surah yunus :57

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

O man! Truly, there has come to you a lesson (the Qur'an) from your Lord, a healer for the sickness that is in the bosom and a guide and mercy for the faithful. With the function of the Qur'an, the Qur'an has a very important role in living life. Its purpose is as a life guide for muslims.

## 3. Meaning Hadist

In terminology, hadith is interpreted as sayings and all deeds done by Prophet Muhammad SAW. "all words, all deeds, and all circumstances or deeds of Prophet Muhammad SAW

### Godhead according to hadith

The following are some of the Qur'anic and Hadith postulates that caused Ahlussunnah wal Jamaah (Asy'ariyah-Maturidiyah) to conclude that Allah exists without a place. **The first postulate**, said the Messenger of Allah صلى الله عليه وسلم: كَانَ اللَّهُ وَلَمْ يَكُنْ "Allah already exists and there is nothing but Him." (HR. Bukhari) This hadith of shahih confirms that Allah has existed before anything. Where was God then? This is an irrelevant question because all places had not been created at that time. Can't it be said that before God was impartial and then created a place and then occupied that place? Of course, you can't, because this kind of conclusion has no argument, either naqli or aqli. Therefore, Ahlussunnah believed that from the beginning God was unsheltered and forever so.

**The second postulate**, the word of Allah جَل جلاله: هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ "He is the Beginning and the End, the Visible and the Faint." (QS: Al-Hadid: 3) The above verse is interpreted by Prophet Muhammad صلى الله عليه وسلم as follows: اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الْظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ "O Allah, You are the beginning then there is nothing before Thee anything. and

You are the end then there is nothing after Thee anything. And You are the Visible One then there is nothing above Thee anything and thou art the Invisible then there is nothing under Thee anything." (HR. Muslim) This hadith very clearly states that above or below Allah there is nothing. Unlike the first hadith above which tells about the origin of creation, this hadith is part of the Prophet's prayer when he was about to go to bed. This shows that the existence of a God that exists without taking place anywhere lasts forever, not just the beginning before God created the whole thing.

**The third postulate**, The Word of God *جَلْ جَلَالَهُ: لَيْسَ كَمِثْلِهِ شَيْءٌ* "There is nothing similar in the slightest to Him." (QS. As-Shura: 11) This verse disclaims all forms of likeness absolutely. The whole realm of matter as we know it is entirely housed. Located means having a certain dimension, a certain mass, certain boundaries and in a certain space. If God is not the least bit the same as anything then it is impossible for God to take place because the one that is housed must occupy space. The space itself must be larger, more solid, and exist before His existence or at least, exist at the same time as Himself and remain eternal with Him. This is certainly problematic because it means saying there are two things that are *qadîm*, namely Allah and the space where Allah is.

**The fourth postulate**, The Word of God *اللَّهُ الصَّمَدُ: جَلْ جَلَالَهُ* "Allah the Most Needed." (QS. Al-Ikhlâs: 2) *فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ* "Verily Allah is all-needless on anything but Himself." (QS. Ali Imran: 97) Both verses assert that everything other than Allah ('nature) needs a God who creates, designs, cares for and determines everything regarding its existence. Meanwhile, God Himself doesn't need any of that at all. Space and time are one of God's creations that are designed and arranged to work according to God's will without the slightest hint of God being in them or being affected by both. God existed before it all existed and unchanged after all existed and continues to exist after all perishes. If it is understood that the existence of God must be housed in a space, then it means that the existence of God requires space. God's need for anything is impossible for God, according to the verse above.

**The fifth postulate** is all of Allah's revelations about His different locations, both in the Qur'an and in the hadith. Sometimes the existence of God is revealed as if above the heavens, sometimes as if on earth with man in all his activities, sometimes as if it were right in front of man, sometimes as if it pervades us, sometimes as if it were very close even closer to the veins of our neck, sometimes it is revealed that the closest position to God is the moment of prostration, and many other expressions. All of this, if read objectively, is just an expression of the existence of the Most High, Most Great, Closest, All-Knowing and All-Watching God. Interpreting all these expressions as physically located is an impossibility because it will appear that verses and hadith will contradict each other. Meanwhile, dividing at will by understanding all the postulates that express as if above as the location of Allah physically while all the postulates that seem to be on earth as a figurative expression in the form of knowledge and supervision, are actions for

which there is not a single postulate from the Qur'an and hadith. Sheikh Ibn Abdil Barr objectively said:

وَفِيهِ الرَّدُّ عَلَى مَنْ زَعَمَ أَنَّهُ عَلَى الْعَرْشِ بِذَاتِهِ وَمَهْمَا تَوَوَّلَ بِهِ هَذَا جَازَ أَنْ يُتَوَوَّلَ بِهِ ذَلِكَ

"In the hadith [which mentions Allah being in front of the prayer people], there is a claim for the one who thinks that Allah is above Arasy with His Dzat. When (this postulate which says Allah in front of the people prays) may be confused with that proposition [which says Allah on Arasy], then so too can this postulate be made to subvert that proposition." (Ibn Hajar, Fath al-Bâry, juz I, page 508). Those are some naqli postulates from the Qur'an hadith that are proof that Allah exists without a place. As for the statement of an ordinary human being, whoever it is, which contradicts the above postulate, then it can be ascertained to be incorrect. In addition to the aqli postulates, the conclusion that God is unconstitutional is also supported by irrefutable rational postulates.

#### 4. Definition of Divinity

Islam is a religion of servitude to Allah Almighty, it tries to present and describe to man the teachings of the whole disposition of god that allows human language to understand it as the highest reality and the origin of all reality. The word Rabb in the Qur'an has 3 elements of meaning, namely: who creates, who has, and who governs this universe. the human universe's recognition of the existence of god has given birth to the realization that no god is worthy of worship except Allah Almighty this will also make men have the Rabbani nature of those who have a deep knowledge of the religious law of wisdom, and wisdom in regulating and fostering and, trying to realize the benefit of man.

Etymologically the word Allah (الله) is derived from the word ilah إله which means to worship the word Allah can also be detracted from the word أله which means tranquility, ,worry and deep love The three meanings of the word transfer lead to the meaning of the imperative to submit and glorify. In the Quraish view shihab the word Allah is repeated in the Qur'an 2,698 times<sup>1</sup>. some argue that the word Allah is mentioned more than 2,679 times in the Qur'an . while the word god in Arabic i.e. Ilaah إله is repeated 111 times in the form of mufrad , ilahaini in the form of mutsana 2 times and in the word alihah in the form of jama' repeated 34 times.<sup>2</sup>

This is part of tawhid uluhiyah where we worship Allah with worship where we do not worship other than Allah, neither worship angels nor worship the Prophets. Worship of God is based on two things, love and majesty. With love with love will give rise to the desire to carry out and glorification will arise fear and worry of being cast out, humiliated, and tortured.

<sup>1</sup> M. Quraish Shihab, Ensiklopedia Al-Qur'an..., h. 75

<sup>2</sup> Lihat: <http://renungan-harian-alquran.blogspot.com/2012/04/allahyang-maha-esa.html#sthash.0FMIjGV3.dpuf>. Diakses 25 Agustus 2016

Qur'anic cues about divinity

**a) Oneness of god**

Belief in god is not new, belief in god arose along with the appearance of the first man on the surface of this earth, the Prophet Adam AS. Where and wherever we go in the past, the present and the future wherever people are there is a belief in God or religion. In a life that as the times progressed there are people who believe in god and they think about what, who and how it really is that makes a dispute and division between people. Because of the inadequacy of the human brain and reason in who and how god really is, various gods and religions arise. Some worship statues, cows, suns, animals, mountains and so on that are impermanent in nature and will one day be wiped out.

So the noble man i.e. the Prophets and Apostles was sent to tell us that the statues, cows, suns, animals, mountains they worshipped were Allah, who governed and created this whole universe, the one and only God, and not named a god other than Allah Almighty

لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ

No Rabb (who has the right to be worshipped) except Allah, by purifying worship of Him, though the heathen are equally hateful.

And it is also explained in surah Al-Baqoroh verse 163

وَاللَّهُمَّ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ

And your God is the One True God, there is no god but the Most Merciful One.

And also in surah Al-Ikhlash verses 1-4 which means " 1. Say (Muhammad), "He is Allah, the Almighty 2. Allah is the place to ask for all things 3. (God) is neither begotten nor begotten 4. And there is nothing equal to Him."

**b) Allah maha Ghaib**

The Lord God that we believe in is the most supernatural. Not like land, water, atau wind and neither are solid objects, liquid objects, and gaseous objects . therefore God cannot be seen with the eyes, cannot be held with the ears, cannot be held with the hands and cannot be felt by the skin. Because god is omnipotent, no one can investigate Him and no one in the world can be used to investigate how God is, even if all the experts gather to search for God. Even though god is maha ghaib but how Allah is based on the revelations of Allah Himself that the angel Gabriel conveyed to the Prophet Muhammad SAW is based on the holy book of the Qur'an.

Therefore there are verses that are mutasyabih i.e. verses that are vague in meaning and hidden from most human beings and no one knows them except Allah . like the first verse on surah yasin, and also in surah Ar-Rahman verse 27 which reads:

وَيُنْفِى وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ

Which means " but the face of your god who has greatness and glory remains eternal.

### c) God Lives

From one of the provisions of the obligatory nature for god is life which means life. God lives. People, animals, plants also live but it is very different between the meaning of the word God's life and the life of these creatures. Allah lives and animates (Al-Hayyu wa Al-Muhyi), while humans, animals, plants they live but cannot animate. not only can't it turn on but all of that will eventually die. This is the big difference between a living substance That gives life and animates and a being whose life is due to be turned on.

### d) God stand alone

God stands alone meaning that God needs nothing from His creatures. But it is the creatures who need God. God created the earth, the sky, the sun and the moon but God did not need the earth, the sky, the sun and the moon, nor did man, animals, plants God created it, this is what God means to stand alone. But man, animals, plants and all creatures need God.

In surah qaf

أَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ  
وَالْأَرْضِ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ

"Then did they not see the sky that was above them, how did we exalt it and decorate it and the sky did not have the slightest cracks?. And we lay down the earth and we laid upon it solid mountains and we grew upon it all sorts of beautiful plants to the eye."

Any creature on the face of the earth needs a God whether intelligent or soulless and sensible all without exception needing God. Even though man has been created by God and has been given all the tools of the body, brain, mind, and mind, he still cannot live without God's help. One of them is that we cannot live without the air and air that all come from Allah Almighty.<sup>3</sup> The Qur'an also hints that the presence of god is present in everyone, and it is the fitrah (innate) of man from the beginning. so it can be understood in His words in surah Ar-Rum verse 30 which reads

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ كَذَلِكَ الدِّينُ الْقَائِمُ وَلَكِنَّ  
أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

Then face your face straight to the religion (Islam); (according to) God's fitrah because He created man according to that (fitrah). There is no change in God's creation. (That is) a straight religion, but most humans don't know.

<sup>3</sup> ARIFIN, Bey. *Mengenal tuhan*. Bina Ilmu, 1985.

## CONCLUSION

In the Quran the word "God" is used for the designation of a god other than Allah, such as mentioning idols, lusts, and gods. But the word "God" is a special designation and is not owned by any other word other than Him, because only God Almighty who is obliged to be His being is entitled to bear the name, besides He does not exist, not even Should. Only He is also entitled to absolute majesty and perfection, as no name is greater than His name. It is because of God's omnipresence that His creatures are incapable of seeing God's form. But that does not mean that the form of Allah does not exist, but rather that the Qur'an hints that the presence of God is in everyone, and it is the fitrah (innate) of man since its origin, the form of God can also be proved through His creation, and the evidence of God's form can also be proved that Allah Swt. is the basic cause of all causes.

Allah Swt in the Islamic view is Allah Ahad, meaning that God is one in all aspects, and never once contains plurality. Whether it is the plurality of meanings, as which ones exist in the genus and characters, or the real plurality, as which is visible in the material world. This oneness also negates and sanctifies God from things that indicate that God has the form, quality, quantity, color and all kinds of images of reason capable of undermining the one's oneness. Likewise, Sunday indicated that nothing matched.Him.

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## CHARACTERISTICS OF THOUGHT IN THE PERSPECTIVE OF ISLAMIC EDUCATIONAL PHILOSOPHY ACCORDING TO AL-KINDI

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### **ABSTRACT:**

**Al-Kindi** was the first Islamic philosopher to summarize Islamic philosophical thought in a clear system. Al-Kindi is also the first most valuable and considered philosopher in the Islamic world. Alkindi's philosophical thought is a reflection of accepted doctrines from classical Greek sources and from the Neoplatonic heritage combined with Islamic religious beliefs. Al-Kindi's thought is very broad and fundamental, especially in the fields of philosophy, physics, metaphysics, epistemology and ethics. It combines philosophy and religion. According to Al-Kindi, philosophy is the science of truth, or the noblest and noblest science. Religion is also the science of truth. The formulation of the problem of this research is how to characterize philosophical thinking according to Alkindi. The purpose of this study is to describe Al-Kindi's explanation of the characteristics of philosophical thought. This research method is literature study. That is, the data used comes from primary and secondary library sources in the form of books, journals, magazines and other published works. the results of this study indicate that Kindy is a philosopher who brought philosophy to the Islamic world. In Kindy's view, this concerns the relationship between religion and philosophy, the philosophy of divinity, the philosophy of the soul, reason and spirit, and the infinity of the concept of reason.

**Keywords :** Thought, Philosophy, Al-Kindi, Islam

### **A. INTRODUCTION**

In Philosophical Science there are many muslim philosophical figures who have very good thoughts, What will be discussed in this paper is a muslim philosophical figure named Al-Kindi. The reason for this is because the figure is the foundation of islamic philosophy. The formulation of the problem in this study is How is Al-Kindi's Life Biography? What are the Works of Al-Kindi? What is Al-Kindi's View on Philosophy and Religion? How is the study critical of Al-Kindi's Thought?. And the purpose of this study is to know the living biography of Al-Kindi, know the works of Al-Kindi,



Introduction to the critical study of Al-Kindi's philosophical thinking, learning to write scientific articles, and inviting readers to share the knowledge and knowledge of one of Al-Kindi's philosophical figures. This research method is a literature study. This means that the data used is available in the form of books, encyclopedias, journals, magazines and other published works from primary and secondary library sources.

Al-Kindi was a philosopher who was very active in following Sharia. Al-Kindi also became a very famous Islamic cleric. Al-Kindi has created many forums, including workshops that serve as meeting places. It is often considered the place of use of Bait al-Hikm. There is no science taught by Al-Kindi based on religious science and related sciences using the philosophy taught by Al-Kindi (ismail, 2013). Al-Kindi was the first to introduce philosophy to the Islamic world. According to al-Kindi, the real function of philosophy is not to challenge the truth of revelation, to claim presumptuous superiority, or to use revelation to claim equality. Al-Kindi was able to make Greek science accessible and form the philosophical basis of Islam based on its difficult and complex origins, some of which were communicated and developed by Al-Farabi (Dedi supriyadi, 2009). According to Al-Kindi, God is the creator of nature, not the prime mover. God is one, Azali, unique. It does not consist of matter and form, it lacks body and movement. Everything except god means poly. As you know, Al-Kindi studied Greek philosophy a lot, so you can see many elements of Greek philosophy in his thinking. Al-Kindi concluded that it was the philosophy of the gods that received the highest rank or status above other uses. He viewed the discussion of God as the highest position of philosophy. Many observers also say that Greek philosophy hypnotized not only the ideas of Al-Kindi, but also the Mutazils, who clung to the Qur'an and the power of reason, especially expressing views on divinity.

Al-Kindi's philosophy is true knowledge. Here are the similarities between philosophy and religion. The purpose of religion, as well as philosophy, is to explain what is right and what is good. Religion uses reason in addition to revelation, and philosophy also uses reason. Al-Kindi's first truth is God, and the highest philosophy is God's philosophy. Even Al-Kindi says that those who reject philosophy deny the truth and classify it as "Infidels" because they are far from the truth, when they think it is most true. I dare to do it. The harmony between philosophy and religion is (1) the study of religion is part of philosophy, (2) revelation passed down to the Prophet and the truth of philosophy are conforming to each other, and (3) logically based on science. three reasons: , It will be a commanded religion. There is a deep gulf between Islamic philosophy and Aristotle on a variety of issues, and numerous attacks from religious people on established religious beliefs and spiritual debates that have not yielded results in accordance with the wishes of philosophers. so that we can work quietly encouraging philosophers to link religion with philosophy.

Like Alkindi, he combined religion and philosophy based on the fact that both are true sciences, so there is no difference between them. Mu'tazilah's influence is seen in his thinking because it determines the ability of human reason to know what mysteries were brought by the Prophet Muhammad SAW. The first philosophical sciences brought by Allah's Apostles included divine science, tawhid, virtues, and other sciences that taught how to achieve the beneficial and stay away from the harmful. According to Alkindi, we must acknowledge the truth and not be ashamed to accept it no matter where it comes from or from another country far away from us. Nothing is more important to the Seeker of Truth than the truth itself. To reject philosophy is to deny the truth, and therefore to be an infidel. Even philosophical opponents desperately need philosophy to strengthen their arguments. In line with Alkindi's position, he must choose this philosophy, and then he himself follows the opinions of the people in front of him and strives to find it in as much detail as possible.

## **B. DISCUSSION**

### **Biography of Al-Kindi**

Al-Kindi's full name is Abu Yusuf Ya'qub Bin Ishaq Bin al-Shabbah Bin 'Imran Bin Muhammad Bin al-Asy'as Bin Qais al-Kindi. Born in Kufah, Iraq in 801 during the time of caliph Harun al-Rasyid (786-809 AD) to a noble family of Kindah, descendants of the chieftain Al-Ashas Ibn Case, a contemporary of the Prophet Muhammad. Alkindi's father, Isaac, was the governor of Kufah who led him after his early education in Kufah. He then continued his studies in Baghdad under the patronage of the Abbasid caliphs al-Mamun (813–833) and al-Mutasim (833–842). Thanks to his extraordinary talent, while he was studying in Baghdad, Al Kindy was in the House of Wisdom employed by the caliph al-ma'mum, the Center for the translation of philosophical and scientific texts from Greek to Arabic. In addition, Alkindi was appointed teacher of the son of the caliph Almutasim, who was the successor of Al-ma'mum. During the reign of Caliph Al-Mutawakil (847–861), Al-Kindi's career began to decline. There are two possible reasons for this. The first reason is that libraries compete to translate scientific works. The second reason is the persecution of orthodox Islam by representatives of Al-mutawakil. According to historians, al-Kindi died in Baghdad in 873 during the reign of Al Mutamid.

### **The Works and Thoughts of Al-Kindi**

It is estimated that during his lifetime, Alkindi wrote at least 260 books covering various disciplines. A total of 32 geometry books, 22 philosophy books, 22 medical books, 9 logic books, and 12 physics books. Unfortunately, many of his works were lost due to the expansion of the Mongolian nation. In fact, there are 24 of his works that were found only in Turkish libraries in the middle of the 20th century. In the field of

mathematics, Alkindi helped introduce Indian numerals to the Islamic world. He also applied mathematics, particularly structural geometry, to explain optical phenomena such as visual perspective, shadowing, refraction, and reflection. Kindy's most important and most famous work is the first philosophy. This book is considered the first philosophy to discuss the divinity.

In explaining God, Alkindi claimed that God is the truth of all truths, or the culmination of that truth. He also argued that the natural order could not exist without the presence of invisible matter. According to Arkindy, the human universe is the work of God who also plays a role in maintaining and advancing its availability in nature. The famous work of Alkindi in the field of astronomy is called "in the raise" and astrology is considered a rational science. AlKindi has also done the most important work in the field of medicine entitled *De Gradibus*, demonstrating the application of mathematics to medicine, specifically in the field of pharmacology. For example, he developed a mathematical scale to measure the effectiveness of drugs and used the phases of the moon to determine the most important sick leave for patients. AlKindi also has a paper explaining the distillation process for extracting rose oil and providing recipes for 107 perfumes. (suprapno, 2020)

#### **“The content of the book "Introduction to Philosophy”**

Philosophy is the "Mother of Science". The term is familiar to ancient Greek society more than 2000 years ago. Philosophy began in Miletus, Asia Minor, where the Greeks emigrated. This early trace of philosophical history was originally marked by the emergence of great thinkers of his time such as Thales, Anaximandros, and Anaximanes. Thales first questioned the "profound substance of all things". And then there is the idea of "ultimate truth". In the time of Socrates who lived around the 4th century BC has changed the course of the history of philosophy. He was the first philosopher to establish philosophy on the ceiling. Philosophy eventually evolved into its smallest branch, from the first philosophy of the Middle Ages to the thought of modern philosophers.

This direction of human thought gives rise to the direction of thought for the entire existing nature to focus on meeting human needs. As you can see today, its implementation in the form of special science and technology has been developed. In fact, the founder of Positive Science was a philosopher. The fruit of Philosophy, which modern man has enjoyed, raises many fears of a major disaster coming in the future if the fruit of philosophy does not receive proper direction. Philosophy increasingly shows its authority. Philosophy is widely disseminated, not only by those who are actually involved in the issue of education of philosophical sciences in various colleges, but also by circles of other disciplines. The philosophy is very urgent in the development goal of our country, which is to educate all Indonesians. (louis o. kattsoff, 1986)

### **Al-Kindi's Philosophical Thought**

Al-Kindi's philosophical structure of thought reflects doctrines borrowed from classical Greek sources and neoplatonic heritage, combined with their religious beliefs. Therefore, in the contract of *Fi al Hudud al Asiya*, the philosophical rationale on which all al-Kindi's thought is based. In the treaty, Al Kindi did a Summary of the definition of Simple Greek literature. The abstract was originally intended to explain Greek philosophy. Many historians consider them just a summary of the definition. only Aristotle without a clear statement of validity of origin. (Basri, 2013: 37). In Al-Kindi's dissertation which specifically describes the beginnings of the field of philosophy, Al-Kindi proposed six definitions of philosophy, all of which are platonic. According to Kindy, philosophy is the science of the nature of what is within the limits of human ability, divine science, unity science (*wahdaniyyah*), primacy science (*fadhilah*), and human life. Kindy also believed that the philosopher's goal in theorizing was to know the truth, and as the action continued, the closer people were to the truth, the closer they were to perfection. (Basri, 2013).

According to Al-Kindi, philosophy is the limit of knowledge about the nature of history, the limit of human capabilities. In theory, the purpose of philosophy is to know the truth, and in practice to put truth or virtue into practice. The noblest and noblest philosophy is the first philosophy (God) that is the cause (*Ila*) of all truth or reality. Therefore, the most complete and most noble philosopher must be able to obtain this noble knowledge. *Ila* science is more noble according to the science of aftermath / Bu. Because we need to know *Ila* to know something as a whole. According to philosophy, the knowledge of the first God is considered to be the knowledge of all other aspects. Because he was the first god, the most noble god, starting with form, starting with the scientific order, and becoming the god of time (Levant, 2010: 47).

For Alkindi, the fact that philosophy is based on reason (rationality) is the same as the fact that even religious teachings require reason as a tool to understand its teachings. This means that Kindy highly respects the gift of reason, maximizing the work of reason and gaining the right knowledge. (Basri, 2013: 38). The truth that philosophers seek is no different from the truth that the Prophet gave to mankind. The truth conveyed by "Prophet Muhammad Saw. Who said the truth and which he received from Allah", In the case of AlKindi, it can be proved on a reasonable basis. (Fakhry, 2001: 27)

### **Important Things In Al-Kindi's Philosophical Thought**

#### **1. The Position of Philosophy in Islam**

According to Arkindy, philosophy is the science of divinity (*rububiyah*), the science of unity (*wahdaniyyah*), the science of primacy (*fadhilah*), all useful sciences, all the qualities that man studies according to his abilities. How to get it and how to avoid

the adverse (Sudarsono, 1979: 24). Arkindi stated that philosophy should be accepted as part of Islamic culture. Because philosophy is the knowledge of truth. Like Greek philosophers, Islamic philosophers believe that truth is far more important than experience. Therefore, philosophy is divided into three parts; First, learning (ta'lim), that is, mathematics reveals nature; Secondly, the latter is the natural sciences, and the third is the religious sciences which are the highest sciences. (Sharif, (ed), 1994: 14-15).

## **2. The Concept of Divine Philosophy (Metaphysics)**

According to Al-kindī, God is more perfect than other beings. God has no reality in the sense of Ania and Mahia. It is not surprising that God does not belong in what is in nature. In fact, God is the Creator of nature, Not Mahia. God is unique because it is not a genus or species. He was the only one and no one was like him. He was the first just person (al-haqq al-awwal) and the Almighty (al-Haqq al-Awwal). It has many meanings besides it (Zar, 2004: 5051). Kindy proposes three ways to prove the existence of God. First, it is impossible for an object to exist by itself, so there must be someone who created it out of nothing. Its creator is God. Second, without diversity, there would be no diversity or uniformity in nature. The fusion of diversity and uniformity is not a coincidence, but it has a cause. The first reason is God. Third, the natural order cannot occur unless someone cleans (adjusts) it. It is God who cleanses and governs the real world. (Sudarsono,1979: 27).

## **3. The Concept of Infinity**

Al-kindī explains that this world is not permanent. In this regard, he provides a basic solution by mathematically discussing endless ideas (Sharif (ed.), 1994: 24). According to Kindy, an object consists of matter and form and moves in space-time. In other words, matter, form, space, and time are all physical elements. Beings that are very closely related to physics, time, and space are limited because they only exist within the boundaries. Therefore, from this determination, objects are finite beings, but all objects composed of matter and morphology, are limited in space, and move all the time are finite, albeit in the form of a world. We can conclude that. And because it is finite it is impermanent. Only God is eternal (Sharif (ed), 1994: 25).

## **4. The Philosophical Concept of the Soul or Spirit**

Al-Kindī's idea of the soul is inextricably linked with the idea of Aristotle. According to Al-Kindī, the soul is not composed, but has an important, complete, and noble meaning. The reality of the spirit comes from the reality of God. The relationship between God and Spirit is the same as the relationship between light and sun. In addition, the soul is spiritual and divine, distinct from the body (Hasyimsyah Nasution, 22).

AlKindi rejects Plato's opinion that the soul comes from the realm of ideas (Zar, 2004: 60). From this argument it is clear that AlKindi recognizes the immortality of the soul, but the immortality of the soul is clearly different from the immortality of God, because the immortality of the soul is not of itself but its immortality because of God.

### **5. The Position of Reason**

According to al-Kindi, reason is the power of thought produced by the soul. Reason itself is divided into three levels: (1) reason that is still potential (alquwwah), (2) reason that arises from the potential of nature and becomes real (alfi'l), (3) reason that has reached the second level of reality (al'aql al- tsani). (Nasution, 1973: 12). According to al-Kindi, there are two types of knowledge. Knowledge of the five senses and knowledge of intelligence. Knowledge of the five senses is important only for the person who is born. Knowledge of intelligence is the essence of reality and is achieved only when man can detach the animal nature from himself.

### **Philosophy is Thinking Systematically and Rationally**

Philosophy is a careful analysis of reasoning about problems and systematic explanations from the perspective underlying behavior. The activity of philosophy is actually a contemplation or thought. But contemplating is not a fantasy, and what is arbitrary is random thinking. This type of thinking consists of confusing, asking questions, and connecting ideas. Philosophy as contemplation seeks clarity, conformity, and understanding. Philosophical contemplation is an attempt to develop a rational system of knowledge suitable for understanding the world in which we live and ourselves. Philosophical rumination is also the work of the person who does it himself, trying in his mind to find a reason or explanation by asking himself or others. Or you can reflect when two or more people analyze, criticize, and relate their thoughts in a conversation. (Louis O. Kattsoff, 1986).

A philosophical consideration that seeks to develop rational concepts. The meaning of a rational concept is a concept whose parts are reasonable and interrelated. That concept is a concept that includes conclusions drawn from the premise and that the concept of that premise is clearly defined. Indeed, no Philosophy is composed out of nothing and without the things that precede it which it has been studied, and by its colleagues who put forward criticisms of it. Philosophical meditation is a kind of conversation with oneself or with others. In a sense, philosophical contemplation can be viewed as a conflict between alternatives that each hold on to an important element or facet and then try to test it on experience and reason. Some argue that knowledge is acquired only through experience and there are also those who argue that knowledge is

only acquired by reason. The former is called the "empirical follower" and the latter is called the "follower of rationalism" (Louis O. Kattsoff, 1986).

### C. ANALYSIS

Islamic civilization began to be built when the Prophet Muhammad formulated the concept of the Charter of Medina. It was followed by Khulafa Rasiedin (Abu Bakr, Umar bin Khattab, Uthman ibn Affan and Ali ibn Abi Talib), culminating when the Abbasid Dynasty Harun ar Rasyid and his son al-Ma'mun succeeded in creating a scientific civilization. There has been a continuous translation of ideas outside of Islam, especially Greek philosophical thought. However, before the process of translating various texts into Arabic was carried out, scientific studies of Arabic grammar began, especially on the borders of Persia by new converts, who were supposed to satisfy the linguistic needs of the new Muslims to interact with the conquerors. I can understand. Their current rulers, rulers of Islam, made Arabic their national language. Learning Arabic grammar is also important for learning and understanding the Qur'an, which is actually written in Arabic.

This translation allowed Muslims to inherit the intellectual traditions of three highly developed cultures: Greek, Persian, and Indian. This intellectual heritage is used to build a higher scientific culture, as seen in various Islamic disciplines and schools. One of the first Islamic philosophers who helped a lot in the translation process was Kindi, who reconciled Islam with the Hellenistic heritage. He is also known as the first Arab philosopher. Al-Kindi was the first philosopher in the Islamic world and the driving force behind Islamic philosophy, often referred to as the father of Arabic philosophy. Due to the large number of works he created, he is also considered one of the most influential Arab philosophers. Fluent in Greek throughout his life, Al-Kindi translated many works of Greek philosophers into Arabic during his lifetime. In addition to philosophical studies, Al-Kindi is also an expert in metaphysics, ethics, logic and psychology, medicine, pharmacology, mathematics, and astrology. One of the factors that allowed Islam to study Greek philosophy was the presence of a copy of the philosophical translation. Free to speak from Greek directly or from Arabic Original Text Version (Nasution, 1973: 11). This translation movement lasted from 750 to 1000 AD (Nasir, 1996).

Alkindi formulated his philosophy in Baghdad, which is still the capital of the government and the center of scientific research. In the city, Kindi also received great moral and material support from the three caliphs of the Abbasid dynasty: Al-Ma'mun, Al-Mu'tasim and Alwazik. These three caliphs showed great interest in science and agreed to continue educational and educational activities, as well as scientific, philosophical and literary activities. According to Ibn Nadhim, al-Kindi's similarities are not only in Greek philosophy, but also in the study of Indian, Chaldean and Harran religions (Basri, 2013:18). Despite all the systematic shortcomings of Kindy's philosophy,

he remains one of the most successful in opening access to philosophy and science. Later, he laid the foundation for Islamic philosophy for Greek and Islamic philosophers. This is how Islamic philosophy reached its peak. In contrast to Western philosophy that developed in the 9th and 11th centuries AD. To date, the triumph of Islamic philosophy is no more than a century. It began in the Middle Ages in the 12th century. Especially Ibn Rusyd (Nasir, 1996).

What is included in al-Kindi's thought in philosophy is :

1. Talfiq, Al-Kindi (talfiq) seeks to unite religion and philosophy.
2. Philosophy, including the humanities, is achieved through reflection and research by philosophers, while religion is a sacred discipline that occupies the highest level because it is achieved without a learning process
3. Philosophical answers indicate uncertainty (pseudo) and require thought or regret. Meanwhile, religion gives a clear and absolutely convincing answer through its arguments presented by the Qur'an.
4. Philosophy uses logical methods, but religion approaches it with faith.
5. About the soul, according to Al-Kindi; uncomposed, has significance, perfect and noble. The substance of the spirit comes from the substance of God. The relationship between spirit and God is the same as the relationship between light and sun. Moreover, the soul is spiritual and holy, separated from the body and different. Meanwhile, jism has a lustful and grumpy nature. The spirit and the body are different, but they are interconnected and guided. Al-Kindi's argument for the difference between soul and body is that the soul opposes lustful desires and anger.
6. According to Al-Kindi, morality is that philosophy must deepen the knowledge of oneself, and the philosopher has the obligation to lead a moral life. Wisdom is not for oneself (Aristotle), but for a happy life.

The definition of Islamic philosophy that played a role in the development of Islamic philosophy was named Al-Kindi or Abu Yusuf Yaqub bin Ishaq bin Ash-Shabah bin Imran bin Ismail bin Alasiyat bin Qays Al-Kindi. The name is so long, it would be difficult to write the name on the checklist in modern times today. Al-Kindi was an Islamic thinker and Islamic philosopher. He was also the first to introduce Islamic philosophy. At the same time, Islamic philosophy itself is not much different from philosophy. In other words, Islamic philosophy and philosophy are two things that contradict each other but go hand in hand. Al-Kindi's understanding of Islamic philosophy is recognized in Western countries. Not only is the definition of Al-Kindi, but his appearance is also recognized. As a philosopher, Al-Kindi certainly produced many works, including arithmetic and music. Al-Kindi begins by explaining the urgency of philosophy in his discussion of the philosophy of divinity. According to Al-Kindi,



philosophy is the science of the truth (nature) of everything according to human capacity, including divine science (rububiya), unity science (wahdaniya) and primacy science (fadhila). And knowledge of all the ways to gain profit and avoid danger. The philosopher's goal is to know theoretical or practical truths and put these truths into practice. The closer you are to the truth, the closer you are to perfection.

According to Al-Kindi, philosophy is a much nobler science than any other science. And the highest glory of many areas of philosophy is the first philosophy, the science of first truth, the cause of all truth ('the science of alhak alawwal alladzi huva illatu kulli hak). Before giving a definition of philosophy, Al-Kindi affirmed his opinion and admitted that there were differences of understanding among philosophers. Only then did Al-Kindi, quoted by Sami Afifi, explain the meaning of philosophy from various angles. The understanding to be followed is first, in the examination of the roots (hubbul-hikma), secondly in terms of human beings, thirdly because of their limitations, fourth, in terms of human knowledge itself, and fifth, in philosophical viewpoint. First, from the root of the word philosophy is interpreted as the love of truth, and secondly, it is interpreted as the path to become like God according to one's ability to become a perfect and noble person. Third as the mother of all creation. Fourthly he as the way man recognizes himself. And finally, the eternal essence of something as knowledge is inclusive according to human capabilities. However, the definition concludes that Jam'Mani' Al Kindi states that philosophy is the science of the essence of something.

In his book, Ahmad Hanafi states that Al-Kindi's philosophical definition contains elements of Plato and Aristotle. You can see how Al-Kindi's own fanaticism towards both philosophies will affect Al-Kindi's thinking. Against such quotations and judgments, Al-Kindi argues that sources can be taken anywhere, provided that they do not contradict those prescribed by religion in assessing the measure of its truth and glory. He took the very famous phrase *itibar o hikma aliyah* among Muslim Arabs, which means "wisdom is the treasure of the faithful, take it with you wherever you go" and "not knowing the truth, looking at the master; but know the truth and thou shalt know its owner". The following is the philosophical notion of Al-Kindi, which is included in the discussion of the New Philosophy of Al-Kindi, that is, the discussion of God in which everything contains something in its substance (the science of *aasyai bihaqaaiqiha*). These sciences include divine science (rububiya), tawhid (wahdaniyya), primacy (fadhila), aspects of expediency, or knowledge brought by the prophet. Anyone who considers it mandatory and does not need to find out should give a reason (advice).

Al-Kindi did not forget to explain that the goal of a philosopher is not the goal but the discovery of a truth from scientific studies. And put that truth into practice from a review of application. The consummation of science requires knowledge of the truth of this knowledge and putting it into practice. It is not just known and forgotten in the order

of practice. It is from this that Al-kindī also says that his philosophy is consistent and contrary to religion. But instead, philosophy is automatically evidence of religious truth, using reason and knowledge to produce exactly the same results that God has revealed to mankind. According to Alkindī, the relationship between philosophy and religion are two complementary aspects. Philosophy is a tool for understanding religion. Deep philosophical thinking is the guideline of the divine fitrah of man, and the fitrah of man is certainly not contrary to religion. Religion is also an absolute standard of proof so there is no contradiction between deep thinking that uses philosophy and the teaching of religious teachings. Knowing and practicing profit is also an integral part of philosophical and religious activities.

As is known, Kindī studied Greek philosophy a lot, so many elements of Greek philosophy were found in his thinking. Kindī's thought was so influenced by Greek philosophy that some authors claim that Kindī absorbed all Greek philosophy. Al-Kindī was the first Islamic philosopher. But what is clear is that Kindī sought to align philosophy with religion, or reason with revelation, and to Islamicize the ideas embodied in Greek philosophy. He was a pioneer and paved the way for the philosophers who followed him. However, careful study of his ideas suggests that Kindī was initially influenced by Greek philosophical ideas, but eventually replaced them. Kindī's philosophy of divinity is based on metaphysics, while Aristotle's philosophy is purely based on the theory of physics. That is, while Alkindī's concept of God is based on revelation, Aristotle's anti-metaphysical views have led to secularism.

Kindī's life in the philosophical era was not well known to the tradition of Islamic thought, especially during the transition from theological thought to philosophy. In this situation, Kindī obviously faced many difficulties and problems both inside and outside the community, and his mind was focused on addressing the problems. But that doesn't mean Kindī doesn't have his own philosophical thinking, so as some say, he is a philosopher, or just a translator, not worth mentioning. The above, although brief and incomplete, suggests that Al-Kindī was a truly original philosopher. Al-Kindī can be considered the first to try to reconcile religion and philosophy in various chronological ways, whose efforts were later followed by many later philosophers such as Al-Farabi, Ibn Sina, and Ibn Rusyd.

#### **D. CONCLUSION**

From the above exposure it can be concluded that; First, Alkindī was the first Islamic philosopher and the first Arab philosopher. For Alkindī, philosophy is the science of all knowledge and the wisdom of all wisdom. According to Alkindī, philosophy aims to strengthen religion and is part of Islamic culture. Second, Kindī Philosophy is the science of all the qualities that people learn according to their level of ability, including

divine science (rububiyyah), unity science (wahdaniyyah), and primacy science (fadhilah). All the knowledge is useful and how to get it and how to avoid harmful things. Third, philosophy is true knowledge (knowledge of truth), and the Qur'an, which has stronger and truer argumentations, cannot contradict the truth produced by philosophy. Therefore, there is no contradiction between religion and philosophy. Therefore, Kindy sought to link philosophy and religion and responded to criticism from scholars who claimed that philosophy is a heretical and misleading science. Fourth, in his philosophy of the soul, Al-Kindi states that the soul is Mandirbasis (singular, unstructured, not long, deep, broad). Fifth, when considering reason, Kindy states that reason can be divided into four forms of reason, which are stages of the process of understanding what is rational. The always real intellect (al'aql allazi bi alfi'l abada), the pent-up intellect (alaql bi alquwwat), the reason for changing from the latent to the real in the soul, and the actual state, the definite heart.

Philosophical contemplation seeks to Conceptualize a concept. The concept (work plan) is the result of generalizations and individual abstractions of the experience of things and processes. So, philosophy, in general, is an idea of things and processes. Among the processes being discussed is the thought itself. Philosophy is the result of people's perception of themselves as thinkers and a critical attitude towards themselves as thinkers in the world in which they think. A philosopher talks not only about the world around and in his right, but also about the act of thought itself.. Not only did he want to know the nature of reality to make changes to the statements about everything, but he tried to find the rules of thinking itself. The interrelationship between philosophical answers. The difficulties associated with those questions that require reflection on thought processes arise as soon as a person tries to answer one of them.

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## THE CONCEPT OF SAKINAH HERITAGE AS A BASIS FOR RELIGIOUS MODERATION BY KUA TAMBUN SELATAN

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### **ABSTRACT:**

*Pusaka Sakinah is a government program through the Directorate General of Islamic Guidance at the Ministry of Religion, since 2019 there have been 100 piloting KUAs to oversee the Sakinah heritage program. The Pusaka Sakinah includes 3 flagship programs, including: (1) BERKAH (Learning Secrets of Marriage) including activities between the prospective bride and groom course program (Suscatin) which was revitalized into Marriage Guidance (Bimwin) for prospective couples and already married, (2) KOMPAK (counseling, mediation, mentoring and advocacy) (3) LESTARI (joint service for family resilience in Indonesia) includes networking programs for prevention of child marriage, reproductive health. The materials presented at Pusaka Sakinah activities are not only focused on the issue of household boats, but also discuss moderation Religion needs to be conveyed so that participants can understand diversity in a multicultural society, so that there is no understanding of radicalism and extremism in society, and creates a peaceful society, understands tolerance among religious people, and has a harmonious relationship between religious communities.*

*Keywords: Pusaka Sakinah, Religious Moderation.*

### **INTRODUCTION**

#### **A. Background**

Marriage is a covenant bond between two men and a woman on the condition that there is a qabul ijab, two witnesses, a dowry and a marriage guardian. Marriage is a religious commandment and an apostle that deserves to be obeyed and exemplary, because there are so many wisdoms and benefits that can be learned from a marriage.<sup>1</sup>

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<sup>1</sup> Juwariyah, *Hadis Tarbawi*, (Yogyakarta:TERAS, 2010), hal, 129.

Allah Subhanahu wa ta'ala created everything in pairs. Likewise humans, there are men and there are women. With His qudrat a sense of love and affection between men and women is grown, so that the relationship between man and woman becomes halal in the hands of Allah Almighty. So Allah Almighty established the law through marriage. As Allah Almighty says in Sura Ar-Rum verse 21:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

Means : *And among the signs of His dominion is that He created for you wives of your own kind, that you might be inclined and feel at peace with her, and made Him among you a sense of love and affection. Indeed, in such a one there really is a sign for the thinking.*<sup>2</sup>

The emergence of the term Sakinah family is an elaboration of Q.S. Al-Rûm (30):21 above. In the verse God explains that the purpose of creating a wife is so that the husband can build a sakinah family that is a harmonious family, happy inner birth, a quiet life, serene, peaceful, and full of affection. The term "Sakinah" is used by the Qur'an to describe family comfort. The term has the same root word as "sakanun" which means place of residence. So, it is easy to understand indeed if the term is used by the Qur'an to refer to the berth of each family member in a comfortable and calm atmosphere, so that it becomes fertile ground for the growth of love (mawaddah wa rahmah) among its fellow members.

Related to the term sakinah gives rise to a variety of definitions. Among these is Al-Isfahan (expert in fiqh and tafsir) interpreting sakinah in the absence of trepidation in the face of something; According to al-Jurjani (linguist), sakinah is the presence of peace in the heart at the moment of the arrival of something unexpected, accompanied by a nur (light) in the heart that gives tranquility and tranquility to those who witness it, and is a belief based on sight (ain al -yaqin). There are also those who equate the sakinah with the words rahmah and thuma'ninah, meaning calm, not uneasy in carrying out worship.

The word sakinah is taken from Arabic which consists of the letters sin, kaf, and nun which contains the meaning of tranquility or antonym of shaking and movement.<sup>3</sup> This word is not used except to describe the calmness and tranquility after the previous turmoil, whatever the form of the turmoil.<sup>4</sup> That sakinah should be preceded by turmoil, suggests that the tranquility in question is dynamic tranquility. Surely in every household there are times when turmoil and even misunderstanding can occur, but it can be overcome immediately if religion, namely its guidance, is understood and lived by family members, or in other words if religion plays a good role in family life.

<sup>2</sup>Departemen Agama RI, *Al-Qur'an dan Tafsirnya Jilid VII* (Departemen Agama RI, 2009), hal, 477.

<sup>3</sup>M.Quraish Shihab, *Perempuan* (Jakarta: Lentera Hati, 2018), hal, 150.

<sup>4</sup>M.Quraish Shihab, *Pengantin al-Qur'an: Kalung Permata Buat Anak-Anakku* (Jakarta: Lentera Hati, 2010), hal, 80.

Indonesian society has diversity covering a variety of ethnicities, languages, religions, cultures, and social statuses. Diversity can be interpreted as an "intergrating force" that binds in society but can be the cause of clashes between cultures, between races, religious ethnism, and between life values in community social activities. Cultural diversity (multicultural) is a natural event because it meets various cultures, the interaction of diverse cultures not only among the community but also among the political elites and even academics, thus causing polarization of the social community.<sup>5</sup>

For religious extension workers as public servants, the phenomenon of cultural diversity requires extension workers to understand multicultural knowledge and awareness, so as to have competence in dealing with differences, no matter how small the differences in the groups they foster. Extension workers need to improve the community's perspective on the perception of cultural differences, by providing knowledge about cultural diversity, understanding the forms of discrimination, stereotypes and racism that often occur in the life of multicultural communities, extension workers are expected to be facilitators of change and experts in overcoming conflicts and consulting related parties to improve the harmony of the community groups they foster.<sup>6</sup>

When it comes to building a family requires earnest effort, for every male and female partner who is in a domestic relationship. To create a harmonious family, it requires mutual awareness in building a harmonious and quality family, sincerity in overcoming various conflicts, and high commitment in facing the increasingly difficult challenges of life, all of which are risks for every male and female couple that must be owned when holding a marriage.

The *sakinah* heritage activity carried out by the South Tambora is one of the activities of the Ministry of Religious Affairs which is managed in each Religious Affairs Office of each region. This activity does need to be done on a pair of men and a society who want to hold a wedding. Various efforts to reduce the divorce rate have been carried out by many parties, both the government and non-governmental institutions have done various ways so that divorce is not easy to occur among the community.

In its implementation, each male and female couple will be given materials about social life, an understanding of how to establish harmonious, independent relationships and an understanding of how to manage good finances. In addition to mediation and marriage advice carried out by mediators at the Religious Court and the Office of Religious Affairs, the Ministry of Religious Affairs is also focused on strengthening marriage through marriage guidance. Strengthening marriage is not only focused on

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<sup>5</sup> Agus Akhamadi, *Moderasi Beragama Dalam Keberagaman Indonesia*, Jurnal Diklat Keagamaan, Vol 13 No. 2, 2019, hal, 45.

<sup>6</sup> Agus Akhamadi, *Moderasi Beragama Dalam Keberagaman Indonesia*, Jurnal Diklat Keagamaan, Vol 13 No. 2, 2019, hal, 46.



strengthening knowledge, but enabling married couples to understand in resolving domestic conflicts.

The concept of sakinah heritage as a family development service with efforts to increase religious moderation, so as to increase the need for public services for the diversity of community groups. The role of religious extension workers is faced with a wider range of services, not only the problem of the relationship of the household ark, the relationship with cultural differences in society also really needs to be understood by a couple of husband and wife, so that in a multicultural society sakinah heritage activities become effective in public service to the people in the region.

The discussion in this thesis uses qualitative research. Qualitative research is a research approach shown to describe and analyze phenomena, events, social activities, attitudes, beliefs, perceptions, thoughts of people individually or in groups. So that the data needed in this study can take place in accordance with the conditions in the field with research mechanisms and of course so that this research can get ideal results.

Based on this background, the focus of this research is on the concept of sakinah heritage as a basis for religious moderation by KUA Tambun Selatan. Awareness and understanding of cultural diversity in marriage and the role of extension workers in forming sakinah families to improve the quality of marriage in multicultural societies.

#### **B. Problems**

The focus of the discussion in this study is on the concept of sakinah heritage as a basis for religious moderation in the South Tambun Kua, how religious moderation in cultural diversity in society can be applied to sakinah heritage activities in realizing a harmonious family and improving the quality of marriage.

#### **C. Purpose of Writing**

The purpose of this writing is to understand the concept of sakinah heritage activities carried out by KUA Tambun Selatan as an effort to understand cultural diversity in social life, so that religious moderation can be understood by every participant of sakinah heritage activities. The role of religious extension workers in delivering any materials on diversity that exist in the life of a multicultural society can be conveyed properly, so that participants can understand religious moderation.

#### **D. Benefits of Writing**

The expected benefit in this writing is the availability of studies or discussions on the concept of sakinah heritage in cultural diversity in a multicultural society, as well as in addressing the problems of differences that occur in society can give birth to tolerance for differences that occur in family relationships and among the community.

## DISCUSSION

### A. Sakinah Heritage Concept

Sakinah Heritage activities have been carried out since 2019 by KUA Tambun Selatan. In its implementation, Pusaka Sakinah provides a safe and comfortable space for the community that functions to facilitate, provide consultation, and continuous guidance to realize the sakinah family. The implementation of sakinah heritage activities has a method, time and place, implementation and responsible person and stages of implementation. In addition, conducting Networking Meetings with relevant agencies and honorary religious extension workers (PAH) before the Sakinah Heritage Activity event was held.

In maximizing the Sakinah Heritage program, KUA Tambun Selatan socializes in the office and in taklim assemblies with local religious leaders such as ustad / ustadzah through honerer religious extension workers. This effort is carried out so that the community can know the program implemented by KUA Tambun Selatan. There were two sessions in the discussion of material on the Sakinah Heritage activities, including :<sup>7</sup>

#### 1. Harmonious Relations Material

This material is understanding oneself and one's partner, setting a vision and mission in relationships with the subject matter of understanding the value of personal and couple sequences, recognizing advantages and disadvantages, understanding the fuel of love, and understanding the vision and mission of individuals and couples so that in a harmonious relationship in the family can become the foundation of the sakinah family. Furthermore, in this session there is material on building relationships and marital dynamics with the subject matter of discussion, regarding the love triangle, the stage of relationship development in marriage, destroying vs. building relationships, communication skills with partners, and managing conflicts in domestic relationships.

#### 2. Family financial guidance materials

Family financial guidance is a model of guidance that will be given to participants of sakinah heritage activities, to manage family finances. In this session, materials were delivered on introduction to family finances, financial chek up, investment instruments and investment risks, compiling family finances, reflection evaluation and post test. With the guidance of family financial blessings solely to realize a sakinah mawahdah warahmah family, so that economic problems that occur in the community the participants of the Sakinah Heritage activity can solve these problems by implementing the materials presented at the Sakinah heritage activities.

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<sup>7</sup> Bapak H. Akhmad Syarif Hidayatullah, S.Ag, Kepala KUA Tambun Selatan, Wawancara Langsung ,Tambun Selatan, 04 April 2022.

## **B. Religious Moderation**

The word moderate in Arabic can be known as al-wasathiyah. In the Qur'an is a word recorded from Sura Al-Baqarah verse 143. The word al-wasath in the verse, means best and perfect. In a very popular hadith it is also mentioned that the best issue is the one in the middle. In the sense of seeing and solving a problem, moderate Islam tries to take a compromising approach and is in the middle, to address differences in society, both cultural, religious, etc. differences. Moderate Islam always promotes an attitude of tolerance, mutual respect, respect, and believes in the truth of the beliefs of each religion and culture. So that all problems regarding differences can be resolved properly, creating a community environment that values tolerance in the life of a multicultural society.<sup>8</sup>

Moderation is a core teaching on the Religion of Islam. Moderate Islam is a religious understanding that is very relevant in the context of diversity in all aspects of life, whether religious, cultural, racial, customs in that society. Variety of understanding is a historical fact in Islam, so that diversity is partly due to the dialectic between the text and that reality, and the point of view of the position of reason and revelation in solving a single problem. The logical consequence of this reality is the emergence of the terms that follow behind the word Islam. What is meant is, Fundamental Islam, Liberal Islam, Progressive Islam, Moderate Islam, and many others.<sup>9</sup>

One of the scholars who elaborated heavily on moderation was Yusuf al-Qaradhawi. He was a moderate brotherhood figure who was highly critical of Sayyid Quthb's thought, which was seen as inspiring the rise of radicalism and extremism and who accused other groups of being thaghut or takfiri infidels. He also explained that the points in moderation include: (1) a comprehensive understanding of Islam, (2) a balance between the provisions of Shari'a and changing times, (3) support for peace and respect for human values, (4) recognition of religious, cultural, political plurality, and (5) recognition of minority rights.<sup>10</sup>

Religious moderation should be understood as an attitude of balanced diversity between one's own religious experience and respect for the religious practices of others of different faiths. This balance or middle ground in religious practice will undoubtedly avoid excessive, extreme, bigoted treatment of religious beliefs. So that religious moderation is a solution to differences in beliefs in a social life of society to prevent polarization of beliefs, prevent the emergence of radicalism, extremism, and liberalism in social life.

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<sup>8</sup> Darlis, *Mengusung Moderasi Islam di Tengah Masyarakat Multikultural*, Jurnal Rausyan Fikr, Vol. 13 No. 2 Desember 2017, hal 230-231.

<sup>9</sup> Edy Sutrisno, *Aktualisasi Moderasi Beragama di Lembaga Pendidikan*, Jurnal Bimas Islam Vol. 12 No.1 Desember 2019, hal, 328-329.

<sup>10</sup> Masykuri Abdillah, *Meneguhkan Moderasi Beragama, dalam* <http://graduate.uinjkt.ac.id/?p=17325>.

In religious moderation, it can be called the key to the creation of tolerance and harmony, both at the regional, national, and global levels. The choice of religious moderation by rejecting radicalism, extremism and liberalism in religion is the key to balance, for the preservation of civilization and the creation of peace. It is in this way that each religious person can treat others of different faiths honorably, respect one another, accept the differences of a belief, and live together peacefully and harmoniously. So that in a multicultural society like Indonesia, religious moderation is no longer an option, but a necessity that every religious person has.<sup>11</sup>

### **C. Analysis of the Concept of Sakinah Heritage as a Basis for Religious Moderation**

Sakinah Heritage activities are given by KUA Tambun Selatan to people who have carried out marriages with the help of honorer religious extension workers so that this activity can be reached by all husband and wife couples. In the Sakinah Heritage activity session, there were two instruments regarding problems in household relations such as harmonious relationship guidance and family financial guidance. Efforts are made solely to form a harmonious family to improve the quality of marriage, so as to reduce the number of divorces that occur. The resource persons in the Sakinah Heritage activity consisted of penghulu who had carried out training and had certificates, therefore each resource person already had competence in the materials to be delivered to husband and wife. These materials are considered very much needed by every couple to build good communication with their partner, manage finances, and solve problems.

An understanding of religious moderation needs to be conveyed to the participants of the Sakinah Heritage activity, this effort is made to establish good relations with fellow religious people. In its implementation, this activity focused on husband and wife as participants, in the process the materials presented by the resource persons were not only household issues, but issues regarding the diversity of people, cultural differences, customs, religions, so that the participants could understand and appreciate between religious people in a multicultural society.

The formation of the sakinah family is inseparable from the role of religious leaders in practice KUA as an institution that interacts directly with couples who want to hold a wedding, as the basic capital to understand religious moderation needs to be conveyed so that participants understand the context of diversity that exists in each region. Therefore, the role of religious extension agents is very necessary to form a harmonious and peaceful society, so as to avoid radicalism and extremism that exist in communities with various cultural or religious patterns.

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<sup>11</sup> Tim Penyusun Kementerian Agama RI, *Moderasi Beragama*, (Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2019), hal, 18.

## CONCLUSION

Religious moderation should be understood as an attitude of balanced diversity between one's own religious experience and respect for the religious practices of others of different faiths. In forming a *sakinah* family, it is necessary to understand the problems that occur in society, *Sakinah Heritage* activities are felt to be very necessary to convey an understanding of religious moderation, as a foundation in family relations with other groups in each area of the Office of Religious Affairs. The role of religious leaders is the spearhead of the creation of diversity that occurs in a multicultural society, differences in beliefs, cultures, customs, tribes, or religions, so as to create tolerance between religious people and reflect quality groups to maintain security and harmony in the nation and state where Indonesia has a multicultural society, so that religious moderation really needs to be understood by husband and wife couples in building relationships household. The *Sakinah Heritage* Concept of KUA Tambun Selatan has two series of sessions, namely family financial guidance and harmonious relationship guidance. Understanding of harmonious relationships whose purpose is that married couples have good communication not only between couples, but relationships with the community, so as not to cause noise with other communities, thereby creating a society that upholds tolerance, respects differences, and has a harmonious relationship.

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## THE VALUE OF RELIGIOUS MODERATION IN BUILDING HARMONIOUS FAMILY

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### ABSTRACT

The development and progress of the times is something that cannot be prevented or avoided. Likewise with the development of Islam, modernization also develops in the midst of society by bringing various positive or negative impacts. As one of the faiths with the most adherents in the world, Islam exists as rahmatan lil' alamin or as a mercy for all nature. By way of religious moderation will provide teaching about existing differences and will also build mutual respect and tolerance. The family is one of the best and most important platforms to study religious moderation in order to tolerate various differences, build balance in the family, and be able to respond to things without exaggeration. Because in a family there are often differences that cause a problem and even radicalization. Therefore, without realizing it through the family, we can learn how the role of religious moderation is to create harmony in it. This paper will discuss that the best place to start the first step of religious moderation is to start from the family.

Keywords: Religious Moderation, Harmonious Family

### INTRODUCTION

A family is two or more individuals who are related by blood or marital cause who live in one household. The family is central to the cultivation of both religious and moral values. One of the religious values that must be cultivated in the family is being able to cultivate the value of religious tolerance towards others or the social environment that can start from small things, such as empathy, an attitude of being willing to listen, communicating effectively, and others. Family dynamics is the interaction of individuals with the surrounding environment, in order to be able to adjust to the same family environment and social group. Each individual has himself, a voice to express his own opinions and thoughts, with all the differences that each individual has in one family, to maintain his integrity is to adjust and maintain good relations in one family.

The family is believed to be the key to creating a safe and peaceful society, considering that the peace and comfort of the community is determined by the peace and comfort of family members, especially when interacting in a family environment. Good relationships, effective communication, accepting differences both in terms of thinking, and opinion are some of the things that are able to realize the creation of a harmonious family.

According to Gunarsa, family harmony is when all family members feel happy which is characterized by reduced tension, disappointment and pua towards all their circumstances and existence (existence and self-actualization) which includes physical, mental, emotional, and social aspects.<sup>1</sup> But lately we often encounter many events, where a family can be destroyed for certain reasons. One of them is that there is still an ingrained patriarchal mindset in a family. We still find this mindset and there are not a few cases, where the impact of the incident results in the child becoming a victim or can even give rise to the nature of radicalism in the family. Such as forced change, violence perpetrated by family leaders, and others.

Patriarchy itself is a cultural system that dominates the role of leadership and power holders to men. Patriarchy can be called a patrilineal society, that is, in blood relations that prioritize the paternal line, where the position of the husband's side is more important than the position of the wife's side. In family relationships, the father (husband) has higher power than the mother (wife) over her children.<sup>2</sup> Religious moderation, moderation in Arabic is commonly equated with the word wasath or wasathiyah which means "best choice". Experts explain that the word wasath is interpreted as "everything that is good according to its object".

To realize tranquility and happiness and create a sense of love and affection, there must be balance and equality in the family, especially between husband and wife. Islam itself explains that in a marriage there is kafaah. Kafaah comes from arabic which means equal or equivalent. Kafaah in marriage means that the female must be equal or equal to the male.<sup>3</sup> Law Number 1 of 1974 concerning Marriage, and the Compilation of Islamic Law explains the same thing, that the rights and position of the wife are balanced with the rights and position of the husband in domestic life and social life together in society. Article 33 of Law Number 1 of 1974 explains "Husband and wife are obliged to love each other-love respect-respect, be faithful and give birth and bathin assistance." Compilation of Islamic Law Article 80 (1), explains: "The husband is the guide to the wife and her household, but on matters of domestic affairs that are important to be decided by the husband and wife together."

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<sup>1</sup> Singgih D. Gunarsa. Dan Yulia Singgih D. Gunarsa *Psikologi Prakti: Anak, Remaja, Keluarga*, (Jakarta: Gunung Mulia, 2004)

<sup>2</sup> Muhammad Abdulkadir, *Hukum Perdata Indonesia*, (Bandung: Citra Aditya Bakti, 2014)

<sup>3</sup> Amir Syarifuddin, *Hukum Perkawinan Islam di Indonesia* (Jakarta: Kencana, 2006), h.140

By understanding the intent of religious moderation and associating it with patriarchy within the family at least we hope to make a change in the mindset of many people on this issue. The explanation in the articles above explains that in the family there must be a balance, both between husband and wife and parents and children. Although the husband in the family is the leader and head of the family, but in every action and decision must be decided jointly.

## DISCUSSION

### RELIGIOUS MODERATION

The word "moderation" comes from the Latin "moderatio", which means moderateness (no excess and no lack). Within the KBBI moderation means the reduction of violence, the avoidance of extremes. Thus, when the word "moderation" is juxtaposed with the word "religious", it can be defined as a way of looking at attitudes, and behaviors always taking a position in the middle, always acting fairly, and not extreme in religion. It can be taken to understand that moderation is balance or balanced not one-sided which means fair. Moderation in religion means one should not act extreme or excessive. Because the opposite of the word moderation is excessive, or in English extreme, radical and excessive. It is clearly written that there is an excessive prohibition in religion in the Qur'an surah al-Maidah verse 77 i.e.:

قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا  
كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ

*"Say (Muhammad), "O Master of the Book! Do not exaggerate in a way that is not right with your religion. And do not follow the wishes of those who have gone astray long ago and (have) led many (men) astray, and they themselves stray from the straight path." (QS al-Maidah:77)*

The following are the characteristics of the moderate (wasathiyyah) according to the Islamic view as follows:<sup>4</sup>

1. Tawassuth (taking the middle way), that is, understanding and practicing that is not ifrath (exaggeration in religion) and tafrith (reducing religious teachings)
2. Tawazun (balance), that is, the understanding and practice of religion in a balanced manner that covers all aspects of life, both worldly and ukhrawi, is unequivocal in stating the principle that can distinguish between inhira, (deviation,) and ikhtilaf (difference)
3. I'tidâl (straight and firm), that is, putting something in its place and exercising rights and fulfilling obligations proportionately

<sup>4</sup> Afrizal Nur dan Mukhlis, *Konsep Wasathiyah Dalam al-Qur'an*, Studi Komparatif antara Tafsir al-Tahrir Wa at-Tanwir dan Aisar at-Tafsir (Jurnal an-Nur,4, 2016) (2)



4. Tasamuh (tolerance), that is, recognizing and respecting differences, both in religious aspects and various other aspects of life
5. Musawah (egalitarian), that is, not being discriminatory to others due to differences in beliefs, traditions and origins of a person
6. Shura (deliberation), that is, every problem is solved by means of deliberation to reach consensus with the principle of putting benefit above all else
7. Ishlah (reform), that is, prioritizing reformative principles to achieve a better state that accommodates the changes and progress of the times by relying on general benefit (mashlahah 'ammah) by adhering to the principle of al-muhafazhah 'ala al-qadimi al-shalih wa al-akhdzu bi al-jadidi al-ashlah (preserving old traditions that are still relevant, and applying new, more relevant things)
8. Aulawiyah (prioritizing the priority), i.e. the ability to identify more important things should take precedence to be applied over those of lower importance
9. Tathawwur wa Ibtikar (dynamic and innovative), that is, always open to make changes for the better

In the Qur'an surah al-Baqarah verse 143 namely:

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

*“And so that we have made you (Muslims) 'as a moderate people' and chosen you to be witnesses to (deeds) of man and for the Apostle (Muhammad) to be a witness to your (deeds)...” (QS al-Baqarah : 143)*

Allah has made Muslims as a just and chosen Ummatan Waathan, which means that Muslims already have the perfection of religious teachings, at best morals and charity most of all. Therefore as Muslims should spread the peace of islam which describes Islam rahmatan lil 'alamin. To see or determine whether a person is moderate or not religious, it needs an important indicator. Indicators of religious moderation can be found in a book published by the Ministry of Religious Affairs entitled "religious moderation". There are at least four indicators to determine whether a particular religious perspective, attitude and behavior is moderate or not. The four indicators are national commitment, tolerance, anti-violence, and accommodating to local culture.<sup>5</sup>

a) National commitment

According to the Ministry of Religious Affairs of the Republic of Indonesia, this is important, because in this perspective religious moderation, practicing religious teachings is actually the same as carrying out obligations as a citizen, as well as carrying out obligations as a citizen is the same as carrying out religious teachings or practicing religious teachings. People who have moderate views will accept and always be loyal to the basis of nationality, especially regarding the ideology of

<sup>5</sup> Kementerian Agama RI, Moderasi Beragama

Pancasila. And will not oppose the principles of nationhood enshrined in the Constitution and the 1945 Constitution.<sup>6</sup>

b) Tolerance

In the KBBI dictionary, tolerance is defined as "tolerant traits or attitudes, measuring limits for additions or subtractions that are still allowed, and deviations that are still acceptable in work measurements. Tolerance is an attitude that always gives space to others and does not interfere with the rights of others in believing, exercising beliefs and in expressing opinions, even if it is contrary or different from what we believe in. People who are tolerant have an open attitude, are receptive to differences, and do not restrict each other's rights.

c) Anti-violence or radicalism

Radicalism is an ideology that wants to make changes to the social and political system by using violent means in the name of religion, be it verbal violence or physical and mental violence. Radicalism is often identified with terrorism, because radical people will terrorize groups that do not agree with them in order to achieve their wishes. Terrorism is not only opposed by religious teachings, but also contradicts the ideology of the nation. Thus, terrorism should not be identified with a particular religion, because there is no religious teaching that supports acts of terrorism, but it can be attached to all religions driven by certain individuals who carry religious frills.<sup>7</sup>

d) Accommodating to local cultures.

A moderate person in religion he will always accept the local culture or tradition as long as the culture or tradition does not conflict with the main teachings of the religion. As explained: Moderate people have a tendency to be more friendly in the acceptance of local traditions and culture in their religious behavior, insofar as they do not contradict the subject matter of religious teachings. Religious traditions that are not rigid, among others, are characterized by a willingness to accept religious practices and behaviors that do not merely emphasize normative truths, but also accept religious practices that are based on virtue, certainly again insofar as those practices do not contradict the principle in religious teachings.. (RI,2019) This is emphasized by Hamzah Junaid in his scientific journal saying, that it is a necessity where acculturation occurs between Islam and local culture. This inevitability must be accepted because it is part of the consequences of Islamic teachings that are universal. But Hamzah also stressed that the process of unification of Islamic culture and local culture should not be understood as two entities in common. However, religion is still seen as the highest compared to local culture. Therefore, acculturation should be viewed as a process of

<sup>6</sup> Ibid,

<sup>7</sup> Kementerian Agama RI, Moderasi Beragama., 45

Islamization. This means that Islam did not come to eliminate/erase all cultural order and values of a particular society, but what happened was an Islam. In this context, acculturation can mean, (1) Islam allows while acknowledging some local cultural values that turn out to be in harmony with Islamic values, (2) Islam removes (forbids) some forms of local culture that are manifestly contrary to the basic values of Islam, and (3) Islam replaces the contents and values of local culture with Islamic values, while the container or formal form is retained. In short, local culture is actually seated as a subordination of Islam.<sup>8</sup>

### **FACTORS AFFECTING FAMILY HARMONY**

The family is said to be "whole", if in addition to being complete in its members, it is also felt to be complete by its members, especially its children. If in the family there is a relationship gap, it needs to be balanced with the quality and intensity of the relationship so that the absence of the father or mother at home is still felt by his presence and paid for psychologically. This is necessary so that the influence, direction, guidance, and value system realized by parents always remain respected, coloring the attitudes and behavior patterns of their children.<sup>9</sup>

Family harmony is a state of completeness, happiness and in it has family ties. Family harmony actually lies in the point of close or not the relationship between family members, be it father-mother. Father-son, as well as mother-daughter. Each family member has a role to maintain family harmony by providing each other with a sense of security, comfort, and peace. A harmonious family or happy family is if in life it has shown the following factors :<sup>10</sup>

1. Mental well-being factors. Namely the low frequency of quarrels and quarrels at home, loving each other, needing each other, helping each other among families, satisfaction in work and each other's lessons and so on which are indicators of the existence of a happy, prosperous and healthy soul.
2. Physical well-being factors. Frequent sick family members, a lot of expenses to see a doctor, for medicines, and hospitals will certainly reduce and hinder the achievement of family welfare.
3. The balancing factor between expenses and family opinions. The family's ability to plan their lives can balance income and expenses in the family.

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<sup>8</sup> Hamzah Junaid, *Kajian Kritis Akulturasi Islam dan Budaya Lokal*, (Jurnal Diskursus Islam : 2019), h.69-70

<sup>9</sup> M.I. Sulaeman. *Pendidikan dalam Keluarga*, (Bandung: Alfabeta, 1994)

<sup>10</sup> Sarlito Wirawan Sarwono, *Menuju Keluarga Bahagia 4*, (Jakarta: Bhatara Karya Aksara, 1982)

Meanwhile, the emotional factors that must be maintained for the realization of a harmonious family are the following:<sup>11</sup>

1. Attention

That is to put the heart of all family members as the main basis for good relations between families. Both in the development of the family by paying attention to events in the family, and looking for the cause and effect of problems, as well as to the changes in each of its members.

2. Knowledge

The need to increase knowledge endlessly to broaden horizons is needed in living family life. It is very necessary to know the family members, that is, any changes in family members, so that unwanted events can be anticipated in the future.

3. Introduction to all family members

This means that self-knowledge and good self-knowledge are important for cultivating understandings. When self-recognition has been achieved, it will be easier to highlight all events or events that occur in the family. Problems will be easier to solve.

4. Attitude of acceptance

With all its shortcomings, weaknesses and strengths each family member must have a receptive attitude. This attitude will produce a positive atmosphere and develop warmth that underlies the growth of potential and interest from family members.

5. Increase effort

After the attitude of accepting, peruli increased the effort. That is by developing every aspect of his family optimally, this is adjusted to each individual ability. With the aim of creating changes and eliminating the state of boredom and staticism.

## **PATRIARCHY IN THE FAMILY**

Patriarchy is a cultural system in which the role of men is more dominant than the role of women. Where the role of leadership and mastery is fully held by men. We can find this culture in several aspects, especially in domestic life, namely between husband and wife. The term husband becomes the head of the family and the wife becomes a housewife is often misinterpreted, where their respective rights and obligations do not work as they should. Even though in Islam itself does not discriminate between men and women, both of them have the same value in the eyes of

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<sup>11</sup> Singgih D. Gunarsa. Dan Yulia Singgih D. Gunarsa, *Psikologi Untuk Keluarga*, (Jakarta: Gunung Mulia, 1986) h.42-44

Allah Almighty. But Islam basically adheres to a patriarchal cultural system, where Islam exalts men over women. As God says in Surah An-Nisa verse 34:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ  
فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۗ

*“The men were the leaders of the women, because God had exaggerated some of them (men) over others (women), and because they (men) had provided for some of their property. So the righteous woman, who obeys God, again takes care of herself when her husband is not around, because God has nurtured (they).” (QS. An-Nisa (4) : 34)*<sup>12</sup>

Indirectly the verse creates a misunderstanding for laypeople who seek to interpret it. They will assume that the position of men is higher than that of women, and justify men as leaders or rulers who must always be obeyed and obeyed. If this understanding is continuously corrected, it will result in authoritarian husbands' treatment of wives which leads to violence. In fact, the meaning of the verse above has a different meaning and purpose, where the verse describes where Allah SWT gives power to men to lead and guide women in carrying out a necessity or obligation in fulfilling rights to Allah SWT. That is to practice good deeds and stay away from bad deeds that God hates.

This patriarchal problem arises because of the culture of Indonesian society that has changed the views of men who think that they have privileges compared to women.

The restrictions imposed from this patriarchal cultural system can give rise to the discriminatory treatment of the husband against the wife, which from this treatment will cause violence committed by the husband against the wife or even the child in a household.

Domestic violence is also a negative impact brought about by patriarchal cultural systems. This domestic violence can be a form of physical, psychic, sexual, or economic assault behavior with the intention of physically and emotionally harming. Husbands who have been influenced by patriarchal culture believe that they are the highest holders of power in the family. This results in all family members, both wives and children, must always follow and obey the wishes of the head of the family. Even worse, usually a husband who has been affected by the patriarchal culture will turn a blind eye to the differences of opinion that occur within the family. This can cause inaccessibility of family members to each other for fear of unpleasant treatment that will be caused by the dissent.

A harmonious family in general can be interpreted as a family whose members have the ability to understand, love, respect, respect, give happiness, and carry out rights and obligations in accordance with their respective functions and positions. Men have rights

<sup>12</sup> Departemen Agama RI, *Mushaf Al-Kamil Al-Qur'an Terjemah disertai Tema Penjelasan Kandungan Ayat*, (Jakarta: Darus Sunnah, 2016), h.85

to women, and vice versa women also have rights to men. As confirmed in the quran surah Al-baqarah verse 228:

وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ

“and the women have rights that are balanced with their obligations in a ma'ruf way. Husbands, however, have one degree of advantage over their wives. And Allah is mighty again all-wise.” (QS al-Baqarah:228)

It can be seen that the meaning of balance in a harmonious family is very contrary to the patriarchal mindset, where men as family leaders still act arbitrarily in a family. Therefore, it is necessary to understand the attitude of religious moderation in a family, so that each family member can instill traits and attitudes not excessive in any aspect, especially regarding religious teachings and the rights of each individual in a family.

## CONCLUSION

Everyone who has a family must expect happiness, comfort, and have a place to go home. But in fact, today the family is no longer the most comfortable place to go home, share stories, voice opinions, or express themselves. Due to the large number of family leaders who still instill a patriarchal mindset for their families, which causes family members, both wives and children, to have no sense of comfort in their own families. Balance, fairness, not exaggeration, and accepting differences are some of the values of religious moderation, which must be instilled and taught in a family, especially a family leader who in fact plays an important role in a household must definitely not have this patriarchal mindset. Because as a family leader, you must be able to minimize cases of patriarchy that occur in it, by opening your mind and opening up to new things. As a first step to prevent the embedding of a patriarchal mindset in a man who will later become the leader of the family, it must be instilled from an early age the values of religious moderation, so that in the future this patriarchal mindset does not continue to settle and develop in other societies.

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## RELIGIOUS MODERATION IN INDONESIA'S DIVERSITY

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### ABSTRACT

*This discussion seeks to examine more deeply the religious moderation and diversity of the country. This is intended to get a clear picture of how religious moderation and diversity of the country really are. Moderation in religious harmony must be carried out, because then there will be harmony between beliefs or beliefs. To manage the religious situation in Indonesia which is very diverse, we need a vision & solution that can form harmony & peace in carrying out religious life, namely to prioritize religious moderation, respect diversity, and not be trapped in Intolerance, extremism & Radicalism. The essence of moderation in the frame of tolerance in which each party is needed to be able to control themselves & provide a space of tolerance as a result of being able to respect each other & respect the advantages & uniqueness that each has in the absence of fear of his rights & also beliefs. Cultural diversity ( multicultural) is a natural event due to the meeting of various cultures, the interaction of diverse individuals and groups by carrying behavior cultural, has a different and specific way of life. Diversity such as cultural diversity, background behind these families, religions, and ethnicities interacting with each other in the Indonesian community. Since ancient times the Indonesian nation has been famous for its diverse cultures. the diversity that exists in Indonesia has the characteristics of the Indonesian nation that distinguish it from other nations. Indonesia, which proclaimed its independence on August 17, 1945, is included in the archipelago and even became the largest archipelagic country in the world with approximately 17,000 islands, stretching from Sabang to Merauke. Indonesia has an area of 1,904,569 Km<sup>2</sup> has a population of around 206,24,595 people. wliayah which makes the Indonesian nation consisting of various languages, tribes, religions, cultures, races, traditions and so on. They respect each other and follow the traditions that already existed in their time.*

**KEYWORDS:***Multicultural, Religious Moderation*



## INTRODUCTION

Moderation is a middle ground in a number of discussion forums where there are often moderators who mediate the discussion process, do not side with anyone or any opinion, be fair to all parties involved in the discussion. Moderation also means that something that is best something that exists in the middle is usually between two bad things. Religious moderation means a middle-ground way of religion according to the notion of moderation, with one's religious moderation not being extreme and not excessive when living the teachings of one's religion. the person who practices it is called Moderate.

Indonesian society in the Unitary State of the Republic of Indonesia has diversity, covering a variety of ethnicities, languages, religions, cultures, and social statuses. Diversity can be an "integrating force" that binds society but can be the cause of clashes between cultures, between races, ethnicities, religions and between life values. In a multicultural society, the interaction of fellow human beings is relatively high in intensity, as a result of which the social ability of society to interact between people needs to be possessed by every member of the people. This ability is based on Curtis, covering 3 regions, namely: affiliation, cooperation & resolution conflict, friendliness, attention, and affection (kindness, care and affection / emphatic skill).

The diversity of tribes, races, religions, language differences & life values that occur in Indonesia is not infrequently followed by various kinds of conflicts. Problems in society stemming from violence between groups that very rarely occur in various regions in Indonesia which explains how vulnerable the sense of community is built in the Indonesian state, how thick the adjustment of words with deeds (pretensions) between groups & how low the mutual understanding between groups. Cultural diversity (multicultural) is a natural event due to the meeting of various cultures, the interaction of diverse individuals and groups with bringing behavior culture, has a different and specific way of life. Diversity such as cultural diversity, setting behind these families, religions, and ethnicities interact with each other in the Indonesian community. Awareness & understanding of cultural diversity (multi-cultural), especially religious diversity, is increasingly needed by the community. Religious extension workers become public servants should have competence & carry out moderation movements to increase the peace of the people.<sup>1</sup> With the increasing need for public services for various groups of people, counseling is held to reach a wider range of services, as a result it is necessary to understand diversity (multicultural) so that it can be more effective in public services. Based on the background above, the study of this article is an awareness & understanding

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<sup>1</sup>Agus Akhmadi, "Moderasi Beragama Dalam Keragaman Indonesia Religious Moderation In Indonesia's Diversity".(Surabaya: Balai Diklat Keagamaan,2019),hal.11

to get to know various cultures, religious moderation & gait which will be explained by the counselors to build religious harmony in a multicultural Indonesian society.

## DISCUSSION

### A. *Diversity (Multicultural) of the Indonesian Nation*

In the difference in the sense of love & affection of others must continue to be developed. Education can build tolerance behaviors, help each other use learning that has a vision & habituation actions in all educational units. Multicultural Education is centered in character to Indonesia, it can be concluded that this Multicultural learning is carried out using the formation of mindsets, behaviors, actions, & habituation as a result of which a national enlightenment with character appears. The realization of the Indonesian character as a foundation becomes a special characteristic of Indonesian people. The power of Indonesianness as a force to become a great nation in the midst of the struggle of nations in the world. Great nations can only be realized through strong human character.

In terms of known narrative multiculturalism & normative multiculturalism. Narrative multiculturalism is a social phenomenon that reflects the existence of pluralism. While normative multiculturalism is related to moral basics, namely the existence of moral ties according to the people within the scope of the state or nation to do something that becomes a common convention & normative multiculturalism is what is now developed in Indonesia.

Multiculturalism includes ideas, perspectives, policies, brushes & actions, by the people of a country, which are plural in terms of ethnicity, culture, beliefs & so on, but have the desire to develop the same spirit of nationality & have praise for maintaining such plurality. The concept of multiculturalism is familiar in the Islamic world, at least it has historical experience that reinforces that Islam values diversity, as the Apostle practiced in the reign of Medina. Multiculturalism has relevance to using Islamic teachings including tolerance, peace & justice. A. Tolerance, as explained in the Qur'an Surat Al Hujuraat: 13 which reads:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

*It means: "O man! Truly We have created you from a man and a woman, and then We made you nations and tribes so that you might know each other. Indeed, the noblest of you on God's side is the most devout person. Truly Allah is All-Knowing, All-Knowing".*

Therefore, the verse above confirms that God has formed people with various ethnic groups so that people know each other. That differences should not be a place of conflict, therefore it must be appreciated. By getting to know each other, the path to multicultural life will open up.

**B. Peace.**

As explained in the quran surah Al-Baqarah verse 208 which reads:

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

*It means: "O people of faith! enter into Islam as a whole, and do not follow the steps of Satan. What a real enemy it is to you".*

**C. Justice.**

Multiculturalism emphasizes being fair to looking at and behaving towards other people or groups. As explained in the Qur'an Surah al-Maidah verse 8 which reads:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ۚ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۗ اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

*That is to say: "O people of faith thou shalt be the ones who always establish (the truth) because of God, as a justly witness. And never let your hatred of a people, make you unjust. Be fair, because fair is closer to takwa. And be devoted to God, verily Allah is all-knowing what thou doest."*

In the diversity of the Indonesian nation, historically & sociologically Islamic beliefs are held more dominated by the Indonesian nation, but when viewed at the provincial or regional level, for example districts / cities, there are still Christian, Catholic, Hindu, Buddhist & Buddhist & Konghuchu beliefs that have become more dominated in the environment.

**D. Moderation in Indonesia's Diversity**

In a multicultural Indonesian society, exclusive religious behavior that only recognizes truth & safety unilaterally, can certainly cause scratches between faith groups. Religious feuds that occur in Indonesia are usually triggered by exclusive religious behavior, and there is contestation between faith groups in gaining the support of people who are not based on tolerant behavior, because each uses their strength to win, triggering conflicts. Religious moderation is a middle ground amid the diversity of beliefs in Indonesia. Moderation is the culture of the archipelago that goes hand in hand, & does not negate each other between beliefs & local wisdom (local wisdom). Not disputing each other but seeking a tolerant solution. In the context of religion, understanding the text of belief when this occurs tends to polarize the believers in 2 extreme poles. One pole deified the text too much regardless of logic/reasoning ability. The text of Scripture is understood and then recited without knowing the context. Some have called this pole a conservative group. The other extreme pole, on the contrary, which liberals often claim, deify reason too much as a result of ignoring the text itself.

Moderation must be understood to be developed into a shared commitment to maintain a complete balance, where every people, regardless of ethnicity, ethnicity, culture, religion, & political choice is willing to listen to each other and learn from each other to practice the ability to manage & overcome differences between them. To realize

moderation, of course, inclusive behavior must be avoided. According to Shihab, the concept of inclusive Islam is not only limited to the recognition of the plurality of society, but also must be actualized in the formation of active involvement in this reality. The attitude of inclusionism understood in Islamic thought is to provide space for diversity of Islamic thought, understanding & perception.

So it's clear that religious moderation is very closely tied to keeping together by having an attitude of tolerance—an ancestral heritage that teaches us to know each other who are different from us. Religious moderation is needed to be our cultural tactic in caring for Indonesianness & diversity. As a very heterogeneous nation, since the beginning the founders of the nation have succeeded in passing on a form of convention in nation & state, namely Pancasila to the Unitary State of the Republic of Indonesia, which has concretely succeeded & succeeded in uniting all ethnic groups, languages, tribes, cultures & beliefs. Indonesia is declared not to be a country of trust, but also does not separate the beliefs & daily lives of its citizens. The values contained in the beliefs are maintained, combined & united using the values of local customs & kearifants, there are even some rules of belief institutionalized by the state, so that the implementation of rituals of belief & culture runs calmly & harmoniously.

Indonesia being a diverse country in terms of ethnicity, culture, & belief requires tactics to form & maintain an atmosphere of religious freedom & harmony of religious people, which is very important to do in order to realize a prosperous, safe, peaceful, united & serene Indonesian people. To realize this unity, security & unity, it is necessary to have an appropriate tactic. The strategy is Religious moderation.<sup>2</sup>

Moderation in religious harmony must be carried out, because then there will be harmony between beliefs or beliefs. To manage the religious situation in Indonesia which is very diverse, for example described above, we need a vision & solution that can form harmony & peace in carrying out religious life, namely using applying religious moderation to respect each other's diversity of interpretations, and not being trapped in intolarism, radicalism & extremism. The spirit of religious moderation is a tactic to seek common ground & peaceful paths 2 polar extremes in religion. On the one hand, there are some adherents of extreme beliefs as a result of which believe absolutely the truth of one interpretation of the text of belief & suspect other interpreters to be heretical. This community is commonly called an ultraconservative group. On the other hand, there are also religious people who explicitly deify reason to the point of ignoring the sanctity of belief, or sacrifice the basic religion of their religious teachings for tolerance that is out of place to adherents of other faiths. They are commonly considered liberal extremes. Both need to be moderated.

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<sup>2</sup>Muhammad Abror, "Moderasi Beragama Dalam Bingkai Toleransi: Kajian Islam dan Keberagaman". (Riau: Jurnal Pemikiran Islam, 2020), hal. 13

Religious diversity in Indonesia is a necessity that cannot be eliminated. For this reason, religious moderation is present as an adhesive for similarities, not sharpening differences. There are several reasons why religious moderation is so necessary, especially in Indonesia :

- 1. Moderation in Indonesia is needed to be a cultural tactic in caring for Indonesianness. Indonesia has become a multicultural country, the founders of the nation since the beginning have succeeded in passing on a form of convention in nation, state & religion, namely Pancasila to the Unitary State of the Republic of Indonesia, which in fact has succeeded in uniting all groups of beliefs, ethnicities, languages and even cultures in Indonesia. Indonesia is not a country of trust, but in daily life trust as a guide & cannot be separated. Trust values are combined for local wisdom values and even some trust rules are developed by the state in the Constitution & Government Regulations*
- 2. The presence of belief in human life is to preserve the dignity of man to be a noble being and to guard against depriving him of his life. That is why, each of those beliefs carries a mission of peace & salvation. Religion teaches balance in various aspects of life, as a result of which keeping one's human life as a priority, because eliminating one life is the same as eliminating the life of all mankind. Therefore, with the moderation of religion, this should be a way to restore the practice of religion so that it is in sync with its essence and belief really as a spirit in life so that human dignity & dignity will be maintained*
- 3. As the times evolve after thousands of years of belief is born, human beings are increasing & diverse, tribal, diverse skin colors, nations & continue to develop. Science also continues to develop with the times to answer humanitarian problems. Even religious texts as multi-interpretation, truth as relative, even some believers no longer cling to the nature of their religious teachings, as a result of which they become fanaticism towards the truth of the version they like. The complexity of the case of human life and this belief occurs not only in one region or country, but also in other parts of the world. So to find the best solution in dealing with this problem, religious moderation as a solution & it is important to apply so that there are no more problems with a background of trust occurs & maintain the existence of humanity*

The impelentation of religious moderation by the kyai is reflected in the teachings practiced by its students. The doctrine of teachings by kyai consists according to 2 basic elements in the practice of students, namely: First, a student is obliged to have specific & general knowledge for others. Second, maintaining the existence of four pillars in creating a nationalist-religious concept in the students. In its development, the Indonesian state must have creativity in thinking & narrating as a result of which it is not easy to get stuck in the barriers of partial understanding of trust in the social space of the people. At this point, moderation in religion is at the core of an integration of faith teachings that can be synergized with the many socio-cultural diversity owned by the Indonesian nation. The Minister of Religious Affairs said that religious moderation is the primary current in the

religious pattern of the Indonesian people. Moderate religion has become a characteristic of religious people in Indonesia, & it is more suitable to be applied to the plural culture of the Indonesian people.

Moderate religion has become a characteristic of religious people in Indonesia, & in essence it is indeed more suitable to be applied to the plural culture of the Indonesian people. Moderate religion is an example of religion that has long been practiced & permanently expected in the present era. K.H.Maimoen being a cleric & also a teacher of the nation has the responsibility to implement a model of religious moderation in the life of pesantren & the general public. The implementation of religious moderation can be in the form of mutual respect & tolerance on others, and not imposing the will on others, not even allowed to behave fanatically blindly.

The implementation of religious moderation in pesantren can at least be done by people who are active & live in pesantren. The people consist of kiai, kiai family, asātīdh, khaddām, & santri. Kiai is a boarding school caregiver who has the work of being a central figure in managing pesantren; the kiai family is the wife, children, & other siblings who live in the pesantren; asātīdh are teachers who assist kyai in nurturing students; Khaddām was the one who helped complete the affairs of the kyai & his family; & students are students who study & live in islamic boarding schools. These five components of pesantren people can make understanding of moderation in various forms in society.

Efforts to mainstream religious moderation continuously through chat & channels of digital space channels are very important so that Indonesia becomes a country with the largest Muslim population in the world, capable of being a laboratory of peace. As is known, Indonesia is a plural & multicultural country with various types of tribes, religions, languages, races, & various other differences. However, diversity is permanent in bringing people to a harmonious life side by side. Often feuds & divisions are born out of misconceptions that flow freely through the digital space. More than that, digital space is deliberately utilized to create narratives that knock each other down. In fact, in substance, all religious teachings want to live in peace, moderation, maintaining harmony & compassion. Religious moderation as a weapon to maintain togetherness in diversity.

Religious moderation can be understood as a way of viewing, behavior & behavior that is in the middle position without exaggeration in religion that is not extreme. Not an exaggeration referred to here is to place one understanding in a high level of wisdom by paying attention to religious texts, state constitutions, local wisdom, & mutual consensus. It is When religious moderation is upheld & imposed on every breath of life, it will at least reduce the pretensions that then give birth to feuds & conflicts.

In the book Religious Moderation written by the Balitbang Team of the Ministry of Religion of the Republic of Indonesia, it is explained that moderation is not only taught by Islam, but also other beliefs. In principle, fair & balanced behavior inherent in the

principle of religious moderation can shape a person to have 3 primary characters, namely wisdom, purity, & courage. In other terms, moderate behavior in religion, always determining the middle ground, will be easier to realize if a person has sufficient breadth of belief knowledge so that he can be wise, resist temptation as a result of which he can be airy without burden, and is not selfish with his own interpretation of truth as a result of daring to admit the interpretation of the truth of others. Religious moderation in this context is the initial ladder to foster tolerance & unity between one group and another, between one believer and another, & between one community using another. With the meaning that rejecting extremism & liberalism is a relatively wise middle ground to build harmony. Religious moderation is treating others honorably by accepting differences to be characteristic based on diversity. Religious moderation is actually an implementation based on the values of tolerance (tasamuh).

In addition, the concept of religious moderation strongly upholds egalitarian values (musawah) by not having a discriminatory view of others. Differences in beliefs, traditions, religions, languages, & tribes, as well as between groups are not the cause of the ignition of the axis of authority that can muzzle the ropes of brotherhood. In this context, religious moderation can be understood to be a middle ground to build a quiet & harmonious life, especially in this multicultural country.

Religious moderation finds its relevance to be strengthened on the basis of a universal philosophy in the construct of scientific development at the State Islamic Religious College (PTKIN). This is very important not only to be a perfect means to develop the sensitivity of the academic community in the sense of difference, but also to be a strategy for strengthening moderate intellectualism so that it is not easy to blame different opinions.

The leaders of Islamic Religious Universities have launched a book entitled *Religious Moderation: From Indonesia to the World*. In the book, several strategic steps are presented to strengthen religious moderation in Islamic Religious Universities. First, the mainstreaming of religious moderation is implemented in all derivatives of the Islamic Religious College policy & is realized for the development of critical academic studies & traditions & respects other groups or opinions. In this context, the embedding of a curriculum in which there are still ideological subjects must always be triggered into a reinforcement base. Ideological subjects can be read for example Pancasila & Citizenship education. Specifically, Islamic Religious Universities can apply policies & institutionalization of citizenship values to educational culture. Second, resulting in Islamic Religious Universities becoming a forum & place for seeding human values, religious harmony values, & religious moderation. This issue is particularly urgent as Islamic education again faces serious challenges that proliferate in the construct of sectarian understanding & also transnational Islam. This phenomenon exists in Islamic

Religious Colleges with signs of Islamization brought by a group of students through tarbiyah & soldering institutions. Third, spreading religious literacy & interfaith education).<sup>3</sup>

The mainstreaming of religious moderation in the digital space is finding momentum. The mainstreaming of religious moderation carried out at Islamic Religious Universities in all Indonesia through the digital space aims to make something that was originally on the periphery, only known by limited people & groups & even less important, then led to the central area so that it is known to the public in general, consumed, & implemented. This is done by utilizing a digital space that has various functions, uses, capacities, & potentialities.

The dissemination of religious moderation through the digital space of information technology can reach the people more broadly & more specifically in the millennial generation. The scramble for digital space is the key to dominating religious narratives in the social media space. Digital spaces that are not balanced using moderate religious narratives & based in the values of tolerance will give birth to free action. This freedom is what in the current conditions gives birth to problems & intolerant perspectives. Islamic Religious Colleges have become peace laboratories voicing religious moderation content through digital space to be a counterweight based on the torrential flow of news in the social media space. The counterbalance referred to here is a counter-narrative to give birth to substantive religious framing in accordance with the teachings of the essence of belief, namely moderate, tolerant, & compassionate among others. This can be done using loud voices in the digital space using information technology. because , technological schemes that determinate & discipline religious life as an arena of contestation that must be seized & mastered using religious narratives based on religious moderation. Islamic Religious Colleges on the spread of inspiration & ideas of religious moderation use some content for example content on Youtube, Facebook fanpages, twitter, Instagram, memes, or releases about religious harmony studies & research.

The mainstreaming of religious moderation is not capable of self-aggrandizement, but it is obligatory to go hand in hand to achieve the desired goal. Making religious moderation into framing is a key word and the basis for managing a moderate & tolerant religious life in the midst of a multicultural citizen. Moreover, the development of technology demands accurately to voice content that is right & synchronous for digital citizens who are actually millennials.

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<sup>3</sup>Wildani Hefni,"Moderasi Beragama dalam Ruang Digital: Studi Pengarusutamaan Moderasi Beragama di Perguruan Tinggi Keagamaan Islam Negeri".(Jember:Jurnal Bimas Islam,2020),hal.22



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## IMPLICATIONS OF THE MARRIAGE AGE LIMIT IN LAW NO. 16 OF 2019 JO LAW NO. 1 OF 1974 ON THE NUMBER OF APPLICATIONS FOR MARRIAGE DISPENSATION IN THE BEKASI RELIGIOUS COURT

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### ABSTRACT

*Initially, the provisions on the age limit for marriage were present qualitatively. However, along with times and science, quantitative marriage age limits were born, such as the issuance of law number 16 of 2019 in conjunction with law Number 1 of 1974 concerning Marriage which regulate the legal age limit for new marriages for prospective bride, from 16 years old to 19 years old. This research is a legal research in the type of field research (socio legal research) which aim to determine the implicationa of the applicationa of law Number. 16 of 2019 in conjunction with law Nnumber 1 of 1974 concerning Marriage on the number of dispensation application at the Bekasi Religious Court. The Result of This Study stated that the number of application for dispensation after the issuance of law Number 16 of 2019 in conjunction with Law Number 1 of 1974 clearly increased compared to before the enactment of Law Number 16 Of 2019. The increase reached 39 % in year 2020 and 24 % in year 2021. In the perspective of Islamic law, the implication the high demand for dispensation due to Law No 16 of 2019 does not contain problems. This situation can be studied through the ushul fiqh approach to the sad adz-dzara'I concept as a method of closing difficulties. His Phenomenon can also be seen concept of azimah and rukhshoh.*

*Keyword : Implication, Limit for marriage, dispensation request, Law Number 16 of 2019*

### A. Introduction

In marriage there is a covenant between a man and a woman through ijab qabul which is carried out in accordance with the provisions of the laws and teachings of the Islamic religion. In terms of terms, marriage also means to be related between a man and a woman who is not his mahram. Through marriage, rights and obligations arise that must

be obeyed by married couples as husband and wife. This provision of marriage is commanded in the word of Allah Almighty in the Quran surah Ar-Rum verse 21:<sup>1</sup>

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ (٢١)

*"And among the signs of his dominion is that he created for you your wives of your own kind, that you might live in peace with her. And He (also) has made among you (husband and wife) a sense of love and affection. Indeed, there are signs for the thinking."*

In one of the hadiths there is also an order to marry as explained in the hadith below:<sup>2</sup>

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا مَعْشَرَ الشَّبَابِ ! مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ ، فَإِنَّهُ أَغْضُ لِلْبَصَرِ ، وَأَحْصَنُ لِلْفَرْجِ ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالْصَّوْمِ ، فَإِنَّهُ لَهُ وَجَاءٌ { مُتَّفَقٌ عَلَيْهِ ۝

*Abdullah Ibn Mas'ud r.a said : The Messenger of Allah SAW said to us : "O younger generation, whoever among you has been able to have a family should he marry, because he can subdue his eyes and maintain the pubic, whoever is not capable should fast, for he can control you." Muttafaq alaih.*

From the hadith, it is explained that the word "al-ba'ah" means being able to have bodily relations and being able to build a household. Besides, the content of this hadith is addressed to a man that if he is married a man will be in charge of his family. When they are unable to marry then they should fast to keep their lusts. The requirement of baligh or adequacy of age in marriage is very important because from cases there are many marriages carried out by early childhood or who are not old enough to be at risk of divorce, because both physically and mentally children who are still immature or at an early age are not mature enough to carry out the household. The element of maturity in carrying out marriage was adopted by Law number 1 of 1974 concerning marriage.<sup>3</sup>

From the element of maturity of the age above which is very important to pay attention to and has become a debate among the community, namely regarding the minimum age limit of marriage contained in the positive law that regulates the age of marriage, namely article 7 of Law Number 1 of 1974 paragraph (1) which states that "Marriage will be permitted if the male party has reached the age of 19 (nineteen) years and the female party has reached the age of 16 (sixteen) years". This age limit provision

<sup>1</sup> <https://tafsiralquran.id>

<sup>2</sup> Ibn Hajar Al-asqolani, *Bulughul Maram dan Dalil-Dalil Hukum* (Jakarta:Gema Insani,2013).hal.423

<sup>3</sup> Direktur bina KUA dan Keluarga Sakinah (Jakarta:Kemenag RI,2017).hal.32-33

in the Marriage Law (UUP) is further used as a reference by the Compilation of Islamic Law (KHI) article 15 paragraph (1) which reads: "For the benefit of the family and household, marriage can only be carried out by prospective brides who have reached the age stipulated in article 7 of Law Number 1 of 1974, namely prospective husbands at least 19 years old and prospective wives at least 16 years old.."

The existence of this marriage limit is considered good enough for prospective couples to build a household with adequacy or maturity of age and be able to face problems that occur within the scope of domestic life as a husband and wife, far from divorce.<sup>4</sup> But in fact what happened, the minimum age of marriage for prospective husbands aged 19 years and prospective wives aged 16 years raised pros and cons among society, because at the age of 16 years old it is still considered too young or underage for women. In a medical perspective, the age of 16 is considered a new age of growing up. At that time, a child is going through puberty so that his physical and mental readiness is not yet ripe to hold a wedding or become a housewife. In early marriages, the risk of pregnancy with high diseases such as complications in mothers and children such as anemia, preeclampsia, abortion, bleeding and obstetric surgery is higher than women who become pregnant at the age of 20 years and above.<sup>5</sup>

Some considerations regarding aspects of marriage age limits are discussed in legal, social, cultural and religious points of view. From the legal aspect, it has been determined in Law No. 1 of 1974 concerning Marriage that the conditions of marriage determine the age limit of marriage. This is as stated in Law No. 1 of 1974 which reads "marriage is only permitted if the male party has reached the age of 19 years and the female party has reached the age of 16 years". According to the explanation of article 7 paragraph (1) aimed at maintaining the health and offspring of the husband and wife, the marriage age limit is set. Based on this, marriage is a Human Right, where men and women have the same rights and have the same consent to the marriage. However, the provisions in Law No. 1 of 1974 have been overturned by the Constitutional Court Number 22/PUU-XV/2017 which states that the marriage law is not in sync with the Child Protection Law. The Child Protection Law stipulates that a child is a person who is not yet 18 years old. Meanwhile, in article 7 paragraph 1, it is stated that the age limit for marriage for women is 16 years old, so from the statement above there is a synchrony that has an impact on education, health, guarantees and constitutional protection of children's rights in article 28B paragraph (2) of the 1945 Constitution which is regulated in the Child Protection Law.

From a health perspective, consider the Constitutional Court's decision and see that various studies of maternal mortality rates in Indonesia are still very high and pose a serious problem, as well as the main cause that is very feared, namely reproductive

<sup>4</sup>Ahmad rofiq. *Hukum keluarga Islam di Indonesia* (Jakarta: Rajawali Pers, 2013) hal 59.

<sup>5</sup>Santy Dellyana, *Wanita Dan Anak Dimata Hukum* (yogyakarta: Liberty, 1998) hal. 174

problems that occur due to lack of readiness to conceive and give birth so that according to IDI (Indonesian Doctors Association) the minimum age of pregnancy is 20 years old, because during pregnancy requires mature physical and mental readiness, if from the age of 16 years the level of maturity or readiness for the uterus to conceive is still very vulnerable to pregnancy diseases or a high risk of miscarriage, because it is still a very young age or not old enough. So that the ideal age of marriage and pregnancy is 20-35 years.

In some Islamic perspectives it is explained that a marriage can take place for those who are already aqil baligh or adults, in the sense that they are already able to marry and build a household, although it is not explained in detail about the age limit of marriage. Similarly, in other religions spread throughout the archipelago that with different regulations but with the same goal that couples who want to get married are encouraged in a mature age or have entered adulthood. Article 28C paragraph (1) of the 1945 Constitution states "everyone has the right to education and benefit from science and technology, art and culture, in order to improve the quality of life and human welfare." In this article, it is explained that every child has the right to achieve desires in terms of his education, has the right to feel and provide the benefits of science for his life. So the younger the age limit of marriage, the more girls will waste time to feel and get a mature education. And there are many cases of dropping out of school due to underage marriages. Similarly, based on cultural and traditional perspectives, that underage marriages or those carried out by immature children are considered very common, and have even become a habit among society.<sup>6</sup>

The variety of considerations for the marriage age limit as explained above, continued to develop until the issuance of Law No. 16 of 2019 concerning Marriage which changed the marriage age limit for women from 16 to 19 years. This change is an interesting phenomenon because the 16-year-old age provision alone has caused a high dispensation, especially the change in the marriage age limit for women to 19 years. Of course this can trigger an increase in marriage dispensation for women. Data on marriage dispensation before Law No. 16 of 2019 recorded at the Bekasi Religious Court, namely with the number of applications for 10 cases and continued to increase until the issuance of changes in law No.1 of 1974 to law No. 16 of 2019. Indeed, a change in law is very likely to occur as explained in a fiqh rule, namely:

تَعْيِيرُ الْفُتْوَى وَاحْتِلَافُهَا بِحَسَبِ تَعْيِيرِ الْأَزْمَنَةِ وَالْأَمَكِنَةِ وَالْأَحْوَالِ وَالْعَوَائِدِ وَالنِّيَّاتِ

*It means : "Changes and differences in legal fatwas based on differences in time, place, conditions, customs (traditions) and goals or intentions."*

<sup>6</sup>Hasil penyelarasan Naskah Akademik Rancangan Undang-Undang Tentang Perubahan Atas Undang-undang Nomor 1 Tahun 1974 Tentang perkawinan.(Kementerian Hukum Dan HAM, Badan Pembinaan Hukum Nasional,2019)hal.16-52

But whether the change in law brings benefits or not, especially if it is associated with the ability of humans to practice it. Can Indonesians be invited to think and act so that marriage can be carried out for women who are only 19 years old? or vice versa unable to understand the wisdom of changing the marriage age limit for the woman?

From the explanation above, the author wants to conduct a study with the title "Implications of the Marriage Age Limit in Law Number 16 of 2019 on the Number of Applications for Marriage Dispensation in the Bekasi Religious Court". Through this study, researchers hope to gain a complete understanding of society's response to changes in the minimum age of marriage for women. Through this research, it can be seen the implications of changing the minimum age of marriage in Law No. 16 of 2019 on the number of applications for marriage dispensation in the Bekasi Religious Court and how Islamic law reviews the implications of changing the minimum age of marriage in Law No. 16 of 2019 on the high level of marriage dispensation in the Bekasi Religious Court.

## **B. Theoretical Foundations**

### **I. Marriage Age Limit According to Islamic Law**

Human life continues to develop from birth to the end of his life. Among the important developments of human life is marriage. From a jurisprudence perspective, marriage is carried out with several personal conditions that must be met including ability (baligh). The existence of this requirement of ability in marriage gives birth to knowledge about the age limit of marriage ... (حدسنالزواج) which can be known in the Qur'an, al-Hadith, jurisprudence in positive law. The provision of the marriage age limit in the Qur'an, hadith, Jurisprudence and Formil Law has a position as the main law (azimah). The discussion of azimah is generally accompanied by the discussion of rukhshoh.

#### **a. Marriage Age Limit According to the Quran and Hadith**

In Islam there is what is called baligh, baligh is the limit of a man or woman reaching his youth. Characterized by, if a woman bleeds the so-called menstruation if the male is characterized by having wet dreams. Baligh is also the limit of a person is said to be able to distinguish between the right and the vanity, the right and wrong, the allowed and not allowed, the halal and the haram. The baligh situation is also characterized as a barrier for a person who is able to marry or is categorized as entering adulthood. So in Islamic terms the minimum age of marriage limit is when it has entered the baligh akil period.

In the holy book of the Quran it is only explained in general about the minimum age of marriage, there is no law that explains exactly about the age limit of marriage both in the Koran and hadith. As hinted at in Q.S Annisa : 6<sup>7</sup>

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<sup>7</sup> <https://quranhadist.com>

وابتلوا اليتامى حتى اذا بلغوا النكاح فان انستم منهم رشدا فادفعوا اليهم اموالهم ولا تاكلوها اسرافا  
وبدارا ان يكبروا ومن كان غنيا فليستعفف ومن كان فقيرا فلياكل بالمعروف فاذا دفعتم اليهم اموالهم  
فاشهدوا عليهم وكفى بالله حسيبا { ٦ }

*"And test the orphans until they reach the age of marriage. If you find the intelligence then hand over the treasures to them. And don't overeat them and you rush to hand them over before they grow up. Whoever of the guardians of the orphans is well-off, then let him refrain from eating the orphans' property and whoever is poor may eat in a good way. If you give up their property, then present witnesses, and suffice as overseer." Q.S An-Nisa : 6*

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ { يَا مَعْشَرَ الشَّبَابِ  
! مَنْ اسْتَطَاعَ مِنْكُمْ الْبَاءَةَ فَلْيَتَزَوَّجْ ، فَإِنَّهُ أَغْضُ لِلْبَصْرِ ، وَأَخْصَنُ لِلْفَرْجِ وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِأِ  
لِصَّوْمٍ ، فَإِنَّهُ لَهُ وَجَاءٌ } مُتَّفَقٌ عَلَيْهِ ٨

*"Abdillah bin Mas'ud r.a, the Messenger of Allah saw said "O young men whoever among you is able to marry then marry, then if you are unable to be patient, and keep your eyes, and if thereof fast, then it will keep the sanctity"*

#### **b. Minimum Age of Marriage According to Classical Fiqh 4 Schools <sup>9</sup>**

The minimum age limit for marriage according to shafiiyah scholars argues that the age limit or period of a person's baligh akil is reaching the age of 30 years. The minimum age limit for marriage according to hanafiyah scholars is with a man's age limit of 18 years and 17 years for women. According to malikiyah scholars, the limitations of a baligh for men are experiencing wet dreams, the growth of feathers around certain areas of the body, and the age limit of being called an adult starting to reach the age of 17 and 18 years. The age limit according to fuqaha hanabilah is that there are 3 categories, first when experiencing wet dreams, second starting to grow in the pubic area and even being 15 years old. And for women when they come out with menstrual blood and experience pregnancy, it is declared to be baligh and enters the minimum age limit of marriage. And marriages performed by teenagers or children with a young age, the marriage is considered valid. Shafi'iyah scholars line up the marriage law in detail by looking at the circumstances of certain people, as follows:

- a. Sunnah , for people who are ready to marry and are able to get married and already have the equipment to marry.

<sup>8</sup> <https://www.republika.co.id>

<sup>9</sup> <https://media.neliti.com>

- b. Makruh , for people who are not ready to marry, have not been able to get married and do not have the equipment to get married. With a state of disability or severe illness so that it is less likely to recover.

Hanafiyah scholars added marriage law in detail, as follows:

- a. Mandatory , for a person who is ready to mate, able to mate and already has equipment for mating so that he is afraid of falling into adultery if he does not mate.
- b. Makruh , for a person who is ready to marry but he is afraid to cheat on his marriage.

Another cleric added the marriage law to the circumstances of a particular person, as follows:

- a. Haram , for a person who is unable to fulfill the syara and will break the law in a shari'a and he is afraid that let alone forcing him to marry will hurt his partner.
- b. Mubah , for people who do not intend to mate and are worried that their marriage will not be of any benefit.

According to Imam Malik, baligh is characterized by absolute seminal discharge in a state of delusion or being asleep, or characterized by some growth of hair in the limbs. According to Imam Shafi'I that the baligh limit is 15 years for men and 9 years for women. According to Imam Hanbali, for men it is marked with a dream or 15 years old, while for women it is marked by menstruation. Historically, marital boundaries were exemplified by the marriage of Prophet SAW to Aisyah who was 9 years old and 15 years old. The age limit of 9 years as the hadith narrated by Imam Muslim reads: "The Messenger of Allah married him (Aisyah) at the age of 6, and he brought her when he was 9 years old, and he died at the age of eighteen" (H.R Muslim)

As for the age limit of 15 years as Ibn Umar notes: "I have submitted to the Messenger of Allah SAW for the uhud war which at that time I was 14 years old, he did not allow me. And I reapplied to him during the khandaq war, I was 15 years old at the time, and he allowed me ( to join the war)" Thus, it can be understood that the minimum age limit for a marriage is 15 years based on the history of Ibn Umar, and 9 years is based on the marriage of the Prophet to Aisyah. Based on this, different schools of fiqh apply age limits, as follows:

*" The scholars of the school agree that menstruation and pregnancy are evidence of a woman's invulnerability, pregnancy occurs due to fertilization of the ovum by sperm, while menstruation is the same position as removing sperm for men. Imamiyah Maliki, Shafi'I, and Hanbali say: the growth of underarm hairs is proof of a person's baligh, while hanafi rejects them, because the armpit hairs are no*



*different from other hairs on the body. Shafii and Hanbali say: the baligh age of boys and girls is 15 years, while Maliki sets it at 17 years, meanwhile, hanafi sets the age of baligh for children as eighteen, while girls are seventeen years old."*<sup>10</sup>

### **c. Marriage Age Limit According to Contemporary Fiqh**

The fuqaha confirmed and corroborated the above opinion with the marriage of the Prophet Muhammad SAW with Sayyidah Aisyah r.a who was still young. Based on some of these arguments, the scholars concluded that there are no specific restrictions for marriage in the law of syara', meaning that the age of baligh is not a condition for the validity of marriage. So marriages performed at an age not old enough are legal. Such is the opinion of the mu'tabar school of fiqh about the age of marriage. Maslahat (positive impact) of early marriage, children will avoid promiscuity, be kept away from promiscuous sex which causes many cases of pregnancy outside of marriage, so that the purpose of sharia, namely hifzh al-nasl, can be preserved in him. There are also mafsadat (negative impacts) that can also be affected due to underage marriage, namely impacting the mental and physical readiness of immature children to enter the household, the unpreparedness of a child to become a parent which is feared to affect mental health and even the risk of death between mother and child that occurs. In accordance with Islamic shari'a which prioritizes the benefit of humans and always brings rahmatan lil alamin <sup>11</sup>.

### **d. Marriage Age Limit According to Law No. 1 of 1974 Jo Law No. 16 of 2019 and Compilation of Islamic Law**

In the marriage law article 7 paragraph 1 it is stated that "marriage is only permitted if the male party has reached the age of 19 years and the female party reaches 16 years" The minimum age limit of marriage is explained in law no.1 of 1974 concerning marriage, article 7 paragraph 1 that the marriage limit is measured by the child's maturity and the child's ability to build a household. With this provision, finally in 2019 there was a change in the marriage age limit to 19-year-old male parties and 19-year-old female parties as well. Looking at the maturity of age with various kinds of considerations, the minimum age of marriage is determined to be each bride and groom aged 19 years. Hopes and efforts to limit the minimum age of marriage are determined to result in a prosperous marriage, sakinah, mawaddah and rahmah. Avoiding the large number of underage marriages is the reason for the increasing number of divorces. The occurrence of inability to build a household, the lack of maturity of the reproductive system and pregnancy of children at a minor age so that there are many cases of abortion or children who are abandoned by their own parents. The existence of a minimum age limit for marriage is hopefully able to produce a great generation of Indonesian children.

<sup>10</sup>Ibnu qatada, al-mughni, jilid IV

<sup>11</sup>Imam syatibi, *Al-Munafakat Fi Ushul Al-Syariah* (Beirut: Dar Al-Qutub Ilmiah) hal.220

The law provides relief to people who want to continue to perform marriages outside the minimum age of marriage regulation, in article 7 paragraph 2." In case of deviation from paragraph 1 of this article may request a dispensation to the court or other officials appointed by both the parents of the male and female parties."

## II. Marriage dispensation in Law No. 1 of 1974

Dispensation comes from the Latin word *dispansare* meaning to divide. The term dispensation is to divide or give freedom to a rule that has become an official judgment or what is called a applicable Law. This dispensation is granted to a person who has the lawful authority of one of the special cases so that it can be granted a dispensation or freedom. In Law Number 30 of 2014, the Dispensation states that it is the approval decided by officials on the public who get certain freedoms contained in the prohibition in the defended law. In the Big Indonesian Dictionary (KBBI) Dispensation is an exception for a person in a special rule. The Arabic term that is in line with dispensation is *rukhsah*. Etymologically, the meaning of *rukhsah* in *khazanah fiqh* is a waiver in worship, in the *ushul fiqh rukhsah* rule is also interpreted as the lightening of humans doing worship or the command of Allah Almighty in an emergency or compulsion in difficulties. The law of *rukhsah* is permissible if it is in compulsion and if the circumstances are forced or the needs have been met then the law is *Azimah* or return to the law that has been established by Allah Swt. The postulate of allowing *Rukhsah* i.e. Q.S Al-Baqarah Verse 173

انما حرم عليكم الميتة والدم ولحم الخنزير وما اهل به لغير الله فمن اضطر باغ ولاعاد فلا اثم عليه ان  
الله غفور رحيم

*which means " Whoever is in a state of compulsion (eating carrion) while he does not want it and does not (also) exceed the limit, then there is no sin for him"*

In the verse it is explained that Allah Almighty gives relief (*rukhsah*) to his servant if in a forced or emergency situation, as if he is in the forest and then there is no edible food and there is only a pig then it is allowed to eat the pig in moderation should not be excessive or until eating it repeatedly. Similarly, the marriage rules that occur in the country that if they are allowed to marry at an age that is not sufficient in accordance with the law, they can apply. Dispensation or asking for *rukhsah* if in case of emergency or compulsion to avoid the thing forbidden in Islam, namely adultery.

The dispensation section coincides with the second part of *dzarai* i.e. *mafsadat* is more dominant than *maslahat*. So the application for dispensation has become a law in force in the country since the amendment in 2019. The existing marriage law in the country limits the age of marriage with maturity and readiness to carry out marriages with a sense of responsibility and independence. Maturity as a measure of being able to marry has been the trigger for the birth of opinions that manifest whether or not the age of

marriage is determined. Clearly, some of the contents of law no.1 of 1974 which regulates the provisions of the age of marriage in Indonesia are as follows:

1. Parental consent for people who will enter into a marriage if they have not reached the age of 21 years (Article 6 paragraph 2).
2. The minimum age to be allowed to enter into a marriage, namely a man of 19 years and a woman of 16 years (article 7 paragraph 1)
3. Children who have not reached the age of 18 years or who have never married, are within the power of parents (Article 47 paragraph 1)
4. A child who has not reached the age of 18 years or has never married, who is not under the power of his parents, is under the power of a guardian (article 50 paragraph 1)

Marriage Law Number 1 of 1974 underwent changes which was inaugurated in 2019, in Article 7 which originally stated that marriage would be allowed if the man was 19 years old and the female party was 16 years old, revised to be the male party and the 19-year-old female party. The marriage law contains marriage dispensation rules that are different from the previous formulation of the law. Dispensation is the granting of the right to a person to marry even though they have not reached the minimum age of marriage. That is, a person may marry outside of that provision if and only if circumstances "will" and there is no other option (*ultimum remedium*). In the latest law, if there are circumstances that allow "deviation" then a marriage dispensation can be carried out by one or both parties of the couple, for those who are Muslim, then under the auspices of religious courts and for non-Muslims, it becomes the authority of the District Court.

The state of freedom means that there is a very coercive reason and causes the non-delay of the marriage and must be carried out immediately for reasons that are forced and there is no other way or other solution, other than to immediately enter into a marriage. These reasons must be juxtaposed with accurate evidence and not just a confession. The new law already requires showing very valid and reliable evidence, including a certificate of the age of the two brides-to-be who is still under the provisions of the Law and a statement from health workers who support the old man that this marriage must be carried out immediately and cannot be postponed. In the latest law, judges must also hear testimony from both parties both from those applying for dispensation and from the side of candidates for dispensation.

For this reason, in his legal reasoning, the judge in the religious court trial gave a decision on the facts from the testimony of the parents, the bride and groom, and the testimony of witnesses presented at the trial. The judge's determination also refers to the law in a shari'a, juridical, sociological manner and considers health-consciously. If connected with *maqashid al sharia* (the purpose of Islamic law), that there are 3 things

that are considered for the decision to determine the marriage dispensation, namely looking at:

1. The salvation of the child's life related to the purpose of protection of the soul (hifzh al-nafs).
2. Continuation of the child's education relating to the protection of reason (hifzh aql)
3. Safety of offspring related to the protection of offspring (Hifzh al-Nasl)<sup>12</sup>

#### **D. Research Results**

##### **a. Data Description**

Preliminary data on the age limit for marriage in Law No. 1 of 1974 article 7 can be described as follows:

1. Marriage is only permitted if the man reaches the age of 19 years and the woman has reached the age of 16 years.
2. In the event of a deviation in subsection (1) of this section may request the dispensation of the court or any other officer requested by both parents of the male or female parties.
3. The provisions regarding the circumstances of one or both parents of article 6 paragraphs (3) and (4) of this law, shall also apply in the event of a request for such dispensation subsection (2) of this article without prejudice to those referred to in article 6 paragraph (6)<sup>13</sup>

The provisions of article 7 of Law No. 1 of 1974 on Marriage Challenge above have no legal force with the issuance of Constitutional Court decision no. : 30/74/BUU-XII/2014 and have been replaced by Law No. 16 of 2019 Amendments to Law No. 1 of 1974 concerning Marriage article 7 which reads as follows:

1. Marriage is permitted only if the man and woman reach the age of 19.
2. In the event of a deviation from the age provisions as referred to in paragraph (1), the male party's parents and/or the woman's parents may request a dispensation to the court on the grounds that it is very urgent accompanied by sufficient supporting evidence..
3. The granting of dispensation by the court as referred to in subsection (2) shall listen to the opinions of both brides-to-be who will perform the marriage.
4. (4) The provisions regarding the circumstances of one or both parents of the bride and groom as referred to in article 6 paragraphs (3) and (4) shall also apply to the

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<sup>12</sup> Khisni, Essay-essay. Aliran Pemikiran Hukum Islam, (Semarang: Unissula Press, 2010)

<sup>13</sup> <https://hukumonline.com>

provisions regarding the request for dispensation as referred to in paragraph (2) without prejudice to the provisions referred to in article 6 paragraph (6)<sup>14</sup>

The data on the application for marriage dispensation at the Bekasi Religious Court is as follows:

**Tabel 1**  
**Number of Applications for Marriage Dispensation in PA Bekasi**

No	Year	Jumlah
1	2018	10
2	2019	22
3	2020	61
4	2021	46

Source : PA Bekasi Secretariat

#### **b. Research Findings ; Increasing Number of Dispensation Applications**

The change in the ideal age limit for marriage in Law No. 1 of 1974 turned out to have an effect on the high number of applications for dispensation in the Bekasi Religious Court and the shift in the age of prospective brides who applied for dispensation from a minimum of under the age of 16 for prospective brides. Previously, an application for dispensation was filed for a bride-to-be who was at least under 16 years old. However, after the issuance of Law No. 16 of 2019, an application was filed for a bride-to-be under the age of 19 as reflected in Applicant I (18 th), Applicant II (18 th), Applicant III (18 th), Applicant IV (17 th), Applicant 5 (18th 7bln), Applicant VI (18 th)

The high number of applications for marriage dispensation for brides-to-be at the Bekasi Religious Court after the enactment of Law No. 16 of 2019 was examined within two years of its determination. The increase in the number of applicants for marriage dispensation was 39% in 2020 and 24% in 2021. The increase can be described in the table below :

**Tabel 3**  
**Data on the Increase in the Number of Applicants**  
**for Marriage Dispensation in PA Bekasi**

No	Tahun	Jumlah	Prosentase Peningkatan
1	2018	10	-
2	2019	22	12
3	2020	61	39%
4	2021	46	24 %

<sup>14</sup> <https://peraturan.go.id>.

Processed by Researchers 2022

It seems that the case of the application for marriage dispensation at the Bekasi Religious Court has become a very high soaring case from the public. Not only from the number of increases but the age period also shifted to at least under the age of 19 years as the researchers have explained.

### **c. Analysis**

Amendment of Law No.1 of 1974 to Law No.16 of 2019 concerning the age of marriage in article 7. From the side of lawmakers, they expect to regulate more about the age of marriage in order to improve the quality of brides-to-be, especially the quality of the household and prevent underage marriages, and cause positive things by increasing the age of marriage to provide opportunities for prospective brides to be more mature. And with the age of 19 for the education level at least having completed the high school / high school level, to make it easier to find jobs, but in fact in practice this age change is not so effective, in fact, there are increasing cases of dispensation from the number of filings in court. So that this age restriction does not work effectively in practice in society.

The benefit of a positive change in the age of 19 years in the level of quality of the reproductive system in health and mental will be more positive than in terms of formal provisions for households already holding a diploma compared to the age of 16 years. At the age of 16, it is also psychologically disturbed because it is possible to be pregnant outside of marriage so that it interferes with activities such as school, and from the religious side it causes negative effects because it has violated religion, namely getting pregnant outside of marriage, and in marriage law is not in accordance with the law if doing siri marriage has violated formal legal regulations. According to KHI, children born outside of a sacred/legal marriage are not legal children. Because of a legitimate child, that is, from the result of a legal marriage. Or it can be scientifically proven as decided in the Constitutional Court No.46/PUU-VIII/2010 Article 43<sup>15</sup>

The motivation on the part of the bridegroom and the bride-to-be to apply for a dispensation to save or distance their children from religious law which finally needs to seek justice from the violation of sinful acts (adultery) and on the other hand because there has been a pregnancy outside of marriage and guarding against religious prohibitions do things that are prohibited so as soon as possible to be married, but for those who are already pregnant to eliminate the disgrace.

In KHI, pregnant children can be married to men who impregnate, as stated in the compilation of Islamic law (KHI) presidential instruction Number 1 of 1991 of June 10, 1991, decided by the Minister of Religious Affairs of the Republic of Indonesia number 154 of 1991 concerning the law of pregnancy outside of marriage as follows:

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<sup>15</sup> [www.bphn.go.id](http://www.bphn.go.id)

1. A woman pregnant out of wedlock can be mated with a man who impregnated her.
2. The marriage with a pregnant woman referred to in paragraph (1) may take place without first waiting for the birth of her child.
3. With the marriage taking place at the time of the woman's pregnancy, no remarriage is required after the conceived child is born.<sup>16</sup> In Law No.1 of 1974 it is stated that the status of the child is twofold. First, a legitimate child, that is, a child born from a legal marriage. Marriages are performed in accordance with Shari'a and are recorded religiously and statewide. The two children are out of wedlock, that is, the children conceived outside the marriage. Thus the child remains the same in existence and must be cared for and educated as appropriate until the child grows up. Because there is no word former child no matter how the child is still the child.<sup>17</sup>

So the child who becomes pregnant out of wedlock must be married immediately to cover the disgrace with the man who is willing to take responsibility, and the understanding of the marriage dispensation should not only be given in the trial, but should be given in regional socialization institutions, so that the existence of this law can be well realized and can be understood by the community. In terms of effectiveness, the law has been enacted and the community is considered to know, but it is not easy and the policy itself is still weak, and the existing counseling is also still weak and in fact ineffective in society, so there is no change in society and does not rule out the possibility of changes in the law in the future, but it is not easy to change the law that has been established and will continue to run with existing provisions, unless there is an impulse of desire from the community. It is also possible to change but it is a bit difficult, and considering the change it takes a long time.

In an interview with a judge at the Bekasi Religious Court, it was stated that the main factor for the reason for the marriage dispensation in religious courts is getting pregnant outside of marriage and the second is because of increasingly free associations that are feared to violate religious norms, so parents take the first step by applying for a marriage dispensation to maintain family disgrace and prevent acts prohibited by religion.<sup>18</sup> Today's young people lack the experience to enjoy life to be themselves and relax exploring the world around them, therefore many teenagers experience anxiety and despair of their future. When the environment makes children not to care about their experiences or appearance or feelings and what they do is the wrong thing. Children are

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<sup>16</sup>[http://jurnal.upi.edu./file/03\\_PERKAWINAN\\_WANITA\\_HAMIL\\_DILUAR\\_NIKAH\\_-\\_WAHYU1.pdf](http://jurnal.upi.edu./file/03_PERKAWINAN_WANITA_HAMIL_DILUAR_NIKAH_-_WAHYU1.pdf)

<sup>17</sup> <https://www.hukumonline.com/berita/baca/it5b1b50fceb97/begini-status-hukum-anak-luar-perkawinan/>

<sup>18</sup>Wawancara Hakim Pengadilan Agama Bekasi, Bpk. Drs. H. Syarief Hidayat, S.H., 8 Desember 2021

emotionally intelligible and unprepared for disappointment. Paying attention to children is one of the effective ways to care more about children and teach them to care more about themselves.

In addition to paying attention to children, pouring affection is also very influential in opening the mind to keep children away from stress and unhappy. Because giving affection will make children calm and affectionate as well and provide opportunities for children to develop better.<sup>19</sup> With the phenomenon of many cases of marriage dispensation, many children grow up anxious and lack confidence in their future because they have to marry underage with an immature readiness to become parents. Educating children by introducing children to a sense of responsibility for their words and deeds makes them able to learn to be responsible for the words and deeds they have done.

In fact, what happens in the community environment makes marriage for children who are not old enough to be commonplace and considered normal, even the phenomenon of getting pregnant outside of marriage has become hl which is considered normal also because of the breakdown of associations in today's era. For those who do not carry out a marriage dispensation and continue to have a marriage on paper or a serial marriage, marriage is a matter that is facilitated without an official letter under state law and considers the papers to be not important so they do not care about taking care of it until they have more than one child. It should properly prevent problems before they arise, arrange all matters before there is a problem.

Basically being a parent means creating and seeing every thing that happens through teaching children and giving children the opportunity to grow and gain knowledge by providing the best way since they were before and after being born into this world. There are many factors that regulate the mind of the body such as shame, emotionality, trauma caused by illness, violent accidents or abandonment, so many children do not care about their life experiences. Connecting with the body is something that children are afraid of, so many boys or girls experience anxiety reactions even to depression, despair and sacrifice themselves with drugs to addiction, drinking and ignoring that they themselves are able to fight these feelings. The body can function as a system for handling this stress, by knowing the body and making oneself aware children learn to take care of themselves before sinking into emotions and selfishness to save themselves and those around them.<sup>20</sup>

With so many cases of children some of them destroying their self-esteem in their own homes, many children do not want to stay at home and chat with parents, because of the overdosion of advice from parents, that advice is a very good thing for the child but

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<sup>19</sup>Crishtopher Willard, Psy.D., *Growing Up Mindful, Membentuk Anak Bahagia dan Berkesadaran* pikiran Yogyakarta : Bentang Pustaka, 2016 hal.23.

<sup>20</sup>Crishtoper Willard, Psy.D. *Growing up mindful, membentuk anak bahagia dan berkesadaran* pikiran, Yogyakarta: Bentang pustaka, 2016. hal.231



if giving excessive advice that makes the child depressed with these advices. So the behavior and parenting patterns of parents also greatly affect the growth and development of children. Especially for their own parents who are not ready to become parents because of mental or physical unpreparedness will make children born to these parents less attentive and do not get complete affection.

Providing awareness of the mind to children can help children reduce stress and trauma from what happens to children. The skills that must be instilled in children for the future of children are emotional intelligence, high curiosity, daring to make decisions and high responsibility for the deeds and words that children do. Supporting and providing opportunities for children to explore children's interests and talents so that children grow up well and happily. In the compilation of Islamic law, although it does not discuss the dispensation of marriage, it sets an age limit for performing marriages for men and women which has been stipulated in Indonesian legislation, and must carry out according to the rules that apply, especially to the Muslim community.

Article 16 paragraph (1) of the compilation of Islamic law discusses the approval of the bride and groom which reads: "marriage is based on the consent of the bride and groom". Although in the compilation of Islamic law applies the regulations described in the fiqh rules, in Islamic law it does not prohibit the occurrence of underage marriages, namely 19 years for men and 16 years for women. Because in the discussion of the books of fiqh it is not explained about the age limit of marriage even in Islamic law allowing underage marriages.<sup>21</sup> In maqashid al-shari'ah (the purpose of islamic law), that the positive thing that is considered for the granting of the application for marriage dispensation, is to look at three types of maqashid : dharuriyat, hajjiyat and tahsiniyat. In the benefit of religion and the worldly sphere, the purpose that includes dharuriyat is dharuriyat, namely :

1. يريد الله بكم اليسر ولا يريد بكم العسر. "God desires ease for you and does not want tribulation for you"  
لا ضرر ولا ضرار "do not harm yourself and do not harm others (*hifzh al-diin*)
2. Safety of children's lives related to the purpose of life protection (*hifzh al-nafs*)
3. Continuation of the child's education related to the protection of reason (*hifzh aql*)
4. Safety of offspring related to the protection of offspring (*hifzh al-nasl*)
5. Open fortune to the bride and be blessed with a child as a field of sustenance for parents. (*hifzh al-maal*)<sup>22</sup>

Methodologically with the motive of applying for a dispensation, it is necessary to preserve religion ; avoiding promiscuity and adultery then the ability of this dispensation can also rely on the saddu dzara'i method if there are problems that can be

<sup>21</sup> <https://perpustakaan.mahkamahagung.go.id>.

<sup>22</sup> <http://menaraislam.com>

caused by the prevention of marriage due to not meeting the standards of the marriage age limit according to the law.

Sadd adz-dzara'i is a law established as an intermediary between the halal and the haram making certain changes in certain circumstances. According to al-Qurthubi adzara'i is something that is allowed if it is not implemented worry about approaching the illegitimate. According to some scholars sadd dzara'i the law is allowed because it is feared that it will cause something that is forbidden.<sup>23</sup>

The basis for allowing him to use the sadd adz-dzarai method as a postulate :<sup>24</sup>

1. Naqli

**Al-Quran**

- *“And do not curse the offerings they worship besides God. Because they will later curse God by going beyond the limits without knowledge. Thus we make every people consider their work good, and then He gives them what they used to do” (QS. Al-Anam: 108)*
- *“O people of faith do not say (to Muhammad) "ra'ina", but say "unzurna", and hear. And for the pagans the poignant torment” (QS. Al-baqarah:104)*

**Sunnah**

- Rasulullah SAW said : “Indeed, among the great sins was a man circumcising his parents. The companions asked, O Messenger of Allah, how does a person circumcise his own parents? The Messenger of Allah replied: a person who denounces his brother's parents, then that person will retaliate by reproaching the detractors' parents.

kaidah fiqh

درء المفاسد مقدم على جلب المصالح

*“abandoning the omnipresence should take precedence over taking advantage”*

2. Aqli

Ibn qayim in his book "I'lam al-muqi'in" reveals “ when God forbids something, then God will forbid the intermediary as well. If God allows anything, it will be contrary to the law's expectations”

This saad adzara'i intermediaries a prohibition that is allowed in accordance with the provisions experienced in an emergency such as obstructed underage marriage, which is allowed by applying for a marriage dispensation in a religious court for Muslims in accordance with the laws and regulations in positive law..

<sup>23</sup>Muhammad Hisyam al Burhani, *Saad Adz-dzara'i fi at-tasyri'i al-islami*, damaskus, 1985, dar al-fikr, hal 69-75

<sup>24</sup>Dr. Musthofa dib al bugha, *atsar al adillah al mukhtalaf fiha fi al fiqh al islami*, damaskus, dar al qalam, 1999, hal 593-594

There are several parts of sadd adz-dzarai according to Dr. Abdul Karim Zaidan in his book *al wajiz fi ushul al fiqh*. There are three parts: <sup>25</sup>

1. Dzara'i which gives rise to the existence of maslahat which is more dominant than mafsadat.
2. Dzara'i which gives rise to the existence of mafsadat which is more dominant than maslahat.
3. Dzara'i that gives rise to mafsadat by using it in the wrong way

Hopes and efforts to limit the minimum age of marriage are determined to result in a prosperous marriage, sakinah, mawaddah and rahmah. Avoiding the large number of underage marriages is the reason for the increasing number of divorces. The occurrence of inability to build a household, the lack of maturity of the reproductive system and pregnancy of children at a minor age so that there are many cases of abortions or children who are abandoned by their own parents. The existence of a minimum age limit for marriage is hopefully able to produce a great generation of Indonesian children.

In the holy book of the Quran it is explained that Allah Almighty gives relief (rukhsah) to his servant if in a forced or emergency situation, as if he is in the forest and then there is no edible food and there is only a pig then it is allowed to eat the pig in moderation should not be excessive or until eating it repeatedly. Similarly, the marriage rules that occur in the country that if they are allowed to marry at an age that is not sufficient in accordance with the law, they can apply for a dispensation.

The concept of dispensation in the law also corresponds to the concept of azimah and rukhshoh. In this case azimah is the principal law, while rukhshoh is the mitigating law. This can often be witnessed in the provisions that occur in society. Such as the obligation of fasting ramadhon for people who do not have difficulties such as getting sick, getting pregnant etc. However, if a mukallaf is sick and unable to carry out fasting then there is a way out, namely paying at another time or giving fidyah. The verse about his fast was written

The command of fasting is in the Qur'an surah al-baqarah verse 184

و على الذين يطيقونه فدية طعام مسكين

*“and for one who is strenuous in carrying it out, obliged to pay fidyah, that is, to feed the poor” (Al-Baqarah :184)*

Fasting is commanded in the quranic verse 185

فمن شهد منكم الشهر فليصوم

*“Therefore whoever among you is present in the place where he lives in that month, so let him fast in that month” (Al-Baqarah : 185) <sup>26</sup>*

<sup>25</sup>Dr. Abdul Karim Zaidan, *Al Wajiz Fi Ushul Al Fiqh*, Beirut, 1996, Muassasah ar Risalah, cet 5, hal 245-256

<sup>26</sup> <https://www.republika.co.id>.

The definition of azimah is *القصد المؤكد* the will to strengthen<sup>27</sup>. In terms of Azimah can be explained as follows:

ما شرع من الاحكام الكليه ابتداء

Means :

From the meaning of azimah above, it can be understood that azimah is the surface of lawmakers establishing laws for humans on this earth. Applying new laws that are not contained in the established laws, namely in the Quran and al-Hadith. So azimah is an introduction to the established law and as a law that gives benefit in general. In the fragment of the sentence above, it is also interpreted that azimah is general and does not specify in detail, such as prayer and fasting the law is not specific but rather is general. It does not look at the situation and condition, either physically or mentally, as in general that the prayer must stand and that the pork is illegitimate in general no matter what the condition.<sup>28</sup>

From the above understanding, it is explained that azimah can be understood, which is the law that applies to all mukallaf in general circumstances and conditions. Azimah is also called the law of origin which is absolute and general both for the law that commands and the law that prohibits it. As that prayer is done by standing and that pork is haram as it should be. The definition of rukhsah is *اليسر والسهولة* which has the meaning of leniency or dispensation. Rukhsah also means a law that must exist. In contrast to azimah which is general in nature, rukhsah is a law that gives relief to a particular circumstance.

According to shafi'iyah scholars, rukhsah is

هي الحكم الثابت على خلاف الدليل لعذر

From the above understanding, rukhsah is a law that is different from the law that is determined by kulliyah or according to ushul i.e. azimah'. The clear legal rukhsah is in the determination of generally and globally applicable law. Basically, rukhsah is set by lawmakers based on the arguments set forth in the previous law. Rukhsah itself is a law that is allowed as for example eating and drinking which is indeed legally allowed, but with certain things that require using the rukhsah law in an emergency.<sup>29</sup>

Including rukhsah deeds, there are those who are said to be obliged to do such as breaking the fast for travelers and are sunnah if they leave prayers in the rain and so on that can be done through other intermediaries. The argument for the permissibility of rukhsah is recorded in surah Al-baqarah verse 173<sup>30</sup>

انما حرم عليكم الميتة والدم ولحم الخنزير وما اهل به لغير الله فمن اضطر غير باغ ولا عاد فلا اثم عليه ان الله غفور رحيم (١٧٣)

<sup>27</sup>Abdul Karim bin Ali bin Muhammad al-Namlah: 2001,hal:46

<sup>28</sup>Wahbah Al-Zulaihy : 1996, hal.109, Amir Syarifuddin : 2000, hal:321

<sup>29</sup>Wahbah Al-Zulaihy : 1996,110

<sup>30</sup><https://www.republika.co.id>.

*“verily He only forbids upon you the carcasses, blood, pork, and flesh of animals slaughtered by the name of God. But whoever is in a state of compulsion (eating carrion) while he does not want it nor goes beyond the limit, then there is no sin for him. Truly, Allah is all-forgiving, all-merciful.” (Al-Baqarah : 173)*

Likewise, what happened with Law No. 16 of 2019 which provides a marriage age limit of 19 years. In the perspective of Islamic law, this is domiciled as *azimah*, while the article on dispensation is *rukhsah*. In the law, it provides relief to people who want to continue to carry out marriage outside the minimum age of marriage, in article 7 paragraph 2.

*“In case of deviation from paragraph 1 of this article, it may seek dispensation from the court or other officials appointed by both male and female parents.”*

In the explanation above, we can draw the understanding that the ideal age restriction in marriage and the application for marriage dispensation are phenomena that have prevailed among the community and do not contradict the Quran and hadith. Both bring *maslahah* to man and eliminate the *masyaqa* (difficulties) of man.

#### **D. CONCLUSIONS**

Based on the results of the study, the author concludes that with the change in law no. 1 of 1974 to law no.16 of 2019 is not a reference to reduce the high number of marriage dispensations in Bekasi religious courts, since the passage of the law cases of marriage dispensation applications have continued to increase. The increase reached 39% in 2020 and 24% in 2021. Various reasons from the public to apply for a marriage dispensation, from many cases the main factor causing the marriage dispensation is getting pregnant outside of marriage. With this law, the community must be given a deep understanding through social activities in their respective regions so that the community can understand the applicable laws and regulations and reduce the rate of application for marriage dispensation and reduce the rate of underage marriages that are increasingly prevalent among the community, especially around the Bekasi religious courts.

The implication of increasing the application for marriage dispensation when viewed from Islamic law is a natural symptom where a person if experiencing difficulties then needs a way out. In this case, the existence of Law No. 16 of 2019 can be understood by the existence of *sad dzara'i* to prevent promiscuity and adultery. Then the relationship between Law No. 16 of 2019 and Law No. 1 of 1974 article 7 has a relationship with the concept of *azimah* and *rukhsah* where Law No. 16 of 2019 is the main law (*azimah*) and Law No. 1 of 1974 article 7 is *rukhsah* (relief)

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## الوسطية في جامعة الأزهر: منهج التعليم في الأزهر الشريف

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### الملخص

مواكبة للتطورات والتحولات العالمية والمحلية، ومواجهة التحديات التي يعيشها عالم اليوم والغد، وتحقيقاً لرسالة الجامعة باعتبارها قائدة للمجتمع وعقله ال مفكر، وضميره الحي، ازدادت مكانة الجامعة، وكثرت مسؤولياتها وأدوارها، وأصبح لزاماً عليها أن تجدد من نسيجها، وتطور عناصر منظومتها التعليمية، كي تكون أكثر إيجابية في تحقيق طموحات المجتمع وآمال أفراد. طريقة التعلم لديه دور كبير بما فيه الكفاية في عملية التعلم، والقدرة المتوقعة من الطلاب سوف تكون قادرة على يحددها استخدام الأساليب المناسبة لأهداف التعلم. جامعة الأزهر هي أكبر جامعة في العالم وهي المؤسسة الدينية العلمية الإسلامية العالمية الأكبر فمنذ أكثر من ألف عام وهي منارة العلم، وقبله طلاب العلم من كل مكان لتعلم العلوم الشرعية والعربية والعلوم الطبيعية والإنسانية، وظلت خلال تاريخها المديد مركزاً للوسطية والاعتدال، ونشر الثقافة الإسلامية وتعاليم الإسلام وقيمه السمحة التي لا تعرف الغلو ولا الشطط، ولا التطرف ولا التعصب المذهبي والسياسي. وفي أروقتها تعلم الملوك والسلاطين والرؤساء وشيوخ الأزهر والمفتون والوزراء والسفراء والعلماء وغيرهم من أصقاع الدنيا. هدفت هذه الدراسة التعرف إلى منهج التعليم في جامعة الأزهر من حيث تطورات. طريقة التحليل المستخدمة الطريقة المستخدمة هي نوعية. في حين أن الأداة التحليلية المستخدمة هي وصفية. دراسات المكتبة، سواء كانت مستمدة من الكتب المدرسية، نتائج البحوث، أو المجالات / المجالات هي مصادر مهمة جداً.

### المقدمة

مواكبة للتطورات والتحولات العالمية والمحلية، ومواجهة التحديات التي يعيشها عالم اليوم والغد، وتحقيقاً لرسالة الجامعة باعتبارها قائدة للمجتمع وعقله ال مفكر، وضميره الحي، ازدادت مكانة الجامعة،



وكنزت مسؤولياتها وأدوارها، وأصبح لزاماً عليها أن تجدد من نسيجها، وتطور عناصر منظومتها التعليمية، كي تكون أكثر إيجابية في تحقيق طموحات المجتمع وآمال أفرادها. (الشخبي، ٢٠٠٥) وللجامعة وظائف أساسية أهمها الإعداد الأكاديمي والمهني والثقافي لطلابها، ووظيفة البحث العلمي، وكذلك المشاركة في خدمة البيئة وتطوير المجتمع وحل مشكلاته (عبدالسلام، ٢٠٠٥).

ويعد التعليم العالي والجامعي في أي دولة هو المسؤول عن حركة التنمية فيها وعلى قدر جودة وكفاءة هذا القطاع من التعليم تكون اتجاهات التنمية في هذه الدولة أو تلك (علي، ٢٠٠٤) طريقة التعلم هي الطريقة المستخدمة لتثقيف المتعلمين حيث يختار اختصاصيو التوعية وتطبيق الطرق التعليمية والتي تتوافق مع أهداف وخصائص المتعلمين الفرديين على أساس إطار التعلم المفاهيمي. ومن المفترض أن تكون طريقة التدريس جيدة تحقيق هدف تعليمي جيد، ثم يجب أن يكون أستاذاً في المحاضرات تزن عدداً من الحالات أولاً، قبل اتخاذ قرار. (Bastable, 2002)

طريقة التعلم لديه دور كبير بما فيه الكفاية في عملية التعلم، والقدرة المتوقعة من الطلاب سوف تكون قادرة على يحددها استخدام الأساليب المناسبة لأهداف التعلم. ويتأثر نجاح عملية التعلم الجيدة إلى حد كبير بالفعالية في اختيار الطرق واستخدام أساليب فعالة وفعالة. (Djamarah, 2006). الطرق التعليمية هي جميع الطرق المستخدمة في الجهود. يتم تفسير كلمة "طريقة" على نطاق واسع، لأن التدريس هو شكل واحد من أشكال الجهد التعليمي، ثم الأسلوب يتضمن طريقة التدريس. "الطريق أهم من المادة"، الأسلوب هو أكثر أهمية بكثير من المواد، لأنه جيدة مثل أي غرض تعليمية، إذا لم يكن مدعوماً بالطريقة الصحيحة، والهدف من الصعب جداً أن يتحقق بشكل جيد. سوف تؤثر طريقة ما إذا كانت المعلومات كاملة أم لا. وينبغي أن يتم اختيار الأساليب التعليمية بعناية، مصممة خصيصاً لمختلف العوامل ذات الصلة، بحيث تكون نتائج التعليم مرضية.

جامعة الأزهر هي أكبر جامعة في العالم، نشأت قبل جامعة بولينا بإيطاليا، وتعد ثالث أقدم جامعة بعد جامعتي الزيتونة والقرويين، لكنها ظلت على طول القرون مؤسسة تعليمية بينما توقف الجامعاتان الأوليان أزماناً عن كونهما مؤسستين تعليميتين، وهي المؤسسة الدينية العلمية الإسلامية العالمية

الأكبر، وتوجد في القاهرة عاصمة جمهورية مصر العربية إضافة إلى فروعها المنتشرة في معظم المحافظات المصرية. وتمثل جامعة الأزهر قبلة المسلمين العلمية، فمنذ أكثر من ألف عام وهي منارة العلم، وقبلة طلاب العلم من كل مكان لتعلم العلوم الشرعية والعربية والعلوم الطبيعية والإنسانية، وظلت خلال تاريخها المديد مركزا للوسطية والاعتدال، ونشر الثقافة الإسلامية وتعاليم الإسلام وقيمه السمحة التي لا تعرف الغلو ولا الشطط، ولا التطرف ولا التعصب المذهبي والسياسي. وفي أروقتها تعلم الملوك والسلاطين والرؤساء وشيوخ الأزهر والمفتون والوزراء والسفراء والعلماء وغيرهم من أصقاع الدنيا. (نبذة تعريفية بجامعة الأزهر، ٢٠١٧). ونظرا لأهمية هذه الطريقة التعلم، والباحثين مهتمون لتحديد طرق البحث في جامعة الأزهر وهي جامعة إسلامية أكبر في العالم و ينبغي ان نبحث المنهج التعلم المستخدم من حيث تطوراتها. وطريقة التحليل المستخدمة الطريقة المستخدمة هي نوعية. في حين أن الأداة التحليلية المستخدمة هي وصفية. دراسات المكتبة، سواء كانت مستمدة من الكتب المدرسية، نتائج البحوث، أو المجالات / المجالات هي مصادر مهمة جدا.

### الأزهر الشريف منارة العلم

ورثت جامعة الأزهر الجامع الأزهر الذي يعود تاريخه إلى العهد الفاطمي، حيث وضع جوهر الصقلي حجر الأساس، بأمر من الخليفة المعز لدين الله الفاطمي، في ١٤ من رمضان سنة ٣٥٩هـ (٩٧١م)، وتم تخصيص الأزهر كمسجد رسمي أقامته الدولة منبرا لدعوته الدينية ورمزا لسيادتها الروحية، وافتتح للصلاة لأول مرة في ٥ من رمضان سنة ٣٦١ هـ. وسمي بالجامع الأزهر نسبة إلى السيدة فاطمة الزهراء عليها السلام والتي ينتسب إليها الفاطميون. وقد كان الغرض من إنشائه في بداية الأمر الدعوة إلى المذهب الشيعي، ثم لم يلبث أن أصبح جامعة لنشر المذهب السني، يتلقى فيها طلاب العلم مختلف العلوم الدينية والعقلية، ويرجع الفضل في إسباغ الصفة التعليمية على الأزهر إلى الوزير يعقوب بن كلس، حيث أشار علي الخليفة العزيز سنة ٣٧٨هـ بتحويله إلى معهد للدراسة، بعد أن كان مقصوراً على العبادات الدينية، ونشر الدعوة الشيعية. وقد أقيمت الدراسة فعلياً بالجامع الأزهر في أواخر عهد المعز لدين الله الفاطمي، عندما جلس قاضي

القضاة أبو الحسن بن النعمان المغربي سنة ٣٦٥ هـ (أكتوبر ٩٧٥م)، في أول حلقة علمية تعليمية، ثم توالى حلقات العلم بعد ذلك.

وكانت حلقات التدريس هي طريقة وأساس الدراسة بالأزهر (جامعا وجامعة)، حيث يجلس الأستاذ ليقراً درسه أمام تلاميذه والمستمعين إليه الذين يتحلّقون حوله، كذلك يجلس الفقهاء في المكان المخصص لهم من أروقتهم، ولا يتم الاعتراف بالأستاذ ليتولى التدريس إلا بعد أن يجيزه أساتذته طبقاً لنظام اختبار كله شفهي في أحد عشر علماً، ويصدر له رسم تصدير بالإقراء من الخليفة والأزهر (جامعا وجامعة) في نظامه التعليمي هو أول من اخترع نظام المعيد في العالم أجمع، وكان وظيفة المعيد أن يُعيد على الطلاب ما قاله الأستاذ، وكان لابد للطلاب الذي يريد أن يلتحق بالتدريس في أن يجتاز الامتحان، وقبل ذلك لابد أن يزكّيه عالمان من علماء أعمدة الأزهر الشريف، فإذا زكاه العالمان، تقدم بطلب مصحوباً بالتزكية إلى شيخ الأزهر في تاريخه، فيشكل شيخ الأزهر لجنة مكونة من ٦ علماء يرأسهم شيخ الأزهر، ويضاف إليهم عضو سابع إذا ما كان المتقدم يريد الاختبار في المذهب الحنبلي، ويصدر باللجنة قرار من شيخ الأزهر، بحيث يمثل كل مذهب فقهي شيخان، وكان الاختبار يعقد شفهيّاً ولا يرتبط بمدة محددة، ولكن الطالب يختبر في أحد عشر علماً وليس أحد عشر كتاباً يجيدها تماماً شفهيّاً، فإذا أجادها أجاز صار مدرساً من الحلقة الثالثة، أي يصير أستاذ عمود ثم يترقى بعد ذلك ليكون مدرساً من الحلقة الثانية. (نبذة تعريفية بجامعة الأزهر، ٢٠١٧).

ولقد وفرت جامعة الأزهر في ذلك التاريخ ما تتنافس عليه الجامعات الآن من نظام الساعات المعتمدة، وطرح المقرر الواحد لأكثر من أستاذ وعلى الطالب الاختيار. وكان يوجد أكثر من متخصص في العلم الواحد، والطالب هو من يختار شيخه، دون أدنى تثريب عليه في أن يجلس هنا أو هناك. هكذا كان المنهج الاختياري موجوداً في الجامعة، وكذلك منهج الاختبار الشفهي، وهو من أفضل أنواع الاختبارات. ويخطىء من يتخيل أن أقدمية الجامعة في الجامع الأزهر لا تنسحب إلى تاريخ إنشائه عام ٩٧٢هـ، وإنما تنسحب إلى عام ١٩٢٠م عندما صدر المرسوم الملكي بإنشاء ثلاث كليات، لكن هذا القرار بالمرسوم الملكي يأتي في إطار تاريخي من تطوير التعليم في الأزهر الذي كان طبيعياً أن يتطور في كل زمان. وقد باشر

العلماء في جامعة الأزهر مهمتهم التعليمية على أتم وجه ولم يكتفوا بتعليم العلوم الشرعية فحسب، بل درّسوا كذلك الفلسفة والمنطق والرياضيات والطب وإن كان على نطاق ضيق في بداية الأمر، حتى أنشأ الحاكم بأمر الله "دار الحكمة"، وكانت النساء تحضر بعض الدروس، وسرعان ما توسعت الدراسة لتشتمل علي علوم الفلك، والحساب، والطب، والعمارة، والجيولوجيا، والتاريخ، وبعض العلوم الاجتماعية، وغير ذلك من العلوم المختلفة، وكان من أشهر العلماء الذين ارتبطت أسماؤهم بالأزهر (جامعا وجامعة): ابن خلدون، وابن حجر العسقلاني، والسخاوي، وابن تغري بردي، وموسى بن ميمون والحسن بن الهيثم ومُحمَّد بن يونس المصري، والقلقشندي، وغيرهم من العلماء أخرجوا للدنيا كلها نتاجًا علميًا تدين له البشرية حتى يومنا هذا.

وعلى الرغم من تعطل إقامة الخطبة في الجامع الأزهر حوالي مائة عام في عهد الدولة الأيوبية، فإن هناك دلائل تشير إلى استمرار الدروس به علي فترات متقطعة. ويعود الفضل للسلطان المملوكي الظاهر بيبرس البندقداري في إعادة الخطبة إليه على المذهب السني، حيث قام بتجديده وإعمارها، وسرعان ما استرد الأزهر مكانته بوصفه جامعة علمية لها سمعتها الرفيعة في مصر والعالم الإسلامي. ويعد العصر المملوكي من العصور الزاهرة للأزهر الشريف (جامعا وجامعة)، حيث ذاع صيته، وأخذ مكانته كمركز تعليمي، وزوّد بالمكتبات والكتب النفيسة، إلى أن أصبحت مكتبته واحدة من أكبر وأعظم مكتبات الشرق والعالم، لما حوته من كنوز ونفائس. واستمر إعمارها من قِبل عدد من سلاطين المماليك، حتى أصبح المدرسة الأم بالقاهرة، والجامعة الإسلامية الكبرى التي لا تنافسها أية جامعة أخرى في العالم الإسلامي أجمع.

وعلى الرغم من الخمول والجمود الذي حاق بالعلوم والفنون بمصر تحت الحكم العثماني فإن الجامعة الأزهرية ظلت الملاذ الآمن للعلم والمعرفة، كما تصدر الأزهر (جامعا وجامعة) الثورات في فترة الحملة الفرنسية على مصر، ووقوفه مع الشعب في اختيار مُحمَّد علي واليًا على مصر. ففي هذه العقود الطويلة كانت الجامعة المصدر الوحيد لتحصيل العلوم، وتخريج موظفي ومعلمي الدولة في العالم الإسلامي. وفي العصر الحديث ومع النهضة التي بدأها مُحمَّد علي، لم يكن هناك إلا طلاب وخريجو هذه الجامعة ليكونوا نواة للمعاهد التعليمية المختلفة، والتي أنشأت لتكون تعليمًا على النمط الأوروبي الحديث، كما كانوا نواة

البعثات التعليمية لأوروبا لنقل المعارف الحديثة. ومع نهاية القرن التاسع عشر وبداية القرن العشرين شهدت جامعة الأزهر بداية إصلاح وتحديث، كان الغرض منه تحويلها لمؤسسة ذات كيان تعليمي يأخذ بالنظم الحديثة، وترغم عدد من العلماء هذا الإصلاح، تقدمهم الإمام محمد عبده، حيث شكل أول مجلس إدارة لهذه المؤسسة في ٦ من رجب سنة ١٣١٢ هـ. تلاه صدور القانون رقم ١٠ لسنة ١٩١١، والذي نظم الدراسة وجعلها مراحل، ووضع نظاما للموظفين، وشروطاً لقبول الطلاب، وكذا نظم الامتحانات، والشهادات، وأنشأ هيئة تشرف عليه تسمى مجلس الأزهر الأعلى.

واستمررا لتطور هذه المؤسسة العريقة صدر القانون رقم ٤٩ لسنة ١٩٣٠، والذي أنشأت بمقتضاه الكليات الأزهرية الثلاث، وهي كليات: أصول الدين، والشريعة، واللغة العربية، ونص القانون علي إمكانية التوسع في إقامة كليات أخرى. كما أدخلت العلوم غير الشرعية بالمعاهد الأزهرية، مثل: الرياضيات، والعلوم، والدراسات الاجتماعية، لتأهيل الخريجين عند التحاقهم بالكليات الأزهرية المختلفة، ثم تلاه القانون رقم ٢٦ لسنة ١٩٣٦، حيث استحدثت مرحلة رابعة وهي الدراسات العليا. وتوجت المسيرة بقانون سمي قانون التطوير، وصدور في ٥ من يوليو سنة ١٩٦١ تحت رقم ١٠٣ بشأن إعادة تنظيم الأزهر.. وبمقتضى هذا القانون قامت في رحاب الأزهر جامعته العلمية التي تضم عدداً من الكليات العلمية لأول مرة مثل كليات: التجارة والطب والهندسة والزراعة، وكذلك فقد فتحت أبواب الدراسة بالجامعة للفتاة المسلمة بإنشاء كلية للبنات ضمت عند قيامها شعباً لدراسة الطب والتجارة والعلوم والدراسات العربية والإسلامية والدراسات الإنسانية وتتميز الكليات الحديثة والعلمية بجامعة الأزهر عن نظيراتها من الكليات الجامعية الأخرى باهتمامها بالدراسات الإسلامية إلى جانب الدراسات التخصصية

وقد توسعت نظم التعليم في الجامعة ولم تقف عند حدود المكان والزمان، وانتقلت إلى الوجهة الحديثة والعصرية، ولم تعد رسالتها قاصرة على الوعظ والإرشاد والتعليم، بل انتقلت إلى آفاق أبعد لتكون لها الريادة في البحث العلمي وفي خدمة الأمة الإسلامية والدفاع عن قضاياها، ونشر الإسلام الوسطي في مواجهة تيارات التشدد والتطرف في شتى أنحاء العالم. وما يزال عطاؤها متواصلاً وفعالاً ومستمرًا ببعثاتها الخارجية ووفودها الثقافية التي تقصد شتى الدول الإفريقية والأوروبية والأمريكية والآسيوية وقارة أستراليا، بعد

أن أرست عبر تاريخها المديد أسس النظم والتقاليد الجامعية المتعارف عليها والمعمول بها في كل جامعات العالم. (نبذة تعريفية بجامعة الأزهر، ٢٠١٧)

### الأزهر ودوره الحضارى فى نشر الفكر الوسطى المعتدل

الأزهر الشريف كان وسيظل منارة كبرى تنشر إشعاع الهدى والتنوير والمعرفة، ليس فى مصر فقط، ولكن فى أرجاء المعمورة كلها، وإن الأزهر منذ أكثر من ألف عام وهو يحمل أعباء الدعوة والفكر الإسلامى. وتوصيل صورة الإسلام إلى العالم كله فى صورتها الوسطية المعتدلة المتوازنة، ويفد إليه طلاب المعرفة من جميع دول العالم، ثم يعودون وقد تزودوا بمعارف متعددة دينية واجتماعية وعلمية، وهذا الدور الحضارى للأزهر الشريف تنتابه عوامل الضعف والقوة من وقت لآخر وما يلبث أن يستعيد دوره المؤثر فى نشر الأفكار المعتدلة فى ضوء احترام المذاهب، وتنوع الاجتهادات، وتقبل الآخر. ويشيد المفكر الكبير عباس العقاد بأعلام الأزهر، وفى مقدمتهم الشيخ "مُجدَّ عبده" والشيخ "محمود شلتوت" فيقول معقبا على رأى الشيخ "شلتوت" بأن الأزهر هو المعهد الدينى الحصين، وحصن اللغة المكين. (صابر، ٢٠١٥).

الرسالة للجامع الأزهر فقد عرف من قبل رسالة القرآن الكريم، وينوه العقاد بدعوة الشيخ شلتوت إلى الاجتهاد ومواكبة العصر وأن لا تقتصر على مخلفات الماضى من آراء ومذاهب، ويؤكد الإمام شلتوت أننا نريد تفوق الأئمة فى اللغة وفروعها، ونريدهم أئمة فى الفقه وأصوله، نريده تخریجاً أساسه النظر العميق والاجتهاد العلمى الذى يكوّن الشخصية الفقهية، والشخصية اللغوية العربية، لا نريده تخریجاً نلتزم فيه مخلفات الماضى من آراء ومذاهب، بل يجب أن نجتهد، وأن نؤمن بأن حاجة اليوم فى الفقه واللغة وعقائد الدين غيرها بالأمس، وأن نؤمن بأن فضل الله فى كل ذلك لم يكن وفقاً على الأولين ولو كان التاريخ يعيد دورته. سياق الموازنة بين الجامعة المصرية والأزهر الشريف منذ أكر من مائة عام، أما الأزهر فإنه سيكون جامعة للعلوم الدينية بأنواعها، وآداب اللغة العربية وفروعها، يضاف إلى ذلك الرياضة والفلسفة الحديثة والكيمياء والطبيعة والفلك والتاريخ والطب والهندسة بمعناها الشامل وبالإجمال، كل ما تشتمل عليه دوائر المعارف عند الإفرنج. (العقاد، ٢٠١٣).

### مسار عملية التعليم الشرعي منذ عهد النبي ﷺ

اعتمدت العملية التعليمية منذ عهد النبي ﷺ على قواعد أساسية ثابتة أهمها: التلقي عن الشيخ والكتاب المعتمد، والتواصل بين الشيخ والطالب، والتربية، فكان الصحابة رضوان الله عليهم يتلقون الشرع الشريف من النبي ﷺ مباشرة، وكان كتابهم القرآن، وكانوا يفهمونه في ضوء شرح النبي المعلم ﷺ له، وكان النبي يتعهدهم بالرعاية والعناية، ويلاحظ تطبيقهم لما تعلموه، فيحفظهم عددا معينا من الآيات لا ينتقلون منه إلى غيره حتى يعملوا به، وقد بلغ التواصل بين النبي ﷺ وبين أصحابه مبلغه فكانوا لا يتركونه في حل ولا ترحال، ويتبعون كل كبيرة وصغيرة في حياته رجاء الاقتداء الكامل به. إن المتتبع لحياة النبي ﷺ ليلحظ بشكل واضح كيف كان ﷺ يضع للناس القواعد العامة التي يسيرون عليها في حياتهم، ثم يتبعهم في بعض دقائق التطبيق التفصيلي حرصا منه على صحة فهمهم وتطبيقهم لما تعلموه. (رشوان، ٢٠٠١)

وقد أخذ الصحابة رضوان الله عليهم عن النبي ﷺ هذا المنهج، وقد أصبح جماعة منهم من الفقهاء الكبار، فصاروا هم مرجع الأمة ومعالمها بعد النبي ﷺ. فكانت حلقات العلم في مجالس مكة والمدينة والبصرة والكوفة والشام ومصر وغيرها خاصة بالطلاب الذين ينهلون من علم الصحابة ويتعاملون مع الصحابة كما كان الصحابة يتعاملون مع النبي ﷺ اقتداء وملازمة، وكان الصحابة يفتحون قلوبهم وبيوتهم لطلبة العلم، وكان الكتاب الذي يعلمونه للناس هو القرآن الكريم، وما يحفظونه من أحاديث النبي ﷺ، وقد حرصوا في البداية على قلة رواية الحديث النبوي الشريف. معتمدين على انشار العمل به، رغبة في ألا يضعه بعض من لا يفهم في غير موضعه، وظهر في هذه الفترة ما عرف فيما بعد بالمذهب فكان بعض التابعين يتخصص في الأخذ عن صحابي معين حتى يعرف بأنه رواية عمر، أو ابن مسعود، أو أبي هريرة مثلا، وهو الأصل الذي اعتمد عليه العلماء فيما بعد لإجازة تقليد مجتهد معين. إذن ظهر في هذه الآونة أصول عملية التعلم من الشيخ القدوة، والتلاميذ الراغب في التعلم والتغير و المنهج المتمثل في الكتب المتعمد و المذهب الفقهي، والحرص على التربية الروحية والسلوكية مع تهذيب ترقية العقول. (رشوان، ٢٠٠١)

## مواصفات الخريج الأزهرى

تعتز جامعة الأزهر بالكليات العملية تمامًا كاعتزازها بالكليات الشرعية، لأن لها مهمة كبرى، حيث تعلم الطلاب علوم الدنيا ومعها علوم الدين، ليحملوا رسالة الأزهر للعالمين حيثما حلوا. وينطلق ذلك الاعتزاز على ارتكاز تاريخي طويل، فإن الحسن بن الهيثم عالم البصريات المعروف، درّس في الأزهر الشريف مُجدد بن يونس المصري المتوفى عام ١٠٠٩م مخترع حساب المثلثات درّس أيضاً في الأزهر الشريف. الحسن بن الهيثم المتوفى عام ١٠٣٩م، وهو عالم البصريات المعروف، بل إن الأزهر الشريف كان يستقبل في جامعه غير المسلمين من علماء العلوم التطبيقية ليدرسوا في الأزهر الشريف كالمصنف اليهودي المعروف موسى بن ميمون الذي كان يعيش في بلاد الأندلس. فتدريس العلوم العملية والتجريبية بدأ مع الأزهر الشريف في ذات التاريخ الذي بدأ فيه تدريس العلوم العربية والشرعية، كما أن أول دفعة تخرجت في مدرسة الطب في أبي زعبل، وكان عددهم مئة طالب كلهم طلاب الأزهر الشريف، فالطب في مصر عُرف عن طريق طلاب الأزهر الشريف.

وحيثما أراد مُجدد علي باشا أن يبعث البعثات التعليمية لينهض بمصر لم يجد إلا المؤسسة الأزهرية فخرجت منه تسع بعثات تعليمية إلى إيطاليا وفرنسا والنمسا وإنجلترا وروسيا وغيرها، وكان أكثر من ٧٠% من أعضاء هذه البعثات أزهريون.. هؤلاء هم الذين عادوا إلى مصر وأسسوا مدرسة الألسن، التي صارت بعد ذلك كلية الألسن، كما أسسوا حركة الترجمة والمدرسة الفنية العسكرية وغيرها. والذي أرشد إلى هؤلاء هو الشيخ حسن العطار الذي كتب في الفلك والرياضيات والجغرافيا، وكان شيخاً للأزهر، والشيخ الدمهوري الذي أَلَّفَ أكثر من ٦ كتب في الطب وعلم التشريح كان شيخاً للأزهر، وكان يكتب في أصول الفقه كما يكتب في علم التشريح. وهكذا كانت جامعة الأزهر حاملة مشاعل التنوير ونبراس نُهضة الدولة المصرية الحديثة، فهي قائدة التنوير في كل مكان من العالم الإسلامي، وفي كل زمن إلى حد يسبق زمنه دائماً، وكان خريجوها على مدار التاريخ في قرى مصر والعالم، وفي مدن مصر والعالم، يلجأ إليهم الناس من كل صوبٍ وحدبٍ، يهتمون بهم، ويستهدون بهديهم. (نبذة تعريفية بجامعة الأزهر، ٢٠١٧)



## الفرص المتاحة والقدرة التنافسية لجامعة الأزهر

عند الحديث عن الفرص المتاحة والقدرة التنافسية لجامعة الأزهر دون سواها، فهي فرص حصرية، لجامعة الأزهر فقط، لأن الأزهر مطلوب لا طالب، وقلما تجد مؤسسة مطلوبة لا طالبة.. وجامعة الأزهر تتميز عن أية مؤسسة في العالم في أنها تضم طلابًا وافدين من ١٠٧ دولة، ولا توجد مؤسسة تعليمية في العالم كله تضم هذه الأطياف والألوان من هذه البلدان إلا في جامعة الأزهر، واستضافتها للوافدين على نفقة الأزهر تجاوز أكثر من خمسمائة عام، وهذا من الفرص المتاحة. كما أن خريجي جامعة الأزهر مطلوبون في شتى بلدان العالم، وهذا من القدرة التنافسية. ويصل إجمالي أعضاء هيئة التدريس بجامعة الأزهر إلى ١٥١٥٥ عضو هيئة تدريس، وإجمالي الجهاز الإداري بالجامعة هو ١٣٠٧٤ موظف.. كل هؤلاء يخدمون ما يقارب ٥٠٠٠٠٠ طالب وطالبة، ومنهم الطلاب الوافدون. وبالجامعة ٢٣ كلية عملية فيها كليات تكرارية، وهذا هو الذي يخرجها في المنافسة إلى الريادة والتميز مع غيرها، فإن كانت مثلًا أي جامعة، تضم كلية طب واحدة فجامعة الأزهر تضم ٤ كليات للطب، وإن كانت أي جامعة تضم كلية علوم واحدة، فجامعة الأزهر تضم ٣ كليات للعلوم، وإن كانت أي جامعة تضم كلية هندسة، فجامعة الأزهر تضم ٣ كليات للهندسة، وإن كانت أي جامعة تضم كلية صيدلة، فجامعة الأزهر تضم ٣ كليات للصيدلة، وهناك واحدة تحت الإنشاء في الأقصر، وإن كانت أي جامعة تضم كلية طب أسنان واحدة، فجامعة الأزهر تضم ٣ كليات لطب الأسنان، وهناك واحدة تحت الإنشاء في الأقصر.. هذا كله يكشف عن القدرة التنافسية لجامعة الأزهر الشريف حتى على مستوى الكليات العملية.

تضم جامعة الأزهر ٣٤ كلية علمية ونظرية و٥٤ كلية شرعية بإجمالي ٧٩ كلية منها ٤٧ كلية للبنين و٣٢ كلية للبنات كما أن عندنا معهدين للتمريض. ملحوظة (تراجع هذه الإحصائية من مركز المعلومات). وإذا كانت الجامعات الأخرى تملك مستشفى جامعياً واحداً فإن جامعة الأزهر تملك ٦ مستشفيات جامعية وتقدم خدمة طبية للجمهور ستة أضعاف ما تقدمه أي جامعة أخرى. هذا كله يضع القدرة التنافسية لجامعة الأزهر على المحك.. ففيها ما ليس في غيرها، بل إن فيها مستشفى افتتح مؤخراً تبلغ

مساحته ١٢٤٠٠٠ متر مربع، وهو أكبر مستشفى على الإطلاق في منطقة الشرق الأوسط، وبه مهبط طائرات. (نبذة تعريفية بجامعة الأزهر، ٢٠١٧).

### مناهج جامعة الأزهر وسماوات الخريج

إن سماوات خريج جامعة الأزهر هي التي تجعله ينافس أي خريج في جامعات العالم، ذلك لأن مناهج جامعة الأزهر تقوم على مرتكزات ثلاثة ليست متوفرة في أية مؤسسة تعليمية في العالم أجمع: المرتكز الأول: أن الجامعة تعلم أبناءها علوم المنقول أي القرآن والسنة.

والثاني: تعلمهم علوم المعقول كعلوم الآلة التي تدرب الطالب على حسن الفهم، فيفهم الطالب الأزهرى النصَّ فهوَّ متعدِّدٌ لا متعاندة. أما مَنْ رُئِيَ على علوم المنقول وحدها، فليس أمامه إلا فهم واحد لا يجيد عنه؛ فيُحَطِّئُ غيره، بل يكفر غيره، وليس هذا في الأزهر الشريف.

والثالث: أن الجامعة تدرس لأبنائها العلوم التطبيقية - إضافة إلى العلوم الشرعية والعربية - فينشأ الطالب الأزهرى رشيداً، لا يخاصم العقل عنده النقل، ولا يخاصم الدين عنده الدنيا، ومن هنا وُجد التنوع المذهبي.. ووُجد قبول الآخر في مصر..

ومن ثم نلاحظ أن التعددية وقبول الآخر من سماوات المنهج الأزهرى فنجد في البيت الواحد من يتعبد ربّه على المذهب الحنفي، وآخر على المذهب الشافعي، وثالث على المذهب المالكي، دون أن يُتَرَبَّ أحدٌ على أحدٍ، ودون أن يُحَطِّئَ أحدٌ أحداً هذه التربية على علوم المنقول، وعلوم المعقول، وعلوم الدنيا، تنشئ عقلاً قادراً على الاستيعاب، قادراً على مواكبة التطور. ومن هنا، فإن خريجي جامعة الأزهر يتربون على التكامل في فقه النصوص، ويتعلمون أن علوم المعقول هي الأداة التي يتوصل بها إلى فهم النصوص المنقولة على وجهها الصحيح. وفي كليات الشريعة، يدرس الطلاب منهجاً جديداً هو: "القضايا المعاصرة" الذي يتناول كل القضايا المستجدة، والرسائل العلمية التي تُسجل في الجامعة تتناول هذه القضايا.. هكذا نشأنا في الأزهر على أن الفقه يكتب في كل زمن، ولا بد أن يكتب في كل زمن فقه يلائمه، كما تؤمن الجامعة أن النصوص محدودة، والوقائع غير محدودة، أي لا بد أن تستوعب النصوص كل الوقائع وكل المستجدات .

وهكذا ظلت جامعة الأزهر تربي أبنائها على المنهج الرشيد، وترتكز إلى أكثر من ألف عام.. وقد تلقّاها العالمُ كلُّه بالقبول ، لذا بقيت مناهج جامعة الأزهر الوارث الحقيقي لميراث النبوة وعن طريق هذه المناهج أدرك العالم قيمة منهج الإسلام رسالة ورسولا، وعلى متون تلك المناهج تعرف أبناء الدنيا على تاريخ أمتنا وحضارتها ورجالها وأبطالها ومن صنعوا لها المجد. ومن علوم الأزهر وجامعته أخذت المعايير الحقيقية التي يقيس الناس بها نبض الحياة، ويعرفون بها مقياس الصواب والخطأ، ليس فقط على مستوى السلوك الفردي، وإنما معيار الصواب والخطأ الحضاري والثقافي للأمم والشعوب والمجتمعات الإنسانية. وتبقى جامعة الأزهر هي المرجعية العلمية والأكاديمية للمسلمين وغيرهم فيما يتصل بعلوم الإسلام واللغة العربية وغيرها من التخصصات الاجتماعية والإنسانية، والتي استطاعت من خلال مخزونها العلمي الأكاديمي والثقافي ومخزونها من البحث العلمي، أن تقدم حلولاً ناجعة للمشكلات التي تهدد المجتمعات الإنسانية في شتى المجالات. (نبذة تعريفية بجامعة الأزهر، ٢٠١٧) .

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## FACTORS INFLUENCING TRANSACTION DECISION MAKING USING BSI MOBILE

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### **ABSTRACT**

*The purposes of this study are: (1) to determine the factors that influence decision making transactions using BSI Mobile (2) to determine the extent to which the factors that influence transaction decisions (3) to determine what factors are the most dominant influencing decisions transact using BSI Mobile. The method used in this study is a quantitative method with a multiple regression approach which is processed using SPSS 25 software. Data were collected from questionnaires distributed to several 12 different sub-districts in Bekasi City. The sample was selected purposively as many as 100 respondents using BSI mobile. Transaction decision factors are: trust and interest. Both of these factors have a significant influence together on making transaction decisions using BSI Mobile. The amount of the confidence variable is 15.7%, the interest variable is 5.9%, . Thus it can be concluded that the most dominant factor influencing the decision to transact using BSI Mobile is the confidence variable which reaches 15.7%*

**Keyword:** Decision Making, Transaction, BSI Mobile

### **1. Introduction**

The development of globalization today makes humans to make greater technological knowledge. Humans realize technology has been very developed so that technological knowledge has become even wider. Technology is now a very influential object in human needs, one of which is information technology. The convenience provided by the internet is now an efficient choice for people to find information and also to communicate, even financial transactions can be done through the internet.

One of the important factors influencing society in the use of internet technology is trust. Trust is the foundation for successful relationships and loyalty with customers. However, security is one of the main reasons for the late development of technology-based services. According to Rahardjo (2005) in Mukhtisar et al (2021), security is something that can prevent from fraud of an information-based system. In Indonesia itself in 2021 there have been 6 cases of personal data leakage, namely, data leaks of BPJS Kesehatan, Cermati, Lazada, BRI Life, the General Election Commission and Tokopedia.<sup>1</sup> The existence of this personal data leakage case makes a small part of the public still doubt the use of information technology. However, the demands of competition in the banking world have helped build the same facilities, while on the other hand, the threat of cybercrime to customer security and trust in the use of banking

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<sup>1</sup> Tempo: 6 Kasus Kebocoran Data Pribadi di Indonesia, 03 September 2021, <https://nasional.tempo.co/read/1501790/6-kasus-kebocoran-data-pribadi-di-indonesia>

technology services in Indonesia is very large.<sup>2</sup> Banks must race to win the competition in grabbing customer interest.

The development of banking services is no longer only with the slogan of safe and reliable services, but also able to provide services tailored to customer needs that have developed in line with technological and lifestyle developments. One form of service developed by the bank is mobile banking services. Mobile banking is a service that allows bank customers to make banking transactions via mobile phones or smartphones.<sup>3</sup> Actions in realizing the use of mobile banking are related to one's interest in transacting at Islamic banks. Interest is one of the important things in influencing actions, interest will arise due to the presence of a deep attention to an object, where the attention gives rise to the desire to know and prove.<sup>4</sup> Seeing that currently the banking business competition is increasingly competitive, each bank must determine a strategy to attract customers in transactions at banks, especially Islamic banks. To achieve this, Islamic banks must study and consider decisions in the use of mobile banking. Because not all Islamic bank customers will always decide to use mobile banking.

Decision making is a process of choosing from several alternative choices, meaning that a consumer who wants to make a purchase or use of goods must have several alternative choices. According to Schiffman and Kanuk (2004: 547) the outcome of the decision depends on how the decision-making process is carried out. So it can be interpreted that decision making is where consumers compare existing alternatives until finally deciding on one alternative chosen. Every consumer has different reasons for buying or using an item. According to James Engel (1994) in Usman (2016) states that what influences consumers in decision making is the influence of psychology, situations and social. In the end, banks are busy providing mobile banking facilities in order to get customer interest in using mobile banking.

One of the banks that implements mobile banking services to facilitate financial transactions is Bank Syariah Indonesia (BSI). Bank Syariah Indonesia (BSI) is the result of the merger of state-owned Islamic banks, namely, Bank Syariah Mandiri, Bank BRI Syariah and Bank BNI Syariah which began operating on February 1, 2021. The merger of 3 state-owned Islamic banks has made Bank Syariah Indonesia included in the list of World Best Banks 2021 according to Forbes (2021). The presence of Bank Syariah Indonesia (BSI) has a good impact on the banking world, especially in terms of business becoming more efficient and competitive (economies of scale), expanding business diversification, having the capacity for financing and better financial performance.<sup>5</sup>

Bank Syariah Indonesia (BSI) provides mobile banking services to customers called BSI Mobile. BSI Mobile is an application that functions to provide ease of transactions, worship and sharing through various features in one application in a safe,

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<sup>2</sup> Irwan Tirtana and Permata Shinta Sari, 'Analisis Pengaruh Persepsi Kebermanfaatan, Persepsi Kemudahan Dan Kepercayaan Terhadap Penggunaan Mobile Banking', *Prosiding Seminar Nasional Dan Call for Paper Program Studi Akuntansi-FEB UMS*, 25 (2014), 671-88 <<https://publikasiilmiah.ums.ac.id/xmlui/handle/11617/4589>>. h, 673

<sup>3</sup> Otoritas Jasa Keuangan, 'Bijak Ber-Ebanking', *Bijak Ber-Ebanking*, 2015, 6 <[https://www.ojk.go.id/Files/box/buku\\_bijak\\_ber-ebanking.pdf](https://www.ojk.go.id/Files/box/buku_bijak_ber-ebanking.pdf)>.h, 13.

<sup>4</sup> Muktisar and others. H 57-58

<sup>5</sup> Wiyono, 'Dampak Merger 3 (Tiga) Bank Syariah Bumn Terhadap Perkembangan Ekonomi Syariah', *Cakrawala Hukum*, 23.01 (2021), 95-110. H, 72

fast and easy way to do anytime and anywhere.<sup>6</sup> According to the President Director of Bank Syariah Indonesia, Hery Gunardi, said that the increase in transactions in BSI mobile banking was 97.4% on an annual basis in the July 2021 period or as many as 46.4 million transactions. This increase in transactions was driven by the presence of new habits of the Indonesian people in shopping in e-commerce. In maintaining growth, Bank Syariah Indonesia will continue to improve its digital capabilities. This is driven by the number of BSI Mobile users which reached 2.5 million users.<sup>7</sup>

This research examines the decision-making interest of the people of Bekasi City who use BSI Mobile in transacting at Bank Syariah Indonesia. This research limits its scope in Bekasi City which is one of the buffer areas of the capital city with a population of 2.5 million people spread across 12 sub-districts.<sup>8</sup> Reporting from data from the Central Statistics Agency of Bekasi City, that the majority of the religion of the people of Bekasi City is Islam.<sup>9</sup> However, most people still use conventional bank services and are not yet customers of Islamic banks even though Islamic banks have an advantage with the majority of the Muslim population in Bekasi.<sup>10</sup> With the existence of Bank Syariah Indonesia which wants to be the main actor in encouraging and growing the Islamic economy in Indonesia.<sup>11</sup> It is expected to be an opportunity for the people of Bekasi City to be interested in transactions at Bank Syariah Indonesia. Then, the many cases of personal data leakage have caused public distrust in the mobile banking transaction security system, there are still many people who do not understand the ease of use of mobile banking transactions and the low public interest in transacting in Islamic banks.

Based on the problem, researchers want to examine the factors that influence transaction decision making at Bank Syariah Indonesia on the use of BSI Mobile. Therefore, researchers identified factors that influence decision making transactions using BSI Mobile. The purpose of this study is (1) to find out what factors influence the decision making of transactions using BSI Mobile, (2) to find out the amount of contribution these factors affect the decision to transact using BSI Mobile, (3) to find out which factors most determine the decision to transact using BSI Mobile.

## 2. Research Methods

This research uses quantitative research because it uses measurements of variables to be studied in the form of numbers and is sought for whether the form of the relationship, while the type of field study research (field study) is used to examine an area that is the purpose of the study.

<sup>6</sup> BSI Mobile: Berita BSI Mobile, (2021). <https://www.bankbsi.co.id/produk&layanan/digital-banking>

<sup>7</sup> BSI: BSI Jadikan Mobile Banking sebagai Lokomotif Pengembangan Ekonomi Syariah, 01 Oktober 2021, <https://www.bankbsi.co.id/news-update/berita/bsi>

<sup>8</sup> <https://bekasikota.bps.go.id/indicator/12/56/1/jumlah-penduduk-hasil-sp2020.html>

<sup>9</sup> <https://bekasikota.bps.go.id/statictable/2016/12/20/43/jumlah-penduduk-menurut-agama.html>

<sup>10</sup> Silviana and Purnama, 'Model Aida Sebagai Strategi Pemasaran Bagi Nasabah Mengembang Perbankan Syariah (Survei Masyarakat Di Kota Bekasi)', *Jurnal Organisasi Dan Manajemen*, 13.1 (2017), 10–21 <<https://doi.org/10.33830/jom.v13i1.19.2017>>. h, 14

<sup>11</sup> BSI: BSI Didaulat sebagai The Strongest Islamic Bank 2021, 12 November 2021, <https://www.bankbsi.co.id/news-update/berita/bsi-didaulat-sebagai-the-strongest-islamic-bank-2021>



The sampling technique that will be used in this study is non-probability sampling, which is a sampling technique that does not provide equal opportunities or opportunities for each element or member of the population to be selected as a sample. By using purposive (purposeful) sampling. This technique was chosen because the respondents studied were in accordance with the purpose of the study.<sup>12</sup> The number of samples used in this study was 100 respondents with criteria for Bank Syariah Indonesia customers, BSI Mobile users and domiciled in Bekasi City.

According to the purpose of the study, the data analysis that will be used is a multi-regression analysis method through the SPSS 25 software. The model used is:

$$Y = a + b_1X_1 + b_2 X_2 + b_3 X_3 + b_4 X_4 + e$$

The variables that will be studied in this study are Trust, Security, Convenience, and Interest as independent variables, Decision Making as dependent variables. The measurement scale in this study uses an ordinal scale, where the ordinal scale provides information about the number of different characteristics possessed by a particular object or individual. The following is an operational description of the research variables and measurement scales for each variable.

Tabel 1. Operasional Variabel Penelitian

No	Variabel	Definisi Konseptual	Indikator	Sumber
1	Belief (X1)	<i>Amanah is defined as things that are required by Allah Almighty to his servant, namely the nature of being trustworthy to give peace and tranquility</i>	1. Hablu min Allah 2. Hablu min An-nas 3. Relationship with oneself	Sofia & Nanum (2018)
		Trust is the willingness of a person to be sensitive to the actions of others based on the expectation that the other person will perform certain actions on the person who trusts him, without depending on his ability to supervise and control them	1. Ability 2. Kindness 3. Integrity	Mayer (1995)
2	Security (X2)	Security is the ability to store information from fraud and theft in internet banking	1. Security guarantee 2. Data confidentiality 3. Non-abusive personal data	Ahmad & Pambudi (2018), Raman Arasu & Annamalai (2011)
3	Ease (X3)	Ease is defined as the degree of confidence of a person that a particular technological system can be used easily	1. Easy to learn 2. Easy to understand 3. Easy to become smitten 4. Easy to use	Ayyagari (2006) dan Kaofaris (2002)
4	Interest (X4)	Interest is a source of	1. Attention	Hurlock

<sup>12</sup> Sugiyono, *Metode Penelitian Kuantitatif Dan Kualitatif Dan R&D* (Bandung: Alfabeta Bandung, 2018). H, 85

		motivation that encourages them to do what they want when they are free to choose. If they see that something will benefit they will feel interested, on the other hand, if satisfaction decreases then interest will decrease	2. Fun 3. Willpower	(1978) dan Slameto (2010)
5	Decision (Y)	Decision making is to identify all possible options for solving problems and assess choices systematically and objectively and can determine their respective advantages and disadvantages.	1. Psychological factors 2. Situational factors 3. Social factors	Drumond (2007)

### 3. Results Of The Discussion

According to the purpose of the study, the data analysis that will be used is the multiple linear regression analysis method. But before that, researchers will first do:

- a. Descriptive analysis, which aims to provide an overview of the factors influencing the decision to transact using BSI Mobile.
- b. Validity and Reliability test, which aims to obtain the feasibility results of research instruments, namely questionnaires used to collect data. The results of the validity and reliability test that the research instrument has been valid and reliable.
- c. A classical assumption test consisting of tests of normality, multicollinearity, heteroskedasticity, and autocorrelation, with the aim of providing certainty and consistency over all variables. The test results of the classical assumption that all variables are normality, multicollinearity does not occur, heteroskedasticity occurs and is free of autocorrelation.
- d. Multiple linear regression test using SPSS 25 software.

The validity and reliability test stage of 100 respondents for instruments on the trust variable resulted in data for r-count 0.634, security variable got a value of 0.608, ease variable of 0.61, and interest variable of 0.679 and dependent variable, namely the decision-making variable got an r count value of 0.552. So it can be said that the instrument tested has been valid because it is greater than the r value of the table which is 0.1966. As for the reliability test using Alfa Cronbach by 0.941 exceeding the standard of 0.6 which means that the instrument can be relied on.

After going through the validity and reliability test stage, the research continued to the next stage, namely the multiple linear regression test which had previously distributed questionnaires in 12 districts of Bekasi City, namely West Bekasi, East Bekasi, South Bekasi, North Bekasi, Bantar Gebang, Pondok Melati, Mustika Jaya, Jati Sampurna, Medan Satria, Jati Asih, Pondok Gede, and Rawa Lumbu. The collected data

is then processed to answer the questions posed in this study. To answer the research question, the data obtained from 100 respondents were analyzed using the multiple linear regression method using SPSS software version 25, thus obtaining the regression coefficient value, R2 value, Beta value, and significance value. The following are the results of research testing

Tabel 2. Regression of Trust, Security, Convenience, and Interest in Transaction Decision Making

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	3,555	1,339		2,656	,009
Belief	,095	,157	,634	6,413	,000
Security	-,093	,140	-,070	-,661	,510
Ease	,066	,086	,070	,770	,443
Interest	,457	,059	,705	7,686	,000
F Value of Model	45,632				,000
R <sup>2</sup>					,658
Adjusted R <sup>2</sup>					,643

a. Dependent Variable: Decision

In table 2. Shows that the variables of trust, security, convenience, and interest influence the decision-making of transactions using BSI Mobile. This can be seen from the adjusted value of R2 is 0.643 and the F statistical value is 45.632 and has a significance value smaller than 0.05, which is 0.000. This result means that 64.3% of transaction decision making using BSI Mobile can be explained by the four free variables namely, trust, security, convenience, and interest.

So that the model can be applied to explain the decision making of transactions using BSI Mobile. So that based on the analysis above, the decision-making model for transactions using BSI Mobile is as follows:

$$\text{Decision} = 3,555 + 0,095 (\text{Belief}) + -0,093 (\text{Security}) + 0,066 (\text{Easy}) + 0,457 (\text{Interest})$$

### 3.1. The Effect of Trust on Decision Making

The results of the hypothesis test in table 2 show that the calculated t value of the trust variable (6.413) is greater than the t table (1.985) with a significant probability of  $0.000 < 0.05$  so that it can be concluded that the trust variable has an effect and is significant to decision making. The positive sign on the regression coefficient outlined in table 2 indicates that the trust has a positive relationship (0.095). This means that decision-making in the use of BSI Mobile is getting higher because of the trust that customers have so that they can encourage in the decision-making process.

The results of this study are in line with research conducted by Habibi and Zaky (2015) stating that trust has a significant effect on the use of sharia mobile banking.<sup>13</sup> Deni Wardani (2021) who explained that the trust variable has a positive and significant influence on the attitude of decisions using mobile banking. This shows that customers give confidence to the bank as expected.<sup>14</sup> The encouragement of users in the decision to transact using BSI Mobile is influenced by factors, one of which is trust in the customer itself, so trust plays an active role in consumers to decide the use of mobile banking. Trust built in the context of Islamic banks to their customers by maintaining factors related to trust affects customer intentions in the decision to transact using BSI Mobile.

Based on the above testing, it can be concluded that hypothesis 1 is proven that H1 is accepted H0 is rejected: "Hypothesis 1: Trust has a positive and significant effect on decision making transactions using BSI Mobile"

### 3.2. The Effect of Security on Decision Making

The results of the hypothesis test in table 2 show that the calculated t value of the security variable (-0.661) is smaller than the table t value (1.985) with a significant probability of  $0.510 > 0.05$  so that it can be concluded that the security variable has no effect and is not significant to the decision-making variable. The negative sign in the regression coefficient described in table 2 indicates that security has a negative relationship (-0.093) with decision making which means that if there is a decrease in security, decision making in transactions through BSI Mobile will also decrease.

The results of this study are in line with the research of Kurniaputra and Nurhadi (2018) showing an insignificant influence between security perceptions and decisions caused by most customers thinking that the high risk of using mobile banking services.<sup>15</sup> Ayu and Upadianti (2018) also said that the perception of security risks negatively affects the use of mobile banking. This can reduce the decision of prospective customers to transact through mobile banking.<sup>16</sup> Based on the results of the questionnaire, Bank Syariah Indonesia customers feel that there are perceptions of risks that may arise when transacting through BSI Mobile. This is supported by research conducted by Sakti et al (2018) suggesting that there are 55 potential risks of online banking. Some of them identify risks related to the security of bank systems such as exposure to viruses, malware, hacking, and access to information by unauthorized people. Islamic banks must continue to implement risk mitigation strategies that may

<sup>13</sup> Muhammad Habibi and Achmad Zaky, 'Pengaruh Kepercayaan, Persepsi Kegunaan, Persepsi Kemudahan Dan Persepsi Kenyamanan Terhadap Minat Penggunaan Mobile Banking Syariah.', *Jurnal Ilmiah Mahasiswa FEB*, 3.1 (2015), 1–16 <<https://jimfeb.ub.ac.id/index.php/jimfeb/article/view/1567>>. H, 11

<sup>14</sup> Wardani. H, 28

<sup>15</sup> Adria Yudi Kurniaputra and Mochamad Nurhadi, 'Pengaruh Persepsi Kemudahan, Risiko Dan Manfaat Terhadap Keputusan Nasabah Menggunakan Mobile Banking Bri Di Surabaya', *Journal of Business & Banking*, 8.1 (2018), 109–20 <<https://doi.org/10.14414/jbb.v8i1.1557>>. H,118

<sup>16</sup> Ida Ayu Agung Upadianti Jayantari and Ni Ketut Seminari, 'Peran Kepercayaan Memediasi Persepsi Risiko Terhadap Niat Menggunakan Mandiri Mobile Banking Di Kota Denpasar Fakultas Ekonomi Dan Bisnis Universitas Udayana ( Unud ), Bali , Indonesia.', *E-Jurnal Manajemen Unud*, 7.5 (2018), 2621–51 <<https://ojs.unud.ac.id/index.php/Manajemen/article/view/37836>>. H, 2642

occur and remain optimistic about the future prospects of digital banking services while remaining with government regulations.<sup>17</sup>

Based on the above testing, it can be concluded that hypothesis 2 is proven that H2 is rejected H0 is accepted: "Hypothesis 2: Security has no effect and is not significant to decision making transactions using BSI Mobile"

### **3.3. The Effect of Ease on Decision Making**

The results of the hypothesis test in table 3 show that the calculated t value of the convenience variable (0.770) is smaller than the table t value (1.985) with a significant probability of  $0.443 > 0.05$  so that it can be concluded that the ease variable has no effect and is not significant to the decision-making variable. A positive sign on its regression coefficient indicates that ease has a positive relationship (0.066) with decision making. This means that the decision making in the use of BSI Mobile is higher because of the convenience felt by customers, the higher the decision to use BSI Mobile.

The results of this study are in line with Hadi and Novi (2015) showing that the perception of convenience has no effect on the use of mobile banking. Nurdin et al (2021) also stated that convenience does not affect the decision to use mobile banking.<sup>18</sup> This is because customers who use mobile banking are in the category of young age where they easily adapt to technological developments so as not to influence them in decision making. In accordance with the results of this study, Bank Syariah Indonesia customers think that the convenience variable does not affect their decision to use BSI Mobile. This is because some customers have mastered the use of digital-based technology.

Based on the above tests, it can be concluded that hypothesis 3 proved that H3 rejected H0 is accepted: "Hypothesis 3: Ease has no effect and is not significant to decision making transactions using BSI Mobile"

### **3.4. The Influence of Interest on Decision Making**

The results of the hypothesis test in table 2 show that the calculated t value of the interest variable (7.686) is greater than the table t value (1.985) with a significant probability of  $0.000 < 0.05$  so that it can be concluded that the interest variable has a significant effect on decision making. The positive sign in the regression coefficient described in table 2 indicates that interest has a positive relationship (0.457) with decision making, which means that the higher the customer's interest in the use of BSI Mobile, the higher the decision-making of transactions through BSI Mobile.

Setyaningsih (2017) explained that customer interest has a positive effect on customer decisions. According to Sumantri (2014) states that customer interest has an

<sup>17</sup> Mochamad Aji Jaya Sakti, Noer Azham Achsani, and Ferry Syarifuddin, 'Online Banking Implementation: Risk Mapping Using ERM Approach', *Buletin Ekonomi Moneter Dan Perbankan*, 20.3 (2018), 279–306 <<https://doi.org/10.21098/bemp.v20i3.824>>. H, 305

<sup>18</sup> Nurdin and others, 'Pengaruh Manfaat, Kepercayaan Dan Kemudahan Penggunaan Terhadap Minat Nasabah Menggunakan Mobile Banking Di Bank Mega Syariah Cabang Palu', *Jurnal Ilmu Perbankan Dan Keuangan Syariah*, 3.1 (2021), 30–45 <<https://doi.org/10.24239/jipsya.v3i1.37.30-45>>. H, 43

influence on decision making.<sup>19</sup> The higher the interest in BSI Mobile, the higher the customer decides to transact through BSI Mobile. Interest becomes a favorite concern or concern for something. If someone has more interest in the use of BSI Mobile, the higher their desire to make decisions to transact through BSI Mobile. Based on the above testing, it can be concluded that hypothesis 4 is proven that H4 is accepted H0 is rejected: "Hypothesis 4: Interest has a positive and significant effect on decision making transactions using BSI Mobile"

### 3.5. Effectiveness of Factors Influencing Decision Making

The effectiveness of factors that influence the decision-making of transactions using BSI Mobile can be seen from table 2 in the Std error results. It is known that the value of the effective contribution of the trust variable to the decision-making of transactions using BSI Mobile is 0.157 or 15.7%. These results show that the trust variable can only affect the decision-making variable by 15.7%. This suggests that other variables not discussed in this study have a greater effective contribution to transaction decision-making using BSI Mobile.

The value of the effective contribution of security variables to decision making transactions using BSI Mobile is 0.140 or 14%. These results show that the security variable can only affect the decision-making variable by 14%. Meanwhile, the effective contribution value of the convenience variable is 0.086 or 8.6% and the effective contribution value of the interest variable is 0.059 or 5.9%. This suggests that other variables not discussed in this study have a greater effective contribution to transaction decision-making using BSI Mobile.

Overall, the effectiveness of the factors of trust, security, convenience, and interest in making decisions to transact using BSI Mobile was seen in the R2 value of the regression model in this study of 65.8%. The value shows that the four variables of trust, security, convenience, and interest can contribute to influencing the decision-making variables of transactions using BSI Mobile by 65.8%, while the remaining 34.2% is influenced by other variables that are not discussed in this study.

Based on the results of these tests, the biggest effective contribution in influencing the decision-making variables of transactions using BSI Mobile is the trust variable. This can be seen in the value of the contribution of the effectiveness of the trust variable by 0.157 or 15.7% greater than the variables of security, convenience, and interest. In addition to having the largest contribution value, variables or trust factors also have a significant influence on decision-making variables.

## 4. Conclusions

Based on the analysis and research results by conducting hypothesis testing using multiple linear regression analysis, it can be concluded as follows: (1) based on multiple linear regression analysis, it can be seen that together the variables of trust and interest have a positive and significant influence on decision making, while the variables of security and convenience have no effect and are not significant on the decision making of transactions using BSI Mobile (2) The effective contribution value of the trust

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<sup>19</sup> Bagja Sumantri, 'Pengaruh Kualitas Pelayanan Dan Produk Pembiayaan Terhadap Minat Dan Keputusan Menjadi Nasabah Di Bank Syariah', *Jurnal Economia*, 10.2 (2014), 141-47 <<https://doi.org/10.21831/economia.v10i2.7540>>. H, 146

variable is 15.7%, the security variable is 14%, the convenience variable is 8.6% and the interest variable is 5.9% in making transaction decisions using BSI Mobile. (3) the effective contribution value that most dominantly affects the decision-making variable for transactions using BSI Mobile is the trust variable, which is 15.7%. Overall, the value of the variable contribution of trust, security, convenience, and interest in influencing transaction decision making was 65.8%. This shows that the four variables can influence the decision-making of transactions using BSI Mobile, while the remaining 34.2 are influenced by other variables that are not discussed in this study.

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## HIDDEN AND EXPLICIT KJNI CURRICULUM DESIGN OF ISLAMIC BANKING TOWARDS SDI WITH AN ISLAMIC CHARACTER

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### ABSTRACT

The need for quality Human Resources (HR) in Islamic Banking is very urgent considering the Islamic bank's development and several weaknesses in the existing HR. One solution is to improve the quality of output from tertiary institutions by formulating an ideal curriculum. The curriculum based on the Indonesian National Qualifications Framework (KJNI) is prepared by creating graduate profiles, learning outcomes, and new study materials determined by the courses' depth and breadth. In the KJNI-based curriculum, there are *hidden and explicit curricula*. The *hidden curriculum* has an implicit purpose (good morals) and *explicit Curriculum* is written, as stated in the written results of the course. In this paper, the author tries to design an ideal curriculum so that a teaching and learning process takes place besides *ta'lim* (teaching) as well as *ta'dib* (cultivating adab) so as to produce graduates in the field of Islamic Banking who have expertise in their fields and have Islamic characteristics.

Keywords: *Curriculum, KJNI, Islamic Banking*

### 1. INTRODUCTION

The development of Islamic financial institutions in Indonesia shows a positive trend. Islamic Bank is one of the Islamic financial institutions which in 2014 had 12 BUS (Islamic Commercial Banks), 22 UUS (Islamic Business Units), 163 BPRS (Islamic People's Financing Banks) with 2,939 branch offices<sup>1</sup>. Likewise, assets in the same year in November reached IDR 262 trillion, experiencing a growth of 12.3% from the previous year. SDI (Human Resources) absorbed 31,819 employees with a demand of 50% for next year.<sup>2</sup> Data for December 2022 states the number of BUS is 13 and the number of UUS is 20. This was due to the merger of three banks namely BSM, BNIS and BRIS to become BSI.

<sup>1</sup> [www.bi.go.id](http://www.bi.go.id) Islamic Banking Statistics November 2014

<sup>2</sup> Dr. Euis Amalia "Survey and Analysis of the Current Conditions of Teaching Islamic Economics and Finance at PTAI and PTU"

The positive development of Islamic banks from various sides is due to the awareness of applying religious teachings in terms of Muslim financial transactions as well as a more just Islamic banking system for non-Muslims. The other reasons for non-Muslims are that Islamic bank products are more transparent, prioritize customer welfare, profit sharing is fairer than interest, and other reasons <sup>3</sup>.

However, the positive development of Islamic banks was tarnished by several cases such as fictitious loans, corruption, lack of understanding of Islamic bank employees in terms of products, misuse of contracts in terms of IT delays, and others. As one example, there was Bank Syariah ABC with a loss due to fictitious financing of Rp. 102 billion. Fictitious financing involved the Head of the Branch, Accounting Officer, Debtor and Notary <sup>4</sup>. In this case it is evident that even though the institution is labeled Islamic, there are still things that are contrary to Islamic due to human resources (HR) who do not have good morals. Evaluations that can be carried out apart from supervision of Islamic banking itself, can also be started from the teaching and learning process from the location of the SDI tertiary institution.

Higher Education or what we often call university is the highest educational institution that is the hope of the community in educating the next generation to have better knowledge, skills and morals. To educate this generation, an appropriate curriculum is needed. The curriculum has implicit, hidden ( hidden<sup>5</sup>) and explicit ( *explicit curriculum* ) objectives. Currently universities in Indonesia are required to use a curriculum based on the Indonesian National Qualifications Framework (KKNI). Likewise, the Islamic Banking Study Program is also expected to apply the KKNI-based curriculum. With the right curriculum, it is hoped that the teaching and learning process will be in addition to *ta'lim* (teaching) as well as *ta'dib* (cultivating adab) so as to produce graduates in the field of Islamic banking who have expertise in their field, have good morals and have Islamic character. From the description above, the formulation of the problem is made as follows:

1. What kind of HR is expected by the Islamic Banking Industry?
2. What is the process for developing an KKNI-based Islamic banking curriculum?
3. What is the Curriculum Design for the Islamic Banking Study Program?
4. What is the design of the *Hidden and Explicit* KKNI Islamic Banking Curriculum so that it can produce HR with Islamic character?

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<sup>3</sup> Dr. Irvan Syauqi Beik "Study of Non-Muslim Customer Preferences for Islamic Banking Services"

<sup>4</sup> Kompas Daily, 17 February 2014.

<sup>5</sup> Kelly., 2006. *The Curriculum* . London: Sage Publications Limited.

## 2. METHODOLOGY

This study uses a qualitative method with descriptive problem formulation. Qualitative research means the process of exploring and understanding the meaning of individual and group behavior, describing social problems or human problems. The research process includes making research questions and procedures that are still provisional, collecting data on participant settings, inductively analyzing data, building partial data into themes, providing interpretation of the meaning of a data. The final activity is to create a report into a flexible structure.<sup>6</sup>

This study used a sampling technique with *purposive sampling*. *Purposive sampling* is a data source sampling technique based on certain considerations. These certain considerations, for example, that person is considered to know best about what we expect or maybe as a ruler so that it will make it easier for researchers to explore the object or social situation under study.<sup>7</sup>

Sources of data in this study were islamic banking practitioners, islamic banking associations, alumni of the Unisma Bekasi Islamic Banking Study Program, regulators from BI and OJK and the Ministry of Education and Culture. While secondary data sources are obtained from documents both from books, official websites from BI, OJK, and others. Data collection techniques in this study consisted of more observations, *in-depth interviews* and documentation. The data analysis technique in this study is inductive, analysis based on the data obtained is then developed into a hypothesis. Based on this hypothesis, the data is searched repeatedly so that it can be concluded that the hypothesis can be accepted or not.

## 3. RESULTS AND DISCUSSION

### 3.1 KKNi Curriculum

Curriculum is a set of plans and arrangements regarding objectives, content, and learning materials as well as the methods used as guidelines for implementing learning to achieve the goals of certain educational programs. The curriculum is as it should be contains graduate competency standards that are structured into main, supporting and other competencies that support the achievement of goals, the implementation of the mission, and the realization of the vision study program. Curriculum designed to support the achievement of graduate competencies and provide flexibility for students to broaden their horizons and deepen their expertise according to their interests<sup>8</sup>.

The curriculum should be designed based on its relevance to the goals, the scope and depth of the material, the organization that encourages the formation of *hard skills*

<sup>6</sup> Creswell in Sugiyono. 2013. Management Research Methods.

<sup>7</sup> Sugiyono, Management Research Methods, 2013

<sup>8</sup> Law No. 12 of 2012

and personality and behavioral skills ( *soft skills* ) Which can be applied in various situations and conditions.

The Indonesian National Qualifications Framework (KKNI) consists of 9 (nine) qualification levels, starting from Qualification - 1 as the lowest qualification and Qualification-9 as the highest qualification . Qualification level is the level of learning achievement that is agreed upon nationally, based on the results of education and/or training obtained through formal, non-formal, informal education, or work experience.

In Article 5 of Presidential Regulation No. 8 of 2012 concerning the KKNI stipulates that Diploma 4 or Applied Bachelor and Bachelor graduates are the lowest equivalent to level 6. Attachment to Presidential Regulation No. 8 of 2012 describes level 6 as being able to apply their field of expertise and utilizing science, technology, and/or art in their field in solving problems and being able to adapt to the situation at hand, Mastering theoretical concepts in certain fields of knowledge in general and theoretical concepts in special sections in the field that knowledge in depth, as well as being able to formulate procedural problem solving, being able to make the right decisions based on information and data analysis, and being able to provide guidance in choosing various alternative solutions independently and in groups, and being responsible for one's own work and being able to be given responsibility for achieving work results organization.

In the KKNI-based curriculum there are learning outcomes. Learning outcomes include the fields of general and specific attitudes, knowledge and skills.

### **3.2 SDI expected by the Islamic Banking Industry**

The Islamic banking industry requires human resources who are proficient in the theory and practice of Islamic banking, both in terms of islamic knowledge and economics. *The ingredients for Talent Development in the Islamic Financial Service Industry are Theory (role of academicians), Practical (role of practitioners) and Islamich (role of islamic advisors)* <sup>9</sup>. HR is expected to fulfill learning outcomes by fulfilling the required competencies as follows <sup>10</sup>:

- a. Basic Competencies include moral integrity, *customer satisfaction* , professional attitude, ability to innovate, entrepreneur, thoroughness, understand islamic concepts and products
- b. Managerial competencies include *human relations* , communication, conceptual thinking, rational, critical, presentation skills
- c. Operational competence or technical expertise includes mastering islamic products, *cost and budgeting* , business planning, investment management, financial analysis, *computer and IT skills*.

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<sup>9</sup>Natt. 2011. " *Nurturing a Capable Workforce for the Islamic Banking Industry* "

<sup>10</sup>Survey and Analysis of the Current Conditions of Islamic Economics and Finance Teaching at PTAI and PTU delivered by Dr. Euis Amalia at the 2014 Islamic Finance Research Forum at IPB, 14 October 2014

Learning Achievements of the Islamic Banking Study Program are also prepared so that alumni are selected in tests at banking financial institutions which contain <sup>11</sup>: Psychotest, Interviews to measure the ability of prospective employees to face the world of work, English proficiency based on a specified TOEFL score, Al-Qur'an reading and writing test, Islamic basic insight, Insight into Islamic economics and contracts, Good looking. Specifically, the learning outcomes which are also the things that are expected by Islamic banks are detailed as follows:

### 3.2.1 Field of Attitudes and Values

#### 3.2.1.1 Field of General *Attitudes* and Values

Every graduate of an academic, vocational and professional education program must have the following attitude<sup>12</sup>

- a. Have piety to God Almighty and be able to show a religious attitude;
- b. Upholding human values in carrying out duties based on religion, morals and ethics;
- c. Contributing to improving the quality of life in society, nation and state, and progress of civilization based on Pancasila;
- d. Act as citizens who are proud and love their homeland, have nationalism and a sense of responsibility to the state and nation;
- e. Appreciate the diversity of cultures, views, religions and beliefs as well as other people's original opinions or findings;
- f. Cooperate and have social sensitivity and concern for society and the environment;
- g. Obey the law and discipline in social and state life;
- h. Internalize academic values, norms and ethics;
- i. Demonstrate a responsible attitude towards work in the field of expertise independently;
- j. Internalize the spirit of independence, struggle and entrepreneurship.

#### 3.2.1.2 Field of Special *Attitudes* and Values

- a. Applying Islamic economic principles to financial institutions where they work, such as *Tauhid* , *Maslahah* and *Falah* , *Caliph* , *Al Amwal* , *Adl* , *Ukhuwah* , *Morals* , *Ulil Amri* , *Hurriyah* and *Mas'uliyah* and *Congregation*
- b. Be honest, fair, smart and trustworthy
- c. Have a *smart attitude* and *excellent service* .
- d. Demonstrate behavior based on Islamic values, respect differences and be empathetic in accordance with the ethics of the Islamic Banking profession.

<sup>11</sup>Ibid.

<sup>12</sup> Regulation of the Minister of Education and Culture Number 49 of 2014

### 3.2.2 Knowledge Field

#### 3.2.2.1 General Knowledge Field

It is systematic mastery of concepts, theories, methods and/or philosophies in certain fields of science obtained through reasoning in the learning process, student work experience, researchers and/or community service related to learning.

- a. Able to communicate research results, studies and thoughts in the field of Islamic Banking in accordance with the rules of ethics and professionalism

#### 3.2.2.2 Specific Knowledge Areas

Learning Outcomes in Specific Knowledge Fields a to source from OJK <sup>13</sup>(a to g)

- a. Understanding moral values in the application of muamalah/Islamic Economics;
- b. Understand the concept and objectives of Islamic economics;
- c. Understand the concept and application of transactions (contracts) in the islamic economic muamalah;
- d. Know and understand the working mechanism of Islamic economic/financial/banking/business institutions
- e. Know and understand the working mechanisms and interactions of related institutions; regulators, supervisors, legal institutions, consultants – in the islamic economic/financial/banking/business industry;
- f. Know and understand the basic laws of both islamic law ( *fiqh muamalah* ) and the applicable positive law;
- g. Mastering the language of knowledge sources; Arabic and English.
- h. Mastering the basic knowledge of muamalah regarding the contract process , product design, Islamic banking supervision;
- i. Mastering muamalah interpretations, verses and hadiths related to Islamic banking ;
- j. Mastering the concept of Islamic bank supervision
- k. Able to manage communication with the economic community at home and abroad by using the rules of Indonesian, Arabic and English in an effort to improve performance in the field of Islamic services and finance and be able to adapt to national and international economic developments <sup>14</sup>.

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<sup>13</sup> Dr. Setiawan Budi Utomo (Asdir of the OJK Islamic Banking Department), “Islamich Professional HR Standard Qualifications” in Material “Reconstruction of the KKNI-Based Curriculum of the FAI UNISMA Bekasi Islamic Banking Study Program” at the FAI PS Curriculum Workshop, 24 June 2014

<sup>14</sup> Muflih, Muhammad. Islamic Economics and Finance Teaching at PTNA

### **3.2.3 Field of Skills**

#### **3.2.3.1 Field of General Skills**

Graduates of the Applied Undergraduate Program must have the following general skills<sup>15</sup>

- a. Able to apply logical, critical, innovative, quality, and measurable thinking in carrying out specific work in their field of expertise and in accordance with work competency standards in the field concerned;
- b. Able to demonstrate independent, quality and measurable performance;
- c. Able to study cases of the application of science and technology that pays attention to and applies humanities values according to their field of expertise in order to produce *prototypes* , standard procedures, designs or works of art, compile the results of their studies in the form of working papers, design specifications, or art essays, and upload them on the website College;
- d. Able to compile the results of the studies mentioned above in the form of working papers, design specifications, or art essays, and upload them on the college website;
- e. Able to make appropriate decisions based on standard procedures, design specifications, occupational safety and security requirements in supervising and evaluating their work;
- f. Able to maintain and develop a network of cooperation and the results of cooperation within and outside the institution;
- g. Able to be responsible for the achievement of group work results and supervise and evaluate the completion of work assigned to workers who are under their responsibility;
- h. Able to carry out the process of self-evaluation of work groups under their responsibility, and able to manage learning independently;
- i. Able to document, store, secure, and retrieve data to ensure validity and prevent plagiarism;
- j. Mastering the history of Islamic economic thought and its development
- k. Mastering the concept of Islamic economics and its applications
- l. Mastering islamic accounting systems , islamic banking accounting and knowing the differences with conventional accounting and being able to analyze islamic banking financial reports

#### **3.2.3.2 Specific Skill Areas**

- a. Able to Analyze and Design Islamic Banking Products;
- b. Able to record transactions in Islamic Banking with accounting according to AAOIFI<sup>16</sup>;

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<sup>15</sup> Regulation of the Minister of Education and Culture Number 49 of 2014



- c. Able to record transactions in Islamic Banking with accounting according to PAPSI and PSAK
- d. Able to analyze the risks that exist in Islamic banking;
- e. Able to analyze financial reports presented by Islamic banking;
- f. Able to analyze assets, liquidity in Islamic bank fund management
- g. Able to market and analyze existing financing in Islamic banks;
- h. Mastering the implementation of the basic muamalah theory in contract practice, product design, managerial, leadership, in developing and supervising Islamic banking;
- i. Able to participate actively in increasing the portfolio of research and community service in the field of Islamic banking at home and abroad;
- j. Able to develop a career, skill-based entrepreneurship independently or in groups.
- k. Have the skills to explain and implement the concepts of fiqh muamalah, especially in accordance with market demands;
- l. Able to carry out research, community service in the field of Islamic banking;
- m. Mastering basic concepts and theories in Industrial and Organizational Islamic Banking;
- n. Mastering islamic-compliant marketing applied in islamic banking
- o. Mastering the Principles of Professional Ethics including the Indonesian Islamic Banking Code of Ethics
- p. Mastering theoretical concepts about self-development and career
- q. Mastering other supporting knowledge from micro and macro economic scale
- r. Able to become educational staff in Islamic banking and Islamic economics
- s. Capable Mastering fund management in Islamic banking
- t. Able to analyze Islamic bank financing as well as assess business feasibility studies
- u. Able to master the risks that exist in Islamic banking and how to minimize and manage these risks
- v. Able to plan own career and self-development with entrepreneurial insight
- w. Able to work independently or in groups and establish expertise-based collaboration

### **3.3 The Process of Developing an KJNI-based Islamic Banking Curriculum**

The contents of the KJNI-based Islamic Banking Curriculum document begin with an introduction which contains the importance of the curriculum, holding of seminars, workshops, and others that have been held by the Study Program. After the introduction, it is arranged in stages:

- A. Background and History of Study Program Development

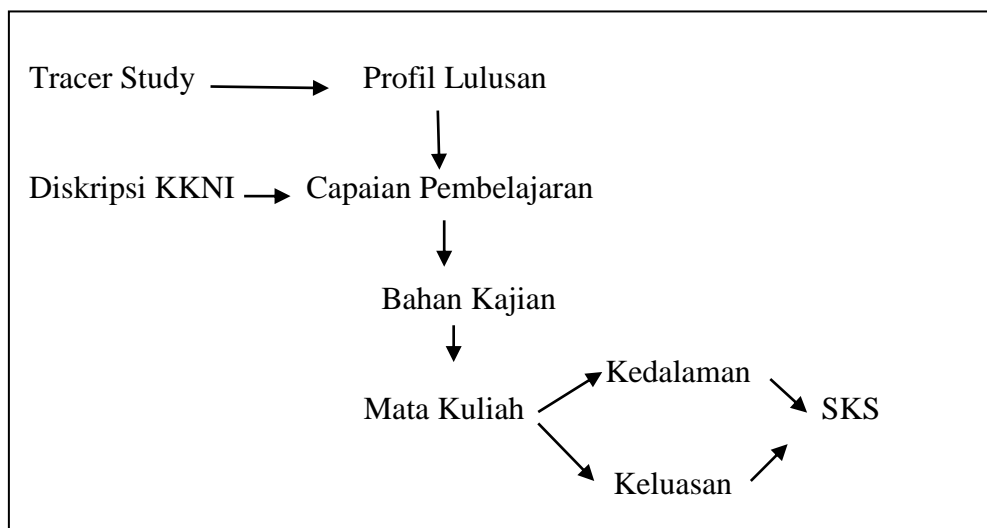
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<sup>16</sup> RTI-IDB, *Understanding The Human Resource Development Needs of Islamic Finance Services Industry*.

- B. Curriculum Development Foundation : laws and regulations .
- C. Curriculum Development Goals
- D. Vision, Mission and Goals (University, Faculties and Study program)
- E. Profile of Graduates, Formulation of KKNi and Study Program Achievements
  - a. Profile Matrix and Learning Outcomes
  - b. Learning Achievement Hierarchical Structure
  - c. Learning Achievement Matrix and Study Materials
  - d. Study Materials
  - e. Study Materials, Subjects, Number of Credits and MK Description
- F. Network M ata K ulia h
- G. Distribution of Courses Per Semester
- H. Learning strategies
- I. Evaluation System
- J. Supporting Lecturers Based on Competency
- K. Closing

The initial process in creating a graduate profile. Graduate profiles are structured to differentiate one study program from another. The graduate profile is the role and study program graduates in society. Graduate profiles are obtained from *tracer studies*, identifying the role of graduates based on the objectives of the study program

by gathering alumni, practitioners and islamic banking associations. The following is a picture of the flow of the study profile until the number of credits is formed.



**Figure 1 Competency-Based Curriculum Flow Based on KKNi**

Source: processed data

### 3.4 Curriculum Design of the Islamic Banking Study Program

The curriculum can be designed with the creativity of each study program without leaving the KKNi reference. The following is the curriculum design of the XYZ University Islamic Banking Study Program.

#### 3.4.1 Profile of Graduates of the Islamic Banking Study Program

Profile of Graduates of the Islamic Banking Study Program: Managers or Islamic Banking Experts , Islamic Finance Consultant , Islamic Banking and Economics Researcher, Supervisor of Islamic Financial Institutions (Islamic Supervisory Board), Trainers, Entrepreneur or Business Person

**Table 1 Profile Description**

	Graduate Profile	Profile Description
P1.	Islamic Banking Manager or Expert	Human Resources in Islamic Banking with good managerial knowledge.
P2.	Islamic Finance Consultant _ _	Experts in islamic financial matters can solve problems or cases related to the economy and islamic both in islamic banks and other islamic financial institutions.
P3.	Researcher	The process of basic and applied research in the field of Islamic banking and Islamic finance.
P4.	Supervisor of Islamic Financial Institutions _ _	Supervision of the course of <i>islamic compliance</i> in islamic financial institutions
P5.	Trainers	Trainer and speaker in the field of Islamic Banking and Islamic Economics and Business
P6.	Entrepreneur / Business Person	Entrepreneurs with the ability to carry out islamic economic and business principles

Source: Processed data

#### 3.4.2 Summary of Learning Outcomes of Islamic Banking Study Program

The learning achievements in the sub-chapters above can be summarized as follows.

**Table 2 Learning Achievements**

CP1	Understand moral values in the application of muamalah/Islamic Economics;
CP2	Know and understand the working mechanism of islamic economic/financial/business institutions, especially islamic banking

CP3	Know and understand the working mechanisms and interactions of related institutions; regulators, supervisors, legal institutions, consultants – in the islamic economic/financial/banking/business industry;
CP4	Know and understand the basic laws of both islamic law (fiqh muamalah) and the applicable positive law;
CP5	Mastering muamalah interpretations, verses and hadiths related to islamic banking;
CP6	Able to manage communication with the economic community at home and abroad using the rules of Indonesian, Arabic and English in an effort to improve performance in services and finance, especially Islamic banking and be able to adapt to national and international economic developments
CP7	Able to Analyze and Design Islamic Banking Products
CP8	Able to record transactions in Islamic Banking with accounting according to PAPSI, PSAK and AAOIFI
CP9	Able to analyze financial reports presented by Islamic banking;
CP10	Able to analyze assets, liquidity in Islamic bank fund management
CP11	Mastering the implementation of the basic muamalah theory in contract practice, product design, managerial, leadership, in developing and supervising Islamic banking;
CP12	Able to participate actively in increasing the portfolio of research and community service in the field of Islamic banking at home and abroad;
CP13	Mastering islamic-compliant marketing applied in islamic banking
CP14	Mastering the Principles of Professional Ethics including the Indonesian Islamic Banking Code of Ethics
CP15	Mastering other supporting knowledge from micro and macro economic scale both general and Islamic reviews
CP16	Able to become a trainer in islamic banking and islamic economics
CP17	Able to analyze Islamic bank financing as well as assess business feasibility studies
CP18	Able to understand the types of risks that exist in Islamic banking and how to minimize and transfer these risks
CP19	Able to plan own career and self-development with entrepreneurial insight

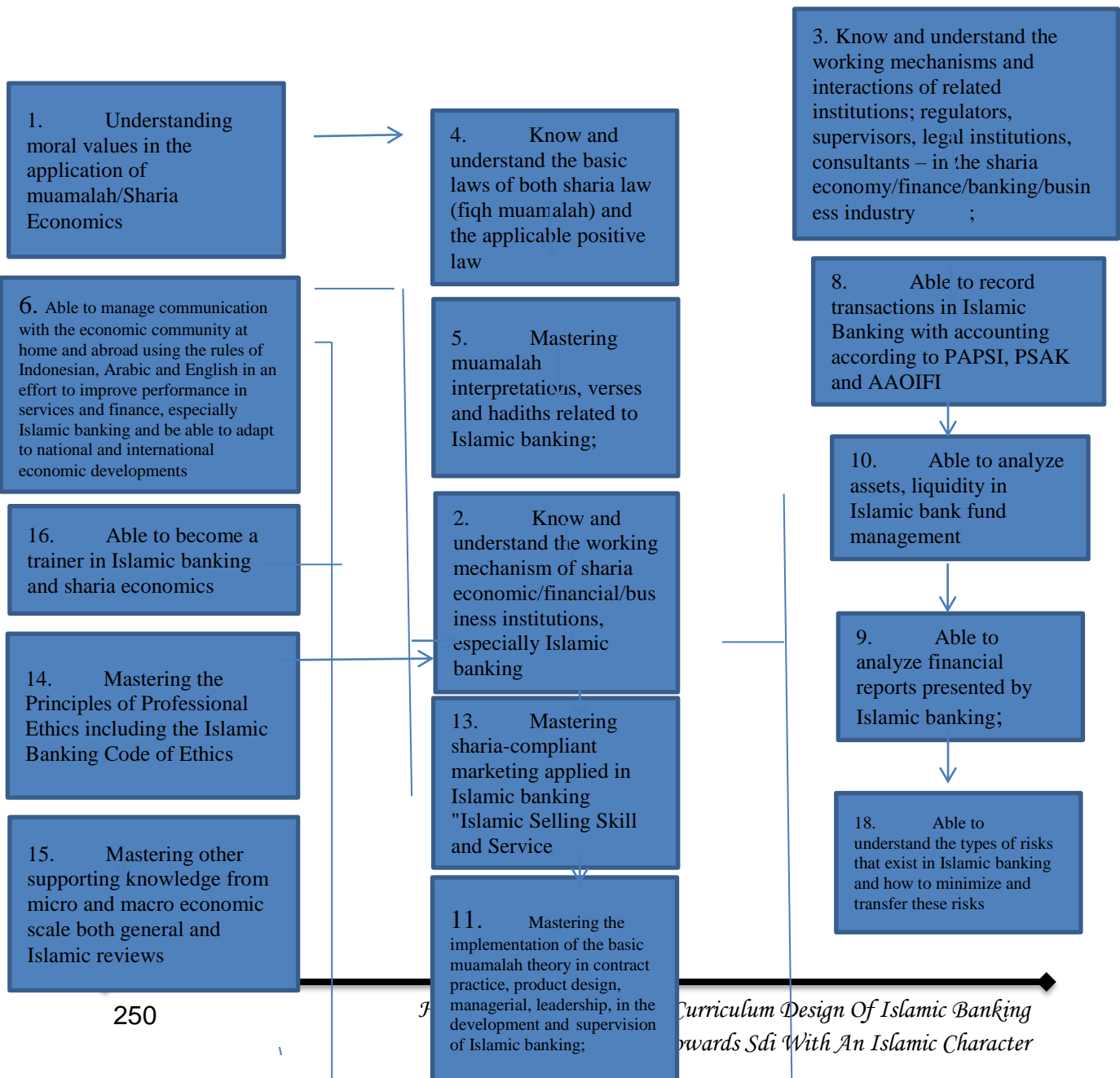
### 3.4.3 Profile Matrix and Learning Outcomes

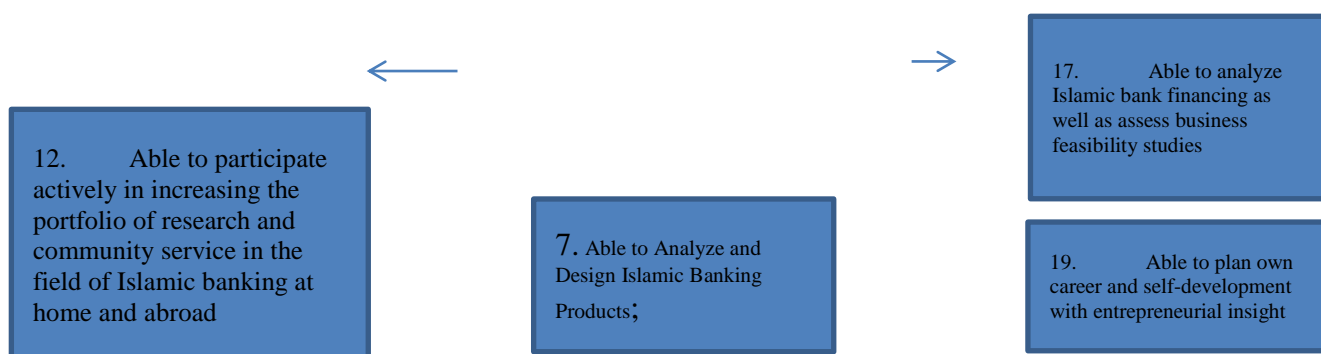
To link between a profile of graduates of the Islamic Banking Study Program and the abilities that students must have, a matrix can be made by linking profiles and learning achievements

	CP 1	CP 2	CP 3	CP 4	CP 5	CP 6	CP 7	CP 8	CP 9	CP 10	CP 11	CP 12	CP 13	CP 14	CP 15	CP 16	CP 17	CP 18	CP 19
P 1	█	█	█	█	█	█	█	█	█	█	█	█	█	█	█	█	█	█	█
P 2	█	█	█	█	█	█	█	█	█	█	█	█	█	█	█	█	█	█	█
P 3	█	█	█	█	█	█	█	█	█	█	█	█	█	█	█	█	█	█	█
P 4	█	█	█	█	█	█	█	█	█	█	█	█	█	█	█	█	█	█	█
P 5	█	█	█	█	█	█	█	█	█	█	█	█	█	█	█	█	█	█	█
P 6	█	█	█	█	█	█	█	█	█	█	█	█	█	█	█	█	█	█	█

Figure 2 Profile Matrix and Learning Outcomes

### 3.4.3 Learning Achievement Hierarchical Structure





### 3.4.4 Study Materials

From the learning outcomes it can be formulated into study material or what material students must master as follows.

**Table 3 Study Materials**

BK 1	Information Technology
BK 2	Islamic Character Education
BK 3	Language Knowledge and Ability
BK 4	Basic Islamic Law
BK 5	Citizenship
BK 6	Islamic Economic Development
BK 7	Research methodology
BK 8	Mathematics and Statistics
BK 9	Islamic Bank Management
BK 10	Islamic Banking Accounting
BK 11	Islamic Bank Financial Report
BK 12	Professional Ethics and Code of Ethics for Indonesian Bankers
BK 13	Economic Theory
BC 14	Business Feasibility Study
BK 15	Islamic Bank Product Design
BC 17	LKS Insights
BK 18	LKS Positive Law
BC 19	Marketing
BK 20	Self Development and Leadership
BK 21	Community service
BK 22	Philosophy
BK 23	Taxation

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BK 25	entrepreneur
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### 3.4.5 Learning Achievement Matrix and Study Materials

Study Materials, Subjects, Number of Credits and MK Description					
N O	BK	MK	MK CO DE	SK S	OUTPUT DESCRIPTION→
1	Information Technology	1. Computer Applications		2	Improving students' abilities in optimizing computer programs to support presentations, calculations, and others.
		2. Computer Accounting		2	Improving students' skills in computerized accounting
2	Islamic Character Education	1. Aqidah Akhlak		2	Able to explain, internalize and actualize the basic teachings of Islam as perfect and universal teachings that are true and clean of all things that can damage them based on the Al-Qur'an and Hadith as well as critical reasoning
		2. Methodology of Islamic Studies		2	Able to discuss the methodology of Islamic Religion studies, build research models, theoretical constructions and apply them in writing papers and research proposals
		3. Introduction to Fiqh and Worship Practices		2	Know and understand the laws of fiqh and be able to practice worship
3	Language Knowledge and Ability	1. Indonesian		2	Able to write scientific papers with EYD, read correctly and present well
		2. Arabic (Muhadatsah and Insya)	1	2	Muhadatsah and Insya on Islamic Economics
		3. Arabic Language (Sharf)	2	2	Understand the science of Sharf
		4. Arabic (Nahwu)	3	2	Understand the science of Nahwu
		5. Arabic (Tarjamah)	4	2	Able to translate articles related to Islamic Banking



		6. English 1 (English For Business)		2	Understand and be able to communicate business related matters in English
		7. English 2 (English For Banking)		2	Understand and be able to communicate matters related to banking in English
		8. English 3 (Toefl)		2	Able to improve and achieve a Toefl score
4	Basic Islamic Law	1. Ulumul Qur'an		3	Able to understand the verses in the Qur'an related to Economics
		2. Ulumul Hadith		3	Able to understand the hadiths in the Qur'an related to Economics
		3. Tafsir Ahkam Muamalah		3	Know and understand the laws of Muamalah in the Qur'an
		4. Hadith Ahkam Muamalah		3	Know and understand the laws of Muamalah in Al Hadith
		5. Usul Fiqh		2	Students can understand and be able to implement the theory or concept of ushul fiqh in dealing with legal cases in society
		6. Fiqh Muamalah		3	Able to understand and analyze muamalah law from all levels
5	Citizenship --	1. Citizenship Education		2	Students understand the nature of the archipelago's insights, the National Defense and Security Police, the nature of national security, politics, the Defense and Security system and think comprehensively in the face of Defense and Security
		2. Pancasila Education		2	Students can understand and live up to the basics and philosophy of Pancasila from an ethical, juridical, socio-political and philosophical point of view to shape values, attitudes and behavior in the life of society and the state
6	Islamic Economic	1. Islamic Economics		2	Able to understand economic aspects from an Islamic point of

	Development				view
		2. History of Islamic Economic Thought		2	Know and understand the history of the development of Islamic economics
7	Research methodology	1. Qualitative Methodology		2	Understand the types of qualitative research and the qualitative analysis tools used
		2. Quantitative Methodology		2	Understand the types of quantitative research and qualitative analysis tools used
		3. Research Proposal Seminar		2	Students are able to compile and present research plans to be carried out
8	Mathematics and Statistics	1. Economic Mathematics		3	Able to solve economic problems with mathematical calculations
		2. Business Statistics		3	Able to perform statistical calculation analysis in business
9	Islamic Bank Management	1. Islamic Banking Management		2	Able to know the basic management of Islamic banks both history, products and organizational structure,
		2. Management of Islamic Bank Supervision		3	Know and understand the rules that must be implemented by Islamic banks such as laws, DSN Fatwa, good codification from several sides in supervising Islamic banks
		3. Management of Islamic Bank Funds		3	Able to understand the flow of funding, lending, services with the estuary of bank financial ratios and the bank's soundness classification
		4. Islamic Bank Risk Management		3	Able to know the types, examples and solutions of risks that are likely to occur in Islamic banks
10	Islamic Banking Accounting	1. Introduction to Accounting		3	Know and understand accounting theories and be able to record transactions in Islamic Banks according to accounting rules
		2. Accounting for Islamic		3	Know and understand PSAK and AAOIFI especially those related to

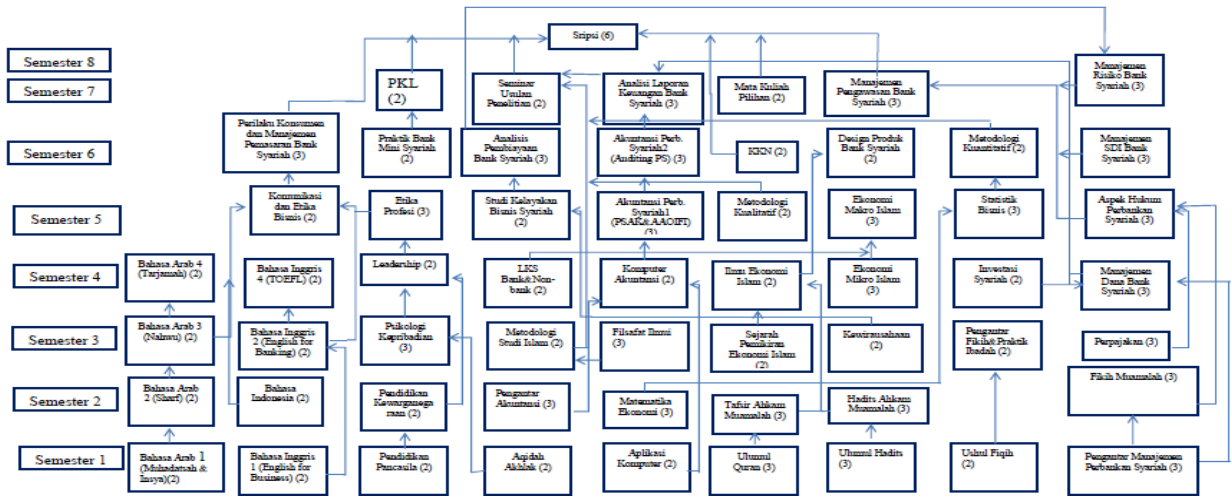
		Banking 1			LKS
		3. Accounting for Islamic Banking 2 (BS Auditing System)		3	Know and understand the audit system in Islamic Banks
11	Islamic Bank Financial Report	1. Analysis of Islamic Bank Financial Statements		3	Able to analyze and assess the financial performance of Islamic Banks
	Taxation	1. Taxation		3	Know and understand tax regulations, types, objects and how to calculate taxes
12	Philosophy	1. Philosophy of Science		3	Understand the process by which knowledge occurs, the meaning of scientific reasoning and the rules of reasoning used in valid conclusions and also study the nature of logical knowledge, epistemological and logical flow lines as well as thinking functions and types of logic
13	Economic Theory	1. Islamic Macroeconomics		3	Able to know the aggregate (behavior of economic actors on a large scale) as well as national economic policies seen from an Islamic perspective.
		2. Islamic Microeconomics		3	Able to understand the behavior of individual economic units such as the behavior of household consumers, companies or producers, and the government in making choices and interactions between the three seen from an Islamic perspective.
14	Islamic Bank Product Design	1. Islamic Bank Product Design		2	Sharpen students' ability to know and try to design contracts according to market conditions and needs with a contractual basis that is in accordance with islamic and marketable

15	LKS Insights	1. LKS of Islamic Banks and Non-Banks		2	Able to know and understand the types of Islamic Financial Institutions such as banks, insurance, pawnshops, leasing, DPLK, stock exchanges, cooperatives and bases
		2. Islamic Investment		2	Know and understand the types of islamic investments such as deposits, stocks, sukuk, mutual funds, and others
16	Legal Aspects of Islamic Banks	1. Legal Aspects of Islamic Banking		3	Know and understand positive laws related to Islamic Banking in Indonesia
17	Marketing	1. Marketing Management of Islamic Banks		3	Understanding the marketing process in Islamic banks by prioritizing Islamic selling skills and Islamic service excellence
		2. Analysis of Islamic Bank Financing		3	Able to analyze the classification of financing in Islamic banks and their procedures
		3. Communication and Business Ethics		2	Know and be able to communicate well both personally and as a company representative, and know business ethics based on Islamic and positive legal foundations
18	Self Development and Leadership	1. Leadership		2	Knowing and understanding the character of a leader with his soft and hard skills
		2. Professional Ethics and Code of Ethics		3	Know and understand the ethics and code of ethics of the profession of bankers, consultants, academics and entrepreneurs
		3. Personality Psychology		3	Understand and be able to apply good personality values to yourself
		4. Islamic Banking HR Management		3	Able to understand the HR expected by Islamic Banks and know the planning, implementation and evaluation of HR BS.

		5. Mini Syariah Bank practicum		2	Able to carry out practices in a mini islamic bank laboratory by playing the role of front liner, back office and branch head equipped with IBA software, money and simulation forms
19	Community service	1. KKN		2	Able to carry out community service for one month in an area outside the campus
		2. Field Work Practices		2	Able to carry out student internships at Islamic banks or BPRS for two months and end with reporting
20	entrepreneur	1. Feasibility Study of Islamic Business		2	Able to analyze the feasibility of a business to run
		2. Entrepreneurship		2	Can foster a strong, successful and Islamic entrepreneurial spirit
21		THESIS		6	Able to make scientific works with the process of submitting titles, guidance by supervisors, proposal seminars ending with examinations or thesis trials with Islamic banking themed research objects
22		Elective courses		2	Elective courses with concentrations: (1) Islamic Financial Planning; (2) Capital Market; and (3) ZISWAF
				14 4	

3.4.6 COURSE

NETWORK



### 3.5 Hidden and Explicit KKNi Curriculum Islamic Banking so that it can produce HR with Islamic character

Hidden Curriculum can be said as another result of education, which is not stated as a goal. The Islamic Banking Study Program is expected to do more than just disseminate the knowledge contained in the curriculum contained in the courses. Graduates can have Islamic character, including being able to emulate the characteristics inherent in the Prophet, namely *shiddiq* (honest) , *tabligh* (conveying), *amanah* (trustworthy), and *fathonah* (smart).

*The Siddiq* of the Prophet it can be exemplified that he is always honest when conditions are safe or war, in serious situations or joking. He is honest with friends or enemies<sup>17</sup>. Honest in words can be connected with six kinds of words in the Qur'an, namely<sup>18</sup>:

- i. *Qaulan Ma'rifa* , good words with honest and educational expressions and can be role models in society, according to QS An Nisa 5)
- ii. *Qaulan Sadida* , the concept of words that are correct, firm, straight to the point, straight to the point, not covered up and does not use words with multiple interpretations. Do not express something with language games with the intention of manipulating. Firm words, but not harsh. In addition to telling the truth that is known, try to be assertive or frank according to what is stated in QS An Nisa 9 and QS Al Ahzab 70.
- iii. *Qaulan Layyina* , soft words. Soft words will have a greater effect, as stated in QS Thaha 44.
- iv. *Qaulan Mai sura* , an appropriate saying, contains empathy for the person being spoken to so that it does not offend the other person's feelings, according to QS Al Isra' 28.
- v. *Qaulan Baligha* , words that leave an impression on the soul, are expected to come from the heart of the speaker. What comes from the heart will also enter the heart. This can be seen in QS An Nisa 63.
- vi. *Qaulan Karima* , words that glorify, are full of respect, are polite, do not mean to oppose or belittle the other person, according to QS Al Isra' 23.

*Tabligh* is conveying. What is received from Allah SWT is conveyed to his people without reducing the slightest.

*Trustworthiness* is being trusted, maintaining and delivering trusts received anytime and anywhere, not using other people's rights, keeping promises. "The faith of someone who cannot hold a mandate is not perfect and the religion of someone who does not fulfill promises is not perfect" (HR Ahmad Number 12406).

<sup>17</sup> Antonio, Shafie. The Super Leader Super Manager. 2012. Jakarta: Tazkia Publishing.

<sup>18</sup>Ibid. 15

*Fathanah*, Islam strongly advocates science. In the Qur'an there are verses that suggest reading, writing, seeking knowledge, using reason, contemplating, and thinking about Allah's verses, both verses *qauliyyah* (revelation) and verses *kauniyyah* (nature).

While *the Explicit KKNi Curriculum* is curriculum that is designed, presented and published like the courses given by the Study Program to students as explained in the previous sub-chapter.

It is hoped that the Islamic Banking Study Program will have a *hidden and explicit KKNi curriculum* so that students have Islamic character which is described in *shidiq, tabligh, amanah* and *fathonah*. Students have *compassion* and *respect* so that they are also trained in *service excellence* soft skills. Students are educated to have culture and manners.

*The hidden curriculum*, in addition to being applied in all courses, includes time discipline in lectures with a certain tolerance for tardiness, giving strict punishments to students who are dishonest in any case (examinations, making scientific work, and in other matters), always reminding students to straighten out intention to seek knowledge in order to worship Allah SWT. Outside lectures students are expected to give greetings, smiles and greetings. Greet both verbally and shake hands with a smile and don't be stingy in greeting fellow friends, lecturers, employees and guests. For the success of this hidden curriculum, examples and cooperation from both lecturers and staff are needed.

*Hidden and explicit KKNi curricula* are expected to comply with Law 20 of 2003 Article 36, paragraph (3) regarding the curriculum being prepared according to the level of education in the Framework of the Unitary State of the Republic of Indonesia by taking into account increase in faith and piety, increase in noble character; increasing the potential, intelligence, and interests of students, the diversity of regional and environmental potentials; demand for regional and national development; demands of the world of work; development of science, technology, and art; religion; dynamics of global developments; And national unity and national values.

*the hidden and explicit KKNi curriculum* will also be able to meet the HR needs of Islamic banks with norms according to the Indonesian Banker's Code of Ethics as follows<sup>19</sup>:

- a. A banker obeys and adheres to the provisions of the applicable laws and regulations.
- b. A banker keeps correct records of all transactions related to the activities of his bank.
- c. A banker avoids unhealthy competition.
- d. A banker does not abuse his authority for personal gain.

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<sup>19</sup> [www.ikatanbankir.or.id](http://www.ikatanbankir.or.id)



- e. A banker avoids being involved in making decisions in the event of a conflict of interest.
- f. A banker maintains the confidentiality of customers and the bank.
- g. A banker takes into account the adverse impact of each policy set by his bank on economic, social and environmental conditions.
- h. A banker does not accept gifts or rewards that enrich himself or his family.
- i. A banker does not commit disgraceful acts that could harm the image of his profession.

#### 4 CONCLUSION

The Islamic Banking Study Program must prepare its students to meet the HR needs of Islamic banking. It is hoped that with the quality of graduates who are experts and have Islamic characteristics, the development of Islamic banks will get better. The quality of good graduates is obtained from the preparation of a good curriculum.

The Indonesian government implemented an KKNI-based curriculum. The preparation of the KKNI-based curriculum starts with a tracer study so that the study program knows the expectations of society for its graduates. From the tracer study, learning outcomes are obtained so that it can be seen what courses are needed along with their depth and breadth.

In the KKNI-based curriculum, there are *hidden and explicit curricula*. The *hidden curriculum* has an implicit purpose (good morals) and *explicit Curriculum* is written, as stated in the written results of the course. The teaching and learning process besides *ta'lim* (teaching) is also *ta'dib* (cultivating adab) so as to produce graduates in the field of Islamic banking who have expertise in their field and have good morals, no longer heard of Islamic banks having fictitious financing cases, suboptimal service, errors contract use and others. The need for Islamic Banking HR as expected and with Islamic characteristics will be realized.

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## ANALYSIS OF THE IMPACT OF COVID-19 ON FINANCIAL PERFORMANCE AT ISLAMIC COMMERCIAL BANKS IN INDONESIA

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### **Abstract**

*This study analyzes the comparison of financial performance on Islamic Commercial Banks before and during the pandemic. The purpose of this study was to determine the impact of COVID-19 on the financial performance of the Islamic Commercial Banks. The measurement of financial performance in this study uses the RGEC method with a comparison of financial performance before and during the pandemic using hypothesis testing and different tests. Where the banks that are the object of research are BSM, BRIS, BNIS, and BTPNS. The results of this study indicate that the financial performance of the Islamic Commercial Banks before the pandemic had a good performance. Meanwhile, the financial performance of Islamic Commercial Banks during the pandemic tends to be better than before. Furthermore, in Islamic Commercial Banks before and during the Pandemic there were significant differences in the NPF and CAR ratios. In the FDR ratio of 3 Islamic Commercial Banks, namely BSM, BNIS, and BTPNS, there are significant differences while BRIS has no significant differences. In the ROA and BOPO ratios of 3 Islamic Commercial Banks, namely BSM, BRIS, and BTPNS, there are significant differences, while for BNIS there are no significant differences. In the Islamic Commercial Banks GCG Assessment there is no significant difference between before and during the Pandemic. After analyzing the impact of COVID-19 using the RGEC method, the results showed that there was an increase in the NPF and BOPO ratios and a decrease in the ROA ratio of Islamic Commercial Banks during the pandemic.*

**Keywords:** Financial Performance, Sharia Bank, COVID-19

### **Introduction**

There is currently a worldwide COVID-19 pandemic where this disease was first discovered in December 2019 in Wuhan City, Hubei Province, China. COVID-19 itself is a disease that spreads so quickly that the WHO has designated COVID-19 as a Public Health Emergency of Concern for the World. As of March 24, 2021, there have been 222 countries including Indonesia that have reported cases of COVID-19 (Covid19.go.id, 2021). In Indonesia itself, the first time to report a case of COVID-19 occurred on March

2, 2020 (Ministry of Health, 2020). The spread of COVID-19 which has spread to various countries in the world has had a negative impact on the economy, including Indonesia, especially in terms of trade, investment, tourism, and finance.

Since the outbreak of COVID-19 that infected China, China's trade activities have taken a negative direction so that it has an impact on the flow and the world trade system. Where there are restrictions on the entry and exit of goods from and/or to China and the number of Islamic Commercial Banks business places or factories that are closed due to the outbreak has reduced the amount of production in China, even though China itself is the center of world goods production. Indonesia is one of the countries that really need and depend on raw materials from China, especially plastic raw materials, textile raw materials, furniture, electronic parts, and also computers. In addition, Indonesia's oil and gas and non-oil and gas export activities also experienced a decline due to China being the largest importer of crude oil in Indonesia (Budiyanti, 2020).

The COVID-19 pandemic has not only disrupted Indonesia's trade sector, but also has a dire impact on investment which will make people more careful in buying goods and even investing. In addition, the COVID-19 pandemic has also affected market projections. Where investors may tend not to invest due to the uncertainty of the supply chain due to changing market assumptions.

In the investment sector, China is one of the countries that invests capital in Indonesia. Based on data from the Investment Coordinating Board (BKPM) throughout 2019, the realization of investments made by China was ranked the second largest in the list of countries that invested the most in Indonesia. For example, an investment made in one region of Indonesia, namely Sulawesi, worth USD 5 billion which is in the implementation stage, but the COVID-19 has prevented workers from coming from China from coming to Indonesia so that the realization of investment is also delayed (Nasution, Erlina, & Muda, 2020).

The impact of COVID-19 on the tourism sector is also not spared. Based on data compiled by the Central Statistics Agency (BPS) throughout 2019, the number of foreign tourists who came to visit Indonesia reached 16.11 million people, an increase of 1.88% when compared to the previous period, namely in 2018 which was only 15.81 million people. However, since the outbreak of COVID-19 around the world, the number of foreign tourist visits has decreased. Where in 2020 the number of foreign tourist visits to Indonesia was only 4.02 million people or decreased by 75% from the previous year (Budiyanti, 2020). In addition, there has also been a decline in domestic travel, this is due to the reluctance of the Indonesian people to travel and the fear of contracting COVID-19. The decline in the tourism Islamic Commercial Banks business also has an impact on other supporting sectors such as hotels, restaurants, and MSMEs (Sugihamretha, 2020).

In addition, the spread of the COVID-19 pandemic has also caused panic in the financial sector and has an impact on banking financial institutions in Indonesia. According to the Indonesian Minister of Finance Sri Mulyani Indrawati, the impact of the COVID-19 pandemic has disrupted financial system stability. This is also supported by various policies set by the government to reduce the spread of COVID-19, such as imposing policy restrictions in the form of travel bans, closing restrictions between countries (closed borders), closing schools, closing offices, closing places of worship and even closings certain area (lockdown).

From these various policies, it is suspected that the economy in Indonesia has decreased drastically (Laoli, 2020). It can be seen from data compiled by the Central Statistics Agency (BPS), economic growth in the second quarter of 2020 contracted to minus 5.32%, which is a worse number when compared to the first quarter of 2020 which reached 2.97%. The slowing economic growth in the second quarter reflected the deteriorating condition of the Indonesian economy, this was due to the declining purchasing power of the people which resulted in a decrease in production and supply which resulted in losses for companies. In fact, public consumption has been the main support for the Indonesian economy.

P The COVID-19 pandemic has also reduced income from financing distribution. One of the losses that occurred due to the COVID-19 pandemic is the loss of income due to the absence of sales, but expenses continue to occur although not completely and the losses incurred will vary. The outbreak of COVID-19 in Indonesia has weakened the performance and capacity of banks, especially for debtors. Weak debtor performance due to the COVID-19 pandemic also has an impact on debtors' financial decline so that debtors cannot fulfill their obligations to banking companies, where this can increase credit risk which will disrupt banking and banking financial stability (Effendi & RS, 2020).

Other impacts felt by banks due to the pandemic are the risk of increasing liquidity difficulties, the risk of declining profitability, the risk of declining asset quality and the risk of slowing growth which will lead to a decline in banking financial performance (Tahliani, 2020). The causes of the emergence of these risks are due to a slowdown in economic growth, a decline in debtor finance, and the fall in the rupiah exchange rate against the dollar which will affect liquidity. Meanwhile, the decline in profitability occurred due to the declining purchasing power capacity of the people and the loss of income from banks as financing institutions. The decline in asset quality also occurred due to increased credit risk and decreased profitability.

During the COVID-19 pandemic, the conditions of Islamic banks and conventional banks have almost the same risks. Because the crisis due to the pandemic this time is different and has never happened before, where the impact of this crisis has created 3 (three) major crises, namely a health crisis, an economic crisis, and a social crisis.

Therefore, Islamic banking, which is considered more immune in the face of global crises, has in fact also been affected by the COVID-19 pandemic. Islamic banking had experienced an increase in liquidity and a decrease in profitability which could disrupt the financial performance of the Islamic bank itself (Wahyudi, Mutmainah, Nahar, Adha, & Rifan, 2021).

Based on the description above, the purpose of this study is to determine the financial performance of Islamic Commercial Banks before the COVID-19 pandemic in the 2019 period, to determine the financial performance of Islamic Commercial Banks during the COVID-19 pandemic in the 2020 period, to determine differences in the financial performance of Islamic banks. Sharia General before and during the COVID-19 Pandemic, and finally to find out the impact of COVID-19 on the financial performance of Islamic Commercial Banks.

## **Literature Review**

### **1. Sharia Bank**

According to Law no. 21 of 2008 concerning Sharia Banking, Sharia Banks are banks that carry out their Islamic Commercial Banks activities based on sharia principles or Islamic legal principles regulated in the fatwa of the Indonesian Ulema Council (MUI) such as the principles of justice and balance, benefit, universalism, and do not contain maysir, gharar, usury, zalim, and other haram objects.

### **2. Financial Performance**

The performance of Islamic banks as a whole is an illustration of the achievements achieved by banks in carrying out their operational activities, both regarding aspects of finance, marketing, collection and distribution of funds, technology and human resources (Pratama & Isfandayani, 2017). Assessment of the financial performance of the Islamic bank itself can be done by analyzing the financial statements of the concerned Islamic bank. The financial performance of Islamic banks is directly proportional to the soundness of the bank. Which means that the better the financial performance of an Islamic bank, the better the soundness of the Islamic bank itself and vice versa (Fitriani, 2020). In this study, the measurement of financial performance used was the RGEC method. The RGEC method is a method whose assessment uses a risk approach with the assessed factors, among others, namely the Risk Profile, Good Corporate Governance (GCG), Earnings (Rentability), and Capital.

#### *1) Risk Profile*

According to Bank Indonesia Regulation No. 13/1/PBI/2011 Article 7 paragraph 1 the assessment of the risk profile factors as referred to in Article 6 letter a is an assessment of the inherent risk and quality risk of the Bank's

operational risk management implementation which is carried out on 8 (eight) risks, namely: credit risk, market risk, liquidity risk, operational risk, legal risk, strategic risk, compliance risk, and lastly reputation risk. This study uses the ratio of Non Performing Financing (NPF) to measure credit risk and uses the ratio of Financing to Deposit Ratio (FDR) to measure liquidity risk on the risk profile factor.

a. NPF

Credit risk is a risk that occurs due to the failure or inability of customers to return their obligations to the bank in accordance with the agreed agreement. The greater the NPF ratio, the worse the quality of bank financing.

**Table 1.1 NPF Rating Criteria**

Rating	Description	Criteria
1	very healthy	$NPF < 2\%$
2	healthy	$2\% \leq NPF < 5\%$
3	quite healthy	$5\% \leq NPF < 8\%$
4	unwell	$8\% \leq NPF < 12\%$
5	not healthy	$NPF \geq 12\%$

Source: SE BI No. 13/24/DPNP tahun 2011

b. FDR

FDR (Financing to Deposit Ratio) is a ratio used to measure a bank's ability in terms of liquidity. The greater the FDR ratio of a bank, the greater the bank's ability to provide financing. In addition, the more funds used for financing, the more profit or income generated. However, a high FDR ratio also provides an indicator of a bank's low level of liquidity.

**Table 1.2 FDR Rating Criteria**

Rating	Description	Criteria
1	very healthy	$FDR \leq 75\%$
2	healthy	$75\% < FDR \leq 85\%$
3	quite healthy	$85\% < FDR \leq 100\%$
4	unwell	$100\% < FDR \leq 120\%$
5	not healthy	$FDR > 120\%$

Source:SE BI No. 13/24/DPNP tahun 2011

2) GCG

The GCG (Good Corporate Governance) assessment as referred to in Bank Indonesia Regulation No.13/1/PBI/2011 Article 6 letter b is an assessment of the quality of the Bank's management on the implementation of GCG principles. The determination of GCG factor ratings is carried out based on the analysis of:



- a. Implementation of GCG principles;
- b. Adequacy of governance on the structure, process, and results of GCG implementation in the Bank;
- c. Other information related to the Bank's GCG based on relevant data and information.

**Table 1.3 GCG Rating Criteria**

Rating	Description	Criteria
1	very healthy	< 1.5
2	healthy	1.5 – 2.5
3	quite healthy	2.5 – 3.5
4	unwell	3.5 – 4.5
5	not healthy	4.5 - 5

Source: Bank Indonesia

### 3) *Earnings*

Profitability assessment is an assessment of the condition and ability of the bank to generate profits in order to support operational and capital activities. Meanwhile, in this study, the assessment of the profitability factor (earnings) can be measured using the following financial ratios:

#### a. ROA

ROA (Return on Assets) is a financial ratio used to measure the ability of bank management to generate profits. The greater the ROA ratio, the greater the success rate of bank management in generating profits.

**Table 1.4 ROA Rating Criteria**

Rating	Description	Criteria
1	very healthy	ROA > 1,5%
2	healthy	1,25% < ROA ≤ 1,5%
3	quite healthy	0,5% < ROA ≤ 1,25%
4	unwell	0% < ROA ≤ 0,5%
5	not healthy	ROA ≤ 0%

Source: SE BI No. 13/24/DPNP tahun 2011

#### b. BOPO

BOPO (Operational Cost of Operating Income) is a financial ratio that compares operating costs with operating income. The BOPO ratio is used to measure the level of efficiency and ability of a bank in carrying out operational activities. The smaller the BOPO percentage ratio, the more efficient the bank is in controlling its operational costs. And conversely, the

higher the BOPO percentage ratio, it can indicate the bank's lack of ability to reduce operational costs which results in losses for the bank.

**Table 1.5 BOPO Rating Criteria**

Rating	Description	Criteria
1	very healthy	$BOPO \leq 94\%$
2	healthy	$94\% < BOPO \leq 95\%$
3	quite healthy	$95\% < BOPO \leq 96\%$
4	unwell	$96\% < BOPO \leq 97\%$
5	not healthy	$BOPO > 97\%$

Source: SE BI No. 13/24/DPNP tahun 2011

#### 4) Capital

Capital assessment is an assessment of the bank's capital adequacy to support current risk exposures and anticipate future risk exposures. Assessment of the capital adequacy factor can be measured using the financial ratio CAR (Capital Adequacy Ratio). CAR is a financial ratio used to measure the adequacy of capital owned by a bank to support assets that contain risk. This capital adequacy ratio is an indicator of a bank's ability to cover a decline in its assets as a result of bank losses caused by risky assets.

**Table 1.6 CAR Rating Criteria**

Rating	Description	Criteria
1	very healthy	$CAR \geq 12\%$
2	healthy	$9\% \leq CAR < 12\%$
3	quite healthy	$8\% \leq CAR < 9\%$
4	unwell	$6\% \leq CAR < 8\%$
5	not healthy	$CAR < 6\%$

Source: SE BI No. 13/24/DPNP tahun 2011

After rating each ratio, the final step of this research is to assign a composite rating (PK) to the financial performance assessment at Islamic Commercial Banks before and during the COVID-19 Pandemic by calculating the weight obtained from the overall rating of each ratio. The following formula calculates the weight obtained:

$$PK = \frac{\text{Jumlah Nilai Komposit}}{\text{Total Nilai Komposit Keseluruhan}} \times 100\%$$

**Table 1.7 Composite Rating Criteria with RGEC Method**

Rating	Description	Criteria
PK 1	very healthy	86 - 100
PK 2	healthy	71 - 85
PK 3	quite healthy	61 - 70
PK 4	unwell	41 - 60
PK 5	not healthy	$\leq 40$

Source:POJK No. 4/PJOK.03/2016

### 3. Covid-19

Coronavirus Disease 2019 (COVID-19) is an infectious disease caused by a new type of coronavirus that has never been previously identified in humans. This disease began with the emergence of a pneumonia case of unknown etiology in Wuhan City, Hubei Province, China at the end of December 2019. This coronavirus was then given the name SARS-CoV-2 which is more infectious than SARS-CoV and MERS-CoV which come from the same family.

#### Methodology

This research is a comparative quantitative study with the measurement of financial performance using the RGEC method and the comparison of financial performance using the different test. Sampling in this study using purposive sampling technique and obtained a sample of 4 Sharia Commercial Banks, namely BSM, BRIS, BNIS, and BTPNS. The source of data used in this research is secondary data whose data is obtained from monthly reports and GCG reports that have been published by each bank. In addition, the data collection technique used in this research is literature study.

Research Hypothesis:

**H1:** There is a significant difference in the NPF ratio of Islamic Commercial Banks before and during the COVID-19 pandemic.

**H2:** There is a significant difference in the FDR ratio of Islamic Commercial Banks before and during the COVID-19 pandemic.

**H3:** There are significant differences in the results of the self-assessment from the implementation of GCG at Islamic Commercial Banks before and during the COVID-19 pandemic.

**H4:** There is a significant difference in the ROA ratio of Islamic Commercial Banks before and during the COVID-19 pandemic.

**H5:** There is a significant difference in the BOPO ratio of Islamic Commercial Banks before and during the COVID-19 pandemic.

**H6:** There is a significant difference in the CAR ratio of Islamic Commercial Banks before and during the COVID-19 pandemic.

#### Results and Discussion

##### 1. Descriptive Analysis

**Table 1.8 Descriptive Analysis of Islamic Commercial Banks**

Mean	BSM		BRIS		BNIS		BTPNS	
	2019	2020	2019	2020	2019	2020	2019	2020
<b>NPF</b>	2.81	2.55	5.12	4.04	3.04	3.66	1.34	1.71
<b>FDR</b>	80.26	75.72	86.35	90.11	82.89	71.80	96.97	94.72
<b>GCG</b>	1	1	1.66	1.60	2	2	2	2
<b>ROA</b>	1.40	1.65	0.30	0.78	1.74	1.50	12.07	8.70
<b>BOPO</b>	78.71	77.30	94.90	85.07	75.84	77.32	54.50	63.65
<b>CAR</b>	11.28	12.31	19.55	14.12	14.23	15.44	50.73	56.36

Sumber: Data diolah SPSS, 2021

1) *Risk Profile*

- a. Based on table 1.8, it can be seen that the NPF variable in BSM and BRIS was lower during the COVID-19 pandemic. Meanwhile, the NPF variable for BNIS and BTPNS during the COVID-19 pandemic was greater than before the COVID-19 pandemic. The decrease in the NPF variable during the COVID-19 pandemic in BSM and BRIS was due to positive financing growth and the increase in low-cost funds managed by the company. In addition, the distribution of financing during the COVID-19 pandemic is also prioritized for sectors that are less risky.
- b. Based on table 1.8, it can be seen that the FDR variable at BSM, BNIS, and BTPNS was lower during the COVID-19 pandemic. Meanwhile, the FDR variable in BRIS during the COVID-19 pandemic was greater than before the COVID-19 pandemic. The decrease in the FDR variable during the COVID-19 pandemic in BSM, BNIS, and BTPNS was due to the increase in DPK (Third Party Funds) during the COVID-19 pandemic compared to the previous year's period.

2) *GCG*

Based on table 1.8, it can be seen that the results of the self-assessment from the implementation of GCG (Good Corporate Governance) at BSM, BRIS, BNIS, and BTPNS during the COVID-19 pandemic were not much different from before the COVID-19 pandemic.

3) *Earnings*

- a. Based on table 1.8, it can be seen that the ROA variable in BSM and BRIS was greater during the COVID-19 pandemic. Meanwhile, the ROA variable for BNIS and BTPNS during the COVID-19 pandemic was lower than before the COVID-19 pandemic. The increase in the ROA variable during the COVID-19 pandemic in BSM and BRIS was due to the increase in company profits.
- b. Based on table 1.8, it can be seen that the BOPO variable in BSM and BRIS was lower during the COVID-19 pandemic. Meanwhile, the BOPO variable for BNIS and BTPNS during the COVID-19 pandemic was greater than before the COVID-19 pandemic. The increase in the BOPO variable during the COVID-19 pandemic in BNIS and BTPNS was due to increased operational needs which resulted in an increase in operating expenses.

4) *Capital*

Based on table 1.8, it can be seen that the CAR variable in BSM, BNIS, and BTPNS was greater during the COVID-19 pandemic. Meanwhile, the CAR variable in BRIS during the COVID-19 pandemic was lower than before the COVID-19 pandemic. The decrease in the CAR variable during the COVID-19 pandemic at BRIS was due to the increased risk of each risky asset.

## 2. Normality Test

Normality test is a procedure used to determine whether the data obtained are normally distributed or not. The normality test used in this study is the Kolmogorov-Smirnov normality test. The following is a table of the results of the Kolmogorov-Smirnov normality test at Islamic Commercial Banks before and during the COVID-19 Pandemic:

**Table 1.9 Islamic Commercial Bank Normality Test**

	Tests of Normality			
	Kolmogorov-Smirnov <sup>a</sup>			
	Sig.			
	BSM	BRIS	BNIS	BTPNS
NPF_Sebelum	.152	.177	.002	.200 <sup>*</sup>
NPF_Saat	.050	.068	.002	.002
FDR_Sebelum	.200 <sup>*</sup>	.200 <sup>*</sup>	.200 <sup>*</sup>	.022
FDR_Saat	.200 <sup>*</sup>	.010	.200 <sup>*</sup>	.200 <sup>*</sup>
ROA_Sebelum	.014	.200 <sup>*</sup>	.200 <sup>*</sup>	.148
ROA_Saat	.200 <sup>*</sup>	.200 <sup>*</sup>	.186	.025
BOPO_Sebelum	.099	.097	.200 <sup>*</sup>	.025
BOPO_Saat	.200 <sup>*</sup>	.082	.102	.072
CAR_Sebelum	.200 <sup>*</sup>	.200 <sup>*</sup>	.200 <sup>*</sup>	.155
CAR_Saat	.200 <sup>*</sup>	.002	.126	.029

Sumber: Data diolah SPSS

- 1) Based on table 1.9 the results of the normality test on BSM for the variables NPF, FDR, BOPO, and CAR before the COVID-19 pandemic occurred and NPF, FDR, ROA, BOPO, and CAR during the COVID-19 pandemic were normally distributed with a value of Sig. > 0.05. Meanwhile, the ROA variable before the COVID-19 pandemic was not normally distributed with a Sig value. < 0.05.
- 2) Based on table 1.9 the results of the normality test on BRIS for the NPF, FDR, ROA, BOPO, and CAR variables before the COVID-19 pandemic occurred and the NPF, ROA, and BOPO during the COVID-19 pandemic were normally distributed with a value of Sig. > 0.05. Meanwhile, the FDR and CAR variables during the COVID-19 pandemic were not normally distributed with a Sig value. < 0.05.
- 3) Based on table 1.9 the results of the normality test on BNIS for the variables FDR, ROA, BOPO, and CAR before and during the COVID-19 pandemic were normally distributed with a Sig value. > 0.05. Meanwhile, the NPF variable before and during the COVID-19 pandemic had an abnormal distribution with a Sig value. < 0.05.
- 4) Based on table 1.9 the results of the normality test on BTPNS for the NPF, ROA, and CAR variables before the COVID-19 pandemic occurred and FDR and BOPO during the COVID-19 pandemic were normally distributed with a Sig value. > 0.05. Meanwhile, the FDR and BOPO variables before the COVID-19 pandemic and NPF, ROA, and CAR during the COVID-19 pandemic were not normally distributed with a Sig value. < 0.05.

### 3. Different Test

The difference test is a statistical test that is useful in research to see the relationship between variables. The different tests used in this study are the paired sample t-test (if the data is normally distributed) and the Wilcoxon test (if the data is not normally distributed). Meanwhile, for the GCG variable itself, a different test was not carried out due to the small amount of data. The following is a table of different test results at Islamic Commercial Banks before and during the COVID-19 Pandemic:

#### 1) PT. Bank Syariah Mandiri Tbk

**Table 1.10 Test Results Paired Sample t-Test Bank Syariah Mandiri**

		Paired Samples Test					t	df	Sig. (2-tailed)
		Paired Differences							
		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
					Lower	Upper			
Pair 1	NPF_Sebelum - NPF_Saat	-.25833	.27232	.07861	-.08531	.43136	3.286	11	.007
Pair 2	FDR_Sebelum - FDR_Saat	4.53583	2.21664	.63989	3.12745	5.94422	7.088	11	.000
Pair 3	BOPO_Sebelum - BOPO_Saat	1.40583	4.20986	1.21528	-1.26899	4.08065	1.157	11	.272
Pair 4	CAR_Sebelum - CAR_Saat	-1.02417	.26719	.07713	-1.19393	-.85440	-13.278	11	.000

Sumber: Data diolah SPSS

Based on table 1.10 and by looking at the average value in the descriptive analysis, it can be concluded that:

- There is a significant difference in the BSM NPF ratio before and during the COVID-19 pandemic. This is indicated by the value of  $t_{hit} > t_{tab}$  ( $3.286 > 2.20099$ ) so that  $H_0$  is rejected and  $H_1$  is accepted. This means that the financial performance of BSM was successful in handling non-performing financing and reducing credit risk during the COVID-19 pandemic.
- There is a significant difference in the BSM FDR ratio before and during the COVID-19 pandemic. This is indicated by the value of  $t_{hit} > t_{tab}$  ( $7.088 > 2.20099$ ) so that  $H_0$  is rejected and  $H_2$  is accepted. This means that the financial performance of BSM was successful in managing its liquidity and reducing liquidity risk during the COVID-19 pandemic.
- There is no significant difference in the BSM BOPO ratio before and during the COVID-19 pandemic. This is indicated by the value of  $t_{hit} < t_{tab}$  ( $1,157 < 2.20099$ ) so that  $H_0$  is accepted and  $H_5$  is rejected. This means that the COVID-19 pandemic does not affect BSM's financial performance when viewed from the BOPO ratio because there is no significant difference.
- There is a significant difference in the BSM CAR ratio before and during the COVID-19 pandemic. This is indicated by the value of  $t_{hit} > t_{tab}$  ( $-13,278 > 2.20099$ ) so that  $H_0$  is rejected and  $H_6$  is accepted. This means that the financial performance of BSM is increasingly able to bear the risks of any risky assets during the COVID-19 pandemic.

**Table 1.11 Wilcoxon Bank Syariah Mandiri Test Results**

Test Statistics <sup>a</sup>	
	ROA_Saat - ROA_Sebelum
Z	-2.944 <sup>b</sup>
Asymp. Sig. (2-tailed)	.003

Sumber: Data diolah SPSS

Based on table 1.11 and by looking at the average value in the descriptive analysis, it can be concluded that there is a significant difference in the BSM ROA ratio before and during the COVID-19 pandemic. This is indicated by the Asympy value. Sig. (2-tailed)  $0.003 < 0.05$  so  $H_0$  is rejected and  $H_4$  is accepted. This means that the financial performance of BSM has succeeded in carrying out its management properly to generate profits during the COVID-19 pandemic.

*GCG (Good Corporate Governance)*

Based on the average value in the descriptive analysis, it can be concluded that there is no significant difference in the results of the self-assessment of the implementation of Good Corporate Governance (GCG) at BSM before and during the COVID-19 pandemic so that  $H_0$  is accepted and  $H_3$  is rejected. This means that the COVID-19 pandemic does not affect the implementation of GCG at BSM because there are no significant differences.

Furthermore, in 2021 to be exact on February 1, BSM will merge. This merger or merger consists of 3 Sharia Commercial Banks, namely BSM, BRIS, and BNIS. After merging for approximately 10 (ten) months, the condition of BSM's financial performance or now BSI (Bank Syariah Indonesia) during the COVID-19 pandemic tends to be better when viewed from the average value. The NPF ratio has an average value of 0.94% and a CAR of 13.95% which tends to be better than the previous year. This tending to be better performance was followed by several financing segments which had started to return to normal and the company's net profit increased. However, the BOPO ratio itself has increased with an average value of 111.15% after the merger. Meanwhile, the FDR ratio decreased with an average value of 74.30% and ROA increased with an average value of 1.66%, but both were not significantly different from before the merger.

2) PT. Bank BRI Syariah Tbk

**Table 1.12 BRI Syariah Bank Paired Sample t-Test Results**

		Paired Differences				t	df	Sig. (2-tailed)	
		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
					Lower	Upper			
Pair 1	NPF_Sebelum - NPF_Saat	1.07917	.45582	.13158	.78955	1.36878	8.201	11	.000
Pair 2	ROA_Sebelum - ROA_Saat	-.47167	.15602	.04504	-.57080	-.37254	-10.472	11	.000
Pair 3	BOPO_Sebelum - BOPO_Saat	9.82417	4.76585	1.37578	6.79609	12.85225	7.141	11	.000

Sumber: Data diolah SPSS

Based on table 1.12 and by looking at the average value in the descriptive analysis, it can be concluded that:

- a. There is a significant difference in the BRIS NPF ratio before and during the COVID-19 pandemic. This is indicated by the value of  $t_{hit} > t_{tab}$  ( $8.201 > 2.20099$ ) so that  $H_0$  is rejected and  $H_1$  is accepted. This means that the financial performance of BRIS was successful in handling non-performing financing and reducing credit risk during the COVID-19 pandemic.
- b. There is a significant difference in the ROA BRIS ratio before and during the COVID-19 pandemic. This is indicated by the value of  $t_{hit} > t_{tab}$  ( $-10,472 > 2.20099$ ) so that  $H_0$  is rejected and  $H_4$  is accepted. This means that the financial performance of BRIS has succeeded in carrying out its management properly to generate profits during the COVID-19 pandemic.
- c. There is a significant difference in the BRIS BOPO ratio before and during the COVID-19 pandemic. This is indicated by the value of  $t_{hit} > t_{tab}$  ( $7.141 > 2.20099$ ) so that  $H_0$  is rejected and  $H_5$  is accepted. This means that the financial performance of BRIS is able to carry out its operational activities properly and efficiently during the COVID-19 pandemic.

**Table 1.13 BRI Syariah Bank Wilcoxon Test Results**

Test Statistics <sup>a</sup>		
	FDR_Saat - FDR_Sebelum	CAR_Saat - CAR_Sebelum
Z	-.628 <sup>b</sup>	-3.059 <sup>c</sup>
Asymp. Sig. (2-tailed)	.530	.002

Sumber: Data diolah SPSS

Based on table 1.13 and by looking at the average value in the descriptive analysis, it can be concluded that:

- a. There is no significant difference in the BRIS FDR ratio before and during the COVID-19 pandemic. This is indicated by the Asympy value. Sig. (2-tailed)  $0.530 > 0.05$  so that  $H_0$  is accepted and  $H_2$  is rejected. This means that the COVID-19 pandemic does not affect BRIS' financial performance when viewed from the FDR ratio because there is no significant difference.
- b. There is a significant difference in the BRIS CAR ratio before and during the COVID-19 pandemic. This is indicated by the Asympy value. Sig. (2-tailed)  $0.002 < 0.05$  so  $H_0$  is rejected and  $H_6$  is accepted. This means that the financial performance of BRIS has decreased in its ability to bear the risk of any risky assets during the COVID-19 pandemic.

**GCG (Good Corporate Governance)**

Based on the average value in the descriptive analysis, it can be concluded that there is no significant difference in the results of the self-assessment of the implementation of GCG (Good Corporate Governance) at BRIS before and during



the COVID-19 pandemic, so H0 is accepted and H3 is rejected. This means that the COVID-19 pandemic does not affect the implementation of GCG at BRIS because there are no significant differences.

Furthermore, in 2021, on February 1, BRIS will merge. This merger or merger consists of 3 Sharia Commercial Banks, namely BSM, BRIS, and BNIS. After merging for approximately 10 (ten) months, the condition of BRIS's financial performance or now becoming BSI (Bank Syariah Indonesia) during the COVID-19 pandemic tends to be better when viewed from the average value. The NPF ratio has an average value of 0.94%, FDR 74.30%, and ROA 1.66%. This tending to better performance was followed by several financing segments which have started to return to normal, an increase in TPF (Third Party Funds), and an increase in the company's net profit. However, the BOPO ratio itself has increased with an average value of 111.15% after the merger. The CAR ratio also increased with an average value of 13.95%, but not significantly different from before the merger.

3) PT. Bank BNI Syariah Tbk

**Table 1.14 BNI Syariah Bank BNI Syariah Paired Sample t-Test Test Results**

		Paired Samples Test					t	df	Sig. (2-tailed)
		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
					Lower	Upper			
Pair 1	FDR_Sebelum - FDR_Saat	11.08417	4.28226	1.23618	8.36335	13.80499	8.966	11	.000
Pair 2	ROA_Sebelum - ROA_Saat	.25417	.41514	.11926	-.00833	.51666	2.131	11	.056
Pair 3	BOPO_Sebelum - BOPO_Saat	-1.48167	4.95113	1.42927	-4.62747	1.66413	-1.037	11	.322
Pair 4	CAR_Sebelum - CAR_Saat	-1.21417	.75282	.21732	-1.69248	-.73585	-5.587	11	.000

Sumber: Data diolah SPSS

Based on table 1.14 and by looking at the average value in the descriptive analysis, it can be concluded that:

- There is a significant difference in the BNIS FDR ratio before and during the COVID-19 pandemic. This is indicated by the value of  $t_{hit} > t_{tab}$  ( $8.966 > 2.20099$ ) so that H0 is rejected and H2 is accepted. This means that the financial performance of BNIS has succeeded in managing its liquidity and reducing liquidity risk during the COVID-19 pandemic.
- There is no significant difference in the ROA ratio of BNIS before and during the COVID-19 pandemic. This is indicated by the value of  $t_{hit} < t_{tab}$  ( $2.131 < 2.20099$ ) so that H0 is accepted and H4 is rejected. This means that the COVID-19 pandemic does not affect the financial performance of BNIS when viewed from the ROA ratio because there is no significant difference.
- There is no significant difference in the BNIS BOPO ratio before and during the COVID-19 pandemic. This is indicated by the value of  $t_{hit} < t_{tab}$  ( $-1.037 < 2.20099$ ) so that H0 is accepted and H5 is rejected. This means that the COVID-

- 19 pandemic does not affect the financial performance of BNIS when viewed from the BOPO ratio because there is no significant difference.
- d. There is a significant difference in the BNIS CAR ratio before and during the COVID-19 pandemic. This is indicated by the value of  $t_{hit} > t_{tab}$  ( $-5.587 > 2.20099$ ) so that  $H_0$  is rejected and  $H_6$  is accepted. This means that the financial performance of BNIS is increasingly able to bear the risks of any risky assets during the COVID-19 pandemic.

**Table 1.145 Wilcoxon Bank BNI Syariah Test Results**

Test Statistics <sup>a</sup>	
	NPF_Saat - NPF_Sebelum
Z	-3.082 <sup>b</sup>
Asymp. Sig. (2-tailed)	.002

Sumber: Data diolah SPSS

Based on table 1.15 and by looking at the average value in the descriptive analysis, it can be concluded that there are significant differences in the NPF ratio of BNIS before and during the COVID-19 pandemic. This is indicated by the Asymp. Sig. (2-tailed)  $0.002 < 0.05$  so  $H_0$  is rejected and  $H_1$  is accepted. This means that the financial performance of BNIS has decreased in its ability to handle non-performing financing and increased credit risk during the COVID-19 pandemic.

#### GCG (*Good Corporate Governance*)

Based on the average value in the descriptive analysis, it can be concluded that there is no significant difference in the results of the self-assessment of the implementation of Good Corporate Governance (GCG) at BNIS before and during the COVID-19 pandemic, so  $H_0$  is accepted and  $H_3$  is rejected. This means that the COVID-19 pandemic does not affect the implementation of GCG at BNIS because there are no significant differences.

Furthermore, in 2021, on February 1, BNIS will merge. This merger or merger consists of 3 Sharia Commercial Banks, namely BSM, BRIS, and BNIS. After merging for approximately 10 (ten) months, the condition of BNIS' financial performance or now becoming BSI (Bank Syariah Indonesia) during the COVID-19 pandemic tends to be better when viewed from the average value. The NPF ratio has an average value of 0.94% which tends to be better than the previous year. This tending to be better performance was followed by several financing segments which have started to return to normal. However, the BOPO ratio itself has increased with an average value of 111.15% and CAR has decreased by an average value of 13.95% after the merger. The FDR ratio also increased with an average value of 74.30% and ROA with an average value of 1.66%, but both were not significantly different from before the merger.

4) PT. Bank BTPN Syariah

**Table 1.16 Wilcoxon Bank BTPN Syariah Test Results**

	Test Statistics <sup>a</sup>				
	NPF_Saat - NPF_Sebelum	FDR_Saat - FDR_Sebelum	ROA_Saat - ROA_Sebelum	BOPO_Saat - BOPO_Sebelum	CAR_Saat - CAR_Sebelum
Z	-3.082 <sup>b</sup>	-2.275 <sup>c</sup>	-2.589 <sup>c</sup>	-2.275 <sup>b</sup>	-3.059 <sup>b</sup>
Asymp. Sig. (2- tailed)	.002	.023	.010	.023	.002

Sumber: Data diolah SPSS

Based on table 1.16 and by looking at the average value in the descriptive analysis, it can be concluded that:

- There is a significant difference in the NPF ratio of BTPNS before and during the COVID-19 pandemic. This is indicated by the Asympy value. Sig. (2-tailed)  $0.002 < 0.05$  so  $H_0$  is rejected and  $H_1$  is accepted. This means that the financial performance of BTPNS has decreased in its ability to handle non-performing financing and increased credit risk during the COVID-19 pandemic.
- There is a significant difference in the BTPNS FDR ratio before and during the COVID-19 pandemic. This is indicated by the Asympy value. Sig. (2-tailed)  $0.023 < 0.05$  so  $H_0$  is rejected and  $H_2$  is accepted. This means that the financial performance of BTPNS has succeeded in managing its liquidity and reducing liquidity risk during the COVID-19 pandemic.
- There is a significant difference in the ROA ratio of BTPNS before and during the COVID-19 pandemic. This is indicated by the Asympy value. Sig. (2-tailed)  $0.010 < 0.05$  so  $H_0$  is rejected and  $H_4$  is accepted. This means that the financial performance of BTPNS has decreased in its ability to carry out its management properly to generate profits during the COVID-19 pandemic.
- There is a significant difference in the BTPNS BOPO ratio before and during the COVID-19 pandemic. This is indicated by the Asympy value. Sig. (2-tailed)  $0.023 < 0.05$  so  $H_0$  is rejected and  $H_5$  is accepted. This means that the financial performance of BTPNS has decreased in its ability to carry out its operational activities properly and efficiently during the COVID-19 pandemic.
- There is a significant difference in the BTPNS CAR ratio before and during the COVID-19 pandemic. This is indicated by the Asympy values. Sig. (2-tailed)  $0.002 < 0.05$  so  $H_0$  is rejected and  $H_6$  is accepted. This means that the financial performance of BTPNS is increasingly able to bear the risk of any risky assets during the COVID-19 pandemic.

*GCG (Good Corporate Governance)*

Based on the average value in the descriptive analysis, it can be concluded that there is no significant difference in the results of the self-assessment of the implementation of Good Corporate Governance (GCG) at BTPNS before and during the COVID-19 pandemic, so  $H_0$  is accepted and  $H_3$  is rejected. This means that the

COVID-19 pandemic does not affect the implementation of GCG at BTPNS because there are no significant differences.

Furthermore, it is more than a year after the announcement of the worldwide COVID-19 pandemic. The financial performance of BTPNS in 2021 tends to be better than the previous year in terms of the average value. The NPF ratio has an average value of 0.01%, ROA 11.19%, BOPO 53.29%, and CAR 60.24%. This tending to be better performance was followed by several financing segments that have started to return to normal, the company's net profit increased, and reserves continued to decline. However, for the FDR ratio itself, the COVID-19 pandemic has no effect because there is no significant difference from the previous year where the average value is the same, which is 94.72%.

### **Conclusion**

Based on data processing and the results of data analysis referring to the problem and research objectives, this research can be concluded as follows:

1. The NPF, FDR, GCG, BOPO, and CAR ratios at Islamic Commercial Banks as well as the ROA ratio at 3 Sharia Commercial Banks namely BSM, BNIS, and BTPNS prior to the COVID-19 pandemic had good performance, seen from the ratings set by BI. The average rating given is in the conditions of “very healthy”, “healthy”, and “fairly healthy”. Meanwhile, the ROA ratio at BRIS before the COVID-19 pandemic had a poor performance, judging by the ratings set by BI. The rating given is in an unhealthy condition.
2. NPF and ROA ratios at 2 Sharia Commercial Banks, namely BSM and BRIS, FDR and CAR ratios at 3 Sharia Commercial Banks namely BSM, BNIS, and BTPNS, and the BOPO ratio at BRIS during the COVID-19 pandemic tended to perform better from the previous. Meanwhile, the NPF and ROA ratios at 2 Sharia Commercial Banks namely BNIS and BTPNS, FDR and CAR ratios at BRIS, BOPO ratios at 3 Sharia Commercial Banks namely BSM, BNIS, and BTPNS and GCG at Sharia Commercial Banks during the COVID-19 pandemic did not occur. much different from before and monitored safe.
3. Islamic Commercial Banks before and during the COVID-19 Pandemic there were significant differences in the NPF and CAR ratios. In the FDR ratio of 3 Islamic Commercial Banks, namely BSM, BNIS, and BTPNS, there are significant differences, while BRIS has no significant differences. In the ROA and BOPO ratios of 3 Islamic Commercial Banks, namely BSM, BRIS, and BTPNS, there are significant differences, while BNIS has no significant differences. In the GCG Assessment of Islamic Commercial Banks there is no significant difference between before and during the COVID-19 Pandemic.

4. After analyzing the impact of COVID-19 using the RGEC method, the results showed that there was an increase in the NPF and BOPO ratios and a decrease in the ROA ratio of Islamic Commercial Banks during the COVID-19 pandemic.


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