Proceedings of the 3rd International Colloquium on Interdisciplinary Islamic Studies

20-21 October 2020, Jakarta, Indonesia

ICISS 2020

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Preface

We are delighted to introduce the proceedings of the 3rd International Colloquium on Interdisciplinary Islamic Studies. Research in Islamic studies and Muslim societies today also increasingly uses interdisciplinary methods and approaches. In order to produce more objective findings, the researchers looked at the need to combine several methods or approaches to an object of study, so that they had additional considerations needed. These additional considerations add a more comprehensive perspective. In this way, in turn they can come up with better findings. Interdisciplinary Islamic studies dispute that Islam is monolithic, militaristic, and primarily Middle Eastern.

With the development of science supported by the development of information technology, such as in scientific studies in general, Muslim scholars and scholars of Islamic studies also take advantage of these developments in their studies. They study Islam and its societies from its antiquity, late antiquity, formative period, medieval, modern time up to present looking for history, institution, agency, form, and practices.

Seeing the reality from the other side scientifically, the reality of Islam and its significance in history up to now can be seen as the same as material that can be exchanged or traded. Ideas, sounds, pictures, and meanings are exchanged and traded in ways that have never existed before. Hyper reality that is now also accompanied by the development of methodologies can capture these developments. The nature of this development is of course not requiring monolithic method and approach, but interdisciplinary one.

It is necessary to provide a scientific forum such as a colloquium that will appeal to them - individual scholars, practitioners, policy makers, especially post graduate students to present their experiences, research findings, sharing ideas and experiences. For the nature of the object being discussed is interdisciplinary, the Post-Graduate School (SPS) of Syarif Hidayatullah State Islamic University, Jakarta is called to organize International Colloquium on Interdisciplinary Islamic Studies 2020 (ICIIS 2020).

We strongly believe that ICIIS conference provides a good forum for all researcher, developers, practitioners, scholars, policy makers, especially post graduate students to discuss their understandings of current processes and findings, as well as to look at possibilities for setting-up new trends in SDG and Islamic Interdisciplinary Studies. We also expect that the future ICIIS conference will be as successful and stimulating, as indicated by the contributions presented in this volume.

Dr. Hamka Hasan, Lc., M.A.
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Re-reading Ruqyah: Comprehensive Analysis of Ruqyah within Hadith, Medicine, and Psychological Perspective

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Abstract. Prophetic Medicine is the total authentic Hadith and the tradition of the Prophet Muhammad about medicine. It includes diet manners, natural remedies, and management of illness. In addition to this tradition, the Prophet also taught spiritual treatment containing Qur’anic verses and some prayers which must be read when the sick person comes. There are contradictions between hadith which contains Ruqyah theme. One is prohibited, and another was permitted. This article determined Ruqyah based on hadith understanding in three perspectives: takhrij, narration analysis, and fiqh al-hadith. This article also describes how far it is applied in modern medical practice. From takhrij with the thematical approach, the popularity of Ruqyah practice in the Prophet’s life was accepted. It was be prohibited by Prophet in recent age because it may contain shirk, but in a later era, Ruqyah was permitted. From narrations analysis, concluded the main aspect of Ruqyah is to revive spirituality through asking protection from God, and Ruqyah may be applied in various methods. From fiqh al-hadith analyze that Ruqyah is allowed by using the Arabic language, or other words in other languages that are understood by the client and may not contains shirk. In modern medical practice, Ruqyah may apply as a supporting matter for diagnostic and therapy process comfortably, in the medical science and psychological perspective. It concludes that Ruqyah practice is recommended based on hadith, but its manner, words, or pray, may be practiced in various ways and can be applied as part of modern medical practice and psychotherapy.

Keywords: Ruqyah; hadith; medical science; psychotherapy.

1 Introduction

Medicine has been well known since the past when people in civilization knew the disease. Medicine is the art of restoring lost health from the body. Avicenna mentions that medicine is divided into two objects: speculative drugs, or called theoretical parts, and practical or applied medicine. So he comments that although medicine is based on pure science, it has a speculative and practical aspect. Avicenna shared medical science from his background as a famous philosopher.[1]
Medicine among Arab society is related to their interaction with other cultures. In the ancient era and some faiths, health definition is related to morality and holiness, so the disease is assumed based on sin, spirit possession, magic, and others. [2]

As a part of a medicinal tradition worldwide, Islamic medicine’s definition can vary depending upon the perspective, which can be historical, cultural, scientific, pharmacological, and others. Medicine was mentioned in the Quran only for the beneficial effects of some natural foods, also just bring the guiding spirit that every Muslim has to follow in curing their selves. [3]

As a collection of prophetic words and traditions, many scholars compiled the hadith in many books, mainly in canonical hadith books. Ruqyah is mainly understood as one of the curative matters which the prophet uses. It was much mentioned in many canonical books, especially in the two most widely used and the soundest [Sa]hi’h al Bukha’ri and [S]ahi’h Muslim. Ruqyah is described as some pray to asking protection to eradicate diseases such as toxic and epilepsy. [4] Ruqyah is used to cure evil’s eye (marad(al ‘ayn), snakebite, and in other narration, scorpion and another insect bite well as psychiatric disorders.

There are many contradictions between hadith which contains ruqyah theme. One is prohibited, and another was permitted. Furthermore, Ibn Qutayba writes about ruqyah contradicts human sense. Ibn Qutayba used a collective method to solve it. [5]

In Indonesia, ruqyah is widely used with the Quranic verses, and some pray which are taught by Prophet in hadith. In some communities, there are also used some prays from past Muslim scholars from many books. [6] But noted that ruqyah according to Indonesian people is also constructed by media, such as magazines and films. Some research tells that ruqyah is used as a religious proselytizing, as far as orthodoxy views.

Ruqyah is an ancient therapy that is noted that no effect at all nowadays, despite the religiousness and also spirituality is had therapeutically or at least, significant to support the therapy [7] A treatment based on religious orthodoxy must be analyzed further, and how the universal value of it can be applied in today’s world. [8]

This research will analyze the ruqyah hadith collections thematically. Hence, this research will map the dissemination and application of ruqyah, so will be discussed its contains in sanad and matn. So broadly ruqyah application will criticize, in Islamic legal, its manner, and its universal value in medical practice.

2 Methods

2.1 Study Methods

To extract the hadith thematically (mawddlu’i) Mahmud T{{ahhan methodology towards thematic extraction (tukhr}i”) mawddlu’i” of hadith will be used. [9] First, to investigate hadith on the specific theme, Miftah Kunu>z al Sunnah has an index book used to investigate riwayat that contains Prophet permission towards ruqyah. [10]

Secondly, from the extracted hadith, other transmission and narration will be investigated too as muta>bi’ from that hadith. As shawa>hid, other companions’ transmission which al Tirmidhi cited in his Sunan will be used for it. The extracted hadith transmission will be structured and analyzed (i’tibar), to determine the common link and the transmitter’s dissemination, then the difference for every isnad will be identified. [11] To get a clear view of
ruqyah application, this research will refer to narration about ruqyah applications in Miftah Kunuz al-Sunnah and the shawahid that Imam Tirmidhi cited in his Sunan. [11]

To comprehend the understanding of the hadith, the paper develops within fiqh al-hadith approach regarding the understanding of scholars’ commentaries and reviews about ruqyah. The data which is collected will be presented in narrative form and some with some tables which contain a deep analytical description. Thus, the paper is a kind of qualitative research based on literature and suitable research.

This methodology applying a thematical approach. [13] According to al-Zayyan, there are three types of research design of al-hadith al-mawḍu’iy. First, thematic research – examining hadith collections related to the topics or themes from canonical books of hadith. Second, thematic research which examines the related hadith of the topics and themes, based on certain books of hadith; third, thematic research design that is depending on the various collection of narration of hadith, related to the particular topic’s research.

2.2 Previous Studies

Ibn al Qayyim is one who codified hadith and scholars’ commentaries about medication, ruqyah was also included. Ibn al Qayyim’s compile the hadith begins with issues which be the title of a chapter, so offer some hadith that suitable for the chapter and tell other therapies that popular in his era. [14]

Many research tells us about the contribution of religiousness and spirituality to health, especially in the mental aspect. [15] Some views in interactions between religiosity and healthiness are reviewed in some conclusions. The fact that Islam is a multidimensional religion, unique in its way (based on Arabic culture, especially) and Islam shares common elements with other religions, must be admitted. [7]

The contradiction of ruqyah traditions was compiled by Ibn Qutayba and also al-Ha>zimi. There are pursuing to use comparison (muqa>rana al riwayat) and combination (al jam’u) methods. In some narration was cited that Prophet prohibits ruqyah, and on the other side, was permitted it. Toward this problem, Ibn al Qayyim noted that al jam’u methods can be applied. [5]

2.3 Limitation

In transmission analysis, this research will be limited to Anas bin Malik transmission. First, hadith about rukhsah fi ruqyah mostly transmitted by Anas bin Malik. Second, to get a complete understanding of that theme, Anas bin Malik transmission toward ruqyah is cited in Sunan al Tirmidhi, with the other narration from various transmissions in wa fil bab explanation. Refer to Al Muba>rakfuri, this term is defined as “other hadith that can be included in that chapter properly”, which was classified by Imam al Tirmidhi>. [16] Al Tirmidhi writes that other hadith that proper in theme ruqyah permission in addition to Anas bin Malik transmission, is narrated from Buraydah, ‘Inna>n ibn Hus{ain, Ja>bir ibn Abdillah, A<isha, Tfäq ibn ‘Ali>, ‘Amr ibn Hazm, and Abi Khuza>mah from his father. [17]

3 Takhrij Al-Hadith (Hadith Extraction)

3.1 Discussion of Anas ibn Malik’s Transmission about Ruqyah
Mahmud T'ahhan mentioned that some varying methods can be used for hadith extraction. In this research, the concept that will be used is hadith extraction by its specific themes. [9] As noted by Hamza 'Abd Allah al Malibari, one of takhrij's objective is to identify the isnad to know to define the transmission around its similarity, difference, and also to identify the transmitter. [18]

From thematically takhrij al-hadith by using Miftah Kunuz al-Sunnah index book, the results gained as below:

Transmission in Al Muwat'ta authored by Imam Malik ibn Anas (w. 179 H), at Kitab at Tib, narrated from Humayd ibn Qays al Makki, [19] narration in al Muwat'ta narrated from 'Urwa ibn al Zubayr (d. 94 H) in narrsal, Narration in Musnad Ahmad ibn Hanbal, narrated from companions Anas ibn Malik (d. 94 H) from Waki' ibn Al Jarrah al Ruas and Yahya ibn Adam, then Hadith in Musnad Ahmad ibn Hanbal, narrated from 'Aisha binti Abu Bakr (d. 57 H). [20]

This research will be limited to Anas ibn Malik's transmission for some reason. First, because of many hadith containing ruqyah permission theme, mostly was narrated by Anas ibn Malik. Second, to get a thematical understanding from that narration, another transmission will be extracted by using Miftah Kunuz al Sunnah index book and Nuzhatul Albab fi Qauli al Tirmidhi wa fi al bab to access shawahid. 1

Mutabi’ from hadith of ruqyah permission from Anas ibn Malik narrated from Amir ibn Shurabibil and Abu Qilabah Abdullah ibn Zayd. We can concluded from this analysis that ruqyah permission is a popular hadith, and its quality is authentic (sahih), and its varying and bit difference narration in the many books is allowed and may not affects its qualities. From takhrij and i’tibar, we can be explained as below: (1) Hadith that tells about Prophetic ruqyah permission in Anas ibn Malik narration mostly was narrated by Yusuf ibn Abd Allah al Harith. (2) As’im al Ahwal as a common link (mada>r kulli>) to narration about permission in ruqyah. (3) All of the transmission from Hasan ibn Abi> S[alih, Sufya>n al Thawri, Yazid ibn Ha>ru>n, dan Abu> Khithamah is narrated from `As`im al Ahwal. (4) As an As`im al Ahwal’s student, Sufya>n al Thawri is being a partial common link (mada>r far), has a much more transmitter than others. (5) Transmission from Hasan ibn Abi Salih, Yazid ibn Harun, and Abu Khithamah is a single strand. (6) Al Tirmidhi stated that transmission from Yahya ibn A<dam is more authentic than Muawiyah ibn Hisham’s transmission. [17]

The transmission above noted some differences in narration. The narration may less in some content, flipped in narration each other, and may use different words. But we can determine that the differences do not impact the quality of the hadith, because it may be permissible.

Notably that because its popularity and the hadith was assessed by many scholars, like al Tirmidhi and Muslim that some transmission above is sound hadith. Assessment of hadith as a sound hadith may assist the other hadith`s quality about ruqyah practice, also because of its popularity too.

3.2 Narration about Ruqyah in Prophetic Traditions

Hadith that was extracted here comprising ruqyah application from hadith extraction using Miftah Kunuz al-Sunnah index. Takhrij was limited to six books of hadith because of its privilege in the wider Muslim community.

This research concludes that ruqyah is a popular therapy in that age, according to many narrations from the varying transmission that said ruqyah was used in their community. Because we will determine ruqyah values in biomedicine as a conventional and popular therapy worldwide, this note will analyze the report from hadith about the symptom, therapy methods, and its effect.

From extraction and analysis toward hadith of ruqyah application, some points found: (1) Prophet had prohibited ruqyah application, worrying about being mixed with shirk. But later
he permitted it. (2) Symptom, compliance, and causal toward an indication of ruqyah in hadith are snake bites, scorpion stings, mental disorder, and evil’s eye. (3) Most ruqyah application is using certain prays, or using certain Quranic verses, especially Al-Fatihah, Al-Ikhlas dan Al-Muawwidhatain. (4) Also, to pray for ruqyah, it may practice by blowing, and also by using water which recited pray on it, saliva spitting, and also with a wipe over the sick area. (5) Permitted to give wages to incantatory. Furthermore, Jews that incapacitate companions show permission of ruqyah practiced by non-Muslim.

There are some conclusions from the analysis of ruqyah application: first, the main aspect in ruqyah is recited adhkar or prays that contain goodness. Second, ruqyah was applied to many people in various methods. Third, as a popular therapy, ruqyah reported can relieve patient compliance in past. Fourth, an indication of ruqyah application is related to animal bites, which can affect physically or mentally.

Some difficulties were found in this analysis. All of the compliance or symptom may be translated to ‘sick’ or ‘illness’. The therapy effect, mentioned words as bari’a, sakana, or shafa, which can be misunderstood is the patient healing, just recovered, or just relieve his symptom? The context in the main periods is can be analyzed further.

4 Fiqh Al-Hadith

_Fiqh al-Hadith_ refers to Yusni Amru, including takhrij, language discourse, study of Quranic verses, biography of the transmitter, asbab al wurud, hadith contradiction, naṣikh and mansuṣkh, and scholars commentaries. [12]

_Ruqyah_ itself means _al-udhah_ (العُوذة) or asking protection. It has a plural form as _al ruqa_. As Ibn Manzur cited from Ibn al Athir, ruqyah is prayed and ask for protection from illnesses like fever, epilepsy, or convulsions. [21]

_Ruqyah_, in Western terminologies, is using the term incantation or magical spell. Oxford Dictionary defined magic as _the power of apparently influencing events by using mysterious or supernatural forces_. [22] Medical therapy with a spell was widely used not only in East culture but also in European culture, especially before the Enlightenment era which came in about the 16th century. [23] Ibn Qutayba explains the hadith in which Prophet was being spelled by Jews. Ibn Qutayba said that those who do not agree with ruqyah, contradict with mostly culture in the world, like did Hindus, Christian, Rome, and also Arabs. [5] Al Quran also said that Muslims can ask for protection, for example by reciting surah al Falaq.

Some verses are widely used as a reason for ruqyah permission. In surah Al Isra: 82, Allah said:

_We send down (stage by stage) in the Qur’an that which is a healing, and a mercy to those who believe; to the unjust it causes nothing but loss after loss._ (QS. Al Isra: 82).

Al Jazaari, notes that the meaning of ‘ma> huwa shifa> ‘ is Allah send down the Qur’an that may cure the stupidity, misguided, hesitant and bad prejudice, also it would be a mercy to whom believe because they do the God’s revelation and His order. The preposition ‘min’ is understood by Al Jazaari it has bayaniyah function – so Quran as healing and mercy for who believe is the Al-Quran itself entirely, not it is as basis or supplementation. [24] Al Tantawi also cited that ‘(من) preposition word in this verse has means _min al jinsiyah_. So Al

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Qur’an entirely, if it recited and practiced comprehensively in life, Al Qur’an would become a healer and mercy for those who believe. [25]

Quraish Shihab comments about Quranic verses as healing, he cited Hasan Al Basri>commentaries that Al Quran is a revelation not to cure physical illness, but to improve and enhance human spirituality. Function as shifa’ above is not for physical problems, but for the spirit that may be impacted to the body. [26]

Imam al Shafi’i presented that ruqyah is permitted if the words saying by the incantatory (raaqi) contain from Al Quran verses or Arabic words that contain Allah’s name, or words known in its meaning which not contradicted with Al Quran and prophetic tradition. [27] If ruqyah is practiced by other words from Arabic words, it will be worried contains words that indicate to shirk.

Ibn al Qayyim in al Tib al Nabawi writes that the incantation being practiced must abide by the following rules. First, the recited incantation must follow the ruqyah condition and permissible in Islam. Second, acknowledgment of the spell and recitation is understandable and does not contain any form of worshipping that leads to shirk if it is a non-Arabic language or native local language. Third, the practitioner is not a shaman, sorcerer, or fortune teller and all the other black magic practitioners. The practitioner must have a good personality and is religious. Fourth, incantation techniques and implementation. This is referring to the technique practiced by shaman and sorcerer using charms and amulets, an incantation that includes offering, incantation recitation in dirty places. [14]

Sahal Mahfudh wrote about ruqyah practice, especially in the Javanese tradition, which is called suwuk. As a living tradition, Sahal noted that suwuk may allow if no shirk in its manner and content, and local language is allowed to be used. [28]

5 Discussion About Ruqyah Practice

Prophetic medicine is popular amongst the Muslims because its doctrinal and theological contents were considered by most Muslim historians and physicians in the early Islamic era. In its true context, Islamic medicine can be defined as a body of medical knowledge that was inherited by the Muslims in the early phase of Islamic periods, from many sources, which all is be translated to Arabic, but also expounded and assimilated to being Islamicized. [3]

Ibn Khaldun said that the Bedouins in their culture, have a kind of medicine which they based primarily on experience restricted to a few patients only, and which they have inherited from their tribal leaders. In some cases it is correct, but it is not founded on natural laws, nor is it tested against scientific methods and the natural constitution of peoples. [29]

In the later periods, traditional medication especially based on the mystical approach, in spite is still practiced, was not popularly taught and assessed as far as the biomedical approach on medication. The existence of traditional medication practice are related to people’s acceptance of the tradition, and also religious views.

The role of spirituality and religion in sickness and health has gained ascendancy in recent years, with some suggesting that it has become part of the biopsychosocial model. Some evidence suggests that strong religious beliefs, prayer, and rituality have positive influences on a person's mental and physical health. [30] Healthcare providers need to be aware of spirituality in their patients’ lives and sensitive to their patients’ religious beliefs. Despite, according to Abu Raiya systematic review about Islamic ritualism or many methods to cure
diseases, especially mental diseases, it is so being problematic. Therefore, we will clarify the practice of ruqyah from the perspective of medical science and psychology

5.1 Ruqyah Practices in the Perspective of Psychology

The practice of ruqyah is marked by dhikr or prayer, saying words of praise (ta'awudz), forgiveness (istigfar), or recitation of the Holy Qur'an, which repeatedly by opening meetings about God (the transcendental) and hoping for healing their disease or suffering. From a psychological perspective, the practice of medicine or ruqyah therapy can be understood in a variety of psychology concepts of self-healing, [31] religious and-or spiritual healing [32], [33], and meditation [34], [35], [36]. In general, this concept uses transpersonal, which emphasizes spirituality and religion in humanistic psychotherapy. This therapy is based on philosophical questions that are asked on personal questions related to the meaning and purpose of one's life. [37] In psychology, the practice of ruqyah, spiritual healing or meditation, develops according to the flow of Transpersonal Psychology, which focuses on forms of human consciousness. [38]

Ruqyah, in the psychological of communication perspective, shows the characteristics of self-healing, because it has related to intrapersonal communication, where the process of processing information in a person that starts with sensation (the process of digging up information), perception (the process of finding meaning to become new information), memory (the process saving new information and recall that information) and think (process and manipulate the information to meet their needs/healing). [39] In the process of communication in a person, there is a dialogue that supports or gets access to their heart that has been closed by him. [40] In Ruqyah, presenting God, and the hope of healing shows two characteristics in spiritual healing. [41] Ruqyah practices is a training process to develop the internal or inner world to increase the meaning of life, that’s mean called meditation. [38]

Ruqyah in the perspective of Islamic psychotherapy is practically exemplified by the angel Gabriel who reveres the Messenger of Allah by understanding: “In the name of Allah I am blessing you from everything hurt and everything related or with spiteful glasses. Allah is the one who healed you. In the name of Allah, I will bless you (HR Muslim no. 2186; Sunan Tirmidzi no. 894; Sunan Ibnu Majah no. 3514, 3515, 3518, Musnad Ahmad no. 9381, 10793, 11046). Based on this hadith, the ruqyah is efficacious for the treatment of various diseases, including malice which is heart disease. To say the name of Allah and consider Him to be a dhikr. Dhikr is a part of Islamic psychotherapy, specifically included in the worship psychotherapy model. [42]

Dhikr also works to appease (thuma' ninah) the heart (Q.S. al-Ra’d: 28), to produce good fortune (falah) (Q.S. al-Anfal: 45), where the people who do the dhikr will be supported by angels, enveloped in the mercy of Allah, returned (sakinah), also called Allah from those on His side (Sunan Tirmidzi no. 3300). Apart from thuma' ninah, sakinah also places Allah in the hearts of believers (Q.S. al-fath: 4). In the realm of Islamic psychotherapy, the heart is the center of human health and the manifestation of the elements of the human body, in which conditions aql, nafs, and spirit can use the heart. [44] This is by the words of the Prophet: if the condition of Qalb is good then all the condition of the body is good, and if it is damaged then the whole body is damaged (Sunan Darimi no. 2419; Shahih Ibnu Hibban no. 297).

Ruqyah is broadly a therapy by reciting good prayers from the Al-Qur'an and as-Sunnah for healing disease. [45] Al-Quran is a better medicine (ad-dawa) (HR Ibnu Majah), and as a
healer (ash-shifa) and a mercy to the mu'min and not wrongdoers (dzolim) (Q.S. al-Isra 82). Al-Qurthubi explains about as-syifa's decision is related to two things, first, to restore the heart from the disease of ignorance and doubt; second, as a healer of physical ailments using ruqyah, taawudz, and its kind. [46]

Ruqyah interpretation and ruqyah practice have gained support as evidenced by research, approved by Gunawan, et al (2017) [36] and Rafique, et al (2017) [47] proving about the reading of QS. al-Rahman can reduce depression in one's heart as a form of ash-shifa from Allah. Also, studies and various empirical research discuss the practice of ruqyah (its mean reading of the Al-Qur'an, meditation of dzikir or ruqyah syar'iyyah, self-healing, spiritual healing) can reduce anxiety [48], [49], [50], [51], depression [52], [53], [50], [54], stress [55], psychosomatic [56], and hysteria behavior. [57] Ruqyah practice can also improve one's calmness [58], spiritual quality [54], and happiness [59], [60], [61], as a characteristic of an individual's mental health. Ruqyah practices are an effort to restore human nature (fitroh) that has inner peace and happiness.

5.2 Ruqyah Practices in the Perspective of Medical Science

From a modern medical treatment perspective, Ruqyah was widely examined in various ways and can be put as a part of coping with religious treatment. It can be used simultaneously with the main treatment if the disease is caused by nonphysical for example as depression or mental illness treatment [53]. As a secondary treatment, ruqyah can be used on chronic diseases, for supporting treatment such as cancer patients, which often has a tremendous impact on a patient's quality of life. It is also associated with the experience of uncertainty, vulnerability, hopelessness, fear, depression, anger, and anxiety of a lifetime – which may make mental therapy-related disorder, either physically based or mentally based more difficult [62].

Different from the western medical perspective, in ancient Islamic medical history, doctors in Islam always put a coping religious-like Ruqyah as a part of treatment. They practiced holistic and comprehensive treatment for the patient. As a tradition, Ruqyah according to Rohmansyah et.al was covered some aspects: authority and legal (shari'a) aspect, manner aspect, faith aspect, effectivity and efficacy aspect, and so economic aspect. [63] Islam is a multidimensional religion; Islam might mean different things to different people, and some people might adhere to some of its elements but not to others.

There are some notes that Islamic rituals look similar to other religions and faith, like in prayer or fasting. Ruqyah as spiritual therapy, is maybe useful to moslem only, or in wider concept, can apply to other faith or not? On the contrary, how means a pray from other faith is delivered to moslem, refer to the last chapter, ruqyah by other faith is permitted by the Prophet.

Islam's role in the lives of Muslims seems mostly positive and on the other side, some types of Islamic religiousness are negative. Most studies conducted among Muslims provide only a bird-eye view of Islam and the majority of research in this field has been restricted to convenient samples. The samples used in the study about the impact of religiosity in treatment were used in a limited sample. Particular conditions of the study subjects to be considered. Also, further research is needed on the effects of prayer and religiosity on Muslim personalities. Despite the negative attitude of official Islam, magic practices have over the centuries become intricately interwoven with religious elements and practices. [23]

We can conclude that The Prophet suggests reciting a certain prayer to maintain health, as the Prophet also practiced to treat someone. Some hadith from some companions recorded that
in past, ruqyah did have an impact on him. As a method that Prophet was taught, ‘Qur'anic treatment’ has nowadays become highly fashionable even among the elite, as can be seen for instance in some country in the Middle East, where even modern doctors have started to include it in their therapy, recognizing its psychological benefits for many of their patients. The patient's confidence in the divine word, emphasis on talking about the patient's troubles, and the repetition of simple rituals were some factors that may affect.

Ruqyah can be practiced as self-protection, at least to give a more comfortable condition to receive therapy or after therapy. So we can conclude that ruqyah is the reading of prayers or good words as a part of therapy, which can be practiced by all religions and faith. The important thing is not what is pronounced, but what the patient believes. So the current ruqyah is closely related to the patient's spirituality, which is related to the dependability of the servant to his God.

6 Conclusion

This research concludes that popular ruqyah practice nowadays is based on narration textual understanding, which uses certain pray and Quranic verses. But when ruqyah is understood as a method and values, it is a method to revive spirituality to support diagnosis or therapy. In other words, “ruqyah practice is recommended based on hadith, but its manner, words, or pray, may be practiced in various ways, and can be applied as a part of in modern medical practice and psychotherapy.” Ruqyah is a popular therapy method based on tradition and religious orthodoxies. The Prophet's permission toward ruqyah was supported by many transmissions that narrated it. This research examined Anas ibn Malik transmission. Mutabi' and shawahid of the hadith support its legitimacy toward Islamic legal and practical popularity in past. The core values of ruqyah are prayed to ask for protection from God. This prays, based on the analysis, can practice by all humankind, even by other religions or faith. Based on narration, ruqyah may not be used as a single or main therapy, but it is used to reviving the spirituality of patients by their religion to feel comfort in the diagnostic or therapy process. Moslem healthcare unit may apply this core of ruqyah, to make good interaction in health empowerment.

References


Strengthening Digital Literacy toward Students in Facing Education Era 4.0

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Abstract. This article discussed about the importance of strengthening digital literacy toward students in facing education era 4.0. In this technological acceleration era, the ability of digital literacy becomes so important, because by having good digital literacy students would be able to get valid information which can be used as learning resources with sort it out and read analytically developed by digital literacy. It also becomes anticipative effort to prevent scattered hoaxes in order to students could be wiser in responding an information. Digital literacy is worked with three steps. There are habituation, implementation, and development in teaching and learning activities handled by teachers and also by creation of friendly school environment with literacy.

Keywords: Digital Literacy, Student, Education Era 4.0

1 Introduction

Nowadays, Indonesia is facing a new industrial era marked with digitalization in various life sectors which the experts call as industrial revolution 4.0. There is a dynamic change in the rate of movement that was initially centralized in human as the subject and replaced by automatic machine and digital technology[26]. Era 4.0 is disruptive innovation era where innovation continuous developing rapidly and information becomes basis in daily life. This era influences all aspects of human life, include education, so that education era today called as education era 4.0. The characteristic of this era is the use of digital technology in learning process known as cyber system. In this era, several paradigm shifts occurred in education, such as in learning approach. In the traditional era, teachers become central figures in teaching-learning activities where they are as the only and main knowledge source in the class. But, in the modern era today technology develops quickly and shift teacher’s role. Teachers become no longer central figure but rather as facilitator for their students. Learning initially centered on teachers turned into students [18].

Now, students easily access all needed information as study material from internet[23]. The easiness of internet access should be balanced with briefing about enough digital literacy so that students become wiser and not affected negative effect [5]. Easiness of getting information sometimes makes us forget to filter the information. The access easiness often brings us to the negative effect caused disunity. Hoax, slander, and information that cannot be justified its truth could be easily found and believed as a truth itself [29].

Internet will bring positive effect if it is used to the positive things and in the contrary, depends on our understanding toward its benefit and use. Internet also could endanger young generation if it does not use as it should be [30]. To anticipate the negative effect of internet, because of information access easiness, so education about digital media literacy becomes so
important. Especially toward students who cannot filter information well. The urgency of
digital literacy, for students in education era 4.0, is so significant, considering now students
use internet media as one of learning sources.

In the midst of a lot of information in digital media, even known as ‘tsunami of
information’, digital literacy skill becomes strategic capability. Scattered hoaxes should be
anticipated with the sorting and reading ability analytically, in order to get valid information.
The ability of looking for information source which can be accounted for, becomes so
important in the midst of digital technology acceleration today [31].

Nowadays, the research conducted Lembaga Guru Hebat shows the abuse of internet
because lack of digital literacy students use internet for social media than learning source. This
research involved 397 students and teachers of SMA/SMK (senior/vocational high school) in
Surabaya. The aimed of this study is to know internet usage among students in Surabaya.
Istidha Nur Amanah, researcher and anthropologist revealed her research about the intensity of
internet usage which continuous increasing each year. In Indonesia, based on data released
APJII (Asosiasi Penyelenggara Jasa Internet Indonesia) on 2018, 64.8 percent (171,17 million
people) from total Indonesia population 264 million people is internet user[32]

Source: https://www.apjii.or.id
Amanah also added that in this digital era the utilization of information technology to support learning is bigger, moreover digital literacy becomes so important for students in this industrial revolution era 4.0. The result of the research also showed that 36.6 percent student’s Surabaya use internet 5-8 hours per day. They used internet for surfing in social media than looking for learning material or game. Whereas, social media does not contribute positively to the provision of learning material [32].

Digital literacy is an ability of using information and communication technology (TIK) to find, evaluate, utilize, make, and communicate content/information, with cognitive or technical. Digital literacy is needed to drive positive impact of internet. Knowing these realities, strengthening digital literacy is needed a lot by students. This research would discuss about how the strategy of planting and strengthening digital literacy toward students in education era 4.0.

The Ministry of Communication and Information on 18 February 2014 in the International Day Seminar on the Use of Digital Media in Children and Adolescents in Indonesia, also stated that from research conducted on children and adolescents aged 10-19 years, there were at least 30 million children and Indonesian teenagers who use the internet and make digital media their first choice of communication channels. The study found that 80 percent of respondents surveyed were internet users, with evidence of a strong digital divide between those who live in urban areas and are more prosperous in Indonesia, and those who live in rural (and less prosperous) areas. In the Special Region of Yogyakarta, Jakarta and Banten, for example, almost all respondents are internet users. While in North Maluku and West Papua, less than one third of the respondents used the internet.

The majority of those surveyed have used online media for more than a year, and almost half of them claimed to have first learned about the internet from friends. This study revealed that 69% of respondents used computers to access the internet. About 34 using the laptops, and only 2% are connected via video games. More than half of respondents (52%) use mobile phones to access the internet, but less than a quarter (21%) for smartphones and only 4% for tablets. This research collects data to direct policy forward in protecting children's rights to access information and, at the same time, share information and express their views or ideas safely[33].

Based on the results of a survey conducted by the Ministry of Communication and Information, it can be seen that adolescents are among the most age groups accessing the internet. The discussion about the behavior of internet use by adolescents can be explained from several previous studies that have been done to teenagers, both junior high school, high school students and students in the city of Surabaya. Based on the results of studies on adolescent behavior in urban areas, it can be seen that teenagers at the junior and senior high school levels as early teens also access the internet for the purposes of assignments and several other activities[33]. The results of the study also state that students' dependence on the internet to find sources or materials related to assignments or lessons is increasing today.

Furthermore, students as late teens also use the internet in their daily lives. The results of the study explained that students also use the internet for media to communicate / interact with each other for example through social networks. Not only that, students also use the internet for scientific information related to academic interests in the form of lecture assignments, research results, journals and scientific articles[17].
Based on the facts reinforced by some of the results of the above research increasingly clearly visible the urgency of digital literacy education for students. In this study, it will be discussed how teachers as the main actors in the education institutions should be know digital literacy for students and strategies that should be used so the students will have a balanced knowledge of digital literacy with very rapid technological developments.

2 Literature Review

There are several studies that have been conducted regarding digital literacy in education era 4.0. They are:

First, a research which was conducted by Hamidulloh Ibada with the title ‘Penguatan Literasi Baru pada Guru Madrasah Ibtidaiyah dalam Menjawab Tantangan Era Revolusi Industri 4.0.’ The result shows the importance of new literacy application in elementary school/ibtidaiyah. This research focuses on teacher’s literacy in which according to Ibda strengthening literacy toward teachers as key of change, curriculum revitalization based on literacy and reinforcing teacher’s role and competency in education era 4.0. This is the differentiator between this research and the research which the writer will conduct where she focuses on digital literacy toward children as the main subject in education[10].

Second, a study under the title ‘Membangun Karakter Siswa melalui Literasi Digital dalam Menghadapi Pendidikan Abad 21 (Revolusi Industri 4.0)’ conducted Uswatun Khasanah and Herina. That research states that the application of digital literacy habituation in learning in the school can build the character of modern students and have an understanding toward literacy dimension which is useful in helping learning and material development process[12].

Third, Nur Ainiyah’s research under the title ‘Membangun Penguatan Budaya Literasi Media dan Informasi dalam Dunia Pendidikan.’ This research states that literacy culture which is built in the education sector as an anticipative and critical effort over clutter information in this technological era today[1].

3 Methodology

This research categorized as the qualitative research that used a library method, the data sources are completely come from library and documentaries[28]. The writer studies data sources from literatures which are related to education, digital literacy, and industrial revolution 4.0 themes. The data collection method used is the literature review aimed at finding data and information through related document and literature which could support in the process and research result[25].

The technique used to analyze and present the data in this research is the descriptive-analysis method, namely by explaining the data and facts collected from the literature then analyzing the research objectives the writer wants to achieve.

In qualitative research, three stages that must be done in analyzing data, namely reducing, presenting data, drawing conclusions. Data reduction aims to classify, sharpen, direct, select what is important and remove unrelated things and organize data comprehensively so that conclusions can be drawn and verified[22].

4 Result and Finding

4.1 Education Era 4.0
Education era 4.0 is common term which is used by educational theorist to describe various ways of integrating cyber technology physically or not into learning process. This era is a leap from education 3.0, which according to Jeff Borden covers meeting among neuroscience, cognitive psychology and education technology that use digital and mobile technology based on web, include application, hardware, software, and other things with ‘E’ in front[34].

Education 4.0 is phenomena responding the fourth industrial revolution need where people and machine harmonized to get solution, solve problem, and find the possibility of new innovation. Elementary until campus education adapt educational curriculum with challenge and need in this era[35].

Talking about industrial revolution 4.0 and its relation to education, education is the main and central thing to follow current of this industrial revolution because it will create quality generations that fill industrial revolution 4.0. Education in industrial revolution era 4.0 is a change from learning way, paradigm, and acting way of students in developing creative innovation in various sectors.

According to Muhadjir Effendy, facing industrial revolution era 4.0 education sector need to revise curriculum by adding five competencies that should belong to students. They are critical thinking skill, creativity and innovative, communication skill, ability to work together and collaboration, and confidence[36].

Besides that, to create competitive alumni so it is needed new orientation in curriculum which does not cover reading, writing, and math skill, but also understanding digital literacy related and will be useful in education era 4.0 so that they be able to read, analyses, and use digital information well[14].

4.2 Digital Literacy

Before talking digital literacy, it is better if we discuss about literacy in general. Generally, literacy is ability of individuals to process and understand information when they are reading or writing. Literacy is more than the ability of reading and writing, so that way literacy cannot be separated from language and verbal skill which requires a series of cognitive and knowledge skill about genre and cultural[37].

UNESCO gives comprehensive definition about literacy, is ability to identify, understand, interpret, create, communicate, and count using printed and writing materials related to various sectors. It involves sequence of learning which allow individuals to reach their goals in developing knowledge and potency and fully participate in the society[38].

Studies on digital literacy have been carried out by several experts in the international sphere such as America, Europe, Australia, Asia and Africa. Like David Bawden, Gloria E. Jacobs, Sonia Livingstone, Guy Merchant, to Ester Hargittai[15]. Its development has also been quite rapid from year to year, it can be known based on the results of research conducted by Mathar which states that there are a number of 843 articles on digital literacy studies that have been published and around 661 articles of which are already in English. The writing is not only done by a single writer, but also by the collaboration of several authors[2]. This demonstrates the field of digital literacy is fascinating enough to urge specialists to collaborate with other in building up the computerized proficiency study.

In the ideas context, Indonesia people do not have strong literacy foundation yet. Based on report of Program for International Student Assessment (PISA), at 2012 literacy tradition of Indonesia people ranked 64 from 65 countries researched. While, student’s Indonesia reading index ranked 57 from 65 countries studied[31]. Ministry of Education and Culture has launched school literacy movement in 2015 ago. This program aimed at increasing human
resource quality by using culture of information understanding that is reflective, analytic, and critical[36].

Formally, digital literacy appears on National Working Meeting (Rakernas) Ministry of Research, Technology & Higher Education (Kemenristekdikti) on 17 January 2018. This idea arises as part of preparation related institution in facing disruption era. Literacy discussed in this meeting is data, technology, human resource. People should utilize and process data, implement them into technology and understand technology usage. In this era, human literacy becomes important, aimed at people can interact well with environment and society[39]. Hamidulloh Ibda also added in the past we just used old literacy (reading, writing, and counting), now we should implement new literacy (data, technology, and humanism)[6].

The next, literacy discussed in this study is digital literacy, as proposed for the first time in 1997 by Paul Gilster who stated that digital literacy is ability of using technology and information from digital devices effectively and efficiency in various aspects, such as academic, career, and daily life[21]. This definition then perfected by Eshet who stressing that digital literacy should be more than ability of using various digital sources effectively but also a certain way of thinking[3].

Bawden developed the concept of digital literacy more comprehensively based on computer and information literacy than Glister stated digital literacy covers some aspects, they are:

\begin{itemize}
\item[a.] Assembling knowledge that is ability to build information from various trusted sources.
\item[b.] Ability of serving information, include critical thinking in understanding information by paying attention validity and source completeness from internet.
\item[c.] Ability of reading and understanding non-sequential information and dynamic materials.
\item[d.] Awareness about the important role of conventional media and relate it with networked media (internet).
\item[e.] Awareness toward people network access which be able to be used as referral and help sources.
\item[f.] Using filter toward the coming information, and
\item[g.] Feeling comfortable and having access to communicate and publish information[3].
\end{itemize}

If we use Bawden’s opinion, so digital literacy is therefore more associated with technical skill of accessing, arranging, understanding, and spreading information[40]. Gilster classifies four core competencies that needed by the person who understand digital literacy, including:

\begin{itemize}
\item[a.] Internet Searching
  This competency includes several components namely the ability to search information on the internet using search engines, as well as carrying out various activities on it.
\item[b.] Guide Hypertextual (Hypertextual Navigation)
  This competency includes several other components, such as knowledge of hypertext and hyperlinks as well as how they work, knowledge of the differences between reading textbooks and browsing via the internet, knowledge of how the web works includes knowledge of bandwidth, http, html, and url, as well as the ability to understand the characteristics of web pages.
\item[c.] Content Evaluation Information
  This competency includes several components, among others, they are: ability to distinguish between display and information content, namely user perception in understanding the appearance of a webpage visited, ability to analyze background
information on the internet, namely awareness to explore further about sources and makers of information, ability to evaluate a web address by understanding the various domains for each institution or country, the ability to analyze a web page, as well as knowledge of the FAQ in a newsgroup/discussion group.

d. Compilation of Knowledge (Knowledge Assembly)

This ability is needed to collect and evaluate facts and opinions properly and without prejudice. This ability for certain purposes both education and employment. The ability to crosscheck or re-examine the information obtained, the ability to use all types of media to prove the truth of information, and the ability to compile sources of information obtained on the internet with real life that is not connected to the network[3].

4.3 Strengthening Digital Literacy toward Students in Facing Education Era 4.0

Literacy in education sector officially appears in government program through Ministry of Education and Culture (Kemendikbud) developing School Literacy Movement (GLS). It is comprehensive effort involving all elements in the school (teacher, student, and parent) and society as part of education ecosystem. GLS is one of means to strengthen growth of manners based on Regulation of Ministry of Education and Culture Number 23 2015. One of activities as the implementation of that policy is reading non-lesson book before study time started for 15 minutes[27].

As one of efforts to respond revolution era 4.0, that is strengthening literacy competency Ministry of Education and Culture (Kemendikbud) on January 2018 released ideas of new literacy. Old literacy covers reading, writing, and counting (calistung). Meanwhile, new literacy covers literacy of data, technology and human. Data literacy related to ability of reading, analyzing, and making conclusion think based on data and information (bid data) obtained. Technology literacy related to skill of understanding how machine works. Technological application and work based on technological product to get maximum result. And human literacy related to communication skill, collaboration, critical thinking, creative, and innovative.

In facing industrial revolution era 4.0, students are not enough to be equipped only with understating of literacy in old form. They have to be supplied with newness in literacy which writer calls it as digital literacy. Digital literacy is a new form of new reorientation in education organization.

Educated people demanded to be more careful in seeing through quality information in the midst current of digital information developing rapidly. Digital literacy could be used as sophisticated learning materials, it refers to O’Brein and Scharber’s opinion in Puspito[19]. Using digital material does not only ease, but also brings other authentic ideas about digital materials. The others use of it, is to stimulate students to enjoy reading outside class time and foster self-confident.

Literacy capacities (reading, listening in and writing) is base abilities for student, associated with digital literacy these aptitudes can be performed in advanced media, for example, PCs, web and cell phones. In digital literacy student begin the learning process by
welcoming to recognize hoax and true news that is spread on the internet. In addition, student are additionally known the sites that are valuable for learning and how to utilize it like learning applications[40].

Based on Ministry of Education and Culture’s Regulation (Permendikbud) Number 23 2017 about School Day, there are several things strengthened from Curriculum 2013 revise 2017, they are (1) strengthening of character education, (2) literacy mastery, and (3) strengthening of high order thinking skills. While characters emphasized on the aspects of religiosity, nationalism, and independence, mutual cooperation (gotong-royong), and integrity. In literacy mastery emphasized on 21 century literacy that is summarized 4C, i.e. (1) creative, (2) critical thinking, (3) communicative and (4) collaborative. 4C aspects include several high-level thinking competencies[6].

Strengthening literacy toward students could be done by teacher through three steps, they are (1) personal habituation, (2) learning implementation, and (3) developing in various educational activities[41].

This first step, personal habituation by exploring various references to upgrade understanding toward reading content. Habituation which continuously will produce reading culture. Habituation of understanding reading content through reading would produce personal power and thinking skill. Personal ability meant is analysis process’s speed of reading content through thinking process. The analysis process’s speed of reading content which be able to be actualized in various responses is one of basics in digital literacy. The phenomena of many teachers do not cultivate reading is more difficult to understand digital information materials. It is suspected that thinking response not trained to understand reading material because of reading culture does not occur. Therefore, the strategy of reading habituation continuously to understand reading content is part of digital literacy.

The second step is implementation of learning which is an activities integrating various digital program in learning process. Digitalization that can be done is digitalization of learning process, teaching material, learning media, and learning evaluation by using various application programs. Digitalization needs trained skill. It tends to become problem for some teachers. The effort of training students their selves through various individual (learning by her self) and group (KKG/MGMP) should be done and programmed continuously. Individual digital skill could develop and in the contrary could left behind due to the development’s digital program application itself. So that way, the use of digital material continuously in learning process, digitalization of teaching material, learning media, and learning evaluation could develop digital literacy ability and it can be called as teacher’s effort adapting in industrial revolution era 4.0.

The third step is development in various educational activities. It is the steps developing student’s digital literacy ability. Teacher activity in various digital literacy developments both programmed and planned by school internal or external should be followed. The strategy of digital literacy through those three steps which is done continuously will create effective and efficient digital literacy culture and has retention power of sustainable digital literacy ability. The realization of those digital literacy steps becomes guarantee that teachers could adapt to industrial revolution era 4.0 and even to the next industrial revolution.
According to Puspito, in developing digital literacy in school, so there are three things should be paid attention[19]:

a. Creating the friendly literacy atmosphere. The effort is by developing habit of displaying students’ outcome in all area school. In order to school environment is comfortable so student’s outcome displayed in rotation, so that all of students have chance to be caring.

b. Creating social and school affective environment as literal figure of communication and interaction. Social and affective environment designed and expanded by giving award toward students’ effort. It is a recognition form toward all students' work.

Creating school as literal academic environment. It can be realized by designing and implementing literacy movement in the school in which establishes school literacy group making program, implementation, and planning assessment.

5 Conclusions

In facing industrial revolution era 4.0, education sector should be able to adapt through systematically strategy in accordance with orientation and dimension industrial revolution 4.0. Generally, industrial revolution era 4.0 is automation all the activities that are academic and non-academic. Automation by using digital technology is the main characteristic of this era so that all businesses simplified, but it can reduce even dispel human role. The adaptation of education sector could be done through strengthening digital literacy and empowering critical thinking skill. Digital literacy is worked with three steps. There are habituation, implementation, and development in teaching and learning activities handled by teachers and also by creation of friendly school environment with literacy.

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Management Of Midwife In Case Of Unwanted Pregnancy: A Challenges And Opportunity To Face Up Globalization And To Keep Exist A Local Wisdom In Padangsidimpuan City

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Abstract. In Indonesia cases of unwanted pregnancy are increasing. Research conducted by Setia Pranata and FX Sri Sadewo [1] about unwanted pregnancy mentioned cities in Indonesia which is the center of industrialization and urbanization is the highest contributor city of unwanted pregnancy cases. To keep local wisdom is one of the prevention to reduce the incidence of unwanted pregnancy. The research method was conducted qualitatively with the strategy using grounded theory approach by Burhan, [2] with field research type. The technique of collecting data through an in-depth interview with four midwives in Padangsidimpuan city. The reason the midwives became participants in this study because they are considered modern women who still hold the values of local wisdom and religion in life. They have practiced for more than 10 years. Data analysis was performed with constant comparative methods by Moleong.[3] The implementation of religion in life both individually and community can be a protector to avoid unwanted pregnancies. The influence of religion that is acculturated with culture affects adolescent sexual behavior. To maintain unwanted pregnancies without medical indications are the expectation of 4 midwives in the city of Padangsidimpuan. The analysis will be carried out by expressing theories and evidence and data relating to the implementation of local wisdom in preventing the occurrence of abortion as one of the therapy in case of unwanted pregnancy by midwives. Hafidhuddin [4] states that in the Qur'an (Al-Baqarah 148, Ali Imran 112) called Muslims can live in harmony with the flow of globalization. Adamczyk and Hayes [5] state the culture and structural characteristics protect individual actions. Besides, the influence of macro and micro religions can protect individuals in the case of premarital or extramarital sex. Because in the city of Padangsidimpuan culture and globalization go hand in hand with the philosophy of community life “salumpat saindege” which is in carrying out life togetherness and harmony that is not contrary to the principles of religion. The importance of keeping local wisdom that is a culture that has acculturated religion in Padangsidimpuan city as prevention in case of unwanted pregnancy. The approach of religious integration and reproductive health through religious counseling is believed to be one method of applying local wisdom. Humanism is offered local wisdom without avoiding the flow of globalization and accompanying it with harmony and balance.

Keywords: Islam, Unwanted Pregnancy, Local Wisdom, Globalization.
1 Introduction

Pranata, Setia, and FX Sri Sadewo [1] state Maternal Mortality Rate (MMR) due to the incidence of an abortion caused by unwanted pregnancy in the world is increasing. An estimated 13% or 67,000 deaths are attributable to unsafe abortion actions occurring in developing countries, one of which is Indonesia.[1] According to the World Health Organization (WHO) the rising incidence of unwanted pregnancy due to prevention by using contraceptives unavailable or inaccessible to women in developing countries.[6]

Muslim women in Indonesia who have rights and obligations as a citizen who upholds local wisdom, Indonesian citizens who uphold the ideological values of Pancasila and Islamic religious values feel ambiguous.[7] The three rights and obligations between local wisdom, state ideology, and Islamic religious values in sexuality into three aspects that must be followed. Even being a consumer offered globalization is a task because it is 'fed' every day by the media and environment that forces it to participate. As a result, the increase in unwanted pregnancies in industrial areas ends with unsafe abortion increasing from year to year. If categorized by the province of unintended pregnancy which ends with the highest abortion is West Java province 490 cases (22.8%), second position of East Java province 261 cases (12.2%), third position Central Java province 249 cases (11.6%), then Banten Province with 139 cases (6.5%) and provinces of DKI Jakarta 110 cases (5.1%).[1]

The global culture has shifted wise local cultural attitudes in protecting women's reproductive health. So it is necessary to restore the local wisdom and religious values that always support maintaining an unwanted pregnancy (not due to medical indications).

Based on the above background, then the core question of this paper is: How to maintain local wisdom to balance the positive and negative impacts of globalization? How does Islam regulate living harmony with globalization? Can urban life keep local wisdom? What if globalization and cultural coexistence in the case of unwanted pregnancy in women without medical indication?

2 Methods

Maintaining unwanted pregnancy (not for medical indication) by implementing local wisdom and Islamic religious values in sexual life is one of the least risky, promotive, and educative measures. Applicatively, suggesting low unwanted pregnancy in both adolescents and adults in cases of unwanted pregnancies and other relevant theories by 4 midwives, this study applies Islamic religious perspectives and local wisdom. The research method was conducted qualitatively with the grounded theory approach,[2] with field research type. The technique of collecting data through an in-depth interview with 4 midwives in Padangsidimpuan city. The reason the midwives became participants in this study because they are considered modern women who still hold the values of local wisdom and religion in life. They have practiced more than 5 years. Data analysis was performed with constant comparative methods.[3] The implementation of religion in life both individually and community can be a protector to avoid unwanted pregnancies. The influence of religion that is acculturated with culture affects adolescent sexual behavior. To maintain unwanted pregnancies without medical indications are the expectation of 4 midwives in the city of Padangsidimpuan. The analysis will be carried out by expressing theories and evidence and
data relating to the implementation of local wisdom in preventing the occurrence of abortion as one of the therapy in case of unwanted pregnancy by midwives.

3 Discussion and Result

3.1 Social Change and Wedding Paradigm

The lifestyle of women in the era of globalization is finely persuaded to leave home to achieve a prosperous economy. Consumptive women are increasing and spending money on personal pleasure.[8] Tugrul Keskin mentions the relationship between social and economic change with moral change.[9] Fundamental instinct 'anti-moral' is generally accepted as 'selfishness' and bringing on something extreme can be a very big thing. More specifically, it appears that social change and economic life are closely related to cultural change and community moral code. Amy Adam Czyle [5] found that Islamic culture is very strong to encapsulate the behavior of both Muslims and non-Muslims to have premarital sex. According to their findings, Muslims are more likely to contribute to pre-marital sex rates. This healthy behavior contributes to religion, culture, policy, and health as macro and micro relations.

One of the effects of the unwanted pregnancy phenomenon that is the impact of globalization is social change. The neglect of 'the sanctity of marriage' by adolescent girls, in particular, has several aspects of multi-disciplinary initiators. This process begins with social and religious changes alleged by the role of media, politics, and education. When returning to religion as a guide to the life he is not wrong in looking at the flow of modernity and globalization, it's just how religious understanding welcomes the positive flow of modernity.

3.2 Globalization, Islam and Unwanted Pregnancy

The devastation of religion due to the incessant industrialization process as one of the impacts of globalization was collected again by Hafdudddin by studying the Qur'an to knit back the values of morality and humanity.[4] That is the Qur'an the letter of Jonah is explained along with the tendency of the current globalization of the Qur'an as the word of Allah SWT gives motivation for man to open the horizon of dynamic thinking to find the right way in solving the social problems of life faced. In Surat Al-Baqarah verse 148 The Qur'an does not oppose the presence of globalization and modernization. And in the letter of Ali Imran verse 112 Islamic theological doctrine teaches mankind to always maintain and create a good atmosphere and conducive to the creation of harmonization in social relationships among fellow human beings. The Qur'an also teaches social communication based on the basic principles of morality that uphold the universal values of humanity. The meaning is that the transformation of Islam to build the morality of people towards the creation of social communities that have civilization (civil society).

The lifestyle of women in the era of globalization invites them to work outside the home without a mahram. Although Islam advocates women's best position is to be inside their house, but they will inevitably not like to force them to go outdoors. The number of women out of the house resulted in multiple aspects of reproductive health.[10] The occurrence of unwanted pregnancies due to free sex, increased sexual violence, domestic violence, and rising child predators. The economic squeeze scenarios that globalization offers leads to changes in character and lifestyle so that women often experience Domestic Violence or Kekerasan
Dalam Rumah Tangga (KDRT) and struggle out of the house to support themselves and their children.

Amy Adamczyk and Brittany E. Hayes [5] who discovered the influence of religions that acculturated with a distant culture against adolescent sexual behavior. The social scientists have long been interested in how culture and structural characteristics protect individual actions. They investigate this relationship by experimenting with how levels of macro and micro-religious influence protect individuals from reporting premarital and extramarital sex. Individuals with Christianity, Buddhism, or Judaism and live in a country whose culture is based on Islam have an extramarital sex tendency. Using the hierarchical model and cross-sectional data from the Demographic and Health Survey, they found that Hindu and Muslim individuals who had been married were reported to have less sex before marriage than Jews and Christians and young people did not show any relationship explanation. Married Muslims are also fewer than other religions except for Buddhists who reported having sex out of wedlock. The percentage of Muslims with a country that decreases the incidence of reported premarital sex and its relationship can not be explained by the tightness of women's mobility. Their findings contribute to religion, culture, policy, and health as an understanding of macro and micro relationships.

3.3 Globalization, Islam and Unwanted Pregnancy

In Iran, globalization co-exists harmoniously with religion. Mehdi Semati stated that religious intellectuals should bring religion and religious principles into the global social community. Religious intellectuals in Iran use a particular model (religious thought) to build a universal model (religious global thought).[11]

In Padangsidimpuan Midwives in maintaining unwanted pregnancies are implementing Islamic religious and cultural values (local wisdom). Padangsidimpuan is the capital city of Padangsidimpuan which is one of the cities in North Sumatra Province.[12] The philosophy that is preserved in religious and social life in the city of Padangsidimpuan is "salumpat saindege" which means to carry out a life based on togetherness and harmony.[13] Lately, there has been an increase in unwanted pregnancies in the city of Padangsidimpuan. In 2011 women who do not want to have children anymore as much as 2597, in 2012 as much as 2605, in 2013 as many as 2532 and in 2014 as much as 2677.[14] To maintain the life of individual and society Padangsidimpuan city to protect its citizens by Local Regulation City Padangsidimpuan Number 05 the Year 2006 about Pandai Baca Write the Qur'an for students who want to go to a favorite school. Also, Regional Regulations are governing the way people dress when out of doors for men and women.[15]

There are four patients requests and midwife rejection of unwanted pregnancy cases.

3.3.1 Local wisdom acculturated with religion because of economic factors KTD

These are their following statements:

Midwife D, Age: 35 years old, Education: Diploma 3 Midwifery, Experience to be a midwife: 16 years

Midwife D has had a case of unwanted pregnancies experienced by women with the work of freelance husbands. At that time he came to the midwife at the age of 2 months of pregnancy. While the last child was 1.5 years old. The midwife refuses to terminate the pregnancy as requested by the client.
"Do you not know the religious law that talks about the abortion of pregnancy? I will get his sin, mother, too. Our culture forbids the act, let alone religion. Besides, what about bleeding? If it is the reason because we charge BPJS. Maintain this pregnancy maybe this rizqi from Allah SWT."

To strengthen the practice of religious integration and reproductive health in the case of unintended pregnancy the midwife also visits the mother's home she supports her pregnancy despite initially wanting to be terminated by the mother. According to midwife D, all the basic and rules of life is religion may be because many people forget to Him and less istighfar until man will kill the blood of his flesh.

3.3.2 Application of religious knowledge and therapeutic communication on KTD case of pregnancy before marriage factor due to the negative impact of media and association caused by golabisasi.

Midwife N, Age: 33 years old, Education: Diploma 3 Midwifery / Diploma 4 Midwifery / S2 Reproductive Health, Experience to be a midwife: 11 years

Midwives claimed to have been visited by patients who requested an abortion because of being abandoned by their girlfriend due to pregnancy. She wants to tell her boyfriend and hold him accountable if she is pregnant. The patients admitted his girlfriend's mobile phone was inactive when contacted when it became known she was pregnant. It was detected pregnancy has been 8 weeks (2 months).

3.3.3 Application of modern midwifery fiqh with post-mortem 10-month post-Sectio Caesare Abortion Plan.

Midwife F.H, Age: 27 years old, Education: Diploma 3 Midwifery, Experience to be a midwife: 6 years.

Midwife never get a case of a 45-year-old mother who wants to terminate her pregnancy due to the distance that is too close between this pregnancy with a previous pregnancy. The patient is a 10-month post sc for which she is worried about her uterus due to too close distance. Here's the statement:

"My reaction is a pity with the mother because the distance is very close to the delivery of SC method ago. Because of his age of 45, I feel this is outside the case of ordinary KTD. I worry about her uterine condition when her pregnancy continues. I refused his invitation to abort the fetus of the KTD and advised him to go to the hospital. There, the situation and better decisions will be cultivated, if successful yes Alhamdulillah if guns do not worry with the uterus."

This case requires extra knowledge to explain whether or not KTD cases may be expected in the case of muqayyat. The jurists (fuqaha) agree that abortion after the blessing of the soul (after 4 month later) is haram and should not be done because the act is a crime against life. While abortion before being blown into the fetus (embryo) before the age of 4 months the fuqaha differing opinions on whether or not to take such action.[16]

Some countries in the world of Indonesia, Nigeria, Rwanda, Malawi, Iran, and Turkey, and other States agree that abortion is illegal except to save the life of the mother as evidenced by medical diagnosis.[17] Based on the MUI fatwa (Majelis Ulama Indonesia) stated that to save the mother's life because suffering degenerative diseases like that happened to Ny.L is an exception. As for the fatwa's explanation are: The fatwa takes a number of the words of Allah in the Qur'an: Surat Al Mu'minun (23: 12-14) and surah al-Hajj (22:50) in the level of
development of the fetus in the womb and surah Al-Isra (17:33) in the prohibition of killing the spirit. The Fatwa takes several hadiths of the Messenger of Allah (may peace be upon him) narrated by Bukhari and Muslim at the time of giving life to the fetus (nafkh al-ruh). It is also directed against different views by scholars in abortion before the giving of life, ranging from unqualified prohibition, allowing under definite emergencies, allowing without qualification, and permitting without recommendation (makruh). It also defines the specific view of Imam Al-Ghazali which states that when sperm meets (ikhilat) with ovum cells and prepare to receive life (istidâd li qabûl al-hâyat) it is forbidden to do destruction or destruction. Finally, the fatwa takes two Islamic laws which state that the avoidance of mafsadah abandonment (potential damage) makes a priority to potential profits (maslahah) and emergencies (emergency) will leave the forbidden (al-muhzurat).[18]

3.3.4 Applications of Religion and Culture are acculturated to KTD cases because of sexual freedom, media, and association.

Midwife E.R, Age: 35 years, Midwife Education: Diploma 3 Midwifery, Experience to be a Midwife: 14 years

Midwives never get cases of KTD that occurred in a woman aged 17 years. A teenage girl with a middle-aged mother who she admits her father-in-law came to the Midwife. They ask for menstruation drugs because the fetus in the womb of the woman is not wanted by the husband and in-laws. Initially, their relationship is a relationship outside of marriage. Because they do not want to be the subject of gossip they are finally married. But at the age of 4 months pregnant. They want a divorce because they do not want the offspring of this relationship and want to be aborted. Here's the exposure before the midwife's rejection upon their request.

"They are trying my faith. They asked for a menstruating drug to remove the fetus from her womb. I declare I have no authority to do that. I remembered my parents' message not to do any banned religious activities such as abortion because my parents said and the culture mentioned kifaratnya will come back to me when doing it. I advised them to continue the pregnancy because the child was innocent, preferably surrender to Allah for what happened to them, and do not be afraid of the child rizqi in his womb. Behind my communication with the two women, I also reflect on the child being my child."

Based on the 4 patterns of cases below, the midwife integrating obstetrics and management of care through therapeutic communication based on Islamic values, monotheistic and tasawwuf philosophy through epistemology, ontology, and axiology, and also local wisdom.

4 Conclusion

The incidence of pregnancy is not desirable when it comes to the minds of women who have morals in this case religion would have thought twice to have an abortion despite the economic and psychological crushes as a result of modernization. Similarly, health workers who will have an abortion because of the demand of women who are not logical for example a child who has amounted to 3 people, or the reason for financial incapacity to meet the needs of his child would not be doing activities that are not prolife. While it is clear in the Qur'an mentioned in Surat al-Isra'ayat 31: "And do not kill your children for fear of poverty. We will give them to them and also to you. Truly killing them is a great sin,"
Globalization can co-exist harmoniously with the daily lives of Indonesians with several methods. The most important are the values of local wisdom that is built from generation to generation that does not contradict religious values should remain a spirit in its implementation. Religion (Islam) does not prohibit globalization, it cannot be denied in religion and life. So that religion, local wisdom, and globalization is a unity that synergizes for life that is madani. Unwanted pregnancy cases are a challenge of globalization. As the city of Padangsidimpuan applies it by uniting “salumpat saindege” and Islamic sharia to every citizen. The findings of this research are expected to be the answer to the ambiguousness of women in upholding the values of religion, Pancasila ideology, and local wisdom in Indonesia although must coexist with globalization.
References

Islamic Health Promotion Based on Health Communication in Indonesia of Qur’anic Perspective

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Abstract. Indonesia with its majority Muslim populace has gigantic potential in adding to changes in wellbeing conduct. Islam is a religion that emphatically urges people to live spotless, solid, and naturally benevolent. There are numerous stanzas in the Qur’an and Hadith that contain messages about tidiness and wellbeing. Wellbeing with its worldview clarifies the significance of Islamic lessons and the other way around so that there is no hole between the loftiness of Islamic lessons with wellbeing practices in regular day to day existence. The Ottawa Charter, which structures the premise of the wellbeing advancement methodology, has been demonstrated to have joined with Islamic ideas that lead to three essential ideas in Islam, in particular the Pillars of Faith, Pillars of Islam, and Islamic Law and the arrangement of an Islamic wellbeing hypothesis. This examination intends to clarify the mix of the idea of Islam with the fundamental idea of well-being advancement as an elective way to deal with well-being conduct change.

Keywords: Islamic Health, Health Promotion, Health Communication.

1 Introduction

Islam is a religion that strongly encourages people to live clean, healthy, and environmentally friendly. Quite a lot of verses of the Qur’an and the Hadith of the Prophet contain various messages related to these suggestions.

Starting from the suggestion to cleanse the body, the term cleanliness in the Qur’an is listed with Thaharah (purity or cleanliness), the word is mentioned in the Qur’an 31 times. Among them: “And clean your clothes”. (Al-Mudatstsir (74); 4).

Then purify, eat halal and good food up to the prohibition of damaging nature and the environment. Health communication with its healthy paradigm can be used in providing various information related to the application of Islamic values or vice versa so that there is no gap between the glory of Islamic teachings and the behavior of daily life from the point of health.

And among them, some pray, "O our Lord, grant us goodness in the world and goodness in the afterlife, and protect us from the punishment of hell" (Al-Baqarah (2); 201). One element of the goodness of the world is health. Therefore, we must try to maintain existing health, and restore it when it disappears.
2 Health Promotion

The WHO Health Promotion Conference globally has shaped the concepts, principles, and areas of action that place health promotion in the broader context of globalization. (Ottawa 1986 and Bangkok 2005).

The concept of health promotion is a development of the concept of health education, taking place in line with changes in the paradigm of public health. The conference has examined public policy-making (Adelaide 1988) and the creation of a supportive environment (Sundsvall 1991). They have been seen as playing an important role in capacity building for health promotion and in overcoming health determinants (Jakarta 1997 and Mexico 2000).

They have called for action to close the implementation gap between evidence and concrete applications in health development (Nairobi 2009). The 8th Global Conference on Health Promotion (Helsinki 2013) reviews experiences in engaging in Health in All Policy approaches and establishes guidance for concrete actions in countries at all levels of development (WHO, 2016).

In 1986 in Ottawa, Canada, an international health promotion conference took place which resulted in the Ottawa Charter (Ottawa Charter). The first International Conference on Health Promotion, meeting in Ottawa 21st day this November 1986, hereby presents this CHARTER for actions to achieve Health for All in 2000 and beyond (WHO, 2016).

2.1 International Health Promotion Policy

The basis of international health promotion policies has been formed since the first conference in Ottawa Canada city was held in 1986 with the theme "towards new public health" and produced the basis for health promotion, the Ottawa Charter. Furthermore, the health promotion conference continued to take place in a different place until the last, namely the seventh conference in Kenya in 2009. Each conference will produce a new strategy to solve problems that arise in that period in the world. (E De Leeuw and A Hussein, “Islamic Health Promotion and Interculturalization.”, 1999)

The health promotion conference I was held in the city of Ottawa Canada in 1986 with the theme "Towards a new public health" resulting in the Ottawa charter. The Ottawa Charter mentions nine prerequisite factors for health: peace, shelter, education, food, income, balanced ecosystems, sustainable resources, prosperous social conditions, and equity. The Ottawa Charter has the objectives of health promotion namely: Advocacy (convincing policymakers the proposed rules are important), bridging (between the health and other fields), and enabling (making the community independent). There are five health promotion strategies in the Ottawa Charter, namely developing public policies relating to health, creating a healthy environment, building an active community, developing community skills, and reorienting the health care system (Naidoo, J, and J Wills. Bailliere Tindal: Harcourt Publishers Limited, 2000).

The second health promotion conference in Adelaide, Australia in 1988 with the theme "Building health-oriented public policies". In the second conference, the strategies used led to support the creation of people who live in a healthy environment and behave healthily. To achieve this goal, six strategies are used, namely, public health policy, seeking to revitalize health human rights values, equitable access to health services, accountability for health programs, improving services, and partnerships. The conference also shared public policy priorities in the health sector, namely women's programs, food and nutrition, tobacco and alcohol, and a good environment.
The third health promotion conference in Sundvall, Sweden in 1991 with the theme "Creating an environment that supports health". This conference produces a model that is run practically in health promotion, namely the Health promotion strategy analysis model (HELPSAME) in the form of an analysis of experiences in creating a supportive environment, Sundsvall pyramid of a supportive environment, and Supportive environmental action model in the form of facilitators in groups. (E De Leeuw and A Hussein, “Islamic Health Promotion and Interculturalization,” 1999).

The fourth health promotion conference in Jakarta, Indonesia with the theme "New actor in a new era" in 1997. This conference produced the Jakarta Declaration which contained a new approach to health promotion. The Jakarta Declaration consists of four approaches, namely a comprehensive approach in the form of health promotion carried out simultaneously, an approach through the arrangement of health experts taking part in government chairs, educational institutions, and health service institutions, community participation approaches, and health learning approaches. (E De Leeuw and A Hussein, “Islamic Health Promotion and Interculturalization,” 1999).

The fourth health promotion conference produced a priority on improving health. Pertam enhances social responsibility in health carried out by health service providers. The second priority is increasing investment in health development. The third priority is to increase partnerships to improve health services. The fourth priority is to increase the ability of the community in community empowerment and develop infrastructure gradually and continue to increase the intensity of health promotion. (Naidoo, J, and J Wills. Bailliere Tindal: Harcourt Publishers Limited, 2000).

The fifth health promotion conference in Mexico, Mexico in 2000 with the theme "bridging the equality gap". The conference produced ministry programs in the form of eight types, namely respecting the achievement of health standards as a positive asset for life comfort and growth in socio-economic development and equity, understanding health promotion as a shared responsibility, improving health services, realizing many problems have not been resolved, infections reduce the success of the health sector, the importance of collaboration, the promotion of health of basic public components, and effective strategies. (Naidoo, J, and J Wills. Bailliere Tindal: Harcourt Publishers Limited, 2000).

### 2.2 Health Communication

Health communication is "the focal social procedure in the arrangement of human services conveyance and the advancement of public health" (Kreps, 1988, p. 238).

The most significant asset for advancing health is important health data that can guide individuals’ health choices and can rouse them to receive sound practices. Also, important health data must be gotten to through the procedure of correspondence. Access to relevant, auspicious, precise, and enticing health information can empower individuals’ dynamic support at home, in the social insurance framework, and in-network settings.

Over 50 years of health communication research gives solid proof that vital wellbeing correspondence endeavors can help lessen wellbeing dangers, ailment incidence, grimness, and mortality, just as improve personal satisfaction for in danger populations by empowering in danger people to settle on educated choices about maintaining a strategic distance from health dangers, recognizing medical issues at a beginning period when they are most treatable, and getting the best care to address medical problems (Kreps, 2003, 2012a, 2012b; Kreps and Sivaram, 2008; Kreps and Sparks, 2008; Neuhauser and Kreps, 2003, 2010).
In any case, look into additionally demonstrates that numerous endeavors to convey wellbeing neglect to meet their objectives, or have just unobtrusive impacts (National Research Council, 2000). A key shortcoming is that customary wellbeing correspondence is regularly excessively conventional and not adequately lined up with the capacities, inclinations, and life circumstances of explicit crowds (Emmons, 2000; Neuhauser and Kreps, 2010).

Assessment research ought to be incorporated with all periods of well-being advancement endeavors (Kreps, 2013). Albeit customary assessment plans for well-being projects have would in general stress standard and result organizes, the developing pattern is to have substantially more accentuation on developmental assessment and iterative changes to the correspondence intercession (Neuhauser, Kreps, and Syme, 2013).

This rising model draws from hypothesis and strategies for the structure sciences, client-focused and participatory plan and activity look into (Minkler and Wallerstein, 2008; Neuhauser, Kreps, and Syme, 2013). In those sorts of assessments, the way toward structure and step by step testing of the communication intercession is similarly as significant as deciding the impacts.

Another exercise gained from communication research is that well-being data is progressively compelling when displayed through numerous strengthening messages conveyed through various reciprocal correspondence channels at a few points after some time. This numerous reciprocal message system is educated by the correspondence standards of excess and fortification to improve message presentation and effect (Donohew, Lorch, and Palmgreen, 1998).

These standards recognize the significance of rehashing wellbeing messages because long haul presentation is frequently vital for individuals to see new ideas, particularly for in danger populaces. Media methodologies help suit individuals’ changing inclinations for accepting data, and help keep individuals’ consideration by exhibiting data in various, “crisp” ways. Also, explore is progressively exhibiting the intensity of utilizing account (narrating) and striking symbolism in outlines and photographs to teach and persuade spectators who have restricted wellbeing education. These methodologies are additionally valuable for crowds who have issues with numeracy (seeing numerically exhibited data, for example, measurements and numerical hazard gauges) (Maibach & Parrott, 1995).

2.3 Salutogenesis Factor

This term was introduced by Aaron Antonovsky in 1979 through a book called "Health, Stress & Coping". Salutogenesis is the opposite of pathogenesis. If the term I mentioned last attempts to "cure" pathological causes, Salutogenesis seeks to preserve & strengthen sources of life force (such as health & well-being).

According to Aaron Antonovsky (in The Handbook of Salutogenesis, 2017), the sense of coherence is an important aspect that can support the above efforts. The book also mentions Aaron Antonovsky's (1979) definition of self-coherence, that is:

"a global orientation that expresses the extent to which one has a pervasive, enduring though dynamic feeling of confidence that one’s internal and external environments are predictable and that there is a high probability that things will work out as well as can reasonably be expected”.

The intended definition of the above definition relates to a person’s ability to attach themselves to a variety of resources that can help him deal with sources of stress (Mittelmark & Bauer, 2017). According to them, the higher the sense of coherence a person has, the more
he can use coping stress resources. Also, the greater the level of success in managing the pressures in life.

Aaron Antonovsky knew the importance of a sense of coherence to health and well-being after he changed his perspective from "what causes people to get sick?" To "what makes a person stay healthy?". This sense of coherence became a key concept in the Salutogenesis Model that he designed, and is still growing today. (Naidoo, J, and J Wills. Bailliere Tindal: Harcourt Publishers Limited, 2000).

I think that the term Salutogenesis introduced by Aaron Antonovsky has the same basic principles as the Positive Psychology approach. The difference is that salutogenesis is closely related to physical health because the focus is on the recognition of the ease-disease inherent in a person; whereas Positive Psychology is closely related to mental health, through the concept of well-being. In other words, both are applied to different fields of science & intervention-practical approaches; one is medical, the other is psychology. (Naidoo, J, and J Wills. Bailliere Tindal: Harcourt Publishers Limited, 2000).

2.4 Sense of Coherence

Several studies have shown a definite relationship between religious values and health issues. At least 28 of the same studies have been analyzed and found a consistent, albeit small, relationship with controlled variables.

Levin and Vanderpool, "Is Frequent Religious Attendance Conducive to Better Health?"

As has been previously known this relationship is not an accurate indication of physical health, but various other studies have shown well the positive effects of religion on health that are measured objectively. Several studies on the relationship between religion and morbidity have been carried out, and its effects have been found in most diseases, including CHD, stroke, several types of cancer, colitis, and enteritis, and show the possibility of a definite relationship between religion and health.


The term "sense of coherence" is used to imply a person's ability to adapt to their environment and to be healthy amidst a variety of suppressor factors. (Antonovsky, "Health, Coping and Stress 1st ed," p. 41)

Through empirical evidence again "Sense of coherence" is seen as a comprehensive orientation that shows the level of pervasiveness that a person has, through a dynamic self-confidence of (1) stimulus originating from one's internal and external environment in his life is something that is structured, can be predictable and explainable; (2) A person has the resources to fulfill the demand indicated by the stimulus; and (3) These requests are challenges, worthy of investment and included ". In-depth reviews of the various literature indicate that there are not many writings that discuss the relationship between health behavior and Islam. Islamic ideas regarding its relationship with public health promotion, including covering:

1. Zat al Bain: core bonds in society.

De Leeuw and Hussein paid attention to the 5 strategic areas of the Ottawa Charter and showed its relationship to concepts in Islam such as Da'wah, Sharia, Shuura, Hisba, and Waqaf. (E De Leeuw and A Hussein, "Islamic Health Promotion and Interculturalization," p. 350).
2.5 Determining Factor

There is a shared understanding that hereditary qualities, condition, and way of life shape the fundamental factors that determine an individual's health status. (Kemm and Close, Health Promotion: Theory and Practice, p. 79)

Health promotion strategies try as much as possible to influence these determinants to improve wellbeing status. Since these determinants are a piece of different fields of science, the idea of well-being advancement can be said to have united a few examinations in the field of science in one umbrella. (Naidoo and Wills, Health Promotion Foundations for Practice, p. 83.)

In 1986 the WHO first health promotion conference was held, declaring one of the most comprehensive definitions of health promotion, the process of community empowerment to improve control of health and improve its health status. (Bunton and MacDonald, Health Promotion: Disciplines and Diversity, p. 112)

Since then there have been many writings and studies on health promotion and various ways to design, plan, and implement health promotion strategies. There are many ways to start or implement a health promotion program. Broadly speaking, the method considered the most successful is a method that is based on a theoretical framework. There is sufficient evidence in the implementation of health promotion that suggests the use of a theoretical framework to increase the chances of success in achieving the initial goals of a health promotion program. (Kemm and Close, Health Promotion: Theory and Practice, p. 79)

Most health promotion strategies use more than one theory in developing an intervention plan. So far the discussion has shown the link between religion and health, illustrating various Islamic concepts derived from the three main concepts of Islam that lead to health. (Nutbeam and Harris, Theory in a Nutshell: A Practitioner’s Guide to Commonly Used Theories and Models in Health Promotion, p. 68).

However, what is still missing is a detailed description of how the real application of Islamic concepts can be useful and used in the implementation of the theory of health promotion models. As an illustration of how Islamic concepts and ideas can be integrated into current health promotion concepts and ideas. (Green and Kreuter, Health Promotion Planning: An Educational and Ecological Approach, p. 149)

![Fig. 1. Islamic Health Theory.](image-url)
2.6 Health Communication in the Qur'an

Putting the Islamic Concept into the Implementation of Health Communication as in the following verse:

فَقُولا لَهُ قَوْلا لَيْئًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى

"So the two of you spoke to him with Qulan Layina - gentle words ..." (Surah Thaha: 44).

قَوْلا لَيْئًا means soft talk, with a pleasant voice, and full of friendliness, so that it can touch the heart. In the interpretation of Ibn Kathir mentioned, what is meant by layina is the word satire, not by the words frank or straightforward, especially rude.

So the above verse is the command of Allah SWT to the Prophet Moses and Aaron to speak softly, not rudely, to Pharaoh. With قَوْلا لَيْئًا, the communicant's heart (the person invited to communicate) will feel touched and his soul moved to receive our communication message. (E De Leeuw and A Hussein, "Islamic Health Promotion and Interculturalization," 1999)

According to Tafsir Al-Qurtubi, this verse recommends warning and sympathetically prohibiting something evil through good expressions or words and it should be done using gentle words, especially if it is done against the authorities or people of rank.

قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خِيرٌ مَنْ صَدَقَةٍ يَتْبَعُهَا أَذًى وَجَمِيعٌ حَلِيمٌ

"Good words - and forgiveness is better than alms accompanied by something painful (the recipient's feelings). Allah is the most wealthy and the most helpful." (Surat al-Baqarah: 263).

The principle of Islamic communication قَوْلٌ مَعْرُوفٌ means good words, proper expressions, polite, using innuendo (not rude), and not painful or offensive.

قَوْلٌ مَعْرُوفٌ also means talks that are useful and cause good (maslahat). In the Tafsir Al-Qurtubi explained, قَوْلٌ مَعْرُوفٌ that is softening words and keeping promises.

2.6.1 Healthy Lifestyle According to the Qur'an

Al-Qur'an teaches humans to always try to get good in terms of the world, or the hereafter. This is evidenced by the word of God which says:

وَفَيْ آخَرَةَ حَسَنَةً وَقَنَّا عَذَابَ النَّار   وَمَنْهُمْ مَنْ يَقُوْلُ رَبَّنَا آتِنَا فَيْ الدُّنْيَا حَسَنَةً

And among them, some pray, "O our Lord, grant us goodness in the world and goodness in the afterlife, and protect us from the punishment of hell" (Surat al-Baqarah (2); 201).

One element of the goodness of the world is health. Therefore, we must try to maintain existing health, and restore it when health is lost. (Maulana, A.O. University of Maastricht, 2002)

Islam is very concerned about health issues. This is evidenced by the many verses of the Qur'an and the hadith that command humans to live healthy, including:

2.6.2 Personal Hygiene

The term cleanliness in the Qur'an is listed with Thaharah (purity or cleanliness), the word is mentioned in the Qur'an 31 times. Among them:
"And clean your clothes". (Surah Al-Mudatsirs / 74; 4).

"O believers. If you want to pray, then wash your face and hands to the elbows, and sweep your head, and (wash) your feet to the ankles. If you junub then clean it (by bathing)" (Surah Al-Ma'idah / 5: 6).

The above proposition tells humans to keep cleaning themselves, this is by the concept of health which strongly encourages humans to live cleanly. Because of the cleanliness of the base of health. (Maulana, A.O. University of Maastricht, 2002)

2.6.3 Healthy Eating Patterns

One of the ways taught by Islam to achieve health is to set a good diet. The teachings of Islam in managing food there are several things, including:

- Eat halal and good food

وَكُلُوْا م مَّا رَزَقَكُمُ اللهُ حَلاَلاً طَي ِّبًا.

"And eat from what God has given you as a halal and good fortune". (Surat al- Ma 'idah/5: 8).

- Not excessive in eating and drinking.

كُلُوْا وَاشْرَبُوْا وَلاَتُسْر فُوْا. إ نَّ اللهَ لاَ يُح بُّ الْمُشْر ف يْنَ

"Eat and drink, but don’t overdo it. Surely Allah does not like people who are overdone". (QS. Al-A`raf; 31).

- Eat nutritious foods

وَكُلُوْا م نْ طَي ِّبَاتٍ مَارَزَقْنَاكُمْ وَظَلَلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْ

"And We shade you with clouds, and We send down to you mann and salwa. Eat (food) that is good from the sustenance that we have given you". (Al-Baqarah / 2; 57).

- Do not eat that is forbidden.

خَرَّمْت عَلَيْكُم المِّنْهَة وَالنَّذَر وَمَا أَنْعَمْتُ لِذَيْنْدَمَا بِهِ السَّبْعُ إِلَّا مَا ذَكَّيْتُمْ مِن طَيِّبَات مَارَزَكُنَا.

"And We shade you with clouds, and We send down to you mann and salwa. Eat (food) that is good from the sustenance that we have given you". (Al-Baqarah / 2; 57).
"Forbidden to you (eat) carcasses, blood, pork, and (meat) animals slaughtered not in the name of Allah, strangled, beaten, fallen, gored, and pounced on wild animals, except for those of you butchered”. (Surat al-Ma'idah / 5; 3).

- Do not consume intoxicating drinks

\[\text{يَا اِبْنِيَاءً وَأَنَا أَمْلِى إِلَى الْخَمْرُ وَالْمَيْسِرَ وَالْأَنزَالِ رَجُلٌ مِنْ عَمَلِ الشَّيْطَانِ فَهُمْ لَخُطَّأَنِّنَّا.} \]

"O believers. Indeed alcoholism, gambling, (sacrificing) for idols, and drawing lots of fortune with arrows, are abominable and include the actions of the devil. So stay away (actions) that you are lucky ". (Surat al-Ma'idah / 5; 90).

2.7 Health Belief Model (HBM)

The Health Belief Model (HBM), a cognitive model, is used to predict health improvement behaviors that are used to explain the failure of broad community participation in disease prevention or detection programs. According to HBM, the possibility of someone taking precautions is influenced by beliefs and health assessments (Maulana, 2009) which are influenced by:

2.7.1 Threats felt from illness or injury (perceived threat of injury or illness)

This relates to the extent to which a person thinks that illness or pain is a threat to himself. Therefore, if the perceived threat increases, prevention behavior will also increase. (Maulana, H. D., 2009)

2.7.2 Benefits and disadvantages

Benefits and disadvantages. Consider the advantages and disadvantages of behavior to decide whether to take preventative action. (Maulana, H. D., 2009)

2.7.3 Benefits and disadvantages

Hint behaves. The hint of behavior is called belief in a prominent position. This can take the form of outside information or advice on health issues (eg mass media, campaigns, advice from others, illness from other family members or friends). (Maulana, H. D., 2009)

HBM has a function as prevention or preventive model (Stanley & Maddux, 1986 in Community Health Nursing, 2010). 6 components of this HBM, that is:

1. Perceived Susceptibility.
2. Perceived Severity.
4. Perceived Barriers.
5. Cues to Action.

(James E. Maddux and Melinda A. Stanley, 1986)
Figures. Concept

1. Perceived Susceptibility: For example, someone believes that everyone has the potential to get cancer.
2. Perceived Severity: For example, individuals believe that smoking can cause cancer.
3. Perceived Benefits: For example, doing healthy behaviors such as routine medical check-ups. If you don't smoke, he won't get cancer.
4. Perceived Barriers: For example, if you don't smoke, it doesn't taste good, your mouth feels sour.
5. Cues to Action: The doctor's advice or recommendations become cues to action to act in the context of quitting smoking.

![Health Belief Model (HBM)](image)

Fig. 2. Health Belief Model (HBM).

3 Conclusions

Health issues are still a topic that will never be discussed, as changes in health behavior in society is also still a challenge for all parties. Indonesia with its majority Muslim population has tremendous potential in contributing to changes in health behavior. Islam is a religion that strongly encourages humans to live clean, healthy, and environmentally friendly. There are many verses in the Qur'an and Hadith that contain messages about cleanliness and health. Health with its paradigm explains the meaning of Islamic teachings and vice versa so that there is no gap between the majesty of Islamic teachings with health behaviors in everyday life. The Ottawa Charter, which forms the basis of the health promotion strategy, has been indicated to have links with Islamic concepts that lead to three basic concepts in Islam, namely the Pillars of Faith, Pillars of Islam, and Islamic Law and the formation of an Islamic health theory. This study aims to explain the integration of the concept of Islam with the basic concept of health promotion as an alternative approach to health behavior change in society.

Acknowledgements. There is no reply that the author can give other than prayer and thanks, may Allah SWT accept good deeds, give His pleasure to us, give a reward worthy of all his
efforts, and hopefully all of us in His protection. Gosh. The author is fully aware that this journal is far from perfection. Therefore, both suggestions and criticisms from readers are very authors expect for further improvement. Finally, the authors express gratitude to Allah SWT very deeply, and hopefully, this journal is useful for writers in particular and to all parties in general.
References


Democracy Of Islamic Education: Building A Monochotomic Epistemology In Islamic Education

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Abstract. Democracy in Islamic education includes values such as justice, deliberation, equality, freedom, plurality and tolerance as the basis for all Islamic education activities so that there is freedom of interaction between educators and students in the learning process in class. The current crisis in Islamic education still emphasizes the doctrinaire-normative aspects which tend to be exclusively apologetic but transcendental. The ideological paradigm and the scientific paradigm mix causing uncertainty. The dualism-dichotomous phenomenon between religious (semitic) and general (helenistic) science develops, while the creative, dynamic tradition of scientific thought as demanded by Islamic teachings is difficult to develop. This paper uses a research library research type. For data collection, the researcher used descriptive analysis method where the data which became the object of study after being analyzed then described it. This paper describes a picture of the ideal Islamic education which is reconstructed and reformed through monocotomic epistemology as a new direction of Islamic education that is more democratic and based on the spirit of Islamic teachings that integrates the realm of religious and general knowledge so that through the educational process it brings understanding and awareness of God's power.

Keywords: Educational Democracy, Epistemology, Monochotomics.

1 Introduction

In the course of its history, Islamic education has been able to shape civilizations that have colored the Arabian Peninsula, West Asia, and Eastern Europe. However, along with the decline of Islam, Islamic education also experienced its decline. Even within the paradigm, there is a shift from an active-progressive to a passive-defensive paradigm. As a result, Islamic education undergoes a process of 'self-isolation' and is marginalized from the environment in which it is located. The trend of Modernism which is marked by the victory of rationalistic positivistic logic has been able to color in all fields of scientific studies, both natural and social sciences. But in fact, the positivistic-rationalistic logic with the slogan 'science is value-free or neutral' means that science does not pay attention to human values and religious values. This situation has been considered endangering human life because it attacks fundamental structures. Subsequently, a new idea emerged which called itself postmodernism in the 1990s in which there were global economic and information phenomena. It has even changed the pattern of relations to replace the hierarchy as the main capital to solve all the problems of life.

[1]
One side of Islamic education is in an atmosphere of modernization and globalization, it is required to be able to play its role dynamically and proactively. To be able to contribute and meaningful positive changes for the improvement and progress of Muslim civilization, both on the theoretical and practical intellectual plains. Islamic education must be able to play an active role as a generator that has the power to liberate it from the pressures and pressures of socio-cultural backwardness, ignorance, economy, and poverty amidst rapid social mobility. On the other hand, Islamic education faces problems that require an effective and efficient strategy in solving various problems caused by modernism such as the moral decadence of mankind and also faced with the problem of sunnatullah, namely pluralism [1] whether culture, politics, religion, thought and so on, or even the development of value-free science and technology.

In the course of Islamic education, there are two patterns of thought about traditionalist (eastern) education which emphasizes more on the doctrinal-normative aspects that tend to be exclusive-apologetic. And the modernist style (Western-style) which in its development begins to lose its basic (transcendental) souls. Both of these educational models resulted in the ambivalence of Islamic education orientation, [2] which one of the negative impacts is dualism-dichotomous. Besides that, the current paradigm of Islamic education is still centralized, meaning that education is centered/dominated by certain groups, while the orientation of educational development is more partial.

So that Islamic education does not lose direction, the solution to these problems, the author tries to conduct a study by discussing aspects that will become the main foothold of Islamic education in integrating these two domains by formulating a new paradigm, namely combining two systems of thought, positivistic-rationalistic with religious-normative. The form of the solution is to build a new direction of Islamic education that is more democratic and normative-oriented with the spirit of monochromatic epistemology, namely “integrating” the realm of science and the results of science in the form of technology with the spirit of faith (tauhid). Especially in the contemporary context, science and technology have been segmented in a polarized area between East and West or with vulgar language between Protestants and Islam. This condition will encourage policies and development strategies by optimizing the importance of information and communication technology (ICT) for Islamic education and provide room for teachers to improve the quality of Islamic education.

2 Discussion

2.1 The Concept of Islamic Education Democracy

2.1.1 The Concept of Educational Democracy

Democracy is a political term, but its criticism does not only exist in political life. [3] Democracy is another expression of respect for human rights, an attitude of human life that reflects the belonging and upholding of civilization and culture. [4] Democratic education according to Vebrianto is education that provides equal opportunities for every student to reach the highest educational level according to their abilities. [5] Meanwhile, Sugarda Purbakawatja defines educational democracy as teaching education in which all members of society (learning citizens) receive fair education and teaching.
In general, educational democracy can be interpreted as an order in which democratic values, such as justice, deliberation, equality, freedom, plurality, and tolerance, are used as a foundation or principle in all educational programs and practices. Meanwhile, Sugarda Purbakawatja defines educational democracy as teaching education in which all members of society (learning citizens) receive fair education and teaching.

In general, educational democracy can be interpreted as an order in which democratic values, such as justice, deliberation, equality, freedom, plurality, and tolerance, are used as a foundation or principle in all educational programs and practices. Educational democracy means the freedom given to education actors to increase progress in the world of education. The more democratic the implementation of education in a country will have implications for increasing the level of public awareness of their rights and obligations in using their minds, energy, and voice. The very strong impact of the application of educational democracy is the development of diversity in people's mindsets, creativity, and high innovation power.

Educational democracy can be seen from two points of view. First, horizontal democracy, namely that every student must have the same opportunity to enjoy education (school). Second, vertical democracy, that every child gets the same opportunity to reach the highest level of school education, according to their abilities.

The development of educational democracy that is oriented towards democratic ideals and values will always pay attention to the following principles: 1) Upholding human dignity by noble values; 2) Respecting and protecting human rights with dignity and virtue; 3) Striving for the fulfillment of the right of every citizen to obtain national education and teaching by utilizing their abilities, to develop their creations towards the development and advancement of science and technology without harming other parties.

Educational democracy is a democracy that provides equal educational opportunities to all people, regardless of race (ethnicity), creed, color, and social status. This definition implies that every individual has the same right to obtain education and teaching. In Taman Siswa, the Tutwuri Handayani attitude was adopted, a democratic attitude that acknowledged her right to grow and develop according to her nature. Democracy in education is also interpreted as recognition of individual students, by the dignity of the students themselves because democracy is natural and human. This implies that the parties involved in the education process must recognize and respect the diversity of abilities and individual characteristics of students. And the element of coercion is not justified in the educational process.

According to Paulo Pere, to create educational democracy there needs to be freedom of interaction between educators and students in the learning process in class. In this context, the learning atmosphere must be encouraged to lead to a healthy and responsible dialogue atmosphere between educators and students, between students and students, and takes place in an egalitarian and equal atmosphere.

In educational democracy, apart from freedom of interaction, it also requires inherently dialogical communication, namely: 1) Communication takes place in all directions and is not one-way between educators and educators (top-down) 2) Communication takes place in a balanced manner, namely between educators and students and between students with other students. In educational democracy there will be a three-way dialogue (educators, students, between students) so learning resources are not only from educators but also students, and the teaching model is not only top-down but also must be balanced with bottom-up. But also students, and the teaching model is not only top-down but also must be balanced with bottom-up.
According to Dede Rosyada, the term democracy appears and is used in political studies, which means that power is in the hands of the people. With the nature of the democratic (political) mechanism, it does have differences and is not entirely compatible with the democratic mechanism in education, but substantially democracy brings enthusiasm to education, both in planning, management, and evaluation [14]. In its application, educational democracy will place students as the center of attention and be placed as human beings. Education must provide services that are conducive to the optimal growth and development of children. [15]

Educational Democracy is a view of life that expresses equal rights and obligations and equal treatment in the ongoing process of education between education and students, as well as with education managers. Thus educational democracy is not just a procedure, but also the values of recognition in human honor and dignity [7] although currently the government is still trapped in procedural democracy and pays less attention to education. [16]

2.1.2 The Concept of Islamic Education Democracy

Democracy in Islam has the first several terms: Shura is a principle about the way of deliberative decision making. Second, Al-’is namely justice. Third, Al-Musawah is parity, meaning that no party feels superior to the other so that they can impose their will. Fourth, Al-Amanah is an attitude of fulfilling the trust that one gives to others. Fifth, Al-mas’uliyah is a responsibility, sixth, Al-hurriyyah is freedom, meaning that everyone is given the right and freedom to express their opinions. The term democracy comes from ancient Greece but in the Islamic world, it has its traditions and text interpretations. [17]

The reality is that there are differences of opinion among Muslims regarding the relationship between Islam and democracy. Some argue that democracy has no historical value and arguments support so that its existence must be rejected. [18] This rejection is because democracy is defined as a power in the hands of the people and this contradicts the Islamic doctrine that only God has power. Besides, democracy is an idea from the west, according to John L. Esposito, even this rejection is based on anything as a whole against European colonialism. [18] The scholars who refuse to claim that Islam is a complete religion that governs all aspects of life. [19] Thus, there are two problems regarding the relationship between religion and democracy: First, the philosophical problem, namely that if the claims of religion against its adherents are so total, democracy will shift the autonomy of human freedom, which means it also shifts the principles of democracy. Second, the historical sociological problem, the role of religion is often used by the authorities to support their political interests. [19]

Others argue that democracy is similar to Islam and has significant similarities. [20] The ideas put forward by both Abdurrahman Wahid [21] and Nurcholis Madjid [19] state that religion supports the democratic process. Islam is a religion of democracy for the following reasons, first, Islam is a religion of law, so people must be treated equally. Second, Islam has a principle of deliberation (shura), to unite various desires and desires. Third, Islam always has a view of improving life. Fourth, Islamic democracy also puts forward the principles of justice. According to Nurcholis Madjid, there is a meeting point between religion and democracy, especially when it is linked to both goals, namely the ideal for the good of all. So it is not surprising that the acceptance of Muslims to democracy is very natural.

To be able to find a relationship between Islam and democracy, one must first explore the values of democracy in Islam itself. [22] The values of Islamic teachings that can be developed in the concept of democracy are a) The principles of freedom, namely freedom of
thought, freedom of belief, and freedom of opinion. Sharia upholds these principles and commands every Muslim to make them come true [23].

b) The principle of justice is the basic principle of Islamic ideology, which should not be partial, one cannot differentiate between a person's social status, wealth, class, race, political influence, or religious beliefs. [23] (QS. Al-Maidah: 8)

c) The principle of equality which in essence, humans are "one family". This "uniform" process of creation is proof that basically all humans are the same. Therefore, humans have the same position (QS. Al-Hujurat: 13)

d) The principle of deliberation, which is a joint effort with a humble attitude to solve problems (find a way out) to make joint decisions in solving or solving problems related to affairs worldliness.

The use of the term "democracy" which is an upturned word from a foreign language into the discourse of Islamic education requires carefulness and caution because the word democracy has become a difficult concept to define. This difficulty is even felt in a political context. [24] Islamic education democracy includes: First: Freedom for educators and students. Freedom here includes 1) Freedom to work, according to al-Abrasyi, to educate students must accustom their students to hold fast and be given freedom of thought so that they can freely determine their future based on their abilities. [25] 2) Freedom to develop potential (Fitrah) Islamic teachings greatly provide freedom to students in developing the values of fitrah that exist in them both fitrah al-gharizah and fitrah al-munazalah [26] to harmonize with the times. 3) Freedom of opinion, where educators guide and direct students to express their hearts in a manner that is natural, moral and praiseworthy and pleased by Allah SWT by the stages of development of their souls, not freedom of opinion which results in their soul being shackled as it is anxiety, anxiety, and disappointment during the teaching and learning process. Second: Equal learning opportunities for students. According to Abuddin Nata, students when in a room have equal opportunities to get an education with the aim of acquiring knowledge together. [27] Third: Respect for individual dignity, an educator must be respectful of opinions and treat students with respect that is by their dignity because in this way democratic situations and conditions will be created in the teaching and learning process. [28]

2.1.3 The Dynamics of Islamic Education Democracy Application

The application of Islamic education democracy has consequences for the formation of decentralization of authority, where on the one hand the management of education will be largely determined by the direct executor, both managers, educational staff, and the community in creating content or material, learning systems, including developing the quality of students. On the other hand, educational democracy will also have an impact on aspects of the curriculum, administrative efficiency, income, and cost of education, as well as equity in the acquisition of public education.

The fundamental problem of Islamic education is the unclear paradigm of Islamic education. The ideological paradigm and the scientific paradigm are mixed in such a complex way that what develops later is the scientific ideological paradigm or the pseudo-scientific paradigm. [29] As a result, the tradition of creative, dynamic, and open scientific thought in the Islamic tradition, as well as the nature of revelation, is really difficult to develop [30].

Today, it is felt that the existence of Islamic education from the perspective of the ritual dimension is still far from providing spiritual, ethical, and moral divine enrichment. [31] so that students can cognitively understand Islamic teachings and are skilled in implementing them, but do not appreciate the depth of its meaning, one of the causes is the existence of two scientific entities that are positioned diametrically between one another, namely between
religion, science (Semitic) and general science (Hellenistic). [32] The paradigmatic dichotomy of science has led Islamic civilization to progressive stagnation.

Historically, the causes for the decline of Islamic education include the 'scientific dichotomy'. According to al-Faruqi, there are at least two main causes for the dichotomy of education in the Islamic world, namely: 1) Western imperialism and colonialism over the Islamic world, this condition causes the powerlessness of Muslims to reject the notion that shari'ah is perfect and there is no need for innovation or not. there is another opportunity for doing ijtihad while western sciences are developing to replace the position of religious sciences. The danger is that this situation has an impact on the Islamic school curriculum so that in the educational process there is a dichotomous between religious science and secular general science[33]. The separation between thought and action among Muslims is the challenge that should be thrown by western scholars responded positively and wisely by Islamic thinkers so that they can assimilate new knowledge and can give it direction[34]. According to Al Faruqi, every aspect should not be dichotomized and must maintain relevance to the three axes of tawhid, namely First, the unity of knowledge; second, the unity of life; and third, historical unity.

According to Ikhrom the dichotomy of general sciences and religious sciences has the following consequences: 1) The emergence of ambivalence in the Islamic education system; 2) The emergence of a gap between the Islamic education system and Islamic teachings. 3) The disintegration of the Islamic education system, in which each western (modern/general) and religious (Islam) system remains adamant about defending itself or egoism. [35] 4) The emergence of inferiority in the management of Islamic education institutions. This is because western education does not respect cultural and moral values.

The solution to these problems is by fixing the internal fundamental problems of Islamic education, including First: integrating religious and general sciences. Azyumardi emphasized that Islamic education institutions must have a vision of Islam, modernity, current, future, and humanity to be compatible with the times. [25] Second, reorientation of thinking about the goals and functions of Islamic educational institutions. According to KH. Abdul Wahid Hasyim the current educational process dynamically by actualizing and contextualizing theology is needed to reconstruct the philosophical basis of Islamic education which can direct the educational process to better success. [36] himself. [37] Ibn Khaldun in his muqaddimah stated that the implementation of Islamic education must begin with a balance so that these students can get happiness both in the world and in the hereafter. [38] Islamic Religious Education places talab al-ilm under the framework of religious work. There is a balance between the religious disciplines and intellectuality in the curriculum; carry out a down-to-earth education strategy. [11] Empirically the application of democratic attitudes in the Muslim world has a much more favorable tendency [39] including education.

In Southeast Asia, Islamic education has an important and well-developed role. One of them is keeping the Muslim community in Southeast Asia rooted in moderate but tolerant values. As for the education system in general, there is no dichotomous between general and religious education, such as in Indonesia the practice of education is multi-religious, in Malaysia, even though Islam is the country's official religion, it practices general teaching, in the Philippines, there is no separation of religion and state, even the government permits for cooperation religious groups to teach moral values in public schools during school hours. [40] The education model in Pakistan aims to create citizens loyal to the theocratic state governed by the Quran. [41] Pakistan carries out 'enlightened moderation', which is transforming liberal democracy into a national social environment, so that the education critique must be practiced leading to its final goal of preparing students who are democratic, tolerant, caring, and peace-
loving and have the knowledge, values, attitudes, and skills of civic participation. necessary to live in harmony with each other. [41]

Islamic education democracy can refer to the following Islamic teachings: 1) Islam requires people to seek knowledge 2) There is an obligation to ask experts in science. In the context of its implementation, according to Hasbullah, [8] the democratic process of Islamic education takes place between educators and students in social interactions, both individually and collectively, and can be in the form of face to face to the use of print or electronic media. Therefore, in its implementation, it refers to the guidelines including (a) Mutual respect is a form of feeling that humans are creatures that are glorified by Allah SWT. (b) The delivery of teaching must be in language and practice based on kindness and wisdom. (c) Fair treatment of students. (d) The development of affection between educators and students. (e) Embedding it in the souls of educators and students will the need for taufiq and guidance from Allah SWT.

2.2 New paradigm in Islamic education democracy

Paradigm contains meaning 1). The case was used as a sample or sample, 2). Framework for basic concepts and postulations that are used as references in the research process, 3) Model in scientific theory, 4). The link lists all the formations of a word showing the conjugation and declination of the word. [42] According to Mahmud, Paradigm is 1) a way of looking at something, 2). Models, patterns, ideal. From these models various phenomena are viewed and explained, 3). Total theoretical and methodological premises that determine and describe a concrete scientific study. [43] So the paradigm is oriented towards basic meaning, a way of looking at something, and the ability to make descriptions that drive change

Education that has a strategic and functional role requires a new paradigm that must emphasize changing ways of thinking in the management and implementation of education [44] In Islamic education, the new paradigm referred to here is a thought that must continually be developed through education to reclaim science and technology leadership, as it was in the past. [44] For Indonesianness, a fundamental and comprehensive reform of national education must start from finding new explanations for the paradigm of the role of education in development. [45]

Meanwhile, the new paradigm in Islamic education starts from the concept of man according to Islam, the Islamic view of science and technology, and after that, the concept or system of Islamic education is formulated as a whole. Islamic education which is developed based on the new paradigm is oriented towards the following: 1) theocentric and anthropocentric philosophy at the same time. 2) Building science and integrated life progress between spiritual, moral, and material values for human life. 3) Building human competition and preparing for life a better democratic, competitive, innovative human-based on Islamic values. 4) Compiled based on the environmental conditions of the community, both present conditions, and conditions in the future. 5) Empowering the potential of the people by the needs of life and developed based on the characteristics of a democratic civil society, having the ability to social participation, obeying and respecting the rule of law, respecting human rights, respecting differences [pluralism], having competitive abilities and innovative abilities. 6) Management and curriculum preparation must be adapted to the demands of democratic and decentralized education. Islamic education must be able to develop the ability to participate in the world of work, develop innovative attitudes and abilities, and improve human quality. 7) It emphasizes and is oriented towards the learning process, organized in a structure that is more flexible, respects and treats students as individuals who have the potential to develop, and
strived for as a continuous process and constantly interacting with the environment. 8) It is directed at two dimensions, namely "First, the dialectical dimension [horizontal], namely developing an understanding of human life in relation to its social environment and being able to overcome the challenges of the surrounding world through the development of science and technology, and Second, the dimension of vertical submission, namely education other than a means of strengthening, maintaining natural resources and the environment also understanding its relationship with the Creator, namely Allah SWT. " children with an integrative perspective, as a vehicle to build a unified character, produce democratic humans, produce humans who care about the environment ", and a view must be built that" schools are not the only educational instrument "because in the current information age, knowledge can be obtained from various electronic media and mass media, such as: the internet with the role of the web, homepage, cd-rom, discussions on the internet, and television, radio, newspapers, magazines which are tools that will greatly accelerate the process of distributed knowledge.

Paradigm change should also be implemented at the implementation level, especially in the implementation of the learning. Paulo Feire, followed by Yatim Riyanto, gave educational directions that play a liberating role where the situation of teachers and students alike has differences. berperan membebaskan dimana situasi guru dan peserta didik sama-sama memiliki perbedaan. [46] In modern learning, learning takes place with dialogue, the meaning is 1) freedom for students to seek and convey the knowledge they have, 2). There is no distance between students and other students, between students and teachers, 3) Build positive competency values among students, 4) Instill mutual respect and respect for the findings and opinions of each student, 5). teachers can observe and understand the differences that occur among students, differences in knowledge, attitudes, and personalities, 6). Build trust, sympathy, and empathy for both students and teachers. Thus the synergy of democracy in Islamic Education is a source of values to build the character of the nation.

2.3 A New Direction In Democracy In Islamic Education: Building A Monochotomic Epistemology

Epistemology in Arabic terminology is called nadhariyyah alma'rifah or scientific theory and is a branch of philosophy that parses and analyzes the nature and scope of knowledge, basics, sources, goals, and classification of knowledge as well as developing postulations and accountability for questions. regarding that knowledge. Furthermore, from epistemology, emerges the structure of science down to its sub-branches ²

Epistemology is used to construct theories in a scientific discipline to be accounted for empirically and rationally. According to Ahmad Tafsir, the integration of rational (ism) and empiric (ism) in one epistemological package gives birth to the scientific method. It is through these two conditions that the authoritative-credibility of science can be proven. [47]

Secular epistemology is only based on reason (rational) and empirical power alone, whereas in Islamic education epistemology knowledge is not only based on these two factors but also comes from revelations from the Al-Quran and Sunnah. That revelation is precisely the highest quality of basic science. Revelation that guides, directs, controls, and inspires epistemology. Islamic education comes directly from Allah and the Prophet Muhammad.

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The reform of Islamic epistemology in the world of education, especially Islamic education, is very important to be carried out to produce quality and educative education, especially in the current crisis concerning science and technology. The epistemological approach opens the awareness and understanding of students to obtain the necessary knowledge in a certain way or method and provides an integral and comprehensive understanding and skills. Epistemology is a process-based approach. The epistemological position in Islamic education gives birth to logical consequences, namely: a) Eliminating the dichotomous paradigm between religious and general sciences, science is not value-free, but free to assess, b) Changing the pattern of indoctrinated Islamic education into a participatory and demanding pattern student to be equally active in the teaching and learning process. c) Changing the ideological paradigm into a scientific paradigm that is based on the revelation of Allah SWT. The ideological paradigm does not provide room for reasoning or free thinking, while the scientific paradigm based on the basis of revelation is argumentatively responsible and revelation gives the human mind the flexibility to study, research, observe, discover, science (ayat kauniyah) with the guidance of Allah's revelation. SWT (Qs Al-Ghosiyiyah verses 17-20). Proof of scientific paradigm based on the truth of revelation can be known by conducting research, observation, discovery and development so that the results arrive at the conclusion that knowledge comes from Allah and is used by humans to carry out their duties as khalifatullah and as Abdullah to achieve happiness in the world and in the hereafter. d) Reconstructing a secular and spiritual value-free curriculum into a curriculum based on tauhid. The orientation of Islamic education is emphasized on integrated growth between faith, science, charity, and morals and this means changing the theoretical or conceptual approach to a contextual or applicable approach.

Normatively, Islam has provided a strong foundation for the implementation of education. First, Islam emphasizes that education is a religious obligation where the process of learning and transmission of knowledge is very meaningful for human life, this process contains the meaning orders to make observations, explore knowledge, experimentation, study, study, analyze, research, research, write science comprehensively (QS. Al-Alaq: 1-5) Second, the whole series of implementation of education is worship to Allah. As a form of worship, education is an individual as well as a collective obligation (QS. Al-Hajj: 54). Third, Islam gives a high degree to educated people, scholars, and scientists. (QS. Al-Mujadalah: 11) Fourth, Islam provides the basis that education is a lifelong activity (long-life education) [48] or even as the Prophet's Hadith about studying from the mother's cradle to the burrow tomb. Fifth, the construction of education according to Islam is dialogical, innovative, and open in accepting knowledge from both East and West.

The success of building an Islamic education that can become a shield for the modern era indicates the following criteria: First; Educators must have high moral integrity by prioritizing ethics as their personalities, Second; the philosophical foundation of Islamic education which has been dichotomized into a monochromatic philosophical value with the normative basis of God's verbal revelation, namely the Al-Quran and Hadiths to provide morality values in the form of akhlaq karimah to mediate models of radical Islamic understanding.[49] Holistic-integralist Islamic education, especially in the field of religion, is the foundation of spiritual intelligence and emotional intelligence, namely: 1). Unity in the aspect of divinity and His message (revelation); 2). Prophetic unity; 3). There is no compulsion in religion, and 4). Recognition of the existence of other religions. Everything like this is called normative because it is God's decree.

The development and application of Islamic education require prophetic ethics, namely ethics developed based on divine values (qauliyah) for the development and application of
knowledge. The values of the Koran that can be developed for prophetic ethics for the development and application of Islamic education [50] are 1) Value of Worship, namely for stakeholders of Islamic education, its development and application is worship (Surah Adzdzariyat: 56 and Ali Imrān: 190-191). 1) Ihsan's value, namely doing good to all parties and prohibited from doing damage in any form (QS. Al-Qashas: 77). 3) Future value, namely the science of Islamic education should be aimed at anticipating a better future, because educating means preparing a generation that will live and face future challenges that are far different from the previous period (QS. Al-Hashr: 18). 4) The value of mercy, namely the science of Islamic education should be aimed at the interests and benefits of all mankind and the universe (QS. Al-Anbiyā: 107). 5) The value of trust, which is the mandate of Allah for the holder so that its development and application is carried out with the intention, method, and goals as desired by Him (QS. Al-Alhzāb: 72). 6) The value of da'wah, namely the development and application of Islamic education is a form of dialogue of da'wah or conveying Islamic truth (QS. Fushshilāt: 33). 7) The value of tabshir, which is always giving good hopes for mankind about their future, including maintaining balance or preservation of nature (QS. Al-Baqarah: 119).

Alex R. Rodger stated that Islamic religious education is an integral part of education in general and serves to foster the understanding needed for people of different faiths, as well as to strengthen the orthodoxy of faith for them [51]. Integral education of religious knowledge and general science influences the internalization of religion or the practice of the life of the perpetrator. This is very important to formulate and establish as an integral part of creating Islamic education as a center of learning and research as well as an agent of change in society [52].

Thus Islamic education becomes an educational system that can offer a concept with a very high "bargaining power," namely changing the ignorant community into the best people. The offer is carried out in 3 (three) stages of activity, namely: recitation (reciting the verse of Allah), tazkiyah (purifying the soul) and ta'limul Kitab wa Sunnah (teaching al-Kitab and al-hikmah) so that with these 3 stages Islamic religious education becomes an integral part of Muslims at a practical level. [53] However, for some Muslim countries such as Arab (Israel) the practice of democracy in Islamic education experiences significant obstacles, this is due to cultural factors of the people. [54]

3 Conclusion

Islam has advised its followers to treat others as they treat themselves. Islam also calls for the principle of equality and equal opportunities in learning without any differences. Educational democracy, both horizontally and vertically, requires the active participation of all elements in determining education policy. Through the classic problematic bottom-up mechanism in contemporary education to this day is an internalization effort between two scientific entities that are positioned diametrically between one another, namely between the science of religion (Semitic) and general science (Hellenistic). Meanwhile, the education system which can produce educational outputs and outcomes by ideals must be based on the underlying philosophy, especially the epistemology.

The reform and reconstruction of monochromatic epistemology in Islamic education as a new direction for the paradigm of Islamic education is very important because there are efforts to integrate between the realms of religious knowledge (Semitic) and general science
(Hellenistic) as well as the results of both sciences in the form of technology with the spirit of faith (tauhid). Even this spirit seeks to integrate and combine the two systems of thought, positivistic-rationalistic and religious-normative. Thus the epistemological change animates the entire operational management function of Islamic education into a professional management system with the spirit of Islamic teachings and can produce humans who have extensive knowledge and master technology by sticking to the religion of Allah.
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Opportunities and Challenges of Islamic Education in the Pandemic Era (Case Study in Rawa Mekar Jaya, Tanggerang)

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Abstract. This research tries to analyze the opportunities and challenges of Islamic education in the pandemic era. The results showed that the opportunities for Islamic education were very high in the Pandemic era because the media used were based on technology to explore the sciences of digital Islamic education. The challenges of Islamic education in the pandemic era are very complex because Islamic education technology has not evenly distributed to all domains. The existence of economic, social and group disparities affects the use of uneven media, so innovation is needed to answer these challenges. This study uses a field research method that tries to analyze the research findings, data management techniques that are data reduction and data display. In contrast, data collection methods are interviews and observation. This research was conducted in Mekar Jaya area, South Tangerang by interviewing parents of students, directly and indirectly, to obtain: responsiveness, responses, perceptions and input.

Keywords: Challenges, Opportunities, Islamic Education, and Pandemics

1 Introduction

Today the presence of the coronavirus or better known as Covid -19 has become a pandemic for the world community, including Indonesia. The number of Covid 19 cases in Indonesia has even increased from July 2020 to October 2020, increasing to more than two times. It can see from the data on July 10 showing 1,611 cases, and on October 10 there were 4,204 cases.1 This figure shows the case in Indonesia has not decreased even experienced a significant increase. Meanwhile, in a relatively long time, from March until July 2020, the Government has implemented various policy right to break the chain of transmission covid. The Government's efforts seek and implement solutions handling covid with trying to apply lockdown, social distancing, hand washing until the Large-scale Social Restrictions (PSBB).

The impact of Covid 19 feels in various aspects where crowded places are limited and even closed, such as tourist attractions or shopping centres and even places of worship. [1]

People directed to work from home (Work From Home), including in the field of education. Activities in schools have to stop (non-active), so that learning activities carried out at home, without meeting face to face in class (School From Home).

The most felt impact is the online learning system, where students learn from home using long-distance telecommunications devices. Until now (October 2020), there is still no certainty for school learning to reopen, so parents have to rack their brains to educate their children. It is where the problems of education and childcare arise. Parents feel tired, boredom, and stress, which results in mistakes in the treatment of children at home. [2] However, the concept of education with an online system must continue to be implemented during pandemic conditions according to the direction of the Minister of Education and Culture, Nadiem Makarim in a coordination meeting with all regional heads in Indonesia.²

Parents and the community have also experienced positive and negative reactions regarding the online learning system. New problems that have arisen among parents and the community regarding this online learning system are emerging. Parents are required to have the ability to use technology and have technological devices such as gadgets or laptops as support and support for the implementation of learning from home. Another reality shows the inability of parents and students to use technology. Unequal social and economic disparities will have an impact on the ownership of educational technology facilities among certain groups.

This situation also occurs in Islamic education, where the learning process carries out online. Several studies have shown that students in undergoing learning with an online system for a long time experience boredom, boredom, resistance, and other destructive traits. [3] Therefore, parents have to spend extra energy to play themselves at home as teachers, mentors, facilitators, motivators and uswatun hasanah (role models) as well as entertainers. The multi-role of parents, especially mothers, aims to ensure that children continue to learn and educated following the Qur'an and hadith, without experiencing boredom and frustration, so the goals of education are well achieved.

According to Rachmadonna (2020), writing the Benefits of Smartphone Technology Among Students as Access to Learning During the Corona-19 Pandemic concludes that: gadgets are like friends. Because gadgets are always updated from day to day and are liked by the general public, including students, whose presence helps and useful in the learning process. According to him, online learning has the opportunity to break the chain of spreading covid 19. [4]

Islamic education is education based on the Koran and hadith as a source of learning to make students believe and fear Allah SWT, have noble morals, be intelligent, independent, wise and wise. It is in line with the goals of National education in Law No. 20 of 2003:

Education is carried out in a democratic and just manner and is not discriminatory by upholding human rights, religious values, cultural values, and national diversity with one systemic unity with an open and multi-meaning system. Besides, the implementation must also be in a lifelong process of cultivating and empowering students by modelling, the building will, and developing the creativity of students in the learning process through developing a culture of reading, writing, and arithmetic for all members of society empowering all components of society through participation in the implementation and quality control of educational services.”

The interest in achieving educational goals is currently homework for all Indonesians, including the people of South Tangerang in Mekar Jaya. Even though in South Tangerang Covid 19 has entered the yellow zone, it means that Covid cases have decreased. However, Islamic education institutions, including Islamic Boarding Schools, Madrasahs, Diniyahs, RAs, and non-formal Islamic institutions such as TPQ, TPA, have not been allowed face-to-face learning. It has an impact on the psychological impact of parents and students who tend to experience boredom, as the authors mentioned above. Based on the above background, the authors are interested in conducting further research related to the opportunities and challenges of Islamic education in the pandemic era, with the research subject carrying out in the Mekar Jaya area of South Tangerang.

2 The Covid 19 Pandemic

The Covid 19 is a disease caused by the Novel Corona Virus (nCoV) while the number 19 shows 2019 as the beginning of its spread. Covid-19 (coronavirus disease 2019) is a new type of disease caused by a virus from the coronavirus class, namely severe acute respiratory syndrome coronavirus 2 (SARS-CoV-2), which is also often called the coronavirus. A new type of coronavirus that in humans causes common cold to serious illnesses such as Middle East Respiratory Syndrome (MERS) and Severe Acute Respiratory Syndrome (SARS). People with Covid 19 will show several symptoms such as flu or fever, runny nose, dry cough, sore throat, and headaches. Patients with severe symptoms may experience high fever, cough with phlegm or bleeding, shortness of breath, and chest pain. In general, three common symptoms can indicate a person is infected with COVID-19, namely: Fever (body temperature above 38 °C), dry cough, and shortness of breath. In addition to the above symptoms, some other symptoms rarely occur, namely: fatigue, muscle pain, chest pain, sore throat, headache, nausea or vomiting, diarrhea, runny nose or stuffy nose, chills, sneezing and loss of taste, or smell. All of these symptoms can appear within two days to two weeks after a person is infected with the virus that causes it. In some sufferers, COVID-19 has no symptoms at all. However, these sufferers (people without symptoms / OTG) can still transmit COVID-19 to other people. [5]

WHO (World Health Organization) announced the name of the disease caused by 2019-nCov, namely the coronavirus disease (Covid19). The first case of this disease occurred in the city of Wuhan, China, at the end of December 2019. WHO states that COVID-19 is transmitted through aerosols (particles of substances in the air) which only occur in certain medical procedures, such as bronchoscopy, endotracheal intubation, mucus suction, and drug administration. Inhale through the nebulizer. [6]

Covid 19 is a serious concern in Indonesia because many sufferers from Indonesian society have died. According to data from the Accelerated Handling of COVID-19 of the Republic of Indonesia, the number of confirmed positive cases as of July 18, 2020, is 81,668 people with 3,873 deaths. Thus, the case fatality rate or death rate caused by COVID-19 in Indonesia is around 4.7%. The case fatality rate is the percentage of the number of deaths from the total number of confirmed and reported positive cases of COVID-19. The case fatality rate data based on age groups are as follows: 0–5 years: 2.06%, 6–17 years: 0.57%, 18–30 years: 0.67%, 31–45 years : 2.02%, 46–59 years: 7.46% and > 60 years: 16.1%. Of all COVID-19 sufferers who died, 1% were age 0–5 years, 0.7% were aged 6–17 years, 3.3% were aged 18–30 years, 13.3% were aged 31–45 years, 39.8% were age 46–59 years, and 42% were 60
years and over. Meanwhile, based on gender, 60% of sufferers who died from COVID-19 were men, and the remaining 40% were women.

Covid-19 is considering more dangerous or even fatal if it attacks older people, pregnant women, smokers, people with certain diseases, and people whose immune systems are weak, such as cancer sufferers. Therefore, the Government implemented a policy to impose large-scale lockdown and social restrictions (PSBB) to suppress the spread of this virus.

3 Islamic Education in the Modern Era

Education, in general, is a learning process for students (humans) to educate and mature students. Thus education does not only foster but also develops competencies, skills and attitudes of students in achieving happiness. Islamic education is the science of education based on Islam, sourced from the al-Qur'an and hadith. The orientation of Islamic education towards the implementation of the sacred duties of a believer, namely as caliph and servant. In education, a teacher or education manager can carry out the syiar of Islam or da'wah in order to participate in enforcing the sentence of tauhid. Islamic education is a means to prepare a Muslim community who truly understands Islam. Therefore, Muslim educators have an obligation and responsibility to convey the knowledge they have to their students, both through formal and non-formal education by paying attention to what their students need. Islamic education prioritizes Islamic values and is focusing on the formation of humans who have good morals and are obedient and submit to Allah alone.

In today's modern education, there has been a separation between worldly affairs and ukhrowi affairs. However, during the Covid 19 pandemic, Islamic education should prioritize applied science which is applicable, not only in the religious sciences but also in the field of technology. That is so that mistakes do not occur so that it comes out of the essence of Islamic Education, which must maintain the relationship between humans and God. Aruny Hayya Al Fadli in his journal entitled, The pandemic's relation to the earth's climate and the view of the holy text, concludes that the principles contained in the verses of the Koran have a significant role in educating society where humans are taught to become wise and aware caliphs and have a responsibility in maintaining, care for, manage and preserve all the potential that has been provided by Allah SWT on earth. Maintaining harmony between the world and the hereafter which includes the relationship between humans and God, in Islamic teachings, it includes four sides, namely (a) harmony with God, (b) harmony with society, (c) harmony with the natural environment, and (d) harmony with self. This suitability and harmony are closely related to the ethics of ecological utilization which by itself will be maximized and run according to the principles of divine provisions. So that between duties as caliph on earth and as a servant who must be obedient can run properly.

During the current pandemic, Islamic education is facing the necessity to adapt to the demand to include science and technology in its educational curriculum. It is intended that students can use and master science and technology as support in learning success. The importance of integrating religious science with modern science so that there is no dichotomy between the two even synergizes between the two so that it becomes a provision for students to be ready to navigate the future of their lives.
Currently, the Islamic education model has undergone many changes as a result of the COVID-19 pandemic. The development and existence of the internet and social media, as well as restrictions on various religious activities, are challenges and opportunities for Islamic education activities, including informal and non-formal institutions (such as mosques and prayer rooms). So the use of information technology in da'wah activities raises the concept of e-da'wah. The application of e-da'wah in religious activities is an adaptation of new habits that must be started immediately by mosques and other Islamic educational institutions. The e-da'wah application development model needs to develop to provide solutions for mosques so that they can continue to carry out their activities online. According to Syahrizal Dwi Putra in the journal of e-da'wah mobile application development model during the Covid-19 pandemic with the prototyping method, it is concluded the method of implementing Islamic education in mosques can do by developing a prototyping method application and can be implemented through the e-da'wah mobile application so that it is for da'wah activities. very effectively done with features such as study schedules and materials, activity info, prayers, hadiths, videos, prophetic stories, inspirational stories and quotes that can be accessed anywhere with the help of the internet and Android mobile devices.

4 SWOT: Islamic Education in The Pandemic Era

Analyzing current opportunities and challenges is very important for the achievement of the implementation of strategies, goals and targets for Islamic education. The aim is to identify internal factors and external factors. It supports or hinders the activities of da'wah through Islamic education, especially in the application of online learning systems during the pandemic era.

The authors use a SWOT analysis (Strength, Weakness, Opportunity and Threat), as has been done by previous researchers to conduct educational analysis. Providing a scientific recommendation for service efforts to achieve the goals of Islamic preaching or education, to give birth to changes in the social life of the public that is better, correct, advanced, and lively. On the other hand, without being based on this analysis, likely, planning of Islamic preaching and education activities cannot be borne carefully, precisely, and strategically. SWOT analysis can be the basis for producing healthy and appropriate recommendations for strategic planning and development of objectives for Islamic da'wah and education activities individually, communally, and socially. With these recommendations, hoping that there will be the right policies for the implementation of Islamic da'wah and education with an online system in the pandemic era. However, in this analysis, the authors only limit and focus on opportunity and threat analysis.

The Covid-19 pandemic has had a massive impact on education. The implementation of the physical distancing policy becomes the basis for the implementation of online learning by utilizing information technology. Media is often using in online learning include WhatsApp groups and Google Classroom, zoom and Google meet. The use of online learning with various media contains opportunities to improve the ability to use digital in education. However, some obstacles are experienced, such as inadequate facilities. According to Ni Komang Suni Astini, in her journal Challenges and Opportunities for Using Information Technology in Online Learning for the Covid-19 period, concluded that the results of the survey had opportunities and obstacles in implementing lectures on campus with an online system. 50% of students did not have laptops, and 80% of students said it was difficult to get a
signal and wasteful use of this data packet. Learning becomes less effective because as many as 61.5% of students stated that they had never used online lecture media before the Covid-19 pandemic. However, online learning has also triggered the acceleration of the digital transformation of education. Thus Covid-19 provides extraordinary opportunities for digital transformation towards the era of education 4.0. In contrast to the research conducted by Muhdi and Nurkolis in their journal The Effectiveness of Social Media-based E-Learning Policies in Early Childhood Education during the Covid-19 Pandemic, concluded the formulation of e-learning policies in early childhood education was beneficial. However, in implementation, it was less effective, due to obstacles, namely pedagogical constraints, technology, and economics.[17]

Research related to online learning using the WA group according to Nurul Astuty Yensi in the Whatsapp Group journal in terms of Student Learning Outcomes (Covid 19 Pandemic Period). Concludes lectures in mathematics statistics courses using WhatsApp Group media are quite useful where learning outcomes are higher than before lectures by using the WA Group. However, there are still weaknesses, including the signal is less supportive for students domiciled in the area, the memory of the cellphone becomes full of chats causing the internet connection to be slow and quite tiring because they have to go back and forth to see the chat. [18]

5 Research Methodology

5.1 Types of Research

This type of research is qualitative research, which is a research procedure that produces descriptive data in the form of written or spoken words from people and observed behavior. This study aims to obtain a more transparent, more complete picture and information, and to make it easier for researchers to conduct observational research and interviews. In this field research, the authors chose subjects as informants based on the incidental sampling technique, a total of 10 respondents, to parents in the Rawa Mekar Jaya village, South Tangerang.

5.2 Data Retrieval Technique

In terms of collecting this data, the writer goes directly to the object of research to get valid data, so the researcher uses the following methods:

a. Observation method or observation defining as systematic observation and recording of the symptoms that appear on the research object. This observation uses participatory observation, where the researcher is directly involved with the person's daily activities or who using as a source of research data[19]. In this case, the researcher observed parents who were gathered and talked about the online learning system's problems. Observations are also carrying out to find out how parents treat their children.

b. Interview method (Interview). A face to face conversation with a specific purpose carried out by two parties, namely the interviewer (interviewer) who asks questions and the interviewee (interviewee) who provides answers to questions[19]. Open-ended questions with an in-depth exploratory interview model, [19] to get more in-depth information. In this case, the researcher conducted two interviews with respondents at different times. In
the second interview, the objective is to verify and, at the same time, test the validity of the data through triangulation. [19]

5.3 Data Analysis Technique

According to Miles and Huberman, three paths must be passed in analyzing data, namely data reduction, data display/presentation, and drawing conclusions or verification. [21]

Data reduction is defining as the process of selecting, focusing attention on simplifying, abstracting, and transforming "rough" data that emerge from field notes. The reduction is carried out since data collection, starting with summarizing, coding, exploring themes, and writing memos; to set aside irrelevant data or information, then the data is verified.

a. The display/presentation of data is the description of a group of structured information that provides the possibility of drawing conclusions and taking action. The presentation of qualitative data is presenting in the form of narrative text, is design to combine information arranged in a coherent and easily understood form.

b. Drawing conclusions or verification is the last activity of qualitative research.

6 Finding

Rawa Mekar Jaya is a sub-district located in Serpong sub-district, South Tangerang City, Banten province, Indonesia. Data on Covid-19 cases in July 2020, the Rawa Mekar Jaya area is in a yellow zone, meaning that there have been several cases of Covid-19 with some local transmission. In this zone, PSBB can carry out partially and apply health protocols. Namely by identifying contacts of confirmed cases (contact tracing) and conducting independent testing, monitoring and isolation. Currently, public adherence to health protocols has only reached 82% of the ideal target, namely 90%. As of July 15, 2020, there are still 8% of South Tangerang city people who have not complied with health protocols. The school licensing policy in Tangsel has not even started with a face-to-face learning system because the number of positive cases of Covid-19 in Tangsel City as of July 15, 2020, reached 447 people. Of these, 331 patients are declaring cured. This figure increases by six patients from the latest data, namely 325 people. Currently, 34 people have died due to Covid, and 82 patients have tested positive for Covid. The latter is still undergoing treatment in hospitals and undergoing independent isolation. Specific data in the Rawa Mekar Jaya sub-district obtained data on July 17, 2020, with the following conditions: ODP = 20 people, PDP = 6 people, confirmed positive = seven people, one person died and recovered = six people.5

The authors conducted in-depth interviews related to Islamic education's opportunities and challenges in the COVID-19 pandemic era. The author conducted interviews with the community, especially parents who have school-age children, Islamic education institutions and general education, both formal and non-formal.

According to M and SZ, they said: "Since studying at home using an electronic device in the form of a cellphone, I felt bothered, some work was neglected because I had to supervise and guide her learning by staying beside my child if my child is careless just a little playing

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5Tria Sutrisna | Editor Irfan Maullana Tangerang Selatan, kompas.com - Satuan Gugus Tugas Covid-19 kota Tangerang Selatan, 14/7/2020)
6Data Pantauan COVID-19 Kota Tangerang Selatan. Note : Last Update 17 Juli 2020 (Sumber data Gugus tugas COVID-19 Kota Tangerang Selatan)
games." The same thing was conveyed by Z, "Since children study at home using cell phones, daily spending is limited because they have to provide credit or quota to be able to participate in learning, once they are not providing, my child gets angry and shows opposing behaviour. Meanwhile, suppose it is diverting to other activities. In that case, it tends to be difficult to direct and prefers to enter the room and sleep. " J and S said, "During the corona season, I invite my child to accompany me selling vegetables because I do not have an existing cellphone that can use as a learning tool." The five respondents indicated similarities regarding the difficulties in coping with children's learning behaviour, the problem of the cost burden that disturbs the economy (calculation of spending money) and learning facilities are not yet own.

In contrast to Pak JF, A, and K, who said, "Since I have to study at home using the internet, I feel light in teaching children because the children are clever in accessing the subject matter discussed by the teacher, and my child seems adept at using electronics. He can download, upload assignments and use learning media such as google classroom, zoom and Whatsapp. "L and B conveyed the same thing, "I feel that I have benefited from having an online learning method because I can supervise children, so I can better understand their character and habits." The results of the exposure of the two respondents showed that learning during the pandemic using technology made it easier for parents to teach and supervise children's learning. Studying at home can improve parents' understanding of their children's learning habits and habits.

The results of the observations on the respondents mentioned above reinforce the results of the interview, where a mother has difficulty controlling the child's behaviour so that the mother looks emotional (bursts out angry with loud words). Other respondents seemed to be directly involved in the learning process, helping their children learn. Meanwhile, other respondents continue to work with their children's help because they do not have a cellphone or laptop facilities. On the other hand, the respondent seems to be watching his child without being involved in learning.

Based on the results of observations and interviews with some of these parents, several points can conclude: first, Islamic education during the pandemic period presented obstacles for parents because daily activities were increasing, where parents had to ensure their children continued to learn, control and control children's behaviour in learn and have to master technology. It means that parents are involved in children's learning activities. Another obstacle is the inability to complete learning facilities due to economic factors so that children cannot follow the learning process with an online system.

Second, the opportunity for Islamic education in the pandemic era using internet or online network media has led students to be more creative in using technology. Also, technology makes it easier for children to absorb knowledge, including Islamic lessons using the audiovisual method. The existence of children and parents for a long time at home, almost 24 hours of interaction together, increases understanding of children's behaviour, character and habits in their daily lives. It will make it easier for parents to get to know their children better and improve the quality of the relationship between children and parents.
7 Conclusion

The opportunity for Islamic education in the pandemic era is to facilitate the distance learning process. Learning materials that are easily accessible through technology become learning media that further enrich students' knowledge and increase student learning creativity. It is in line with the mission of the ministry of education and culture regarding Freedom of Learning, which means students are free to access learning content, including digital Islamic education materials. It means, students, learn to balance the balance between science and faith (religion), which is the goal of Islamic education.

The challenges of Islamic education in the Pandemic era are also evident in this study. Including economic and social disparities, where government policies have not provided educational technology facilities for free to all students. Second, it is necessary to have parents' readiness to treat children appropriately on the online learning system, so that children's learning tasks do not become a burden (additional work) for parents. Third, knowledge about the use of technology, not evenly distributed, so there is a need for digital literacy in parents and students to facilitate the learning process during a pandemic.
References


Characteristics of Islamic Financial Literacy based on Demographic and Religiosity

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Abstract. This paper is the first part of the dissertation with the title Demographic and Religiosity Factors as well as Their Implications for Islamic Financial Literacy. The method used in this study is a quantitative method using statistical data analysis techniques Structural Equation Model - Partial Least Square (SEM-PLS). The result of this research is Islamic financial literacy characteristics of product and service knowledge, counting skills, attitudes and behavior, delivery channel, resources, and reference reflected latent variable of Islamic financial literacy and demographic characteristics of gender, age, education, and income expenditure are reflected by a latent variable of demographic, and religiosity characteristics of monotheism, rituals, muamalat, morals, and experience are reflected by a latent variable of religiosity. Accordingly, characteristics of Islamic financial literacy, demographic, and religiosity could be used by stakeholders in the Islamic financial industry to socialize the product and services globally and nationally in developing business and marketing strategies, which prioritize financial literacy and inclusion and financial education strategies according to the level developed by financial institutions.

Keywords: SEM-PLS, demographic, religiosity, and Islamic financial literacy.

1 Introduction

Sharia and Conventional Bank assets in Indonesia are depicted in Figure 1 below, the total assets of Sharia and Conventional Banks from 2011 to 2018, in trillion rupiah. Total assets of Sharia Banks from the total assets of the Bank nationally were only 3.97%, 4.57%, 4.88%, 4.84%, 4.86%, 5.3%, 5.74%, and 5.91% respectively. Meanwhile, the total assets of Conventional Banks show 95.43%, 95.12%, 95.16%, 95.14%, 94.7, 94.26% and 94.09% respectively. These statistics show that the majority of Indonesian Muslims place their assets in conventional banks.
The results of the survey on the Islamic financial literacy index based on regional strata are depicted in the following Figure 2 in a row from the highest order in East Java literacy index 29.4% Muslim population 94.59%, Aceh literacy index 21.09% Muslim population 98.48%, DKI Jakarta literacy index 16.4% Muslim population 83.40%, Jambi literacy index 12.73% Muslim population 98.40%, North Maluku literacy index 12.73% Muslim population 75.34%, West Sumatra literacy index 11.64% Muslim population 98.00%, and Central Java literacy index 11.2% Muslim population 96.28%.

Pieter Abdullah, research director of the Center of Reform on Economics (Core) Indonesia, said that Indonesia has great potential with the largest Muslim population in the world.
However, realizing an Islamic economy is difficult to dominate Indonesian banking. Islamic banking will grow but it is very difficult to dominate Indonesian banking. The diversity of customs and cultures and the quality of the Muslim population as well as the economic system in Indonesia is a challenge in itself.

Moslem is the biggest population in Indonesia but the development of shariah financial literacy is slow compared to conventional financial literacy which can be identified as follows:

1. The low growth rate of Islamic banking assets. Until June 2018 only 6% of the total wealth of national banks, the growth rate of the market share of Islamic finance was low, only 8.5% of the entire national financial industry, and the loan growth rate was only 5.9% of the total of the national loan;
2. The national Islamic financial literacy index is much lower than the conventional financial literacy index, the difference is 8.11% compared to 29.66%.
3. DKI Jakarta with a Muslim population of 83.4% and a high level of religiosity, the level of Islamic financial literacy is 16.4%. Although Muslims are smaller, their financial literacy is higher than Jambi, the Muslim population is 98.4%, has a financial literacy rate of 12.73%, West Sumatra has a Muslim population of 98.00%, has an Islamic financial literacy rate of 11.64%, and Central Java a Muslim population is 96.28%, an Islamic financial literacy rate is 11.20%.

2 Research methods

Field research analyzed quantitatively with statistical methods that produce a numerical form, uses primary data from respondents’ answers through questionnaires with accidental methods and qualitative research.

2.1 Data Sources

There are two categories of data in field research, namely primary sources and secondary sources, as follows:

2.1.1 Primary source

This research is the answer to a questionnaire sent to Muslim and non-Muslim communities in several cities in Indonesia sent to respondents via online social media as many as 2800 respondents. The reason the author uses social media is that it can allow interactive communication between the sender and receiver, not just for one person, and faster, besides the recipient can adjust the interaction time. The questionnaire is made using the google form application, contains statements submitted in writing made by researchers, respondents fill in or answer questionnaires made by giving a checkmark (checklist). Of the 2,800 respondents, with the Slovin formula, 400 respondents were selected, and before the research was carried out, first a research trial was conducted on 40 respondents, as the basis for the calibration of the questionnaire instrument related to the validity and reliability of the instrument.

2.1.2 Secondary data
Secondary data of this research comes from the literature review, including book studies, articles, journals, both hard and soft copies or online, and literature reviews related to the results of previous relevant research and other sources that are related to this research.

2.2 Statistical Methods

This quantitative data analysis method is the statistical technique of Structural Equation Model - Partial Least Square (SEM-PLS) with its various variations, which are simplified into a path analysis model to examine the factors that affect the level of Islamic financial literacy directly or indirectly through religiosity behavior.

This study uses 18 variables/indicators which consist of three variables but for this paper are used two variables, namely religiosity and Islamic financial literacy and 11 indicators consisting of five indicators of religiosity: monotheism, ritual, intellectual (muamalah), consequences (morals), experience (human) and six indicators of Islamic financial literacy: knowledge of products and services, numeracy skills, attitudes and behavior, delivery channels, sources of information, reference factors. In SEM-PLS there are two relationship models, namely the inner model and the outer model, and there are intervening variables in the inner model. And this paper using the calculation results of the inner model, which will be a diagram like Figure 3 below.
3 Literature Review:

3.1 Religiosity

Most of the research on religiosity carried out by Western researchers looks from the perspective of Western society so that if it is applied to the Indonesian Muslim community, the results of the research lose the cultural relevance of religion because Western society adheres to the concept of secularism or religious privatization, will be significantly different from Muslim countries, Indonesia, for example. nearly 88% of the population adheres to Islam, religion is recognized by Pancasila in the first precept, and is contained in the 1945 Constitution Article 29 paragraph 2. Research in Indonesia or other Muslim countries based on Islam does not cause the community to lose its cultural relevance.

Religiosity and religion cannot be separated from one another because religion is the main source of religiosity. The religion referred to here is the religion of Islam, and the main source of Islamic teachings is the Al-Qur'an and Hadith. People who are religiosity are people who behave in religiosity or who behave by Islamic teachings whose source of teachings is the Al-Qur'an and Hadith. Islamic financial literacy is conventional finance plus aspects of sharia. Or conventional economics is harmonized with the Qur'an and Sunnah and the opinions of scholars (inductive method). Or financial theory is derived from the Qur'an and Sunnah so that the terms financial and financial literacy (conventional) can mean Islamic financial literacy and Islamic finance, but Islamic financial literacy and Islamic finance cannot be interpreted as conventional financial literacy and conventional finance (deductive theory). Therefore, the relationship between demography and religiosity and Islamic financial literacy is that people who are Muslims who understand Islamic finance.

The teachings contained in the Al-Quran and Hadiths are related to these three variables.

**Summary of sources of the Qur'an and Hadith regarding demographic variables, religiosity, and Islamic financial literacy**

<table>
<thead>
<tr>
<th>No.</th>
<th>Al Qur'an dan Hadis</th>
<th>Subject</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>al-'Alaq [96] : 1-5</td>
<td>Read, reading activities and understand what is being read</td>
</tr>
<tr>
<td>2</td>
<td>al-Baqarah [2]: 284</td>
<td>Belongs to Allah all the riches on the surface and in the heavens and the earth</td>
</tr>
</tbody>
</table>
Religiosity can be used as a variable in research, including in Islamic finance research. Religiosity and religion cannot be separated from one another because religion is the main source of religiosity. The religion referred to here is the religion of Islam, and the main source of Islamic teachings is the Al-Qur'an and Hadith. People who are religiosity are people who behave in religiosity or who behave by Islamic teachings whose source of teachings is the Al-Qur'an and Hadith. Religiosity is positioned as a potential contributor to understanding financial knowledge by expressing religious practices and beliefs. When using the religiosity variable, religion cannot be avoided from being analyzed. This is because religion is synonymous with mental health, it can reduce anxiety, provide assurance, offer hope, create self-control, use rules in an irregular world, and create self-identity. Besides, religiosity can influence other behaviors. Religiosity is one of the formers of culture Psychologically, it is the human force in compiling theoretical knowledge in the last 25 years.
3.1.1 Aspects of Religiosity

The elements and factors that influence religiosity behavior are social influence, experience, needs, and thoughts.

The opinion that the concept of religiosity is a person's commitment to religiosity that can be seen through the activities and behavior of the individual concerned according to his or her religion. The indicators are as follows: First, the dimension of belief or ideology, namely one's religious dogma. For example, belief in God, angels, heaven, doomsday, and so on; Second, the ritual dimension, namely carrying out religious rituals by the demands of their religion. For example prayer, fasting, zakat, and others to show adherence to religion; Third, the dimension of religious experience or feeling that is carried out is felt by the miracles or guidance of God. For example, feeling close to God, fear God, or God saves, and so on; The four intellectual dimensions of religion by looking at religious knowledge and concepts, recognition of creation by God, efforts to increase religious knowledge, and so on; The five dimensions of the effect on religion, namely what motivates a person's behavior in social life in a society based on religion?

3.1.2 Religiosity in context Financial Literacy

According to Islam, humans consist of physical and spiritual elements. Both need fulfillment. Physical needs include economic activities. Spiritual needs include spiritual aspects, such as prayer, fasting, pilgrimage, and zakat

3.2 Islamic Financial Literacy

Until now, Islamic financial literacy does not have a definition that can be used as a working reference, even though there is an agreement among sharia experts that what is meant by Islamic financial literacy is (conventional) financial literacy, which includes components that can meet sharia requirements. The concept of Islamic financial literacy generally uses the concept of conventional financial literacy coupled with aspects of sharia. Because there is no standard concept of Islamic financial literacy, therefore academics and researchers must define Islamic financial literacy.

The discussion of sharia on Islamic financial literacy contained in the sharia economic literature still uses the inductive method, which is using existing conventional economic theory and then adjusted to the Qur'an and Sunnah or with some of the opinions of scholars. The discussion uses the deductive method, the namely conventional financial theory that already exists, which departs from the sources of the Qur'an and the Sunnah.

3.2.1 Financial Literacy Urgency

Every day everyone makes important financial decisions. Whether a chief executive officer managing billions of dollars, a couple planning a home purchase loan, or a college student counting his lunch money. Everyday financial decisions are made. A monetary crisis occurs when bonds and credit customers have developed, in addition to credit cards or subprime bonds, alternative financial services have also developed such as daily loans, pawnshops, leasing, pension funds, and leases. The financial crisis in 2008 led to widespread changes in national policy, reduced incomes, the downfall of the government, riots made headlines,
Kyriakidou wrote in his article. The urgency of financial literacy has become a global concern in recent years. Even in countries with developed financial markets such as the United States, only one-third answered correctly and two-thirds answered incorrectly to questions on basic concepts of money management such as interest (and compound interest), inflation, and risk diversification.

3.2.2 Financial Literacy Theory Framework

The financial literacy theory framework is presented in a diagram, such as a Figure 4 Financial Literacy Theory Framework. The indicator is part of the dimension and the dimension is part of the concept. Dimensions and indicators can be variables. Variables are things that can change by the elements that determine change. The theoretical framework for financial literacy that will be discussed includes definitions, dimensions, indicators, a microeconomic approach, and financial literacy education. The reasons for presenting the discussion will provide a complete picture of financial literacy to make it easier to understand the dissertation, starting with the concepts and approaches used then how to understand or financial literacy.

![Fig. 4. Financial Literacy Theory Framework. Source: Compiled by authors from various sources](image)

3.2.1 Financial Literacy Dimensions

The conceptual framework of financial literacy includes two dimensions, namely understanding (knowledge of personal finance) and applying (in transactions for financial products and services), as shown in Figure 5 below. The theoretical framework is used to measure the extent to which individuals can understand and use information related to personal finance.

There are two understandings of a person's finances, namely basic financial literacy, namely basic financial knowledge to make decisions on financial matters, and advanced financial literacy, namely understanding decisions to save and invest. The basic financial literacy theoretical framework is a). concept of arithmetic and the ability to calculate interest
such as compound interest, b). understand inflation, c). understand risk diversification. The framework of advanced financial literacy theory is a). understand the relationship between risk and return, b). understand bonds, mutual funds, and stocks, c). understand asset pricing. There are two knowledge of investment technology, namely: a) simple technology for basic financial literacy, namely low and fixed profit rates such as bank interest, b). advanced technology for advanced financial literacy provided for customers to be able to access higher profits, depending on the level of financial knowledge.

The financial literacy dimension consists of two dimensions, namely the knowledge dimension and the application dimension. The indicators are in the dimensions of both knowledge and application together. Therefore, the knowledge dimension is discussed in succession, then the application dimension, followed by a discussion of the indicators.

<table>
<thead>
<tr>
<th>KNOWLEDGE</th>
<th>Application Dimension</th>
</tr>
</thead>
<tbody>
<tr>
<td>Knowledge obtained from experience specialty related to the important product and personal financial concept</td>
<td></td>
</tr>
<tr>
<td>Ability and confidentiality use knowledge related product and personal financial concept</td>
<td></td>
</tr>
</tbody>
</table>

Fig.5. Financial Literacy Dimensions. Source: Sandra J. Houston, “Measuring financial literacy”.

4 Result and Discussion

The purpose of this study was to explore whether there is an effect of demographic and religiosity variables on Islamic financial literacy in the Islamic community in Jakarta, Bogor, Depok, Tangerang, Bekasi, and several other big cities in Indonesia. The result of this study could add value to all parties who have an interest in advancing Islamic finance in Indonesia. This research product can be used as a reference in further research related to Islamic financial literacy, whose independent variables have not been included in this study. The results of this study can be used as information for the Islamic finance industry in planning marketing strategies, education, and outreach to community groups about Islamic financial products and services.

4.1 Descriptions of Respondents based on Demographic Characteristics

The demographic variable questionnaire consists of nine characteristics, including gender, age, religion, place of residence, bank account, education, status, income, and employment.
There are four demographic characteristics used for research through statistical tests, while the other five characteristics are not used in the research statistical test. Presented in two forms, first, the demographic characteristics of choice for statistical tests as indicators of demographic variables in the study, there were four genders, age, education, and income; second, demographic characteristics are not an option for statistical test indicators, namely religion, place of residence, bank account, status, and occupation.

Characteristics of respondents who become indicators of exogenous demographic variables visually through processing using R software are presented in a successive pie chart as follows:

**4.1.1 Gender Characteristics of Respondents**

Gender in this study has a nominal scale for women and men which can be expressed in a classification with a notation of 0 (zero) for the female and 1 (one) gender groups. Based on the results of grouping male and female gender through calculations using MS Excel software, obtained 160 female respondents and 240 male respondents. Furthermore, it is presented in a circle diagram of the visualization results using R software which is presented in Table 4.4 for gender frequencies as follows:

<table>
<thead>
<tr>
<th>Gender</th>
<th>Frequency (Respondent)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Woman</td>
<td>160</td>
</tr>
<tr>
<td>Man</td>
<td>240</td>
</tr>
<tr>
<td>total</td>
<td>400</td>
</tr>
</tbody>
</table>

**4.1.2 Characteristics of Respondents Age**

The age in this study is classified into the young age group from less than 17 years to 35 years with the notation 0 (zero) and the old from 36 years and above notation 1 (one). Based on the results of age grouping through calculations using MS Excel software. There were 26 respondents with the age classification 17 years to 25 years, 93 people 25 to 35 years, 67 people 35 years to 45 years, 85 years to 55 years 45 years, 55 years to 65 years as many as 106 and> 65 years as many as 23 people. Furthermore, it is presented using Excel software which is presented in Table 4.5 for gender frequency in-person units as follows:

<table>
<thead>
<tr>
<th>Classification of age</th>
<th>Frequency (Respondent)</th>
</tr>
</thead>
<tbody>
<tr>
<td>A 17 - 25 year</td>
<td>26</td>
</tr>
<tr>
<td>B 25 - 35 year</td>
<td>93</td>
</tr>
<tr>
<td>C 35 - 45 year</td>
<td>67</td>
</tr>
<tr>
<td>D 45 - 55 year</td>
<td>85</td>
</tr>
<tr>
<td>E 55 - 65 year</td>
<td>106</td>
</tr>
</tbody>
</table>
Then presented in a circle diagram of the visualization results using software R which is presented in Table 4.6 for gender frequencies as follows:

<table>
<thead>
<tr>
<th>Classification</th>
<th>Frequency (Respondent)</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Muda</td>
<td>186</td>
<td>46.5</td>
</tr>
<tr>
<td>Dewasa</td>
<td>214</td>
<td>53.5</td>
</tr>
<tr>
<td>Total</td>
<td>400</td>
<td>100</td>
</tr>
</tbody>
</table>

*Source: Result of Software Excel*

### 4.1.3 Characteristics of Respondent Education Classification

This study classifies Primary and Secondary Education (PDM) with a classification notation of 0 (zero) and the S-1, S-2, and S-3 education strata are stated as higher education classifications with a notation of 1 (one). Based on the results of grouping the characteristics of the respondent's educational level through calculations using MS Excel software which initially consisted of 4 educational strata. Which is presented in Table 4.7 as follows:

<table>
<thead>
<tr>
<th>Education Level</th>
<th>Frequency (Respondent)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Elementary and High School</td>
<td>52</td>
</tr>
<tr>
<td>S-1 (Sarjana)</td>
<td>176</td>
</tr>
<tr>
<td>S-2 (Magister)</td>
<td>152</td>
</tr>
<tr>
<td>S-3 (PhD)</td>
<td>20</td>
</tr>
<tr>
<td>total</td>
<td>400</td>
</tr>
</tbody>
</table>

From Table 3.7, it can be identified that the majority of respondents have a bachelor's degree (S-1) as many as 176 people, while the least number of respondents has a doctoral degree as many as 20 people.

Furthermore, it is presented in a circle diagram of the visualization results using R software which is presented in Table 4.8 for gender frequencies as follows:

<table>
<thead>
<tr>
<th>Classification</th>
<th>Frequency (Respondent)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Muda</td>
<td>186</td>
</tr>
<tr>
<td>Dewasa</td>
<td>214</td>
</tr>
<tr>
<td>Total</td>
<td>400</td>
</tr>
</tbody>
</table>
This study classifies based on a reference to the average or average income of respondents, provided that respondents who have income below the average value are classified as low-income income above Rp. 5,000,000 with a notation of 0 (zero) and those who have a high income are classified as high income, income above Rp. 5,000,000 with 1 (one) notation. Based on the results of grouping the characteristics of the respondent's income through calculations using MS Excel software which consists of seven income levels, presented in Table 4.9 as follows.

<table>
<thead>
<tr>
<th>Classification of Income</th>
<th>Frequency (Respondent)</th>
</tr>
</thead>
<tbody>
<tr>
<td>A: ≤ Rp.5,000,000,-</td>
<td>110</td>
</tr>
<tr>
<td>B: Rp.5,000,000,- - Rp.10,000,000,-</td>
<td>124</td>
</tr>
<tr>
<td>C: Rp.10,000,000,- - Rp.15,000,000,-</td>
<td>43</td>
</tr>
<tr>
<td>D: Rp.15,000,000,- - Rp.20,000,000,-</td>
<td>30</td>
</tr>
<tr>
<td>E: Rp.20,000,000,- - Rp.25,000,000,-</td>
<td>24</td>
</tr>
<tr>
<td>F: Rp.25,000,000,- - Rp.30,000,000,-</td>
<td>18</td>
</tr>
<tr>
<td>G: &gt; Rp.30,000,000,-</td>
<td>51</td>
</tr>
<tr>
<td>Total</td>
<td>400</td>
</tr>
</tbody>
</table>

From Table 4.9 it can be identified the income of respondent A as many as 110 people, B as many as 124 people, C as many as 43 people, D as many as 30 people, E as many as 24 people, F as many as 18 people and G as many as 51 people. Then visually presented in a pie chart expressed in percentage units on

Based on the results of grouping the characteristics of respondents’ income levels through calculations using MS Excel software, it consists of seven income levels. Furthermore, to meet the suitability of the data measurement scale required by the SEM-PLS model into the nominal two classifications, the income levels of the respondents above were transformed into two income classifications less than or equal to IDR 5,000,000 and greater than IDR 5,000,000, classification of income, work results (business and so on), using a standard income of less or equal to Rp. 5,000,000 according to the DKI Jakarta Regional Minimum Wage (UMR) standard of Rp. 4,920,000, - which is rounded up to IDR 5,000,000. The results obtained for respondents were less than or equal to IDR 5,000,000 as many as 110 people and greater than IDR 5,000,000 as many as 290 people. Furthermore, it is presented in a circle diagram of the visualization results using R software which is presented in Table 4.10 for gender frequencies as follows:

**Table 4.9**

<table>
<thead>
<tr>
<th>Classification of Income</th>
<th>Frequency (Respondent)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Not Higher Education</td>
<td>52</td>
</tr>
<tr>
<td>Higher Education</td>
<td>348</td>
</tr>
<tr>
<td>Total</td>
<td>400</td>
</tr>
</tbody>
</table>

*Source: Analysis Result Software Excell*
From Table 4.10 it can be identified that the majority of respondents with an income level of above Rp. 5,000,000 are 290 people, as many as 110 people have an income level of less or equal to Rp. 5,000,000.

### 4.1.5 Characteristics of Respondents’ Religious Classification

Based on the results of grouping the religious characteristics of respondents through calculations using MS Excel software, it was found that 398 respondents were Muslim, 1 person was Christian and the other was 1 person. Subsequently presented in the circle diagram the results of the visualization using software R are presented in Table 4.11 for the frequency of religion as follows:

**Tabel 4.10**

<table>
<thead>
<tr>
<th>Level of Income</th>
<th>Frequency (Respondent)</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>≤ Rp.5,000,000,-</td>
<td>110</td>
<td>27.5</td>
</tr>
<tr>
<td>&gt; Rp.5,000,000,-</td>
<td>290</td>
<td>72.75</td>
</tr>
<tr>
<td>Total</td>
<td>400</td>
<td>100</td>
</tr>
</tbody>
</table>

*Source: Result of Software Excell*

From Table 4.10 it can be identified that the majority of respondents with an income level of above Rp. 5,000,000 are 290 people, as many as 110 people have an income level of less or equal to Rp. 5,000,000.

### 4.1.5 Characteristics of Respondents’ Religious Classification

Based on the results of grouping the religious characteristics of respondents through calculations using MS Excel software, it was found that 398 respondents were Muslim, 1 person was Christian and the other was 1 person. Subsequently presented in the circle diagram the results of the visualization using software R are presented in Table 4.11 for the frequency of religion as follows:

**Tabel 4.11**

<table>
<thead>
<tr>
<th>Religion</th>
<th>Frequency (Respondent)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Islam</td>
<td>398</td>
</tr>
<tr>
<td>Kristen</td>
<td>1</td>
</tr>
<tr>
<td>Other</td>
<td>1</td>
</tr>
<tr>
<td>Total</td>
<td>400</td>
</tr>
</tbody>
</table>

From table 4.11 the religious classification of respondents can be identified that the majority of respondents are Muslim, as many as 398 people, the remaining 2 are Christian and others. Whereas the classification of Religion which is expressed in percentage units is presented in Figure 3.8. The Characteristics of Religion of the following respondents which describe the percentage and number of followers of Islam and non-Islamic religions, the presentation is only shown by respondents who follow Islam in the percentage of 99.995% or 398 respondents, which is in line with the fact that the population of Indonesia is Muslim or Muslim.

### 4.1.6 Characteristics of Respondent Residence Classification

Based on the results of grouping the characteristics of the respondent's residence through calculations using MS Excel software, it was obtained that respondents with residences in Jabodetabek namely Jakarta, Bogor, Depok, Tangerang, and Bekasi were 293 people each Jakarta were 111 people, Bogor was 22 people, Depok was 25 people, Tangerang as many as
31 people and Bekasi as many as 104 people, outside Jabodetabek as many as 107 people consisting of the Special Region of Yogyakarta as many as 24 people, West Java as many as 10 people, Central Java as many as 21 people, East Java as many as 15 people, Kalimantan as many as 7 people, Sumatra as many as 10 people and others as many as 9 people. Furthermore, it is presented in the circle diagram of the visualization results using R software which is presented in Table 4.12 for the frequency of residence as follows:

<table>
<thead>
<tr>
<th>Classification of Home Respondent</th>
<th>Frequency (Respondent)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jakarta</td>
<td>111</td>
</tr>
<tr>
<td>Bogor</td>
<td>22</td>
</tr>
<tr>
<td>Depok</td>
<td>25</td>
</tr>
<tr>
<td>Tangerang</td>
<td>31</td>
</tr>
<tr>
<td>Bekasi</td>
<td>104</td>
</tr>
<tr>
<td>Banten</td>
<td>11</td>
</tr>
<tr>
<td>Daerah Istimewa Yogyakarta</td>
<td>24</td>
</tr>
<tr>
<td>Jawa Barat</td>
<td>10</td>
</tr>
<tr>
<td>Jawa Tengah</td>
<td>21</td>
</tr>
<tr>
<td>Jawa Timur</td>
<td>15</td>
</tr>
<tr>
<td>Kalimantan</td>
<td>7</td>
</tr>
<tr>
<td>Sumatra</td>
<td>10</td>
</tr>
<tr>
<td>Lainnya</td>
<td>9</td>
</tr>
<tr>
<td>Total</td>
<td>400</td>
</tr>
</tbody>
</table>

From Table 4.12 it can be identified the classification of respondents residing throughout Indonesia with the majority in Jakarta with 111 people and the lowest in other areas 2 people. Thus it can be identified that the majority of respondents live in Jakarta.

Based on the results of grouping the characteristics of the respondent’s residence through calculations using MS Excel software, it was found that respondents with residences in Jabodetabek namely Jakarta, Bogor, Depok, Tangerang and Bekasi and outside Jabodetabek. Furthermore, it is presented in the circle diagram of the visualization results using R software which is presented in Table 4.13 for the frequency of residence as follows:

<table>
<thead>
<tr>
<th>Classification of Home Respondent</th>
<th>Frequency (Respondent)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jabodetabek</td>
<td>293</td>
</tr>
<tr>
<td>Non-Jabodetabek</td>
<td>107</td>
</tr>
<tr>
<td>Total</td>
<td>400</td>
</tr>
</tbody>
</table>
From Table 4.13 it can be identified the classification of respondents residing throughout Indonesia with the majority in Jabodetabek with 293 people and the lowest in areas other than Jabodetabek 107 people.

4.1.7 Characteristics of Respondent Bank Account Classification

Based on the grouping of respondent bank characteristics using MS Excel software, it was found that the respondent banks were as many as Sharia Banks, Conventional Banks, and Sharia & Conventional Banks, respectively 107, 221, and 72 people. Furthermore, it is presented in a circle diagram of the visualization results using R software which is presented in Table 4.14 for bank frequencies as follows:

<table>
<thead>
<tr>
<th>Bank</th>
<th>Frequency (Respondent)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sharia Bank</td>
<td>107</td>
</tr>
<tr>
<td>Conventional Bank</td>
<td>221</td>
</tr>
<tr>
<td>Sharia and Conventional Bank</td>
<td>72</td>
</tr>
<tr>
<td>Total</td>
<td>400</td>
</tr>
</tbody>
</table>

From Table 4.14 it can be identified that the classification of the majority of respondents has an account at a conventional bank followed by a sharia bank. Sharia and Conventional Banks as many as 221 people, 107 people, and 72 people, respectively.

4.1.8 Characteristics of Respondent Status Classification

Based on the results of grouping the characteristic of the respondent’s status through calculations using MS Excel software, it consists of three statuses which are presented in Table 4.15 as follows:

<table>
<thead>
<tr>
<th>Status</th>
<th>Frequency (Respondent)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Married</td>
<td>333</td>
</tr>
<tr>
<td>Single</td>
<td>56</td>
</tr>
<tr>
<td>Widower/widow</td>
<td>11</td>
</tr>
<tr>
<td>Total</td>
<td>400</td>
</tr>
</tbody>
</table>

From Table 4.15 it can be identified that the majority of respondents are married as many as 333 people, 56 people are not yet married, while the least number of respondents who are widows/widows is 11 people.

4.1.9 Characteristics of Respondents’ Job Classification
Based on the results of grouping the characteristics of the respondent's job through calculations using MS Excel software, it initially consists of three statuses which are presented in Table 4.16 as follows:

<table>
<thead>
<tr>
<th>Job</th>
<th>Frekuensi (Orang)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Labor</td>
<td>8</td>
</tr>
<tr>
<td>Professional</td>
<td>196</td>
</tr>
<tr>
<td>Entrepreneur</td>
<td>26</td>
</tr>
<tr>
<td>civil servants /TNI/POLRI</td>
<td>72</td>
</tr>
<tr>
<td>Retirees</td>
<td>74</td>
</tr>
<tr>
<td>Other</td>
<td>24</td>
</tr>
<tr>
<td>Total</td>
<td>400</td>
</tr>
</tbody>
</table>

From Table 4.16 it can be identified that the majority of respondents for the job classification are 400 people, 8 laborers, 196 private/professional employees, 26 employers, 72 civil servants / TNI / Polri, 74 retirees, and 24 others.

4.2 Validity Test of Questionnaire Statement Items

Based on the results of testing the validity of each item of the questionnaire statement using the SPSS version of the software, 23, it is known that all statement items are valid. This is evidenced by the value of the correlation coefficient of the calculation results between each item of a statement with the total score using the Pearson formula written \( r \) count as many as 57 items from 58 statement items greater than the critical value of table for the significance level (alpha = \( \alpha \)) of 0.07 with a value of 0.298, namely the level of significance for the two-tailed (2-Tailed) test. Meanwhile, one item of statement number 54, the value of \( r \) Count of 0.144296 is smaller than that of the table. Thus it can be said, by excluding statement item number 54 from the questionnaire instrument, out of the 57 statement items divided into the variables of religiosity and Islamic financial literacy were valid and appropriate or legally used for this study.

The results of the validity test for the variable Islamic financial literacy are 46 statement items, namely from the statement item numbers 13 to 58. Through calculations with the help of SPSS version 20 software, one item number 54 is invalid and 45 statements are valid, so that the total statement items from the questionnaire for the two research variables of religiosity and Islamic financial literacy as many as 57 were declared valid, can legally be used as the basis for collecting research data.

4.3 Reliability Test Results of the Financial Religiosity and Literacy Questionnaire

Testing the reliability of the questionnaire instrument for the two research variables of religiosity and Islamic financial literacy using the help of SPSS software, the results are presented in Table 4.3 as follows:
From Table 4.3, it can be identified that the reliability value of the research questionnaire instrument using the Cronbach’s Alpha measure is obtained at 0.930, it can be concluded that the research questionnaire instrument of religiosity and Islamic financial literacy is included in the very reliable category.

4.4 Description of Endogenous Variables of Islamic Financial Literacy (X3)

Of the 46 statement items related to the Islamic financial literacy variable, it is distributed into six manifest variables as follows:

4.4.1 Knowledge Manifest Characteristics of Products and Services

Based on the nine statement items as the manifestation of knowledge of the characteristics of Islamic financial products and services as indicators of endogenous variables of Islamic financial literacy, it can also be recapitulated and tabulated by the frequency distribution of the choice of attitudes of the respondents' answers. Respondents' answers indicate the choice of the attitude of respondents on the manifest knowledge of partial products and services big agree.

4.4.2 Community numeracy skills

Based on the 10 statement items or items as the manifestation of the people's numeracy ability and also indicators of endogenous variables of Islamic financial literacy, it can be recapitulated and tabulated by the distribution pattern of the frequency of choice of respondent's response, the respondent's answer shows the choice of the attitude of the respondent on the manifest of community numeracy, most of whom agree.

4.4.3 Attitude and Behavior Manifest

Based on the 10 statement items or items as the manifestation of people's attitudes and behavior as well as indicators of endogenous variables of shari'ah financial literacy, it can be recapitulated and tabulated by the frequency distribution of respondents' attitude choices. Based on ten respondents' answers, it can be concluded that the choice of the attitude of the respondents on the manifestation of attitudes and behavior of the Indonesian people mostly agreed.

4.4.4 Delivery Channel Manifest by Sector

Based on the six statement items or items as the elaboration of the delivery channel manifest as well as indicators of endogenous variables Shariah Financial Literacy can be recapitulated and tabulated the frequency distribution of respondents' attitude choices, the
result is that the respondent's answer is presented showing the choice of the attitude of the respondent on the manifest delivery channel per service sector for some big agree.

4.4.5 Information Source Manifest

Based on the six items of statements or items as the manifestation of information sources that affect decisions and indicators of endogenous shari'ah financial literacy variables, it can be recapitulated and tabulated by the frequency distribution of respondents' attitude choices, indicating the choice of respondents' attitudes on the information source manifest for the majority of agreeing.

4.4.6 Manifest Party Invited to Consult for Financial Advice

Based on the six statement items or items as the manifestation of the frequency distribution of parties consulted for shari'ah financial advice as well as indicators of endogenous variables of shari'ah financial literacy, it can be recapitulated and tabulated as the frequency distribution of the respondent's choice of attitude, the result is the respondent's answer that is presented shows the respondent's attitude on the manifest parties consulted with shari'ah financial advice for the most part agreed.

4.4.7 Description of Intervening Variables Religiosity (X2)

Of the 12 statement items relating to the religiosity variable, it is distributed into the five manifest variables as follows:

**Manifest Tawheed.** Based on the three statement items (items) as the elaboration of the manifest tawhid as an indicator of the mediating variable (intervening) religiosity, tawhid can be recapitulated and tabulated by the frequency distribution of the choice of attitudes from the respondents' answers, indicating that the respondents' choice of tawhid manifest respondents strongly agreed.

**Ritualistic Manifest.** Based on the three statement items or items as the elaboration of the ritualistic manifest as an indicator of the intervening variable of religiosity, it can be recapitulated and tabulated that the frequency distribution of the choice of attitudes from the respondents' answers, shows that the choice of respondents' attitudes on the ritual manifest most of them strongly agree.

**Intellectual Manifest (Muamalah).** Based on the three statement items or items as the elaboration of the intellectual manifest (muamalah) as an indicator of intervening religiosity variables, it can be recapitulated and tabulated by the frequency distribution of attitude choices from respondents' answers, indicating the choice of respondents' attitudes on the intellectual manifest (muamalah), most of them strongly agree.

**Manifest Consequences (Morals).** Based on the two statement items (items as the manifestation of the consequence manifest as an indicator of the intervening variable of religiosity can be recapitulated and tabulated in the frequency distribution of the choice of attitudes of the respondents' answers, it shows that the choice of respondents' attitudes on the intellectual manifest, most of them strongly agree.
Experience Manifest. Based on the two statement items (items) as a description of the manifest experience (takwa) as an indicator of the intervening variable of religiosity, it can be recapitulated and tabulated by the frequency distribution of the choice of attitudes from the respondents’ answers, indicating that the choice of respondents’ attitudes on the experience manifests mostly stated strongly agree.

5 Conclusion

The result of this research is Islamic financial literacy characteristics of product and service knowledge, counting skills, attitudes and behavior, delivery channel, resources, and reference reflected latent variable of Islamic financial literacy and demographic characteristics of gender, age, education, and income expenditure are reflected by a latent variable of demographic, and religiosity characteristics of monotheism, rituals, muamalah, morals, and experience are reflected by a latent variable of religiosity.

5.1 Suggestions

Accordingly, shariah bank industry could launch shariah products through women majelis taklim and, more socialization shariah product via religious preacher to grow shariah bank asset, and or another socialization way to campaign products and services of Islamic to customers.

Stakeholders in the Islamic banking industry can use the results of this study to be used in the global financial industry, especially Islamic financial institutions in developing business and marketing strategies, useful for policymakers, regulators, and banks that prioritize financial literacy and inclusion and financial education strategies according to the level developed by financial institutions.
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A Technology Inclusion in English Teaching and Learning: A Case Study in High and Low Performing Madrasah Aliyahs in Indonesia

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Abstract. This case study focused on how schools utilize technology in the English teaching-learning process and how the school engagement of technology inclusion in the teaching and learning system. This research is significant since mobile technology is essential to support the classroom's teaching and learning process. The study explored low and high-performing Madrasah Aliyah in Bekasi, West Java. The study found that mobile technology is vital to support teachers and students in accessing learning sources. However, the two schools provide different purposes for using mobile technology. Low-performing Madrasah Aliyah indicated that mobile devices' use is essential since the school has not an inadequate handbook for learning. Meanwhile, high performing Madrasah Aliyah tended to use the technology to upgrade the learning sources.

Keywords: English teaching and learning, madrasah, mobile technology, technology inclusion.

1 Introduction

Technology has always been an essential tool in facilitating the teaching and learning environment. For teachers, technology supports their profession in applying a subject matter in a curriculum. For a student, technology helps them become independent learners and provide a compelling interest in learning [1]. Mobile technology, including cellphones, smartphones, and tablets, is quite popular in the wide world. This device is so handy and efficient to connect people to many interactions and communication [2]–[4]. In the education atmosphere, mobile technology contributes to supporting teachers and students in the teaching and learning process and helps them develop virtual learning, which is called m-learning [2]. Some scholars agree that mobile technology is a useful instrument for pedagogical transformation where some features of the technology provide variations to access valuable learning items [3], [5].

In the Indonesian education context, mobile technology and known as a mobile learning model, are relatively standard applied in many schools. The use of mobile technology is significantly increasing among students [6]. However, some schools tend to avoid using m-learning in their schools—these school pressure policies prohibit students from using any technology devices at school [6]. The integration of mobile technology in the classroom develops students’ engagement in learning [7]–[11]. For example, an exploratory study on students in SMPN 10 Semarang, Indonesia conducted by Cahyono and Miftahudin [10]
revealed that mobile technology, like smartphones, had developed students' involvement in doing mathematic activities. The study also finds that mobile technology has provided proper guidance for students in math trail activities by offering features, including navigation features, help button, and direct feedback on student learning results.

A research development study on Android-based Mobile Learning Media (MLM) conducted by Trimurtini, Liffiah, and Ahmad [7] indicated that MLM media successfully facilitated elementary students in Kendal, Indonesia. Some findings revealed that the application of MLM media through smartphones provided students' needs in overcoming some challenging materials in the classroom. Moreover, the media also supports the student is working on an independent task at home [7].

However, some studies argue that the use of mobile technology, especially in the classroom, still challenges for both teachers and students to develop their learning engagement [6], [12], [13]. There are at least two demerits of using mobile technology in learning, including inadequate technology literacy for teachers and students and student distraction in operating devices during a learning process [12], [13]. According to Wijaya [13], internal and external factors have been found in operating mobile technology in the classroom. The internal factor is the lack of technology literacy of schoolteachers. This tends to decrease their motivation to use technology in their teaching process. Some students find themselves struggling to adapt to mobile technology-based learning. They are already comfortable with the conventional learning strategy. This may take more time for students to do a transition path from one approach to another.

Moreover, in practical issues, the use of technology in learning might increase plagiarism [13]. Maharsi [12] added that utilizing technology, like google classroom, in learning might distract student study focus. She stressed that although google classroom provides many supports for student learning, online technology has distracted students learning focus. For example, some students are interested in activating social media and other entertainment websites while finishing their tasks. Consequently, it limited their concentration in understanding their task [12].

In the Indonesian madrasah context, the discussion of mobile technology use in the teaching and learning process is still rare. Only a few studies stressed the benefit of applying smartphones in learning [14]–[16]. The limited access to the internet and inadequate facilitation may appear as challenges for a madrasah to utilize technology in the school.

Based on the various background above, this study explores more in-depth about technology inclusion in the English teaching-learning process in Madrasah Aliyah. Further, the study also considers looking up more detail on how the high and low performing Madrasah Aliyah engage with mobile technology in its learning system.

2 Methodology

A case study was conducted in two cases of low performing and high performing Madrasah Aliyahs in Bekasi, West Java. An in-depth interview was conducted with madrasah principals and teachers. The interview aimed to gain information on principal and teacher perception of technology inclusion in teaching and learning in the classroom. A thematic analysis was applied to identify two research focuses: technology inclusion in class and comparing low and high-performing Madrasah Aliyahs to engage technology in its learning system.
The low and high performing Madrasah Aliyah were selected based on madrasah accreditation rate released by the National Accreditation Board/Badan Akreditasi Nasional Sekolah/Madrasah (BAN S/M) [17]. The low performing Madrasah Aliyah was coded as LMA and the high performing Madrasah Aliyah was coded as HMA.

This study involved eight participants, including principal (P1), deputy principal of curriculum affairs (DP1), deputy principal of finance and administration affairs (DP2), deputy principal of student affairs (DP3), two permanent teachers (T1, T2), and two non-permanent teachers (T3, T4). There were 16 participants in total.

3 Results and discussion

In this section, the researchers present results according to two themes, namely technology inclusion in the teaching-learning process in Madrasah Aliyah and the comparison between low and high performing Madrasah Aliyah to engage technology in its learning system.

3.1 Technology inclusion in the teaching-learning process in Madrasah Aliyah

The study found that the two madrasahs: LMA and HMA, allowed teachers and students to use mobile technology, including smartphones or tablets, in the teaching and learning process. However, the two schools described their significant reason for utilizing these devices. According to HMA-T1, mobile technology was significant to support teachers and students to gain more information related to the lesson they had discussed. Thus, the devices were used to strengthen students’ knowledge and to understand the learning materials.

As Huda et al. [18] mentioned in their study, Modern Learning Environment encourages teachers and students to gain information supported by digital technology tools such as computers, smartphones, and the internet. These devices facilitate school members, especially students, to strengthen their learning quality in process and outcomes [18]. Xu, Wang, Peng, and Wu [19] added that providing students with internet access and devices, like tablets and cellphones, can help students improve academic competence and ensure problems get resolved.

According to HMA-P1, most teachers and students had smartphones, and they used them almost every day. Moreover, they, especially students, were already eloquent in using mobile technology to search for any information [18]. Some students even could find many links and sites to support their learning better than teachers. Therefore, the HMA-P1 tended to encourage teachers to update their knowledge in the technology used to support and enhance their teaching sources.

The principals provided some training and tutoring for anyone who needs the implementation of supporting a technology enhancement of teachers. A study conducted by Songbatumis [20] revealed that teachers often struggle to utilize a specific technology to support their teaching strategies and classroom management. Therefore, the madrasah principal hired some technology expertise and facilitated teachers with laptops, so they had convenient access to technology in the teaching process.

However, only teachers were allowed to use mobile technology freely in the school, while it was limited for students. Thus, the use of the internet through mobile technology remains well controlled. This is linked to Xu et al. [19] study that students have behavior to spend...
more time internet surfing through smartphones for entertainment than study, which creates an adverse effect on their academic achievement. Therefore, HMA had tried to control students in the overuse of their mobile technology in the school.

In LMA, mobile technology was used as a significant facility in the learning process since the madrasah lacked learning sources. According to LMA-T1, he used mobile technology in the teaching and learning process because the madrasah did not have a textbook or module for teachers. Therefore, mobile tech became the primary source for both teachers and students in learning the materials.

Further, LMA-T1 stressed that the use of mobile technology in learning was more efficient in leading students to solve the learning problems. It related to Bakri, Marsal, and Muhyati [21] study where utilizing technology media, like android, was proved effective and efficient to support students’ learning. Bakri et al. [21] concluded that the integration between textbooks and augmented reality technology is considered appropriate for student learning, mainly physics textbooks.

However, instead of strengthening the textbook with technology, LMA had a different reason. According to LMA-T2, he often combined both textbooks and smartphones in teaching because the textbook no longer matched the current curriculum. Therefore, using mobile technology is more updated and convenient for both teachers and students in solving their learning problems. This echoed by Poláková and Klímová [22] that the use of mobile technology might provide updated materials such as learning apps, information, and news to support teachers and students in the learning process.

The LMA-DPI also argued that current learning sources like books and other materials did not follow the existing curriculum. This occurred because there was a lack of support for new teaching material in the wake of frequent curriculum changes in Indonesia. He stressed that learning materials from the government usually arrived late after the curriculum had already changed. Therefore, the madrasah could not use its existing books since they did not cover the current curriculum’s new concepts. Thus, the existence of mobile technology became significant at this stage. Nevertheless, according to Oktaviana and Rasyid [23], the integration between textbooks and technology in curriculum design is essential in student learning in this modern era. This was proven in their study that technology-based learning, in this case, English, apparently influenced student learning effectiveness and supported teachers to complete their teaching objectives [23].

3.2 The comparison between low and high performing Madrasah Aliyahs to engage technology in its learning system

The findings revealed that the two LMA and HMA schools tend to engage mobile technology in the learning systems. The two schools agreed that technology indeed supported and facilitated teachers in developing their teaching materials and encouraged students to gain more information and solution in dealing with their learning tasks. However, the two madrasahs had different challenges in developing technology engagement in their learning system. First, insufficient school facilitation in LMA was slightly hindering teachers and students from applying the technology. For instance, limited internet access, such as Wi-Fi, wireless, and mobile data, indicated limited both students and teachers to get information through the internet. Dambo and Umah [24], in their view, encouraged that Information and Communication Technology in the school system would promote learners’ empowerment and enhancement of student learning performance.
Some studies mentioned that some technical difficulties appeared on implementing mobile learning, including the availability of latest technology, internet connection, security absence of technical support, insufficient memory, network reliability, small screen, technical support, and technical knowledge [25]–[27]. In Madrasah Aliyah in the Indonesian context, some challenges appeared on using mobile technology. In this study, internet access became a significant matter for teachers and students in operating mobile devices in the classroom. For instance, the LMA-T1 and T3 stated that madrasah did not provide enough internet access for teaching and learning. Thus, students sometimes met difficulties searching for information through their mobile cellular. Moreover, some students could not get any chances to access internet sites since they did not have enough credit on their smartphones. According to LMA-P1, the madrasah did not have enough budget to increase the fund for the internet. The principal understood that it might hinder the teaching and learning process. Therefore, he encouraged teachers to share offline materials in the class.

On the other hand, HMA almost had no difficulties in accessing the internet in the school. However, the madrasah tended to diminish the use of smartphones and tablets in the madrasah. HMA-P1 stated that the madrasah only allowed technology in the teaching and learning process through a computer and language laboratory and a multimedia room. Teachers and school staff had agreed to this policy. According to HMA-DP3, internet usage limitation might protect students from harmful content, so they can focus on learning in the madrasah.

Further, the deputy stressed that students could still learn online with the control of the teachers. The madrasah control on internet abuse for students tended to be significant to avoid problematic internet use in the school environment. A study conducted by Vadher et al. [28] revealed that in India's context, 16.7% of students faced various problems influenced by the internet. Some problems appear, such as social anxiety disorder, decreasing sleep quality, and poor quality of life.

Therefore, the use of mobile technology in the learning process was significant. However, the control needed to be done due to protecting students from negative results of the internet effect. According to HMA-P1, the limitation of mobile technology usage for students was not hinder the online activities in the madrasah. Students seemed to enjoy using technology in accessing the internet since students were accustomed to using other devices besides smartphones and tablets to access learning sites.

3 Conclusion

In conclusion, mobile technology, such as smartphones, cellphones, or tablets, is essential to support English teaching and learning in the classroom. A case study in two Madrasah Aliyah indicated that the use of technology is necessary to support the learning process. However, since the two madrasahs have a different character, low (LMA) and high (HMA) performing madrasah, the approaches to mobile technology utilizing in schools are different.

LMA preferred to use mobile technology in the teaching and learning process to support teachers and students in finding the sources. This is important since the madrasah lacks textbooks—mobile technology supports both teachers and students some updated learning materials, which covered the learning needs. However, mobile technology inclusion faces a challenge when the madrasah has inadequate internet access to facilitate school members in
the classroom. Further, the limited cost also becomes a challenge for a madrasah to encourage teachers and students to access the internet in the learning process.

In the case of HMA, the use of mobile technology to students is precisely limited so that they cannot access harmful content from their gadgets. Instead, the madrasah facilitates the use of the internet through computers and laboratories that schools have already filtered. This could be a challenge for some teachers who were unfamiliar with using technology for teaching. Therefore, the madrasah provides facilities in the form of training and guidance to operate technology for teachers.
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Reframing Formative Assessment Practices in Emergency Remote Teaching Context of English Language Teaching in Higher Education institutions Indonesia

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Abstract. Providing learning evidence can be very challenging, especially in the context of Emergency Remote Teaching (ERT). ERT emerged as one of the impacts of the Covid-19 outbreak that has imposed teachers to conduct a major shift from face to face to online teaching. The barriers in attaining assessment data may derive from a lack of technology literacy and an unsupportive ecosystem. This study explores students’ perceptions of how teachers should conduct formative assessments in ERT in the context of English language teaching in Indonesia. 193 participants from two Islamic universities in Indonesia were involved in this survey design research. Findings from the study revealed that students opt for formative assessment strategies, such as clarifying learning outcomes, establishing learning activities that can accommodate all students, and providing effective feedback to be implemented during ERT. Interestingly, this study found that students do not consider their involvement as a crucial part of the assessment process; hence, it raises a question on the role of technology in promoting autonomous learning.

Keyword: Emergency Remote Teaching (ERT), Educational Technology, English Language Teaching, Formative Assessment

1 Introduction

Due to the threat of COVID-19, many educational institutions need to undergo an abrupt migration from face-to-face to online teaching and learning. This major shift has posed several problems in the Indonesian context, especially on students’ and parents’ dissatisfaction with the learning mode. Substantially, a considerable literature has grown up around the theme of the role of technology in education or educational technology. Roblyer and Doering [1] defined educational technology as “a combination of the process and tools involved in addressing educational needs and problems, emphasizing applying the most current tools: computers and electronic technologies”.

The past decades have seen increasingly rapid advances in the field of educational technology. Various technological-based education concepts have emerged, namely: ICT, blended learning, digital learning, distant learning, and online learning. Despite their different
labels, the rationales of integrating educational technology are relatively similar: technology enhances learning because it provides valuable learning resources and thus supports learning [2]–[5].

Recently, a new form concept of educational technology is emerging, entitled Emergency Remote Teaching (ERT, hereafter). Hodges, Moore, Locke, Trust, and Bond [6] referred to ERT as “a temporary shift of instructional delivery to an alternate delivery model due to crisis circumstances. It involves the use of fully remote teaching solutions for instruction or education that would otherwise be delivered face-to-face or as blended or hybrid courses and that will return to that format once the crisis or emergency has abated”. The definition implies that ERT is substantially distinct from online learning in which, in terms of design, the course is carefully designed, and it is implemented by choice. Nonetheless, despite the challenges ERT can be needed to be improved, assessment can be one way to improve ERT; as Bakia and Murphy [7] explained, online assessment can provide information about students’ learning state.

A considerable literature has documented the pivotal role of assessment in improving learning. Broadly defined, assessment is a systematic process of collecting data about students’ learning progress [8]–[13]. Substantially, assessment can be divided into two streams: formative and summative assessment. Although both streams are equally important, much of the literature maintains that teachers should focus more on formative assessment because it provides valuable learning evidence that can be used for learning improvement daily [14]–[17].

The prominent role of formative assessment can be attributed to Black and Wiliam [18]; they gathered 250 publications on classroom assessment dated from 1987 to 1997. They concluded in their seminal article that formative assessment has the potential to improve learning. Subsequent studies on the same learning field have also revealed similar findings; it is now well established from various studies that formative assessment offers several benefits such as motivating students, informing them about learning progress and enhancing their achievement on external tests [19]–[22]. Furthermore, Ash and Levitt [23] point out that teachers also get benefit from formative assessment.

Black and Wiliam [18] defined the formative assessment as follows:

...all those activities undertaken by teachers, and/or by their students provide information to be used as feedback to modify the teaching and learning activities in which they are engaged.

This definition raised questions about what activities could be categorized as a formative assessment and what could not. Despite various attempts that scholars have made to clarify the definition, a consensus has not yet been reached. However, many have agreed that the key point of formative assessment is its purpose of improving learning. Pinchot and Brandt [24] affirmed that formative assessment is not confined to particular assessment instruments such as tests, dialog journals, or portfolios; rather, it depends on how teachers (and learners) use the results from those assessments to adapt teaching-learning if it is necessary. Further, Wiliam and Leahy [25] formulated what they referred to as ‘formative assessment strategies’:

1 Clarifying, sharing, and understanding learning
2 Engineering effective classroom discussion, questions, and learning tasks;
3 Providing feedback that moves to learn forward;
4 Activating students as the owners of their learning;
5 Activating students as instructional resources for one another.
This research aims to uncover students’ perceptions of how assessment should be carried out during ERT. Another purpose of this research is to identify students’ challenges during ERT. This investigation will enhance our understanding of how assessment should be carried out in the ERT context. Eventually, the assessment will benefit learning regardless of the means or the context.

2 Methodology

This study aims to explore the role of technology in ERT, specifically in the assessment process. In line with the purpose of the research, a survey research design which is defined by Creswell [26] as “procedures in quantitative research in which investigators administer a survey to a sample or to the entire population of people to describe the attitudes, opinions, behaviors, or characteristics of the population. Among the two forms commonly used for collecting data for survey research design.”

The questionnaire was selected over interviews to collect data for the study between the two research instruments commonly used in survey research design [27]. The questionnaire was adapted from Oswalt [28]. It is divided into two sections: participants’ demographic information and the participants’ attitude towards applying technology in ERT specifically for formative assessment purposes. The study involved students at two English Education Department in two universities in Indonesia; of the study population, 193 subjects completed and returned the questionnaire. The participants were those who had experience learning in the ERT program.

3 Findings and Discussion

This research aims to identify students’ perceptions of teachers’ formative assessment practices in ERT. Findings from the study showed that the majority of the participants would prefer their teachers to apply formative assessment strategies. For example, the participants thought that teachers should inform them about the course’s aim and what is expected from the task that the teachers assigned. Further, the participants pointed out that teachers need to provide clear and specific example before giving the task, as they stated in the questionnaires:

In my opinion, jika sistem online masih berjalan alangkah baiknya pada saat dosen mengajar harus menyertakan contoh. Cara ini agar kita sebagai mahasiswa mudah memahami materi pembelajaran kuliah online.

(In my opinion, if we are still using online learning, it will be better if the teachers provide examples. By this, it will be easier for us to learn the materials online).

Lecturers should teach and guide the students, give the assignments, and give the material detail, especially the subject that hard and difficult to understand the theory.
In my opinion, in this condition, the assessment should be clear or more specific by giving the assignment specific details, so misinterpreted never happened. Sometimes the students don’t understand the instructions of the assignment. The students need more details of the instructions.

Furthermore, most of the participants highlight the presence of feedback provision from every task that the teachers assigned; as they stated on the questionnaires:

In my opinion, and also in my case that I need feedback from the assignment. Some assignments did not have feedback, so sometimes it makes me confused like; did I do this task correctly? The thing is I need feedback. For the assignment, I think the assignments should correlate with the material, so the purpose of the assignment is to make us as the student to understand the material.

Menurut saya, assessment bentuk apapun bisa digunakan dalam learning program, dan akan sangat berarti kalau dosen/guru memberikan feedback. (In my opinion, any assessment can be used in a learning program, and it will be meaningful if the teacher provides feedback).

Another participant stated that teachers’ feedback should be based on the assessment criteria, which is provided before giving the task. On the questionnaire, one of the participants stated:

In my point of view, penilaian yang dapat dilakukan, terutama ketika sedang dilakukannya online learning program, seharusnya dosen juga menyertakan rubrik penilaian yang lengkap dengan letak kesalahan serta saran bagaimana untuk memperbaikinya. Hal ini dapat membantu mahasiswa utk mengetahui dimanakah letak plus minus dari work mereka. (In my point of view, assessment can be carried out online; the teacher should include a holistic rubric and also suggestions on how to improve learning. Thus, students’ will be aware of their strengths and weaknesses).

Surprisingly, none of the participants mentioned the necessity of students’ involvement in the assessment process. Also, the most surprising result is that the majority of students considered teachers should include their attendance and participation as part of the assessment process; as they stated in the questionnaire:

The assessment should be based on students’ struggle to learn, their attendance, active participation in meetings, and the accuracy of their answers based on what they have learned. While studying, lectures have to make sure that his/her students understand the material or the instruction

In my opinion, sebaiknya penilaian di lakukan dengan cara dosen melihat siswa yang sering hadir di mata kuliahnya lewat online di berikan nilai yang seperti telah di tetapkan dosen itu sendiri. (In my opinion, it will be better if teachers include students’ attendance as part of the assessment).
Dengan melihat kehadiran siswa melalui tanggapan siswa misalnya menyukai bahan ajar yang di-share atau memberikan tanggapan pada presenter dengan memberikan pertanyaan atau membantu menjawab pertanyaan
(Teachers should assess students’ attendance such as whether or not they like the learning materials or whether or not students responded and/or give comments to the presenters)

In my opinion, while doing online classes, the teacher should notice students who are active in assessing students properly. Not only assess students through the tasks given throughout online learning.

Menurut saya penilaian dalam PJJ ini bisa menggunakan metode yang sama dilakukan dalam kelas, dengan menilai kehadiran dan mengerjakan tugas yang dikerjakan.
(In my opinion, assessment can be carried out similar to face-to-face learning, such as by including students’ attendance and whether or not students submit the assignment).

Turning now to students’ difficulties during ERT, this study found that most participants were overwhelmed in this ERT because some of their teachers’ assignments required much time to complete. In the questionnaire, one of them stated:

One point that makes me so bored in the online learning program is the assignment always given by the lecturers every week. I mean, every meeting, the lecturer always gives an assignment that students must finish before next week or the next material. This has happened to not only one lecturer. They give it and make the deadline in a short time. We have a schedule like usual we’re in class. Every day we have a class in online learning. So, the time for us to finish the assignment is only at night.

Another challenge stated by almost all the participants is the lack of support systems, such as internet connection and the amount of money they need to spend on this ERT. The present study was designed to identify students’ perceptions of how assessment should be carried out in ERT. The current study found that students considered that teachers should apply formative assessment strategies despite different learning media. However, none of the students mentioned students’ involvement in the assessment. This finding was unexpected and suggests that teachers have not yet supported self-regulated during ERT.

Self-regulated learning is defined by Boekaerts and colleagues [29] as a multi-component, multi-level, iterative, self steering process that targets one’s cognition, affects (i.e., emotions) and actions, as well as features of the environment, for modulation in the service of one’s goals. Several lines of studies argued that educational technology applied for online learning could promote self-regulated learning (for example, [30], [31]); however, findings from this study have shown the opposite results. This appears to be a learning agency, which is still considered teachers’ authority, as documented by several previous studies. For example, Harris, Brown, and Hamett [32] found that the 193 students in New Zealand who participated in their study prefer teachers’-led feedback practices instead of their own or peers. A more recent study conducted by Lee,
Leong and Song [33] in a Singaporean university revealed that teachers’ beliefs and learning context are two significant factors that affected how feedback was provided. Besides, students perceived teachers’ feedback as quintessential for their writing improvement; hence, developing self-regulated learning can be challenging.

Findings from this study demonstrate that participants encountered difficulties during ERT due to the internet connection and lack of funding support. These results are in agreement with those obtained by several previous studies (for example, [34], [35]).

Overall, this study strengthens the idea that students have a positive perception of formative assessment practice even in the ERT context. Nevertheless, more research is needed to better understand how formative assessment can promote self-regulated learning and how barriers in implementing formative assessment can be overcome. Furthermore, these findings raise intriguing questions regarding the role of technology in education. Further research should be undertaken to investigate to what extent technology improves learning.

4 Conclusion

This research aims to investigate students’ perceptions of teachers’ assessment practices in higher education in the ERT context. This study used formative assessment strategies as a framework to analyze the data. 193 students from an Islamic university in Indonesia participated in this survey research. One of the most significant findings from this study is that formative assessment strategies are pivotal to be implemented in the ERT context. The second major finding was that even though these students are categorized as adult learners; yet, students’ involvement in the assessment practice is relatively modest. This study indicates that further study needs to be done on how to involve learners in the assessment process.
References


Religious Education Using Deeniyat Method on Children of Streets and Dhu'afa People in The Aqidah Ujung Tanduk Area That is Vulnerable to Christianized

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Abstract. The purpose of this article is to explain the learning methods applied by an educator to their students with a variety of Islamic Education Methods with the Deeniyat Method, and to discuss more deeply how the Deeniyat Method is implemented. The method is one of the strategies or methods used by the teacher in the learning process to be achieved, the more precise the method used by a teacher, the better learning will be. Islamic education is an absolute necessity to be able to implement Islam as willed by Allah. Deeniyat is an Intensive Religious Education Development Program for Children, Adolescents and Adults that lasts 1 hour every day with material tailored to the needs, abilities and psychology of children in memorizing, living and practicing their knowledge in everyday life to form Islamic Character. This Deeniyat method has been researched, tested and implemented in Indonesia since 2009. Then, it has begun to actively form the Pilot Deeniyat Madrasah accompanied by regular socialization and publication in 2011 under the Deeniyat Nusantara Foundation as the Center for System Development and Management of the Deeniyat Madrasah.

Keywords: education, method, Islam education, deeniyat method

1 Introduction

Learning is the most important element[1] in achieving educational goals[2]. If there is a decrease in the quality of education, then usually the first thing to evaluate is the component related to education[3], especially the teacher as the executor of learning[4]. Learning is the ability to manage operationally[5] and efficiently[5] the components related to learning to produce added value to these components according to applicable norms/standards [6]

In a learning system, the role of a teacher is crucial[7]. In an Arabic expression it is stated, “Ath-thoriqatu ahammu minal maadah, wal mudarrisu ahammu min kulli syai” (The method or method of learning is more important than learning material and the teacher is more important than everything)[8]. This expression implies that a teacher must master the learning material to be delivered[9]. The task of a teacher at this time to educate students[4] in conditions of weakening morality[10] and national cultural character[11] would be even harder. Because education must be carried out in an integrated manner[12] which is a
conscious, structured, programmed, and systematic effort aimed at forming humans who possess national cultural characteristics.

As professionals, teachers are not only required to master the subject matter but are also skilled in assisting and guidance to students to be able to develop their potential. Teachers are also expected to be able to act as innovators and become agents of renewal, so teachers need to have adequate insights about various educational technology innovations that have and may be developed at the educational level. In this process, teachers are needed to set an example, build will, and build the potential and creativity of students. The implication of this principle is the paradigm shift in the education process, namely from the teaching paradigm to the learning paradigm.

Better than that, the mastery of learning methods by a teacher has even more importance and determines the success of a learning process than just mastery of the material. To achieve optimal learning outcomes an appropriate learning strategy is needed so those goals can be realized. A learning strategy is a plan that contains a series of activities designed to achieve learning objectives. Lots of learning strategies that can be selected by a teacher in the learning process, such as problem-based learning, cooperative learning, contextual learning, learning by discovery, and so forth.

In general, learning methods are ways that can be taken to facilitate the achievement of educational goals. Keep in mind, that the method is closely related to the approach used.

Of the many educational methods offered by some education experts, not all of them can be applied to every lesson. Therefore, every educator should first be able to consider what methods are appropriate to use, which can influence learning outcomes in a direction that is better and relevant to the subject matter to be delivered. Also, the use of various methods is a consideration for each teacher, to increase children's interest in learning.

Furthermore, if the word method is associated with Islamic education, it can carry meaning as a way to instill religious knowledge in a person so that it can be seen in the person of the target object, namely the Islamic person. Also, Islamic education methods can be interpreted as a way to understand, explore, and develop Islamic teachings, so that they continue to develop by the times.

In Islamic education, the method has a very important position to achieve the goal, because it becomes a means of meaningful subject matter arranged in the education curriculum so that students can understand or be absorbed into functional understandings of their behavior. In Islamic education, an appropriate method if it contains intrinsic and extrinsic values is in line with the subject matter and can be functionally used to realize the ideal values contained in the goals of Islamic education. Between methods, curriculum (material) and the objectives of Islamic education contain ideal and operational relevance in the educational process.

2 Understanding Islamic Education Methods

The method is one of the strategies or methods used by the teacher in the learning process to be achieved, the more precise the method used by a teacher, the better the learning will be. The method comes from the word “methods” in Greek which means way or way. The method is comprehensive planning to present language learning materials
regularly,[29] there is no one contradictory part, and all of them are based on a certain approach. An axiomatic approach is an approach that has clear truths, while the method is procedural that is the approach by applying steps.[32]

The educational method is a method or path taken to achieve the objectives in educational activities.[29] Armai Arief in the Big Indonesian Dictionary stated that "the method is a systematic way of working to facilitate the implementation of an activity to achieve the specified goals."[33] With the method, the achievement of objectives in an educational activity will be more systematic and directed. [29]

The Islamic education can be explained as a conscious effort to direct the growth and development of children[30] with all the potential given by God to him to be able to carry out the mandate and responsibility as the caliph of God on earth in his service to Allah.[34]

Islamic education is an absolute necessity to be able to implement Islam[30] as desired by God. Based on this meaning, Islamic education prepares human beings to carry out the mandate that is given to them. This means the sources of Islam and Islamic education are the same, namely the most important, the Qur'an[8] and the Sunnah of the Apostles.[35]

The method of Islamic education in its application has much to do with educational insights whose sources are in the Qur'an and Al Hadith[30]. The method of Islamic education is very effective in fostering the personality of students[36] and motivating them so that the application of this method allows tens of thousands of believers to open people's hearts to receive divine guidance and concepts of the forerunners of Islam.[37]

3 ‘Iqro Method

‘Iqro comes from Arabic which means "read"[38]. If the word ‘iqra is combined with a method, it means a neatly arranged (systematic) or neat way to achieve the goal, in this case, is being able to read the Qur’an fluently and in tartil.[39]

Teaching occurs when there are teachers and students, educational tools and there are definite goals.[12]. The teacher teaches the material while students/students will hear and learn it again. [38]

The iqro ‘method in practice does not require a variety of tools, because it is emphasized in its reading (reading the letters of the Qur’an fluently)[38]. Direct reading without spelling. This means that the names of hijajiyah letters are introduced by active student learning (CBSA) and are more individualized.[40]

The purpose of teaching iqro ‘ is to prepare students to be a qur’ani generation that is a generation that loves the Qur'an, commitments to the Qur'an, and make it a reading and daily view of life. [8]

4 Deeniyat Method

The Deeniyat method is a method adapted from the Islamic education curriculum in Mumbai, India. But it only began to enter Indonesia around the end of 2009. [41]Through KH Ahmad Harun Ar-rasyid Bandung, which was originally requested by Shaykh Maulana Ahmad lat, to translate the learning modules in the Deeniyat method from his native language into Indonesian. Initially, the Deeniyat method was planned to be developed in Semarang. But for several reasons, finally, the Deeniyat method was developed by KH Ahmad Harun
Arrasyid Bandung in the Bandung area. Until now, the Deeniyat method is still in the stage of development and dissemination. Several times there have also been training and training for prospective teachers who want to use the Deeniyat method as a curriculum.

Deeniyat is an Intensive Training Program for Religious Education for Children, Adolescents, and Adults that lasts 1 Hour every day with materials tailored to the needs, abilities, and Psychological of Children in memorizing, living, and practicing their knowledge in daily life to shape Islamic Character. This Deeniyat method has been researched, tested, and implemented in our beloved homeland since 2009[41]. Then it began to actively form a Pilot Deeniyat Madrasa accompanied by periodic Socialization and Publication in 2011 under the Deeniyat Nusantara Foundation as the Center for Deeniyat Madrasah Management and Madrasah Management.

Along with the development of time, deeniyat education programs have increasingly developed with innovations according to the needs of students. Even not only in madrassas or in mosques/prayer rooms, but nowadays it develops in street children on the side of the road, under the bridge, or places that are difficult to reach by most people. But unfortunately, the lack of socialization caused deeniyat methods not to be widely adopted by accredited educational institutions. For this reason, broader socialization needs to be done so that the deeniyat method can be known by the community.

5 Deeniyat Method, Media for Creating regeneration of people

In an organization, a cadre is a spearhead and the backbone of the continuity of an organization[42]. Not only were they expected from the organization's existence to be maintained, but it was also hoped that cadres would carry the mission of the organizational movement[43]. The meaning of the cadre itself is a person or group of people who are fostered by a management body in an organization, both civil and military, who function as 'parties' and/or assist the main tasks and functions of the organization[44]. Bung Hatta once stated regeneration within the framework of nationality, "That regeneration is synonymous with planting seeds. To produce future national leaders, leaders in their time must plant."

From this, the general view of the regeneration of an organization can be mapped into two icons in general[45]. First, regeneration actors (subjects). And second, the regeneration target (object). For the first, the subject or cadre of an organization is an individual or group of people who are personified in an organization and its policies[46] that carry out the regeneration and continuity of organizational tasks.[45]

Because cadre is very important for an organization, it is necessary to do regeneration[43]. Cadre has the functions of production and regeneration. A good regeneration process will produce and print good cadres[42]. It has been clearly stated in the verse that the Prophet Muhammad was the best role model that Allah Almighty has ever sent to mankind[8]. In every act, there is nothing that cannot be taken into a valuable lesson. Prophet Muhammad as a messenger, as a leader in the family, as head of state, even as an educator or patron of his people.[47]

The cadres of Rasulullah SAW were born from a generation of Rabbani who was not only privileged with the breadth of knowledge[34] but also the strength of faith and piety, the straightness of logic and perspective, as well as the height of wisdom and morals[35]. These four points, if found in a believer, he has instilled the nature of bashirah in him[35]. These
points should be instilled in the cadres within an organization if moreover, the organization is a missionary movement. [42]

The second point is exemplary. The regeneration process requires exemplary[46]. As exemplified by the Prophet, namely by doing what he said[35]. So the current condition of cadres, especially in the campus organization, we find that the results of cadre did not go well, in other words, cadres were not formed as expected, the cadres became obedient and carried out what he called for. If we compare it with the fact that when conducting regeneration, the subjects who carried out the regeneration (instructor or trainer or tutorial) already feel instilled the values that must be possessed by the cadres, the answer is quite simple, this is because the subjects who carry out the regeneration do not apply the values what he said to his cadres, instructors or trainers or tutors emphasize to cadres to implement the values of religiosity.[48]

The next point is systematic, the Messenger of Allah in carrying out regeneration is always organized and planned[35]. Because activity, in this case, is regeneration, if it is arranged properly and thoroughly it will produce maximum results. While at Arqam's house, the Messenger of Allah had made a plan for how he would educate or galvanize his friends, so, the companions not only sat quietly but the Prophet sallallaahu 'alaihi wa sallam gave each of them the tasks and burdens that must be carried out.[34]

Among the tasks of some of the friends was the reception of foreigners who came to Mecca to find clarity about the religion of Islam that began to spread outside of Mecca, this task was assigned to Ali ibn Abi Talib radhiyallahu 'anhu. This is illustrated by the story of Abu Dzar radhiyallahu 'anhu who came to Mecca in search of clarity about Islam, which was then invited by Ali ibn Abi Talib to confront the Apostle at the House of Arqam.[34]

6 Various methods of Islamic education

The issue of education arises along with the existence of man himself above the world[49] because human beings are homo educandum which means that human beings are essentially beings who also can and must be educated[50], also can and must educate. Thus, this statement expands the true meaning of education which up to now has been oriented towards the world of education.

The conditions mentioned above, currently many people have abandoned, and because they think that learning in the world of school is not the only factor that determines the style of one's life. The physical, social, and cultural environment that is always changing, requires people to continuously learn so as not to be out of date.[51]

6.1 Majlis Taklim

Non-formal educational institutions that hold Islamic studies[52]. This institution develops within the Muslim community in Indonesia both in Jakarta and in other regions. The naming of majlis taklim is more commonly found in Jakarta, especially among Betawi people, while in other areas it is better known as "Islamic Religious Studies". Although the word Majlis Taklim comes from Arabic, the term itself is not used in Arab countries/societies.[53]
Etymologically, majlis taklim can be interpreted as a place to carry out the teaching or study of Islam. In its development, majlis taklim is no longer limited to a place of teaching but has become an institution or institution that organizes teaching or recitation of Islam.[52]

The majlis taklim deliberation throughout DKI Jakarta in 1980 has given a more definitive boundary on the meaning of majlis taklim[53]; that is an Islamic non-formal educational institution that has its curriculum, is organized regularly and regularly, and is followed by relatively many congregations and aims to foster and build polite and harmonious relations between humans and God, humans with each other, humans with the environment, in the context of fostering people who fear Allah SWT.[8]

6.2 Teenage Mosque

Mosque youth is a youth organization that is held in every mosque, that is, all Muslims who are puberty who live around the mosque[54]. In practice, this organization is filled by a group of people. Usually called an administrator who has the duties and responsibilities of each. Thus the relationship between the management and the division of tasks between them runs well and effectively[55]. But of course, the organization is not static but dynamically develops according to space and time.

Mosque youth is a mosque organization, which means a body consisting of mosque administrators who manage and manage mosques. The organization of this mosque is very important to maximize the function of the mosque as a place of worship and social. To realize a good mosque organization, of course, must be supported by human resources, skilled management, sufficient capital or funds, supporting tools and facilities, and the mental attitude of its members.[46]

Several activities are usually carried out by mosque youth, such as religious lectures, leadership training, motivation training, and so on. They also often handle religious events such as the commemoration of the Mawlid and Isra Mi'raj of the Great Prophet Muhammad, the commemoration of a Muharram, and the activities of nuzul al-Qur'an during the Holy Month of Ramadan.[54]

Thus the youth of the mosque including non-formal educational institutions that contribute a lot to Islamic education.[54]

6.3 Pesantren Kilat

Pesantren kilat (sanlat) referred to here are activities that are usually carried out during school holidays which are often held during the fasting month and, filled with various forms of religious activities such as, open together, religious study or discussion or certain books, tarawih prayer in congregation, tadarus al-Qur'an and deepening, and so forth[56]. This activity is a form of intensive activities carried out in a certain period which is followed in full by students for 24 hours or just a part of the time to train them to liven up the days and nights of the month of Ramadan with worship activities. What is certain is that the activities carried out here emulate what is done in pesantren in general both salaf and modern.

6.4 Raudhatul Athfal

Islamic educational institutions for children of preschool age, ie ages 4 to 6 years managed by the community with a duration of education of 1 or 2 years. The characteristic of this kindergarten can be seen from the efforts to develop faith and devotion intensively in the
souls of students through the creation of a religious atmosphere in the classroom and the inspiration of all areas of development with Islamic teachings[57]. This institution has several names, such as Bustanul Atfal (Kindergarten) and Tarbiyatul Atfal (Kindergarten Education). The Muhammadiyah organization uses the term Bustanul Atfal Aisyiah, while in Nahdatul Ulama (NU) two names are used, namely Raudhatul Atfal Ma'arif NU and NU's Kindergarten.

Raudhatul Atfal curriculum is formulated in an integrated curriculum which is also called an integrated curriculum. An integration curriculum is a curriculum that knows no subject boundaries. Learning material is presented in the form of a unified whole and not separated. This means that all subject matter is presented in the form of a unit of learning activities. The integration curriculum has three forms, namely:[57]

- Experience curriculum, which is an arrangement/preparation of program activities based on the experience of children/children's activities, such as playing, telling stories, traveling, and sightseeing.[58]
- Social Function Curriculum (social function curriculum), which is the organization and preparation of program activities based on the lives of children involving social functions, for example, conservation, protection, religious, cultural, production, recreation, and creative activities.[59]
- Child-Centered Curriculum (curriculum centered on children), which is the arrangement/preparation of program activities based on a child-centered approach.[60]

Education in Raudhatul Atfal does not recognize groupings of students based on ranking but the basis of age. Group A for students aged 4 years and group B for 5 years old. Education in Raudhatul Atfal does not recognize the existence of examinations, class stays, and graduation ceremonies for their students. The Raudhatul Atfal Institute is managed by the community in the form of a foundation or the like. [57]

7 Conclusion

In addition to formal Islamic educational institutions, non-formal Islamic educational institutions also contribute significantly to the development of Islamic education among Indonesian Muslims. Among several non-formal Islamic educational institutions that are very instrumental and continue to experience development and progress with their respective characteristics are the Pesantren Kilat, Majlis Taklim, Youth Mosque, and Raudhatul Atfal and the deeniyat program.

Pesantren Kilat, in general, activities held during the holy month of Ramadan for students at the elementary, junior, and senior high schools to fill in the blanks during the Ramadan holidays. Majlis taklim is an institution of study and guidance and for parents or certain groups and groups which are usually more dominated by mothers. Mosque adolescents play the role of mosque congregants who come from young people around the mosque which are one of the centers of Islamic da'wah. While Raudhatul Atfal is an institution that is specifically for pre-school children or before they enter primary school, to provide them with an initial understanding of Islamic and other knowledge. Deeniyat gave the role of street children to become dignified people. With the diversity of institutions, Indonesian society can wisely choose which institutions/programs are suitable for children, adolescents, and adults. The deeniyat program has its differences with a variety of education
similar to pesantren, street people can experience education as well as other formal or non-
formal institutions and even later will print cadres of people who are strong and dignified.
References


Islamic Modernism and the Development of Islamic Intellectualism

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Abstract. This paper discusses Islamic modernism and the development of Islamic intellectualism. The method used is a descriptive analysis method using a historical approach. The aim is to determine the comparison of Islamic modernism and the development of Islamic intellectualism of Jamaluddin al-Afghani, Muhammad Abduh, and Muhammad Rasyid Ridha. First, the renewal of Jamaluddin Al-Afghani greatly appreciates the values of intellectualism that come from the West, especially in the fields of philosophy, science, and technology. He advised Muslims to develop reason and technology as has been adopted by Western nations. Jamaluddin Al-Afghani believes that mastering science, technology, and cultivating the scientific tradition of the Ummah will accelerate progress and increase the strength of Islam. Second, Muhammad Abduh's renewal is more focused on improving the fate and future of the Egyptian people. His thinking is more oriented to the aspects of education and the condition of Muslims. Education is very influential in the progress and awakening of Muslims in the field of science. Third, Rasyid Ridha developed a renewal of his thoughts which he got from Muhammad Abduh. Rasyid Ridha's thinking about renewal is more focused on the field of education. However, Rasyid Rida was less familiar with the traditions of Western thought than al-Afghani and Abduh.

Keywords: Modernism, Intellectualism, Islamic Modernism, Islamic Intellectualism.

1 Introduction

The golden age, decline, and revival of Islamic reform have passed. Of course, many challenges affect them. The main factor causing the decline of Muslims occurred because they were far from the teachings of Islam as the main source, namely: the Word of Allah, namely the Al-Qur'an, and the hadith of the Prophet.[1] The existence of schools and sectarianism resulted in the division of Muslims. Also, the West was dominating, the politics of fighting against each other were rampant and the excessive fanaticism towards the schools was getting stronger.[2] The development of science is decreasing, due to the construction of Muslim thinking. This is a factor that causes the decline of Muslims. Meanwhile, philosophy, science, and technology are developing and advancing rapidly in Western countries. Thus, the West can rule the world, including the Islamic world.[3]

The Islamic world before the 19th century experienced a period of colonization and decline. The beginning of the 19th century was the beginning of a renewal of the revival of
rational thinking of Muslims. At that time, the Islamic world and the modern West intersected. Muslims are starting to realize that by thinking rationally, Islamic teachings that have long been abandoned, will be easily understood again. Thus, the thought of understanding Islamic teachings will again become a new spirit for the progress and development of the Islamic world in the future.\[3\]

This paper will try to examine Islamic Modernism and the Development of Islamic Intellectualism, as well as Islamic modernism intellectual figures. The presenter only presented three figures who were very influential in the renewal of Islamic modernism.

2 Islamic Modernism

The term modernization in Islamic terminology is called renewal and improvement. Renewal and improvement have the same essence, namely reviewing and reflecting on and interpreting new contextual understandings of the situations and challenges of the times.\[4\]

Western countries, provide an understanding of modernism as efforts made to make changes to deviant understandings and customs that develop in society. Also, modernism is a thought, a flow, a movement to make changes following the new conditions brought about by modern science and technology.\[5\]

Modernism is the process of entering a foreign culture into society.\[6\] Therefore, modernism cannot be separated from globalization which has implications for changes in the social and intellectual order. Globalization is an inseparable secularization issue. Globalization and secularization seem to be a unity that occurs in the West and East which cannot be separated.\[7\]

Islamic modernism occurred in the early 19th century. The initial phase of the reformation of Muslims. Muslims began to rise and develop through the path of ijtihad. The West is getting ahead and Muslims are falling further behind. Both in terms of philosophy, science, and technology. At that time, different responses emerged among Muslims. Respond based on their Islamic style.\[8\]

First Response, Muslims must acknowledge their downturn and backwardness from Western countries and must rise from adversity by reforming by following Western countries. The second response is to refuse and leave whatever comes from the West without being ignored. The second response believes that Muslims must return to the main source, namely the Al-Qur'an and Hadith because Islam is the best not by following Western countries.\[8\]

Furthermore, Nurcholis Madjid expressed his opinion about modernization. That modernization is thinking rationally by involving moral dimensions, by holding fast to the principle of faith, namely faith in Allah. Besides, Nurcholis Madjid completely rejects that modernization is westernization. Because westernization is secularism related to atheism. Meanwhile, atheism is the pinnacle of secularism.\[9\]

The most important goal of modernization in line with the teachings of Islam is rationalization, whatever is done and done requires consideration of reason. With rationalization, Muslims will be encouraged to be critical in dealing with problems and leave taqlid which is strictly prohibited in Islam by reforming. Thus, modernization does not contradict the basic teachings of Islam.\[10\] However, modernization is a balance between action and reason in doing anything to make changes that are considered good.

Modern groups argue that Muslims today need to make interpretations (interpretations) of Islamic teachings. Muslims must make changes to open the gates of ijtihad and avoid
In other words, modernism has an open attitude in understanding the source of teachings and believes that there is still room for Muslims to carry out ijtihad and leave blind taqlid which is prohibited by religion.

Modern Islamic groups are religious reform movements that carry out reforms by adopting ideas from modern thinkers such as Al-Afghani and Abduh.

Al-Afghani and Abduh made reforms and left blind taqlid to the madhab priests and emphasized the importance of ijtihad in facing changes in the Muslim community. Modernist Muslims try to improve the progress of Muslim civilization by taking a scientific approach to understanding Islamic teachings. For this, they call for an invitation to refer to the Qur'an and Hadith which are the main sources, and advocate a flexible and sustainable reinterpretation of Islamic teachings.

The renewal of Islam started with Muhammad Abduh's meeting with Jamaluddin Al-Afghani. Philosophy and socio-political science are being expanded. Religious practice must be seen and examined which ones require change and which cannot be changed. This change was made by convincing the Muslims not to give up, to remain strong and not waver in despair and destruction. However, it continues to make updates in all fields.

Sayyid Jamaluddin Al-Afghani was a reformist figure who was very focused and concerned about the condition of the Muslims at that time. He tried his best to revive Muslims and carry out reforms employing ijtihad. In the Islamic world, Sayyid Jamaluddin Al-Afghani is known as Mujaddid and Mujahid. One of the reformers who changed the mindset of Muslims.

The factors behind the reforms in Egypt carried out by modern Islamic thinkers: first, Islamic teachings began to be tainted by superstition, khurafat, and heresy, and the Egyptian society was increasingly left behind and backward from the Western world. Second, Western countries colonized the Islamic State, both in the economic, political, and religious fields. In this sense, it is known as Gold, Glory, and Gospel.

Thus it can be concluded that Islamic modernization is a renewal of understanding that is more relevant to modern life. Islamic modernization seeks to interpret something to open the door to ijtihad. Besides, trying to avoid taqlid to the four madhab imams by thinking rationally in understanding and reflecting on Islamic teachings. The goal is for the progress and glory of Muslims in the future.

3 Development of Islamic Intellectualism

Islamic intellectual development is divided into three eras. The three of them have different styles, ranging from classical, medieval, and modern times. The classical era began at the time of the Prophet, where the development of Islamic intellectuals was practiced by teaching and education which was carried out utilizing the method of writing and memorizing.

In medieval times, Islamic intellectuals began to develop compared to classical times. Institutionalized institutions began to emerge through streams of theology, Sufism, and schools of thought. In medieval times this was the peak period of Islamic intellectual heyday.

Furthermore, in modern times it is a struggle for Islamic intellectual traditions. Renewal of thought in understanding Islam is put forward. Modern times try to eradicate superstition, khurafat, and heresy that have shackled Muslims. Islamic teachings were returned to the Al-Qur'an and Hadith. Rational thinking awareness by performing ijtihad interpretation of Islamic teachings is enforced.
The intellectual development of Islam returns Islam as a religion that gives truth in answering problems by promoting thought. This is because the problems of each era are constantly evolving and becoming increasingly complex. So it requires solving problems that are difficult to find. Therefore, ijtihad is needed as a way of renewal.

Jamaluddin Al-Afghani has his uniqueness and uniqueness towards renewal in Islam. The uniqueness and uniqueness of Jamaluddin Al-Afghani were seen when giving a response to the Western domination of Islam. Also, Al-Afghani was very moderate by accommodating ideas that came from the West. This was done to improve the decline of the ummah and the weakness of Islamic intellectuals. But on the other hand, Afghani was very firm in dealing with national problems related to Islam.[8]

The emergence of divisions among Muslims was the most important factor used by Western colonialism to colonize Muslims. Besides, the wealth of Muslims began to be taken over by Western colonialism. The lack of knowledge and understanding of science, both in Islamic sciences and other sciences, has made the intellectual spirit of Muslims begin to fade. Jamaluddin Al-Afghani comes with a very noble goal, namely to uphold nationalism, patriotism, and the glory of Islam. Of course, with full awareness and high intellectual enthusiasm and responsibility as a Muslim towards Muslims.

Jamaluddin Al-Afghani tried to awaken Muslims who were still in shadow and were shackled to the glory of Islam in the past. Even though at that time, the Muslim community was blocked by Western imperialism which had great strength. According to him, Islam should rise to reform and carry out intellectual movements, along with the pace of modern knowledge.[8]

Jamaluddin Al-Afghani was the main figure in the modernization of Islam, followed by his students, Muhammad Abduh, Rasyid Ridha until his thoughts reached Indonesia, which was brought by his students.

4 Figures of Islamic Modernization

4.1 Jamaluddin Al-Afghani

One of the figures for Islamic modernism is Jamaluddin Al-Afghani who was born in Asadabad (1255 H / 1838 AD). He died in Istanbul (1315H / 1897M). Jamaluddin Al-Afghani received the title Sayid which means the descendant of Husain bin Ali bin Abi Talib. His full name is Sayid Jamaluddin Al-Afghani. The name al-Afghani was taken from the country of his birth. Apart from Al-Afghani, Asabadi is his nickname.[16]

Jamaluddin Al-Afghani is a reformist figure in Islam who has creative ideas to restore the fighting spirit of Muslims. Besides, he was very firm and courageous in opposing the colonialism of the modern Western State and eliminating the attitude of imitation among the ummah, where this attitude of imitation has shackled the rational mindset of the people.[8]

His renewal thinking is based on the belief that Islamic teachings are in harmony with all nations, ages, and circumstances. Therefore, if it is found that Islamic teachings are deviating and not following the problems faced due to changing times, it can be adjusted with a new way of interpretation through ijtihad as written in the Al-Qur'an and Hadith. Because according to Jamaluddin Al-Afghani the door to ijtihad is still open.[17]

Therefore, if Islam wants to do ijtihad with new ideas, the Islamic world can compete with the Western world.
Jamaluddin Al-Afghani argued that Muslims must unite in facing and freeing themselves from Western colonialism by forming a stronghold of political power. Its political ideas and strategies are based on the idea of pan Islamism (renewal by uniting all Muslims).[18] Pan Islamism is an effective bulwark against violations and domination of foreign powers against Muslim territory.[19]

However, he also showed an honest attitude in appreciating the values of intellectualism that came from the West, especially in the fields of philosophy, science, and technology. He advised Muslims to develop reason and technology as has been adopted by Western nations. He believes that mastery of science, technology, and cultivating the scientific tradition of the Ummah will accelerate progress and increase the strength of Islam.[18]

Jamaluddin Al-Afghani is a Muslim intellectual who reform ed the Islamic tradition by reinterpretting the sources of Islamic teachings, which came from the Koran, Sunnah, Ijma’, and Qiyas to answer problems experienced by modern society in religious institutions in theoretical and practical terms.[20] Thus, Jamaluddin Al-Afghani's thoughts cover all aspects of the Islamic world.

4.2 Muhammad Abduh

Muhammad Abduh is a figure of Islamic reform in Egypt. He comes from Turkey. He was born in the village of Lower Egypt in 1849. His father was named Abduh Hasan Khaerullah. His mother was from the Arab nation and her lineage reached Umar ibn Khattab. They lived and settled in Mahallah Nasr.[21]

Muhammad Abduh was a reformer in the 19th century who had very bright ideas. Its renewal ideas cover various aspects of life. It can revive the fighting spirit of Muslims after experiencing the stagnation phase, especially in the advancement of science.[21]

Muhammad Abduh's reforms focused more on improving the fate and future of the Egyptian people. His thinking is more oriented to aspects of education and the condition of Muslims. He is a moderate nationalist who advocates the importance of preparing people who are responsible for the honor and progress of the nation.[21]

Islamic reform according to Muhammad Abduh does not only return to original teachings by purifying Islamic teachings from outside influences and practices that destroy the purity of Islam, but he invites reform of Islamic doctrine by the spirit of modern thought.[22] According to Muhammad Abduh, the backwardness of the Muslims was due to the weak education of the Muslims at that time. Both religious science and general science. Therefore, he considers that education is something that should get serious attention.

According to Muhammad Abduh, general science no longer has a place worthy of the hearts of Muslims, which should become a unit of knowledge that needs attention. General science is more widely adopted and even used comprehensively by the West. This is an internal factor for the waning of Islamic educational values.[23]

Value education in Muhammad Abduh's thought was the beginning of the awakening of Muslims in the early 20th century. The idea of renewal was disseminated in the magazines Al-Manar and Al-Urwatul Wusqa as a reference for reformist figures in the Islamic world.[21] Thus, Muhammad Abduh's renewal emphasized the educational aspect.

4.3 Rasyid Ridha

Rasyid Ridha argues that spiritual knowledge in Islamic teachings allows a person to get everything he wants. He strongly opposed Islamic teachings which said that worldly life was...
not important. Also, he strongly opposed awake and about excessive adoration and obedience to shaykhs and wali. Thus, Rasyid Ridha reformed Islamic teachings by returning to the true teachings.

Rasyid Ridha developed a renewal of his thoughts which he got from Muhammad Abduh through Al-Urwah Al-Wusqa magazine since he was in Syria, then moved to Egypt and became a student of Muhammad Abduh. Rasyid Ridha's thinking about renewing his life was not much different from his teacher. He also argued that Muslims experienced setbacks because they no longer adhere to pure Islamic teachings.[24]

Rasyid Ridha argues that spiritual knowledge in Islamic teachings allows a person to get everything he wants. He strongly opposed Islamic teachings which said that worldly life was not important. Also, he strongly opposed awake and about excessive adoration and obedience to shaykhs and wali.[17] Thus, Rasyid Ridha reformed Islamic teachings by returning to the true teachings.[24]

Rasyid Ridha developed a renewal of his thoughts which he got from Muhammad Abduh. Rasyid Ridha's thinking about renewal is more focused on the field of education. However, Rasyid Rida was less familiar with the traditions of Western thought than al-Afghani and

5 Conclusion

Islamic modernism occurred in the 19th century. Islamic modernism is a renewal of understanding that is more relevant to modern life and the interpretation of something to open the door of ijtihad and avoid taqlid to the four imams of madhab by thinking rationally in understanding and reflecting Islamic teachings. The goal is for the progress and glory of Muslims in the future.

In essence, if Muslims carry out Ijtihad then Muslims are believed to be able to increase the progress of Islamic civilization. For that, they call for an invitation for Muslims to return to the Al-Qur'an and Hadith.

Jamaluddin Al-Afghani's reformation was based on the belief that Islamic teachings were compatible with all nations, ages, and circumstances. Therefore, if it is found that Islamic teachings are deviating and not by the problems faced due to changing times, it can be adjusted with a new way of interpretation through ijtihad as written in the Al-Qur'an and Hadith. Jamaluddin Al-Afghani also showed his honest attitude in appreciating the values of intellectualism that came from the West, especially in the fields of philosophy, science, and technology. He advised Muslims to develop reason and technology as has been adopted by Western nations. Jamaluddin Al-Afghani believes that mastering science, technology, and cultivating the scientific tradition of the Ummah will accelerate progress and increase the strength of Islam.

Muhammad Abduh's renewal is more focused on improving the fate and future of the Egyptian people. His thinking is more oriented to the aspects of education and the condition of Muslims. Education is very influential in the progress and awakening of Muslims in the field of science.

Rasyid Ridha developed a renewal of his thoughts which he got from Muhammad Abduh. Rasyid Ridha's thinking about renewal is more focused on the field of education. However, Rasyid Rida was less familiar with the traditions of Western thought than al-Afghani and
Abduh.

**Acknowledgments:** This research is supported by The Graduate School of Islamic Studies UIN Syarif Hidayatullah.
References

Explorative Study on the Impact of Pandemic Covid-19 on Online Learning of the First Middle School of Cibeuteung Muara Village

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Abstract. Pandemic Covid-19 has disrupted the conventional learning process. So a solution is needed to answer these problems. Online learning is an alternative that can solve this problem. This study aims to analyze the online learning process, supporting factors, and inhibiting factors for the implementation of online learning. This research was conducted at Bina Insani Islamic Junior High School. This research uses descriptive qualitative research methods. The subjects used in this study were junior high school teachers at Bina Insani Islamic Junior High School. Data collection techniques in the form of semi-structured interviews and documentation. The result of this research is COVID-19 pandemic has a huge impact on the learning process; learning usually carried out directly is now being transferred to online learning. Online learning for junior high school-aged children is less effective. There are several factors supporting teachers in the online learning process, namely the availability of mobile phones. The inhibiting factors include not all students have cell phones and the unstable internet connection.

Keywords: COVID-19, online learning, impact, supporting factors, inhibiting factors.

1 Introduction

The word learning comes from basic word learning. A narrow definition of learning is a learning process so that someone can carry out learning activities. Learning is a process of changing behavior due to individual interactions with the environment and experiences [1]. According to the Law of the Republic of Indonesia, Number 20 of 2003 concerning the National Education System (Sisdiknas) states that learning is the process of interaction between students and educators and learning resources in a learning environment. The learning process is a learning and teaching process, in which these activities that a plan and materials are needed to support the learning process. In the education unit, the learning process is held interactively, inspiring, fun, challenging, motivating students to participate actively according to their talents, interests, and physical and psychological development of students [2].

Generally, teaching and learning activities are carried out in schools through teacher guidance. A teacher is someone whose job is to produce quality human resources who can
compete at the international level [3]. Teachers at the forefront of education have to teach, educate, provide briefing and guidance, train, provide assessment and evaluation to provide moral and mental support to students [4]. The teaching and learning process is carried out by the teachers and students and usually carried out at school or through direct interaction without any intermediary media. However, in the last few months, the duties of the teacher have experienced changes in the learning process, this has occurred because of an epidemic that has attacked the whole world including Indonesia [5]. This is influenced by the emergence of the Coronavirus, which originates from the Chinese city of Wuhan at the end of 2019 [6].

The COVID-19 pandemic is a devastating disaster for all inhabitants of the earth [7]. All segments of human life on earth are disturbed, without the exception of education. Many countries have decided to close schools, colleges, and universities, including Indonesia. Governments in any part of the world, including Indonesia, must take a bitter decision to close schools to reduce people's contact massively and to save lives or still have to open schools to survive workers in maintaining economic sustainability [8].

Even though the school is closed, the teaching and learning activities or the learning process does not stop, based on a circular from the minister of education and culture that all learning activities carried out using an online learning system at home. Online learning is a learning that is done remotely through the media in the form of the internet and other supporting tools such as cell phones, and computers [5]. Bina Insani Islamic Junior High School located in Cibeuteung Muara village, Ciseeng District, Bogor Regency is one of the schools that implement the policy.

In the application of online learning, teachers and students have their respective roles. Teachers have a role as facilitators and guides in learning activities, while students have a role as knowledge constructors, independent learners, and problem solvers [9].

In Indonesia, many families are less familiar with doing school at home. Homeschooling for Indonesian families is a big surprise especially for the productivity of parents who are usually busy with work outside the home. Likewise with the psychological problems of the children or students who are accustomed to learning face to face with their teachers [8]. As a result, students feel "forced" to learn from home because face-to-face learning is eliminated to prevent Covid-19 transmission. Even though not all students are used to learning online. Moreover, many teachers and lecturers are still not proficient in teaching using internet technology or social media, especially in various regions [10].

A significant consequence of online learning is the lack of character values, due to the distance between the teacher and the students so that it is difficult for teachers to provide an association (uswah) to their students. This is as conveyed by one of the national ulama figures, namely KH. Yusuf Chudlori or commonly called Gus Yusuf at a halal bihalal event with Rector of State University of Semarang and the UNNES Academic Community, that the essence of education is not only transferring knowledge but also there is something noble, namely the value of a character (noble morals), where this cannot be found through online learning but through muwajahah or face-to-face [11]. Even though the character value is the main product highlighted in the current curriculum, namely K-13 [12].

From the statement above, it can be said that there are many problems in various countries including Indonesia, especially in the world of education due to the Coronavirus (Covid-19) pandemic period.

The purpose of this study was to obtain information about the impact of COVID-19 on the implementation and effectiveness of online learning at the Bina Insani Islamic Junior High School in Cibeuteung Muara village. The background in choosing this school as a place of research was a school in a rural area, just founded about 5 years, and accreditation still c.
2 Method

This research used the exploratory case study method and the research approach used the qualitative case study method to obtain information on the constraints and consequences of the COVID-19 pandemic on teaching and learning activities in a junior high school in Cibeuteung Muara village, namely Bina Insani Islamic Junior High School [13]. The data collection techniques used in this study were interviews and documentation. The type of interview used in this study was a semi-structured interview. The data in this study were in the form of answers to interviews from subjects who were 5 teachers of Bina Insani Islamic Junior High School. The answer to the interview is a description of the influence of COVID-19 on Bina Insani Islamic Junior High School. The following interview guidelines are used:

<table>
<thead>
<tr>
<th>Subject</th>
<th>Question</th>
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<tbody>
<tr>
<td>Teacher</td>
<td>How is the implementation of learning activities at Bina Insani Islamic Junior High School after the COVID-19 pandemic?</td>
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<tr>
<td></td>
<td>What are the results of online learning?</td>
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<td></td>
<td>Are there any factors that support teachers in teaching and learning activities during the COVID-19 pandemic?</td>
</tr>
<tr>
<td></td>
<td>Are there any factors that hindered teachers from teaching and learning activities during the COVID-19 pandemic?</td>
</tr>
</tbody>
</table>

3 Results And Discussion

Based on the research results obtained from semi-structured interviews conducted online. The results of the interviews conducted with two respondents are as follows.

How is the implementation of learning activities at the Bina Insani Islamic Junior High School after the COVID-19 pandemic?

During the pandemic, students study at home by applying online learning. Students do not learn with face-to-face procedures virtually through the zoom or google meet the application. The procedure carried out is through WhatsApp as a medium of liaison between teachers and students. Through the WhatsApp group, the teacher gives assignments and students collect assignments. During this online learning process, all tasks that are done must be written in the same book. Learning is also carried out according to the lesson schedule.

What are the results of online learning?

During the last few months of studying with an online system or online, it is still considered ineffective. The students feel forced to study long-distance without adequate facilities and infrastructure at home. As a result, students become negligent with their obligations in carrying out the assignments of their teachers. The participation of students in learning also does not reach 100% in online learning. Some students do not even follow the learning at all from start to finish so that the teacher feels confused about the process of assessing these students.
Are there any factors that support teachers in teaching and learning activities during the COVID-19 pandemic?

Yes, namely cell phones. However, until now the government has not received quota assistance but has used private funds.

Are there any factors that hindered teachers from teaching and learning activities during the COVID-19 pandemic?

The inhibiting factors in the online learning process, the first is not all students have personal cell phones. The second factor is students who are lazy even though the students have their cell phones or not by the rules, for example, the teacher gives assignments but students collect assignments beyond the time limit for collecting. The third factor is the incomplete material when online learning is being carried out. The fourth factor is the condition of the internet network is still unable to cover online media. The costs are also an obstacle because aspects of student welfare are still far from expectations. The state is not fully presenting in facilitating financial needs.

Based on the results of research with descriptive qualitative methods through the interview as the data collection techniques that have been carried out on teachers at Bina Insani Islamic Junior High School about the online learning process as well as supporting factors and inhibiting factors for teachers when carrying out online learning during the COVID-19 pandemic. This pandemic has resulted in the learning process being very disrupted and ineffective. The learning process that is usually carried out face-to-face between the teacher and students in the classroom, during the pandemic, learning has turned into online learning.

The challenge of online learning is that not all students have personal cell phones. Also, the availability of internet services is not good. Students and teachers have difficulty with the signal where they live, and even the signal that they get is very weak. This is a challenge in implementing online learning at Bina Insani Islamic Junior High School. Online learning has disadvantages when internet services are weak, and the students poorly understand teacher instructions. Another challenge faced is the constraint in financing online learning. Most of the students have not been able to afford to pay quite a fortune to buy internet data quota. As a result, in implementing teaching and learning activities not all students can follow it.

Online learning has special challenges where the location of the teacher and students who are separated when carrying out online learning. So, the teacher is not able to directly supervise student activities during the learning process [14]. Online learning also cannot be separated from the role of parents of students, because considering the age of junior high school children who still need guidance and supervision in learning. So, parents' support and cooperation for successful learning needed. Teachers and school communication with parents must be maintained smoothly. Successful teaching and learning depend on all participants having the attitudes necessary to achieve success in an online learning environment. [10].

Another thing that is not found in online learning compared to face-to-face learning is the character value. This is due to the distance and lack of flexibility of teachers in teaching, in both giving examples, monitoring, and evaluating student learning during online learning. This kind of situation is certainly not by the aim of the current 2013 curriculum, namely the inculcation of character values for students. [12]. This statement is by the hadith of the Prophet narrated by Sayidina Umar Ibn Khattab. I heard that the Messenger of Allah said: "Whoever walks towards a pious person in matters of seeking knowledge, then every step of his foot is 100 goodness and whoever sits side by side with an alim (teacher) and listens to knowledge from him, then each sentence counts one kindness" [15]. Another hadith that is in line with this is the hadith narrated by a friend Anas, that "The virtue of seeing the face of a scholar (teacher) is greater (favored by Allah) than fasting and praying for 60 years” [16].
The essence of the two hadiths is the importance of a meeting or face-to-face student with a teacher in a learning activity is to be able to get a benefit that is the character value.

4 Conclusion

To break the chain of spreading Covid-19 in the school environment, Bina Insani Islamic Junior High School implements online learning as a solution for implementing learning. The results showed that the students did not fully have the facilities and infrastructure to carry out online learning. There are weaknesses in online learning, the students are not well monitored during the online learning process, and resulting in minimal character scores of students. Weak internet signal and high quota fees are challenges for online learning. However, online learning can reduce the spread of Covid-19 in schools.
References

The Impact of Pandemic Covid-19 on Museum Existence

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Abstract. This study aims to provide an overview impact of the Covid-19 pandemic on museum activities, especially those in Jakarta. The method used is a descriptive qualitative method. This study uses sources based on secondary data from online news platforms, research results, journals, and other references that are related to research. Techniques used in data collection using documentation techniques. The conclusion from this research is that there are several impacts, both positive and negative, which greatly influence the existence of the museum. The main impact on museums during the pandemic was a decrease in visitor numbers and museum closures, constraints on museum maintenance, and an increase in the museum’s digital services.

Keywords: Covid-19, Museum

1 Introduction

The Covid-19 pandemic first appeared in Wuhan at the end of 2019. Covid-19 is a virus that attacks the human respiratory system. Transmission through droplets, that is splashes of water that come out when talking, coughing, and sneezing. This virus quickly spread throughout the world. Finally, WHO declared a health emergency for the people of the World on January 30, 2020 [1]. Indonesia confirmed its first case on March 2, 2020. WHO designated Covid-19 as a pandemic on March 12, 2020. Until the end of March, Indonesia had more than 1500 cases and 136 people died [2].

The Covid-19 pandemic has not only brought down major sectors such as health, economy, and education. Covid-19 has also disrupted museum activities around the world. The world's museums are under the auspices of the International Council of Museums (ICOM) which is affiliated with UNESCO. The International Council of Museums defines a museum as a transparent and participatory place in charge of collecting, researching, interpreting, preserving, and exhibiting historical objects. However, during this pandemic, museum activities will be different from the previous period. The pandemic changed the function and scope of the museum to be wider and more limitless. The International Council Museums immediately gave direction and made recommendations on matters that should be considered in managing the museum during the Pandemic, calling on the authorities to immediately set up a special fund to help the Museum. In April, almost all museums in the world closed and switched to digital media [3].
The pandemic, which has been running for nearly five months, still shows no signs of ending soon. The Museum sector has been hit hard enough. Since March 14, 2020, the government has decided to close several historical tourist destinations in Jakarta. The closure of the museum aims to reduce community mobility at the government's appeal. The conditions are changing so fast that the museum is trying to adapt and survive the pandemic. The impact that was felt was the decrease in the number of visitors and the closure of the museum due to the implementation of WFH (Work From Home). In response to the pandemic period, museums in DKI Jakarta are holding new activities and innovations to deal with the direct and indirect impacts of the pandemic. Such as limiting visitors, spraying disinfectants to providing online services such as Virtual Tour to maintain the existence of the Museum in the public. After passing the period of large-scale social distancing (PSBB), several museums reopen with strict health protocols in response to the current New Normal.

There are many challenges that museums have to face due to Covid-19 pandemic. That's why this study needs to be done to get a further picture of the impact and policy of the Museum amid the Covid-19 pandemic.

2 Research Method

This study uses a descriptive qualitative method based on secondary data. The qualitative research instrument or research instrument is the researcher himself. Qualitative researchers as human instruments have a function in establishing focus, collecting data sources, analyzing, and interpreting data to conclude. Secondary data were obtained from the results of analysis and library research as well as references containing information related to research. Data collection using documentation techniques, that is collecting data in the form of records of past events in the form of writings, pictures, policies, and others [4]. The type of data collected is secondary data in both qualitative and quantitative forms obtained from journals, online news, and related references.

3 Literature Review

The unexpected Covid-19 disaster caused a lot of concern. Museum workers have concerns about the existence of a museum during the pandemic. As Rebecca Kahn [5] wrote that the Covid-19 crisis brings sadness and reflection to museum activities. Museum professionals have concerns about how the museum can remain relevant while no one visits. And what is the role of museums both during the pandemic and after the pandemic? He also wrote about the opportunities that could be taken from this crisis. The state of Covid-19 encourages museums to make big changes. All museum activities are routed online such as online exhibitions featuring museum objects. Digital activities are no longer complementary, but as a necessity for museums to deal with Covid-19.

Ali Akbar [6] in his book explains how the Museum should no longer be seen as passive, but turned into action. Museums must be smart in finding new programs to continue to attract public interest. Museums are not only tasked with collecting, caring for, studying, and exhibiting collection objects. but museums also have an active role in serving the needs of the public. Furthermore, Ali Akbar wrote that the concept of a museum should no longer be fixated on buildings. The museum is a forum for communication. If a media cannot be used, it
can be moved to other media. Ali Akbar's opinion is very relevant when used in current conditions. A museum can't just rely on its building. There must be another platform for museum activities, which is the digital media platform. A museum without a physical form is a necessity. The museum needed during this pandemic is a museum whose exhibition space uses a monitor screen.

As written by Michelle [7] that the Museum can be moved to new media. Where the museum changes its appearance, work practices, and the way it interacts with the public. New computer-based media can be said to be a means to modernize, popularize, and increase the efficiency of institutions that are considered rigid and outdated. In the virtual museum, visitors can access text, images, and sound available in the database. The virtual museum is not just a website that displays pages but displays the appearance as if it were real.

In connection with Museum activities during the pandemic, Ayu Helena et al. [8] said that museums can use a marketing strategy through the Virtual Museum. The virtual museum itself has many advantages, such as being able to inform, introduce, and promote museums effectively and efficiently. The old-fashioned view of the museum will change to a more modern one with a digital display.

In line with what was written by Archyarsyah et al. [9] the impact of the pandemic which resulted in the closing of the museum doesn’t mean that people can’t access the museum. Many ways can be done so that the museum can still serve the public. An example is the museum access service in the form of Virtual Reality provided by the Ministry of Education and Culture through Google Arts & Culture. The impact of the pandemic on the Museum is indeed complex. But this impact can be overcome with a variety of innovations. The ease of technology meant that most museums could survive the pandemic.

4 Result and Discussion

In May, UNESCO released a report on how the Museum is dealing with the Covid-19 pandemic. From an international survey involving museums in member countries in 2020, the number of museums is estimated to be around 95,000. According to ICOM, it is estimated that more than 10% of museums are in danger of never reopening due to the impact of the Covid-19 pandemic [10].

The impact of the pandemic on the existence of the museum includes:

4.1 Closing and Decreasing of Museum Visits in Jakarta

Based on a survey conducted by ICOM on April 7 - May 7, 2020, most museums closed access around mid-March. At least 94.7% of the world's museums have closed due to the pandemic. As a result of the pandemic, the Government implemented the PSBB period. This caused many public places to be temporarily closed. People are not allowed to leave the house except for urgent matters. There are no activities at tourist attractions because no one visits. Covid-19 has brought a serious crisis to public activity.
The government has decided to close several museum destinations in Jakarta as of March 14, 2020. Among them is the Museum in the Kota Tua area, the Museum at TMII, Onrust Island, Taman Ismail Maruki, the Sejarah Jakarta Museum, the Prasasti Museum, the Maritim Museum, the Wayang Museum, and other museums under the auspices of the DKI Jakarta Provincial Government [11]. Before the DKI Jakarta Provincial Government decided to close several tourist destinations, several museums in Jakarta stated that there had been a decrease in visitors. As written in one of Detik Travel's articles, the Head of the Management Unit, Sri Kusumawati said that in January-February the Jakarta History Museum experienced a decrease in visitors compared to the same period last year [12]. The unexpected closure of the museum forced the museum management to immediately stop museum activities, even some projects and planned activities such as exhibitions, cultural arts performances, have to be postponed or may be canceled.

After passing the PSBB period and continuing with the New Normal period, the DKI Jakarta Provincial Government reopened the Museum access with a strict protocol based on the Decree of the Head of the DKI Jakarta Tourism and Creative Economy Office No. 131 of 2020. Museums and galleries can resume operations from 8 June 2020 - 15 June 2020 with 50% visitor numbers. Some of the rules that must be implemented by the Museum include implementing health protocols according to WHO and KEMKES directives, as well as preparing museum staff and facilities to face the New Normal period.

Even though it has reopened, the number of visitors who come is still limited by the rule of 50% of the museum's capacity. Several museums in Jakarta apply strict regulations. At the Bank Indonesia Museum, visitors are required to wear a face mask and wear a hand sanitizer, and the duration of the visit is limited to one hour [13].

### 4.2 Impact on Museum workers

The Covid-19 pandemic disrupted the economic chain. The economic downturn also had an impact on Museum Workers. Some museum workers were relieved and some were laid off to cut costs for managing the museum. Some of those involved with the project plan activities must also be canceled. However, this impact depends on the museum's funding structure. Whether coming from the public, private funding, or ticket sales. But the entire museum's resources are likely to be affected by the presence of Covid-19.

The government has made several efforts including providing alternative social funding assistance for workers in the tourism sector. Alternative estimates of the need for funding assistance for workers in the tourism sector, including workers in museums, are as follows [14]:

![Status of museums in your Country](attachment:file.png)

**Fig. 1.** museum survey data in the world [3]

<table>
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<tr>
<th>Business field</th>
<th>Total</th>
<th>Alternative funding</th>
<th>Amount (million rupiahs)</th>
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Table 1.
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<th>(000) people assistance (thousands)</th>
<th>Average MW</th>
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<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>1</td>
<td>Trading</td>
<td>4,682. 5</td>
<td>2,910</td>
<td>1,000</td>
<td>500</td>
<td>13,626,075</td>
<td>4,682,500</td>
</tr>
<tr>
<td>2</td>
<td>Transport</td>
<td>71.0</td>
<td>2,910</td>
<td>1,000</td>
<td>500</td>
<td>206,610</td>
<td>71,000</td>
</tr>
<tr>
<td>3</td>
<td>Provision of Accommodation</td>
<td>917.1</td>
<td>2,910</td>
<td>1,000</td>
<td>500</td>
<td>2,668,761</td>
<td>917.00</td>
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<tr>
<td>4</td>
<td>Beverage food provider</td>
<td>6,215.0</td>
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<td>1,000</td>
<td>500</td>
<td>18,085,650</td>
<td>6,215,000</td>
</tr>
<tr>
<td>5</td>
<td>Travel agency services</td>
<td>81.5</td>
<td>2,910</td>
<td>1,000</td>
<td>500</td>
<td>237,165</td>
<td>81,500</td>
</tr>
<tr>
<td>6</td>
<td>Entertainment activities, arts, creativity</td>
<td>196.3</td>
<td>2,910</td>
<td>1,000</td>
<td>500</td>
<td>571,233</td>
<td>196,300</td>
</tr>
<tr>
<td>7</td>
<td>Libraries, archives, museums, and other cultural activities</td>
<td>43.6</td>
<td>2,910</td>
<td>1,000</td>
<td>500</td>
<td>126,876</td>
<td>43,600</td>
</tr>
<tr>
<td>8</td>
<td>Other sports and recreational activities</td>
<td>247.5</td>
<td>2,910</td>
<td>1,000</td>
<td>500</td>
<td>720,225</td>
<td>247,500</td>
</tr>
<tr>
<td>9</td>
<td>Others</td>
<td>284.9</td>
<td>2,910</td>
<td>1,000</td>
<td>500</td>
<td>829,059</td>
<td>284,900</td>
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<tr>
<td></td>
<td></td>
<td>12,793.4</td>
<td></td>
<td></td>
<td></td>
<td>37,071,654</td>
<td>12,739,400</td>
</tr>
</tbody>
</table>

Notes: 1. MW: Minimum Wage; 2. BD: Funding.

4.3 Influence on the maintenance and management of museum objects

Several museums spray disinfectants to prevent the spread of Covid-19 and prepare for the New Normal. This spraying uses disinfectants around the museum area. However, the use of this disinfectant needs to be paid attention to especially the collection objects in the Museum. Because it does not rule out some of the ingredients in disinfectants are dangerous for historical objects. This is based on trials conducted by Asies Sigit Pramujo [15], some of the solutions that are not recommended as disinfectants are NaOCl. Because this solution is
corrosive to metal materials. Also, Hydrogen Peroxide solution can weaken the fibers in the fabric collection.

The Covid-19 pandemic has had a major impact on the maintenance of Museum objects. Besides, the WFH (Work from Home) policy resulted in fewer museum maintenance officers than usual. This makes the maintenance of the museum experiencing obstacles.

4.4 Digital service enhancement

Modern technology makes it easier for people to adapt to this pandemic. Appeal to stay at home makes almost all offline activities move online. No exception in museum activities. Almost all museums in the world have had to close due to the pandemic. However, the museum management moved the museum's activities to a digital platform. Although several activities are still carried out directly such as maintenance and preservation of museum collections. A survey conducted by ICOM states that digital activities carried out by museums in the world have increased by almost 50%.

<table>
<thead>
<tr>
<th>Changes in digital services</th>
<th>Collection online</th>
<th>Online exhibitions</th>
<th>Live events</th>
<th>Newsletters</th>
<th>Podcasts</th>
<th>Quizzes</th>
<th>Social media</th>
</tr>
</thead>
<tbody>
<tr>
<td>No</td>
<td>33.31%</td>
<td>49.48%</td>
<td>56.47%</td>
<td>31.66%</td>
<td>68.26%</td>
<td>55.15%</td>
<td>7.67%</td>
</tr>
<tr>
<td>Yes, same as before</td>
<td>43.86%</td>
<td>22.18%</td>
<td>11.54%</td>
<td>52.18%</td>
<td>14.67%</td>
<td>15.33%</td>
<td>42.21%</td>
</tr>
<tr>
<td>Yes, increased after lockdown</td>
<td>17.97%</td>
<td>16.16%</td>
<td>18.80%</td>
<td>13.36%</td>
<td>19.21%</td>
<td>47.49%</td>
<td></td>
</tr>
<tr>
<td>Started AFTER the lockdown</td>
<td>4.04%</td>
<td>10.88%</td>
<td>12.28%</td>
<td>1.99%</td>
<td>5.11%</td>
<td>8.57%</td>
<td>1.98%</td>
</tr>
</tbody>
</table>

Fig. 2. digital service survey data table of museums in the world [3]

Before the pandemic, the Virtual Museum was known and used by several Modern Museums. A virtual museum is a non-physical dimension free from any space-time and gravitational connections [16]. Then this concept becomes a way out for the museum to maintain its existence in the Public. Virtual Museum is a digital facility that contains content regarding collection sources in the form of images, photos, diagrams, recordings, which are stored digitally and available online. Virtual Museum is very useful in preserving a more innovative culture because exploring the Museum can be done remotely without having to go to the museum [17]. Increasingly sophisticated technology makes the Virtual Museum even more real. Virtual Museum is presented with a combination of 3D audio and visual technology. with advanced technology, the Virtual Museum makes it easy for visitors to see around the room as if it were there. Visitors can go to every corner and can freely see anything in the museum without having to obey the rules like when visiting a real museum [18]. Several museums that provide virtual tour services are the Nasional Museum, Kepresidenan Balai Kirti Museum, Sumpah Pemuda Museum, Kebangkitan Nasional Museum, Perumusan
Not only the Virtual Museum service. Several museums in Jakarta are very active in holding online activities that the public can participate in. Among them are webinars, online discussions, online exhibitions conducted through social media, Instagram, Facebook, YouTube, zoom, etc. Today, a museum is not just a place for a collection of relics of the past. The museum is a Public Sphere. This means that museums have a broader meaning, museums are a medium for people to exchange information and discuss and debate healthily [6]. One of the webinars was organized by the National Museum which discussed the issue of "Prospect Reopening of Museums in the New Normal" which was held on July 8 through the zoom and Youtube channel.

The Covid-19 pandemic has not always been a bad thing for the Museum. It is proven by these conditions that many museums have finally maximized the use of technology and information.
4 Conclusions

The Covid-19 pandemic has not only a fatal impact on health and the world economy. This pandemic also had a major impact on all sectors. Including Museum activities that have a serious impact. Even the International Museum Council predicts 10% of the world's museums will never open again. Some of the most significant impacts were the decrease in visitor numbers and the closure of the museum. During the Pandemic period, the maintenance of historical objects was also considered more difficult and limited. The fall in the economic sector also affects the income of workers at the Museum. However, there is an increase in digital services so that the museum maintains its existence in the Public. These digital services include the availability of a virtual museum that can be accessed at any time. Webinars and online discussions are also held by several museums in Jakarta.

Acknowledgments. This paper was supported by PPM for KKN-DR year 2020.
References

Knowledge of Ladunni in the Story of Moses and Khidhir in the Review of Isyari Shufi's Interpretation

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Abstract. The story is one of the ways in the Qur'an to convey its teachings so that it is easy to understand and touches the heart. Among these stories is the story of Prophet Moses studying to Khidhir, a pious man. This story is explained in Surah Al Kahf verses 60-82. And the scholars of Sufism and scholar of interpretation with the style of isyari shufi state that the knowledge possessed by Khidhir is different from the knowledge possessed by Moses so that Moses was ordered by Allah to study it. This knowledge is known as ladunni knowledge, which is usually studied from the point of view of Sufism. So this paper is an attempt to reveal the journey of the prophet Moses to learn ladunni knowledge from Khidhir in the view of the scholarly interpretation of the isyari shufi style. There were 3 incidents where Moses learned ladunni knowledge from Khidhir. Namely when on the ship Khidhir perforated the ship, then the incident of the killing of a small child they met and the last one was enforcing a wall that almost collapsed in a village whose inhabitants were stingy. These events confirmed that Khidhir indeed possessed ladunni knowledge from Allah which Moses did not. Where the prophet Moses always denied what was done by Khidhir because according to the science of the Shari'a that Moses had, everything was contrary to what Khidhir did. Khidhir's ladunni knowledge was revealed when Moses and Khidhir separated because Moses could not be patient to wait for an explanation from Khidhir. And it was only when Khidhir explained that Moses realized that what Khidhir was doing was all right.

Keywords: Ladunni Science, The Story of Moses and Khidhir, Tafsir Isyari Shufi's

1 Introduction

Indeed, the knowledge that Allah teaches His servants has 2 types of knowledge, the first is called muktasab which is knowledge obtained by a servant in earnest in learning it and the second type of science is ladunni knowledge which is a science that is merely the eyes of Allah give directly to His servants he wants.[1, p. 3/3977]

And the term ladunni science is very closely related to the story of the Prophet Moses and Khidhir contained in Surah Al Kahfi verses 60-82, especially in verse 65 which reads: "And we teach him knowledge from our side". From the word which means "We teach him a knowledge". While Ladunni is taken from the word which means from our side, namely Allah. So Allah taught him knowledge from His side directly, without learning from anyone. [2, p. 3/2004]
The majority of commentators agree that what is meant by a personal pronoun in the word 

وَعَلْمَّنَاه ﻦُ ﺔِ  

is Khidhir, a pious servant. So Allah has taught Khidhir a knowledge from His side or 
the science of ladunni. [3, p. 2/199]

Imam Al Alusy said in his interpretation *Ruhul Maany* when interpreting the verse:

"According to Jumhur scholars, he is Khidhir. But some say he is Ilyas, and some say: he 
is an angel. But this opinion is foreign and inner as explained by Muslim sharia. The truth is as 
evidenced by the authentic news he is Khidhir, and given the name Khidhir, as issued by 
Bukhari and others from the Prophet: from below then turns green".[4, p. 15/432]

So it is clear that the servant who was taught the science of ladunni was Khidhir and he 
was in the eyes of Allah more pious than Moses so that Moses needed to study him. [5, p. 
13/334]

2 Background Moses Learned Ladunni Knowledge From Khidhir

The book of Isyari tafsir which is quite popular, namely *Al Bahrul Madid*, explains the 
background why Moses needed to learn this knowledge. Because the knowledge that Moses 
possesses is shari'ah knowledge, while Khidhir's knowledge is ladunni knowledge.

Ibn Ajibah, the writer of the Isyari commentary, said: Because Moses' journey to study was 
when Moses was able to defeat Pharaoh by drowning Pharaoh and his soldiers. Then Allah 
ordered Moses to remind his people of this great blessing. Then Moses carried out Allah's 
command by giving a sermon before the Children of Israel so that it touched the hearts of his 
people and then many of them shed their tears after hearing the Prophet Moses' sermon. Then 
finally they asked who was the most 'pious human being? So Moses replied: I am the most 'pious.[6, p. 4/175]

It turns out that this quality is not liked by Allah. So we can learn that when we are given a 
lot of knowledge by Allah, we should not feel the most 'pious or know the most, because this 
quality is not disliked by Allah. The attitude favored by Allah is a Humility attitude by relying 
on that knowledge is from Allah and Allah knows everything. We as His servants have limited 
knowledge.

Therefore Allah ordered Moses to always be humble. For that Allah showed Moses that 
there was a servant who was smarter than Moses and that the servant was very mysterious to 
meet him. This servant is Khidhir, namely the pious servant whom Allah has given mercy to 
and is taught the knowledge from Allah's side, namely ladunni knowledge.[7, p. 65]

So finally Moses was also determined to learn from the servant. And the meeting with him 
took place.

This is explained in the hadith narrated by Bukhari and Muslim from the hadith of Ibn 
Abbas from Ubay bin Ka'ab that he heard the Messenger of Allah saying:

"Verily, Moses one day stood at a sermon amid the Children of Israel, then was asked who 
was the most pious human being? Then Moses answered: Me! Then Allah reproached him 
when he did not return knowledge to Allah glory be to Him. So Allah revealed to him that 
there was a servant who lived at the meeting of 2 seas, he was more 'pious than you 2 seas he 
is more pious than you. [8, p. 8/274]

After the Prophet Moses heard Allah's rebuke to him, that there was His servant who lived 
at the meeting of the two seas more 'pious of him, then the Prophet Moses was eager and 
determined to learn from the servant, as God explained:
"And (remember) when Moses said to his student: "I will not stop (walk) before reaching the meeting of two seas, or I will walk even for years." [9, p. 216]

In the narration of Ubay explained, that Moses asked his Lord, saying:

"O my Lord, how is the way to meet him? Allah said: you must carry fish in the basket, wherever the fish is gone you will find it." [10, p. 8/564]

Then Moses finally departed to meet the righteous servant accompanied by his pupil Yusya bin Nun and they brought the dead fish to salt until they reached the rocks and they descended. [11, p. 4/322]

Then they both put their heads on the stone so that the prophet Moses fell asleep first, to rest for a while because he had traveled quite a distance. And it turns out that the fish they brought in the container suddenly thrashed and moved and lived, then went into the sea. Allah made a flow of water to make it easy for fish to enter the sea.

Yusya was stunned to pay attention to the greatness of God to raise the dead fish. After witnessing a truly amazing and extraordinary event, Yusya also fell asleep. But when awake, he forgot to tell the prophet Moses alaihis salam. They then resumed their day and night trips and the next morning, the Prophet Moses said to Yusya:

"Bring our food here, in fact, we have felt exhausted because of our journey." [12, p. 3/528]

The student Yusya said to the Prophet Moses,

The student replied: "Do you know (O teacher) when we looked for shelter on the rock I forgot (told about) the fish and no one made me forget to tell it except shaitan and the fish took its way to the sea in a very strange way. " [13, p. 3207]

Moses immediately remembered something when God stated that wherever the fish was lost, you would meet the servant. And Moses soon realized that they had found a meeting place with the servant of God he was looking for. So the two of them decided to turn around to return to that place, that is, on the rock that had been their previous stop, where two oceans met Moses said : [14, p. 4/135]

فَكَانَ ذَٰلِكَ مَا كَانَ لِيَقْلُو بهُ اَلْحَقُّ عَلَى اَلْهَرَّمِ ۖ فَقَصَصْنَا

Moses said: "That is the place we are looking for." Then both of them returned, following their original path."

That is the place we were looking for. Then both of them returned, following their original path.

When Moses and his students arrived there, they met with Khidhir as Allah explained:

فَجَاءاَنَا عِبَادًا مِّنْ عِبَادِنَا رَحْمَةً مِّنْ عَبَّادِنَا وَعُلُمَاءً مِّنْ اِلَّمَا عَلَمًا

Then the two of them met a servant among our servants, whom We had given him mercy from our side, and whom we had taught him knowledge from our side. [15, p. 300]

When the two met with Khidhir, at that time he was in a state of pure white robes. The Prophet Moses also said hello to him. Then Khidhir answered his greeting and asked, "Where does this greeting come from on earth that has no welfare? Who are you"? The Prophet Moses answered: "I am Moses".[16, p. 4/144]

Khidir asked again, "Moses of the Children of Israel?" The Prophet Moses answered, "Yes ...!" I came to see you so that you can teach some of the knowledge that God has taught you."

The words of the Prophet Moses to Khidhir as explained in the Qur'an are:

فَقَالَ لَهُ مُوسَى هَلِينَ أَلْبَاعُكَ ۖ عَلَى أَنْ تَلْعَمَنَّ مَا تَلْعَمَتْ رَبُّكَ
Moses said to Khidhir: "Can I follow you so that you will teach me the true knowledge among the sciences that have been taught to you?". [17, p. 4/448]

And the Prophet Moses still showed his determination to Khidhir that he would be patient and not violate his teacher's orders. Moses also said:

And finally, the sincere desire of Moses to learn to get a welcome and acceptance from Khidhir by submitting conditions:

He said: "If you follow me, do not ask me anything until I have explained it to you".

So after a dialogue between Moses and Khidhir, where Moses agreed with what was asked by Khidhir that he should not comment on what he would see during his studies studying Khidhir until Khidhir himself told him. [18, p. 3/326]

3 The Science of Moses and the Science of Khidhir in the View of Isyari Sufi

The question arises of what knowledge does Khidhir have that Moses did not have, so Allah ordered Moses to learn it directly from Khidhir. And why not Allah alone taught it through revelation to him and is there a difference between the knowledge that Moses had and the knowledge that Khidhir had.

The majority of the interpreters of Sufi religious commentators argue that the knowledge possessed by Khidhir is the knowledge that is not possessed by Moses, namely the science of ladunni taken from verse 65 of the letter Al Kahfi, namely:

God's Word ta'ala: (우리의 지식은: widow)

and "And we have taught him knowledge from our side (ladunni science). [19, p. 16/442]

Among the commentators who are shufi-style is Ibn Ajibah who in his interpretation "Al Bahrul Madid" said when he interpreted the verse:

We give mercy to him from our side) namely prophethood and compassion (We teach him from our side of knowledge), namely the inner knowledge of ladunni. Therefore, Khidhir said:

(We give mercy to him from our side) namely prophethood and compassion (We teach him from our side of knowledge), namely the inner knowledge of ladunni. Therefore, Khidhir said:
"O Moses! I stand on the knowledge that Allah taught me that you do not know, and you stand on the knowledge that Allah teaches to you that I do not know.

This ladunni science as explained also by Imam Al Harawy in his book, he said:

"The science of ladunni is the knowledge that Allah bestows into the heart without any cause from a servant, and without him studying the proposition, therefore it is called ladunni (from My side), Allah ta'ala says: ﴿وَعَلَّمَنَا ﻋِﻠْﻤًﺎ ﻟَﺪُﻧﱠﺎ ﻣِﻦْ وَﻋَﻠﱠﻤﻨَاهٖ﴾ (Sura Al Isra' 17:80).

However, this science is more specialized than other sciences, therefore this ladunni science is based on Allah S, such as Baituhu which is His house (Ka'bah), Naaqotuhu namely His Camel (miracle of the Prophet Sholeh), Baladuhu namely the lands Him, ‘abduhu namely His servants and so forth.

Sheikh Al Qusyairi in his commentary Lathaiful Signs said:

"It is said that it is a knowledge that comes from the side of God, which is obtained through inspiration without bothering to look for it." [22, p. 2/227]

Likewise Ismail Haqqi in his interpretation of the shufi style "Ruhul Bayan" said:

"(And we taught him knowledge from our side) special science, namely occult knowledge and news about occult matters with the permission of Allah ta'ala as viewed by Ibn Abbas or inner science ".[19, p. 16/441]

In the interpretation of isyari Bahrol Ulum the work of Sheikh As Samarkandi is also explained:

Verily Allah says: (From Our side), although all knowledge is from His side, because some of the knowledge was obtained through the intercession of human teaching, then such knowledge, is not called the science of ladunni, but the science of ladunni is the knowledge that Allah sent down into the heart without the mediation of anyone and the usual cause comes from outside himself, as happened to Umar bin Khattab, Ali ibn Abi Talib, and most of the saints of Allah who used to do riyadhah ruhiyah.[19, p. 16/441]

4 Three Ladunni Sciences That Moses Learned From Khidhir

The knowledge that Moses learned from Khidhir is all knowledge taught in real practice in the realities of life.

The first knowledge learned by the prophet Moses to Khidhir he learned was in the middle of the sea. That is when Moses was invited to walk towards the sea by Khidhir. When they reached the shore they looked for a ship to travel the ocean. And it turns out that they met a fisherman who knew Khidhir so they gave him a ride for free. Because Moses walked with Khidhir, Moses was given a free ride.

So began a conversation between Khidhir and Moses that the knowledge they both had was insignificant compared to Allah's knowledge. In the speaker, it was clear that Khidhir's
laughter before Allah where he did not feel that his knowledge caused him to be arrogant but still believed that above all that there was Allah Who Knew everything.[7, p. 63]

It was while on the ship that Khidhir began his first lessons with the prophet Moses. Khidhir got under the ship and was followed by Prophet Moses. And what Khidhir did that made Moses amazed. It turned out that Khidhir went down under the ship and made a hole in the ship. Of course in the knowledge of the prophet Moses that what Khidhir did was a crime in the view of sharia of the prophet Moses.[24, p. 411]

So Moses immediately commented and denounced what Khidhir was doing and said: Why did you make a hole in the ship that caused the people on the ship to drown. Didn't they give a ride for free but why did their ship have a hole in it.

That is the view of the prophet Moses, which of course Khidhir had strongly suspected that Moses would deny it because the knowledge of the prophet Moses had not yet reached the true nature of perforating the ship. But it is not the time for Khidhir to tell Moses the reason he perforated his ship. Khidhir only rebuked the prophet Moses on the conditions agreed by them both that Moses was not allowed to ask about something before being told the reason. So that Moses was admonished why he could not be patient and wait for what reasons Khidhir did.

Moses just realized his promise that he was not allowed to ask questions until he explained why. So Moses apologized for forgetting to fulfill his promise not to ask questions before they were explained. And Moses also asked Khidhir not to give him heavy things in his studies.

And it turns out that Khidhir as a gentle and patient teacher forgave the prophet Moses for his forgetfulness. The reason the Prophet Moses argued with his forgetfulness was also commented on by the Prophet with his words: That Moses at the beginning did this because he forgot.

Then after that, it turned out that the ship was not damaged and caused the drowning of the people who boarded it. It was evident that Khidhir and Moses got off the ship without anyone knowing and feeling that their ship was leaking.

So Moses returned to follow Khidhir on the next journey. And it turned out that the next trip was tougher than the first. That is when they got out of the ship and they met a boy who was playing. Then immediately Khidhir met the child and killed him, without knowing the reason by the Prophet Moses.

Of course, this second science is heavier than the first. If the first one is to make a hole in the ship, which doesn't necessarily endanger the person riding it, but this time without needing a long time, a young child was killed for no apparent reason. So this time Moses saw that what Khidhir had done this time had also deviated far from the shari’ah studied by the prophet Moses, namely that it is forbidden to kill a child who is not yet mature, especially if he does not commit murder. So Moses immediately commented and said: Have you killed a soul who is still clean for no reason, then you have committed a great sin.[25, p. 358]

For this second time, Moses commented and asked with full awareness and did not forget. Because according to Moses what the pious servant had done was too much.

So Khidhir reprimanded Moses for the second time by saying the same thing except that he added the word you to confirm to Moses that he was impatient and rushed to comment and blame Khidhir. Khidhir said: did not I tell you that you really will not be able to be patient with me.

Because Moses had twice broken his promise to Khidhir that if he studied with him, he had to be patient to see what he was doing, so he explained the reason. So Moses promised for the third time that if he asked about anything the third time then Khidhir could stop his journey with Moses.

So the pious servant still forgives Prophet Moses and the journey of studying continues.
After 2 previous events, this time they came to a village. And it turns out that they ran out of supplies of food and drink so that both of them were hungry and thirsty. So they asked to be entertained by the villagers but apparently, none of the villagers entertained and respected them both. Even though the villagers should have a generous attitude and respect the guests. But it turns out that the village where the two of them went to had bad morals, namely miser and did not want to respect guests and help people who were in trouble.

Amid difficulties, they both were in the village where the people were stingy, it turned out that when they went around the village they found a sloping wall and almost collapsed.

Seeing the wall, it turned out that the pious servant was upholding the almost collapsed wall. Even though the wall is in the village area. So when they were hungry and thirsty and the people they came to were people who were stingy and did not like to help people who were in trouble, Moses that what Khidhir was doing was an act that was not right in Moses's view. Khidhir should have asked these residents to ask for wages so they could buy food and drinks because they were travelers who ran out of food and drinks. So Moses commented not in the form of a question but the form of a suggestion by saying: "If you want, of course, you can erect the wall by asking for a fee".\[7, p. 45\]

It seems that Moses's last words also meant a violation of his promise not to ask questions and comment before he explained why the pious servant's reason was to erect a wall that was about to collapse.

So according to Moses's request, if he violated for the third time, Khidhir could stop the journey of the prophet Moses to seek knowledge from Khidhir.

Therefore Khidhir said: This is a separation between myself and yourself. This was after Moses broke his promise the third time. Then Khidhir said I would explain to you the explanation for the actions I did that you were impatient with.

So Khidhir revealed the secret science of essence which he already knew from Allah which Moses did not know of. If Moses knew it, he would have done what Khidhir did.

The first reason was explained by Khidhir that the ship he had punctured belonged to poor fishermen, where they work and live in the ship. And that is the source of their livelihood. Meanwhile, before them was a tyrannical king who took all the ships he met in the sea. So to save the poor fishing ship, Khidhir made a hole so that there was disgrace or disability in the ship. And it turns out that the ship was visited by the tyrannical king's army.

But when they found out that the ship they were going to take was imperfect because they found a hole under the ship. So they failed to take the ship. So what Khidhir was doing was essentially saving the ship by deforming it. And using perforating that is a strong reason not to be taken by the wrongdoing king.\[26, p. 343\]

As for why Khidhir killed a child who was playing. This is because the child, in Khidhir's knowledge, is based on what he knows from Allah, he is an infidel and acts arbitrarily towards his parents and endangers his believing parents. Because this child gets older it can cause both of them to disbelieve. And Allah wants to replace a child who is holier and more compassionate towards his parents.\[25, p. 377\]

As for the wall they encountered in the village where the people were stingy, that wall was a wall that fenced off two orphans where their father was a pious man. The father put the treasure under the wall in the hope that when his son grows up he can find the treasure himself. So Allah sent Khidhir to guard the property of a pious father whose thanks to his goodness, Allah guarded his property which he would inherit to his descendants. And if the wall collapsed and was discovered by the people who were stingy and did not respect guests and did not want to help people in distress, their property would be lost and taken by the villagers.\[27, p. 234\]
Those are the three reasons that Khidhir did base on the knowledge he has given by Allah as Allah revealed and We give mercy from our side and We teach knowledge from our side.

If Moses knew the reasons for these actions, Moses would certainly have confirmed what the pious servant did. But because Moses was impatiently waiting for an explanation of the reasons behind this action, Moses's journey to study from Khidhir was completed with Moses finding only 3 knowledge of the sciences he had learned from the pious servant Khidhir.[7, p. 70]

5 Isyari's Interpretation in the Story of Moses and Khidhir

As we know that the knowledge of ladunni in the story of Moses and Khidhir is based on the argument from Surah Al Kahf verses 60-82. And specifically, this term is taken from verse 65 which reads: "And We give mercy from Our side and We have taught knowledge from Our side".

If we open the commentary book with the isyari shufi pattern, we will surely find them interpreting verse 65 of the Al-Kahf letter, indicating the existence of ladunni knowledge. This is clearly explained by the interpretation of the verse from several of the above isyari interpretations, such as the interpretation of Al Bahrul Madid Fi Tafsiril Qur'anil Majid by Ibn Ajibah, which uses ladunni knowledge in interpreting verse 65 of the letter Al Kahf.[6, p. 4/179]

Likewise, we find from Tafsir Fathur Rahman Fi Tafsiril Qur'an by Al Qadhi Mujirudduin also interpreted verse 65 by using the term ladunni knowledge.[28, p. 4/197]

We find contemporary interpretations such as Sheikh Mutawalli Asy Syarawi when interpreting verse 65 of Surah Al Kahf using the term ladunni knowledge. He said: Then he says afterward: (And we taught him from we know) that is, from what is not through the messengers, so they call it secular knowledge as if there is no blame on God Almighty to choose a slave of His servants and bless him with special knowledge from behind the prophethood.[29, p. 15/8954]

Likewise, Sayyid Quthub in his interpretation of Fi Zhilalil Qur'an interpreted using the term ladunni science. He said: However, the pious man knows that his knowledge is not human knowledge with clear causes and near results, but he is one side of the unseen ladunni knowledge that Allah taught him according to the level that Allah will and because there is a wisdom that Allah wills too.[30, p. 2279]

So the term ladunni science has been known from classical isyari interpretations even in modern interpretations.

Where: Where is the knowledge of ladunni is the knowledge that Allah teaches directly to the heart of a servant without going through angels.

Where is the ladunni knowledge of the prophet Khidhir in his story with Moses? We can answer these questions from 3 events of their journey, namely:

When Khidhir perforated the ship and Moses denied the act. Khidhir made holes in the ship they were given free of charge to ride on. Logically, this action is a despicable act. Why boarding a ship for free has a hole in it. Isn't that repaying good for evil. And perforating means causing the people in the ship to drown, because the water will enter the ship and cause the ship to sink and so will the passengers in the ship.[17, p. 4/444]

But why did Khidhir keep making holes so that the prophet Moses protested? This was because Khidhir had knowledge that Moses did not know. According to the knowledge he
knew from Allah that there was an unjust king who would seize every ship they found in the sea. And there is no other way to save the ship than to deform the ship. Because the unjust king will not take it unless a ship that is still good and can sail. Now, with a little hole, the ship is not suitable to be a ship that sails well. And it turned out to be true what Khidhir had done, namely when the king's troops came with their army to seize the ship, finally, it was canceled after they learned that the ship had a hole. So Khidhir's actions were appropriate because he had saved the ship from being seized. If there is a slight hole then it can be fixed by the owner. So it is better to repair a little damaged than to lose the ship that is their source of livelihood at sea. In Islam what Khidhir has done is called "seeking the remembrance of two losses".[31, p. 66]

That is the knowledge of ladunni that the prophet Moses learned from Khidhir on the first occasion because no one knows the danger of the evil king of the wrongdoing except Khidhir. And Khidhir was told by Allah about it and he was ordered by Allah to save that poor fishing ship. And these fishermen are poor but pious. This is known by their respect for Khidhir by providing free rides. So what Khidhir did was to do good to the poor fisherman because he saved their ship. And Khidhir did not make a big hole in it, but what a small hole that made a bit of a defect. And the proof that the passengers did not drown was when Moses and Khidhir finally got off on the beach. And the ship's seizure event occurred not long after they got off the ship. So the ship after that stopped at the beach and did not sail, and after that, the seizure incident occurred and the shipowner knew that their ship had a little hole so they only had to repair and patch it but their ship survived the seizure.[28, p. 3/198]

As for the second ladunni knowledge that the prophet Moses obtained from Khidhir was in the incident of killing a child, according to the knowledge of the prophet Moses, the act of killing was sinful, especially when it was committed against a child whose reason was unclear. According to Khidhir's knowledge, the act of killing a child is justified by Allah, because based on the knowledge that Khidhir can directly from Allah through ladunni knowledge is that the child is disbelief in Allah and is an injustice to both his believing parents. And this child is left alive will endanger the faith of his parents by inviting both of them to disbelief and abuse them both. So Khidhir was given a task by Allah and received permission from Allah to kill the child. So what Khidhir was doing was essentially saving the child and the child's parents. Because the child was prevented by Khidhir from committing a bigger sin when he was an adult. And when he died when he was not yet baligh, his reckoning was easier when he was an adult when he died. And to both parents, their faith was saved and of course, Allah will replace him with a child who is holier and more loving to his parents.[25, p. 3/345]

The third knowledge that the prophet Moses received from Khidhir was the incident of erecting a wall that had almost collapsed. If according to the logic and knowledge of the prophet Moses, what Khidhir did was considered a futile act and had little benefit for them both. Khidhir should have erected the wall asking for wages from villagers who are stingy and disrespectful to guests and help people in trouble. With these wages, according to the Prophet Moses, they could eat and drink because they both needed food and drink after a tiring journey. It is based on the knowledge possessed by the prophet Moses. But it is different with Khidhir's knowledge that he got from Allah. Allah has only informed Khidhir and is not known by others. That the wall is the wall of an orphan house under which there is their inheritance which is kept by their pious father. So because of his goodness, Khidhir was ordered by Allah to erect the wall so that it did not collapse. Because the wall collapses, the inheritance buried under it will be known by the miserly residents, and it is feared that some of them will steal it. So thanks to the goodness of this father and the future of his descendants, Allah saved him through Khidhir's intermediary by upholding the wall. And Allah with the
knowledge that Allah taught him that when the child is an adult then they will unload the hidden treasure and take it for their benefit. So that the pious father's intention was achieved with the help of Khidhir.[29, p. 15/9855]

Those are the 3 knowledge that Moses got after Moses couldn't wait to know the reasons why Khidhir did all that.

And that is the essence of ladunni knowledge or intrinsic knowledge because with this knowledge Khidhir has done good and his efforts to save 3 groups of humans is a form of obedience to Allah Ta'ala.

6 Conclusion

From our previous discussion, we can make the following conclusions:

The knowledge of ladunni is also studied in depth in the interpretation of isyari shufi. The commentators of the isyari shufi taṣīr explain in their interpretation that the story of Moses and Khidhir shows the existence of ladunni science.

In the story of Moses and Khidhir, there are 3 ladunni sciences that the prophet Moses learned from Khidhir. In 3 what Khidhir did, it appears that Khidhir had a mission. For example, a mission to save the economy of poor fishermen. Both missions are to save the faith of parents from disobedient and infidel children. The last or third mission is to save the future of the orphan.
References

The Rise and Fall of Ottoman Empire and How It Fits Ibnu Khaldun’s Theory

Mohammad Izdiyan Muttaqin, Azyumardi Azra, Didin Saepudin, Fuad Jabali, Amany Lubis, Zainun Kamaluddin Fakih

Abstract. In this article the author wants to discuss the development of the Ottoman Empire and its compatibility with the theory of the 5 phases of a country’s development by Ibnu Khaldun, the first phase, namely the formation phase, the second phase, namely the phase of maintaining power and eliminating rivals, the third phase, namely the phase of achieving glory and collecting wealth, the fourth phase namely the phase of imitating the footsteps of the past rulers, and the fifth phase is the phase of immersing in pleasure and destroying what the past rulers built. The writer found that there is a match between the theory of Ibn Khaldun and the development of the Ottoman Turks. Even though the Ottoman Turks were successful in doing a lot of reforms, so they retreated from phase four to phase three, by making reforms that their predecessors had never done. This study answered the question of British historian Malcolm Yapp (1988) who asked why the Ottoman Turks were able to survive so long. The author also supports Yapp’s statement, against many western orientalists that the phrase “The Sickman of Europe” which was associated with the Ottoman Turks is only the imagination of Western orientalists and historians because in reality in the 18th and 19th centuries the Ottoman Turks were doing reform and the Ottoman Empire were still a strong state.

Keywords: Ottoman Empire, Ibn Khaldun

1 Introduction

Ottoman Turkey is a very interesting phenomenon to discuss. It was a nomadic nation but eventually succeeded in establishing an empire that controlled a very large area, its rule across three continents: Europe, Asia, and Africa. Many studies about the Ottoman Turks have been discussed by researchers, but in this article, the author wants to prove some of Ibn Khaldun’s theories and look for proof of their truth in the history of the Ottoman Turks. This research is important as proof that Ibn Khaldun’s theory can be found by historical facts in the real world. By choosing Ottoman Turkey as the research title, the researcher wants this research to be more familiar to the readers, because the Ottoman Empire is a very well known, often discussed, frequently discussed empire, and its influence is so strong that we can still feel it today, both in terms of buildings, heritage objects, and cultural heritage.

2 Gervers, V. Influence of Ottoman Turkish textiles and costume in Eastern Europe. (1982).
The main focus that we want to discuss is the development phases of the Ottoman Turks from its inception to its collapse. Researchers have discussed these phases in the past. The author will use the existing data and then explore each phase. Furthermore, the author will use the data about these phases to be analyzed using two of Ibn Khaldun's theories presented in his Muqaddimah book.

The method used is descriptive-analytic, using a historical approach. The author relies on written sources from several books that tell about Daulah Usmaniyah. As the main source of data regarding the history of the Ottoman Turks, the author draws information from Yılmaz Oztuna's book, The History of the Ottoman Empire. Which managed to summarize the long history of the Ottoman Turks in two volumes. Information to be taken includes, among other things, how the process of the establishment of the Ottoman Empire, and how are the phases of the Ottoman Empire's development, until it finally experienced a decline and collapsed, including how the process occurred, so that the Ottoman Turks finally turned into a secular Republican State.

The analysis carried out by the author is an analysis that adheres to two theories from Ibn Khaldun, namely the theory of the phases of development of a country, and the second is the theory which states that someone who loses will be happy to follow the characteristics of the person who defeated him. The author will conduct further deepening and analysis based on the history of the Ottoman Empire which the author has summarized from several sources.

2 Ibn Khaldun's Theory

In this article, the author wants to test Ibn Khaldun's theory in his Muqaddimah (The Opening) book. Ibn Khaldun made the theory that there are 5 phases of the development of a State. The first phase is the conquest phase. In this phase, a ruler will embrace his subordinates as well as possible. He will feel the suffering felt by his subordinates. When there is booty, it will be divided fairly among his subordinates. In this phase, a ruler will become a role model for his nation. The second phase is the phase of eliminating rivals. In this phase, the ruler will try to finish off rivals who have the potential to seize power. Because one of the natural characteristics of the ruler is not wanting to have rivals in his power.

The third phase is the phase to collect all the symbols of glory and wealth. Either by acquiring new lands, booty, sending messengers to various regions, building magnificent buildings, and so on. The fourth phase is the phase to follow in the footsteps of the predecessors. At this time the ruler will carry out the strategies and steps that have been carried out by his predecessor. They follow their steps so carefully. It was as if no one knew how to reach glory except their predecessors. The fifth phase is the spree phase. In this phase, the rulers no longer care about the future of the State. The rulers spent their time immersed in lust and pleasure. At this time the country will age, and be attacked by the disease. Until finally disappeared.

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Ibn Khaldun's second theory related to this article states that the loser will be happy to follow the winner. This theory was presented by Ibn Khaldun in his book *Muqaddimah*. With this theory we can see that Turkey, which was a religious state, whose leadership held leadership responsibilities both in state administration and religious affairs, eventually turned into a secular state, separating religious leadership and state leadership. Then Turkey turned into the Democratic Republic that moves towards secularism. This secular democratic system was used by the Industrial Countries in the West, which defeated the Ottoman Empire in the First World War, namely Britain, America, France, etc.

Furthermore, Ibn Khaldun explained that the loser will see that the winner who has defeated him has perfection and good qualities that make him win. And as if he felt that his defeat was because he did not have the traits that the winner had. This encourages the loser to follow all the traits and behaviors of the winner. And this applies to everything. In clothes, in weaponry, in vehicles, in appearance, and many other things. So after the Ottoman Turks lost, and then succeeded in restoring sovereignty, they also had the desire to follow the footsteps of their conquerors, namely changing the state system, from what was previously an authoritarian kingdom that combined political and religious leadership, into a republic that separated political leadership and the leadership in religion. This new system was adopted by Turkey to survive and continue its civilization in modern times.

This is also in line with the theory of Jean Calvin (2008) which states that there is two leaderships in this world, political and religious leadership. They both have different rules and requirements. If the two are put together, there will be a conflict that cannot be resolved. This theory emerged after observation of social and political conditions in Europe, which was always filled with conflicts between the church which was led by the Pope, and the political leaders in each European country. When the Roman Empire was ruled politically and religiously by the Pope, political turmoil and stagnation emerged in European civilization. However, when the two are separated, the political and social conditions become more stable. And there have been significant advances in western civilization. What had never been realized before when there was a merger between religious and political leadership.

### 3 Relevant Researches

There is a book that is quite interesting which discusses the end of the Ottoman Turks written by M. Kent entitled *The End of the Ottoman Empire*. Which describes in more detail the process of how the Ottoman Empire ended. After going through various reform processes in various fields. Which in the end still forced the Turkish rulers to change the country's system, from a multi-religious and ethnic empire to become a Republican State.

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Also, some journal articles discuss the same theme, namely a book entitled Ottoman Historiography and The Literature of Decline of the Sixteenth and Seventeenth Centuries, by Douglas A. Howard, which provides an overview of the condition of the Ottoman Turks in its last days. This book provides an overview of the phase of stagnation that occurred after the Ottoman Turks lost one of its best sultans, namely Suleiman The Magnificent. As well as several other important events, such as the great war of the Ottoman Turks which then ended with the defeat of the Ottoman Turks against the Holy League. This defeat resulted in an agreement that was called the treaty of Karlowitz in 1699.

Another book that is also an important reference for this article is Alexander Lyon Mcfie’s, The End of the Ottoman Empire, which describes the final condition of the Ottoman Empire before experiencing a revolution and changing from a monarchy and caliphate system to a republican system. Alexander Lyon also gave an overview of Abdul Hamid’s leadership strategy in dealing with the condition of the country which was in a fragile state, Abdul Hamid tried to rebuild the confidence of the Ottoman Turks but this was not enough to prevent the collapse of the Ottoman Turks, which were pushed from within and from outside to immediately do revolution.

4 The Rise of The Ottoman Empire

The Ottoman Empire was a great empire that inherited most of the Abbasid land, also with the land of the Roman Empire. Ottoman Empire became a Great State that continued the leadership of the Muslims in the Middle East and surrounding areas. The Ottoman Turks, like Umayyad Dynasty and Abbasid Dynasty, were a large empire that accommodated the population of a vast area, consisting of various ethnic groups. The Ottoman Empire was established between the years (1299-1924 AD), it rules for approximately 625 years. The Ottoman Empire became a symbol of Muslim domination, which was strong enough in spreading its influence in Europe, especially after the rise of European domination in the early 18th century, along with the western expedition, the Industrial Revolution, and the spreading of democracy after French Revolution.

The history of the Ottoman Sultanate began with a group of ethnic Turks from the Qayigh Oghus tribe who were Muslim who lived near the Gobi Desert, which is now the Mongol region. Therefore, the Turks had a close relationship with the Mongols. Until now, we can see a relationship between the Turkish language and the languages of other peoples in the Central Asian region known as the Turks. These Turks have ties to the Muslim Nations who inhabit Central Asia such as Kazaks, Kyrgyz, Uyghurs, and Uzbeks. This group of Turks was led by a tribal chief named Suleiman. Suleiman led the group to move from the Mongol region to

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avoid the Mongol attack. They then took refuge in the State of Khwarizmiyah region, one of the Islamic kingdoms in Persian territory which were also conquered by the Mongols.

After staying for some time in the Khwarizmiyah Kingdom region, Suleiman's group then walked again towards the Syria region, still to avoid attacks of the Mongols. In the middle of their journey, there was a high tide in the Euphrates river which caused massive flooding, so that some of the members of the group were washed away by the flood, this event occurred in 1228. Finally, the group split into two, one of whom wanted to return to their hometown, while the second wanted to continue to the west.

The group heading to the West was estimated to reach around 400 households. They decided to continue the journey and finally continued to move towards the west, led by Suleiman's son, Ertogrul. When Ertogrul and his entourage reached the Kingdom of Seljuk region, in the Anatolian region, he and his entourage helped the Seljuk's Kingdom and saved them from Roman attacks, they even managed to defeat one of the Roman forces, so as a gift, the King of the Seljuk Kingdom, Sultan Alaeddin II finally gave the land to the Turkish group, which was in the border area between the Kingdom of Seljuk and the Eastern Roman Empire. Since then, the Turks, led by Ertogrul, have become the vanguard of jihad to expand Islamic influence to the Byzantine territories. The names of these Turkish leaders were mentioned in Friday sermons, and they were given the title Bey. Which can be said to be on the same level as the guardian or governor.

After Ertogrul's death (1299), the Turkish Community was led by his son, Usman bin Ertogrul. Usman was the one who finally succeeded in strengthening the foundation of his power, and then, after the Mongol attack on the Seljuk Kingdom in 1300, Usman announced the independence of the Ottoman Sultanate. This could happen because the Seljuk Kingdom lost its leadership. After all, its King died without leaving a replacement. Since then the Ottoman Empire developed rapidly and became the dominant new political force in the Islamic region. The Ottoman Empire became a new hope for Muslims to achieve glory as of the heir of the Umayyad and the Abbasid. In the next few centuries the State of Usmaniyah or the Ottoman Empire managed to control the entire Seljuk Empire that once gave them land, they even controlled almost the entire former Abbasid’s region.

Like its predecessor, Ottoman Dynasty, or Ottoman Turks also focused on expanding the territory. This is what made the Ottoman Dynasty able to develop and expand so fast. The jihadist movement which was supported by the Troops with a high level of capability, made the troops around the Ottoman Turks tremble, so that victory after victory was won by the Ottoman Turks. For several centuries the Ottoman Turks were the strongest political and military power in the region without significant competitors. And particularly in Eastern Europe which was the former Byzantine territory. At the same time, the Ottoman Empire was the strongest Muslim Power in the World.

Ottoman Empire reached its peak of glory in two centuries, namely the 16th and 17th centuries. Its territory at that time stretched widely, in three continents: Europe, Asia, and Africa. Because Turkey managed to conquer all of Anatolia, most of Eastern Europe, Western

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Asia, and Northern Africa\textsuperscript{1}. Its territory reaches 29 Provinces, some of which have independent administration, but they recognize the power of the Ottoman Turks as the highest authority, and some others get semi-independent autonomous power.

The Ottoman Turks succeeded in controlling Syria, Egypt, and Hijaz in 1517, they also succeeded in conquering the Mamluk Dynasty in Egypt. At that time, the Caliph of the Abbasid who lived in Egypt, Muhamad Al-Mutawakkil Allah came down from his caliphate and handed it over to Sultan Salim I. Since then the Sultan of the Ottoman Empire has held the title of Caliph of the Muslim World. This title eventually made the Ottoman Empire to be considered the leader of the Muslims of the world. Turkish power was even felt by the Sultanate of Aceh. According to Fernao Mendes Pinto, the Sultan of Aceh used 300 soldiers of the Ottoman Empire to conquer Tano Batak in 1539. Then in 1564, Sultan Husain Ali Riayat Syah sent an ambassador to Isalambul and in his letter, he called the ruler of the Ottoman Empire as Caliph. This signifies the loyalty of the Aceh Sultanate to the Ottoman Caliph. Then in 1566, Sultan Salim II sent a fleet to Aceh with several soldiers, weapons makers, and engineers. Ottoman Empire also transferred cannon-making technology to the Sultanate of Aceh.

5 Looking at Ottoman Empire Using Ibn Khaldun’s Theory of 5 Phases of a State

In general, the history of the Usmaniyyah Daulah can be divided into several periods, the division of these periods is sorted according to the order of the Rulers of the Ottoman Empire, they are:

\begin{table}[h]
\centering
\begin{tabular}{|c|c|c|c|}
\hline
\textbf{The Establishment Era} & & & \\
\textbf{Number} & \textbf{Name} & \textbf{Ruling Period} & \textbf{Other information} \\
\hline
1 & Usman I & 1299-1324 & \\
2 & Orhan I & 1324-1362 & \\
3 & Murad I & 1362-1389 & \\
4 & Bayazid I & 1389-1402 & \\
\textbf{The Civil War} & & & \\
\textbf{Isa} & & 1403-1405 & \\
\textbf{Suleyman} & & 1402-1411 & \\
\textbf{Musa} & & 1411-1413 & \\
\textbf{Muhammad} & & 1406-1413 & \\
\textbf{The Revival Era} & & & \\
5 & Muhammad I & 1413-1421 & \\
6 & Murad II & 1421-1444 & \\
\hline
\end{tabular}
\caption{The Sultans of the Ottoman Empire}
\end{table}

The Golden Era

\begin{table}[h]
\centering
\begin{tabular}{|c|c|c|c|}
\hline
\textbf{Number} & \textbf{Name} & \textbf{Ruling Period} & \textbf{Other information} \\
\hline
\end{tabular}
\end{table}

From the table above, we can see that the Ottoman Turks had quite a big number of rulers. There are approximately 37 Sultans in the history of the Ottoman Turks. The table above shows that the history of the Ottoman Turks, in general, can be divided into three parts: the period of emergence, the heyday, and the period of stagnation and reform. Of course, the division of the phases above is not standardized, and there are several other versions of the division of the phases. And in the table above, you can also see that bold letters are dividing the phases of important changes that occurred during the Ottoman Empire, there are six important period divisions of the Ottoman Dynasty, namely the resurrection period, civil war, resurrection II, the golden age, the period of stagnation and reform, and the period of the republic.
In Yılmaz Oztuna's book History of the Ottoman Empire, Turkish history is divided into six phases: the first phase is the emergence, the second phase is the phase of moving towards the empire, the third phase is the empire under Sultan Suleiman the Magnificent, the fourth phase is the empire after Sultan Suleiman, the fifth phase is the stagnation, and the sixth phase is the decline phase. However, because the author does not divide the table above with the division of Yılmaz Oztuna, the main function of the table above is to introduce readers to the names of the Turkish Ottoman sultans, and the important phases of their development. We will discuss and analyze the names and phases above using the 5-phases of a state theory delivered by Ibn Khaldun in his book Muqaddimah (The Opening).

Reminding readers, of the theory of 5 development phases of a State that has been mentioned by the author before, that Ibn Khaldun divides the phases of a state into five phases, namely: the first phase of formation, the second phase of eliminating rivals, the third phase of achieving glory, the fourth phase following in the footsteps of the predecessor, the fifth phase is the phase of dissipation, pain, and collapse. The author will discuss the five phases of their appearance and form in the six general developments of the Ottoman Empire, which have been listed in the table above.

5.1 The Establishment Era (1299-1402)

This period started from the era of Usman I to the period of Bayazid I. At this time the Ottoman Empire began to stand and began to be recognized as a new political force in the region around Anatolia. The Ottoman Empire concentrated its efforts in the field of regional expansion and conquest of the surrounding areas. So that during this period there was a significant development in the area of regional expansion.

The author argues that this phase is the initial phase through which all nations go. In this phase, as Ibn Khaldun argued, the leaders of the Ottoman Turks had excellent leadership qualities. They become role models for their nation. The Sultan is also an example for his troops. At this time, of course, the Ottoman Sultans led the war directly on the battlefield. This is by Ibn Khaldun’s theory. The sultans also did not enjoy too much of the pleasures of the world that were available in the palace. However, the Ottoman rulers at this time were more focused on thinking about the development of their country. They fought with their nation to maintain and strengthen the existence of the Turks, by securing territory, regulating government, expanding power.

During this period there were strong and charismatic Sultans, such as Usman I, Orkhan I, Murad I, and Bayazid I. These four Sultans became role models for the later Sultans. They are the ones who have succeeded in creating a government that is recognized by the international community. At this time the Ottoman Turks managed to form a strong army, namely the Janissary Army. These troops later succeeded in securing the territory of the Ottoman Turks from enemy attacks, as well as expanding their territory, so that they controlled all Seljuk Kingdom regions, and even covered part of Byzantine territory. During this time the Sultans

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showed strong leadership. They spend more of their time developing their country and think less about the pleasures of the world. This made them able to form a strong foundation for the Ottoman Turks to develop into a great empire in the future.

The author argues that this phase fits perfectly with Ibn Khaldun's description of the conditions of the first phase of a country. We can find almost all of the criteria mentioned by Ibn Khaldun in this phase, especially from the character of the Sultans who are strong, authoritative, and able to become examples for their subordinates. This is what makes the people and their assistants sympathize with the authorities and provide strong support for their continued leadership. And what we need to pay attention to is that this phase lasts quite a long time, which is about a hundred years. This figure can also be used as a reference, that a nation will experience a formation phase for approximately one hundred years. Although this figure is of course not absolute. Because Ibn Khaldun also theorized that the age of a nation is not the same. Each nation has its age as humans. It is not certain that the young will die later, and it is not certain that the old ones will die first. However, the age of a person and also the age of a country is a secret from the Creator.

5.2 The period of civil war (1402-1413)

During this period there was a power struggle between the royal families. During this period 4 sultans ruled. Even though the Sultans did rule, some references consider them not to be the real rulers.

If we look at Ibn Khaldun's theory, we will find that the second phase of a country is the phase of eliminating rivals. In this phase, according to Ibn Khaldun, the ruler will finish off his political opponents to become the main ruler in his country. Because according to Ibn Khaldun, a ruler, naturally, would not be willing to share his power with other people. A ruler has the nature to rule alone. The rulers of all times, according to Ibn Khaldun, want to enjoy glory alone, without a match to be a rival. So in this phase, a ruler will do various ways, to finish off the people who influence him, he will defeat his rivals who have the potential to take over his power.

The phenomenon of this second phase can be seen in the history of the Umayyads and the Abbasids at the time of the Umayyads, we see that there were figures like Yazid, Marwan, and Abdul Malik whose reign was filled with wars to quell rebellions, and to defeat their respective political rivals. Yazid bin Muawiya faced off against Husein bin Ali, while Marwan and Abdul Malik faced off against Abdullah bin Zubair. Meanwhile, during the Abbasid Daula, there was Abu Ja'far Al-Manshuf who cleverly defeated his political rivals, especially the famous General War of Abbasids, Abu Muslim Al-Khurasani. Also, the Abbasids struggled to defeat the descendants of Ali who previously supported the establishment of the Abbasid Daulah.

In the case of Daulah Usmaniyyah, the writer sees that this phase of the civil war seems to be included in the second phase of Ibn Khaldun's theory. Because in this phase, the Ottoman Turks tried to realize their political unity using open warfare. Even in this phase, it is the rulers of the royal family who are fighting. If we look at the table above, in this phase several figures led the Ottoman Turks, namely Isa, Suleiman, Musa, and Muhammad. These four figures are

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not given the title Sultan because they are considered illegitimate rulers. Because at that time Turkey was still in a state of war. So there were considerable changes in leadership over a short period. In just four years, 4 rulers came to power in Turkey. This means that each ruler has an average of only two years in power. This of course shows the political instability that occurred at that time.

The author argues that the second phase mentioned by Ibn Khaldun did not end in this civil war alone, but continued until the next period, namely the second formation period. Because during this period the process of seizing power was not finished. We must realize that these five phases of Ibn Khaldun do not only occur in the life of a country. However, the author argues that the phases described by Ibn Khaldun can occur in a ruler. Or in other words in the life of one person. A king who appears with the nature of honesty and courage, then turns into a ruthless figure and finishes off his political rivals, then changes again into a brave figure in achieving glory, then turns again into a stagnant figure, and finally turns again into a splurge, enjoying pleasures of the world, before being deposed. Although, not all rulers have such a pattern, because they may fall before all phases have manifested themselves. If the author looks at the life story of the first President of Indonesia, Sukarno\(^1\), for example, the writer sees that the 5 phases of Ibn Khaldun were manifested in the President's lifetime journey.

5.3 The Revival (1413-1444)  
This is a continuation of the resurrection period. During this time the Ottoman Dynasty had succeeded in ending the dispute and civil war that occurred between the royal family. This period was marked by the victory of Muhammad I who succeeded in defeating his brothers in the power struggle\(^2\). During this period political stability could be realized again, and improvements were made by the two ruling Sultans at this time, namely Muhammad I and Murad II.

The author argues that this period is an extension of the second phase in Ibn Khaldun's theory, namely the phase of cleansing the country from the rulers' political rivals. At this time the Ottoman Turks finally succeeded in eliminating the dispute. And finally, the State was again controlled by a single ruler. In this way, the second phase, which is the cleansing phase of political rivals, can be completed. Therefore, stability and peace can be realized in the Ottoman government. So far, Ibn Khaldun's theory is very relevant and in line with the political development of the Ottoman Turks.

With the emergence of Muhammad I (1413-1421) and Murad II (1421-1444)\(^3\), we can see that the Ottoman Turks at this time had succeeded in creating political stability. Muhammad I ruled for approximately 8 years. It is quite long when compared to the previous phase, wherein 8 years the Ottoman Turks were led by 4 different rulers. Furthermore, during Murad II's period, there was political stability which seemed even longer. Because Murad II led about 23 years. This means that Murad II has succeeded in defeating his political rivals by maintaining the nature of a true ruler, namely being the only ruler in a country. This of course indicates that the Ottoman Turks have successfully passed the tough political competition phase.

5.4 Golden age (1444-1687)

At this time the Ottoman Empire reached the peak of its glory. The expansion of the area continues at a more rapid pace. And most of Eastern Europe was successfully controlled by the Ottoman Empire. Also, the Ottoman Empire succeeded in expanding its territory to North Africa, the Middle East, and Syria. Ottoman Empire also succeeded in uniting most of the territory of the former Abbasid Dynasty into its power. When the Ottoman Empire took control of Egypt\(^1\), the place of the last Abbasid Caliph in Cairo, then Sultan Daulah Usmaniyyah, Salim I took the symbols of the caliphate in Cairo and transferred them to Istanbul. And since that time, the Sultan of the Ottoman Empire was considered the caliph\(^2\), the political and spiritual leader for Muslims worldwide, as the successor of the Prophet Muhammad.

This phase is long. Because at this time the Ottoman Turks were led by 12 sultans, namely: Muhammad II (1444-1481), Bayazid II (1481-1512), Salim I (1512-1520), Suleiman I (1520-1566), Salim II (1566-1574), Murad III (1574-1595), Muhammad III (1595-1603), Ahmad I (1603-1617), Mustafa I (1617-1618), Osman II (1618-1622), Murad IV (1623-1640), Ibrahim I (1640-1648), Muhammad 4 (1648-1687), if we count the number of years then this phase lasts for 243 years. Ibn Khaldun in his muqaddimah explained that the third phase of the development of a country is the phase in which the rulers collect the causes of wealth and glory. The author argues that the third phase is manifested in this golden age. At this time, almost all the sultans tried to add glory to the Ottoman civilization. Although not all were successful, and some sultans were deemed to have failed and sent down before their reign ended, such as Muhammad IV and Ibrahim I. Ibrahim I was even killed because he was considered to spend too much time in lust. But even so Ibrahim I also had time to make an important contribution, namely conquering the island of Kreta which is now Greek territory.

In this phase, the Ottoman Turks took important steps that influenced the history of Mankind. In this phase, the Ottoman Turks succeeded in controlling Constantinople\(^3\), which was the capital of the Byzantine Empire. This city is the most important in Eastern Europe, for hundreds of years the city was the center of Christian civilization, but eventually, it was controlled and became the new Capital of the Ottoman Turks. After Constantinople was conquered the Byzantine Empire ended, and the modern era began. The Ottoman Turks were then considered a political and military power unmatched by any country in Europe or even in the world. Sultan Salim I (1512-1520) also made an important achievement. At that time the Ottoman Turks succeeded in taking over the power of the Mamluk Kingdom in Egypt. And took over the role of the caliphate from the Abbasid dynasty. The climax of course was the reign of Suleiman the Magnificent which was considered the golden age of the Ottoman Turks, he is known as the greatest Ottoman ruler of all time. Conquest after the conquest was carried out, Sultan Suleiman also succeeded in drafting a law for the Ottoman Turks which made the Ottoman Empire one of the first kingdoms in Europe to have a written constitution\(^4\). Which describes the progress of state life in the Ottoman Empire.

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The author argues that this phase fits perfectly with the third phase of a state in Ibn Khaldun's theory. Almost all the descriptions given in Ibn Khaldun's theory can be found in historical facts in the golden age of the Ottoman Turks. Perhaps what is not very visible is Ibn Khaldun's theory that in this third phase the ruler will focus on accumulating wealth. It seems that this is not the focus of the Ottoman rulers, although along with the many conquests and expansion of the territory, the taxes collected will also be bigger. It seems that the Ottoman Turks focused on accumulating glory and prosperity through the conquest movement which was carried out intensively and consistently. That makes the Ottoman Turks play their part as a powerful and respected country in Europe and around the World.

5.5 The period of stagnation and reform (1687-1922)

At this time the Ottoman Empire entered into an old and stagnant phase. At this time, the Ottoman Turks began to have difficulty keeping up with the very fast developments of western technology, especially after the French Revolution and the Industrial Revolution in England. We can also see that in this phase, the Ottoman Empire, which was previously considered a superpower, a world superpower, must finally recognize the superiority of European countries. Finally, the title of Superpower moved into British hands. Which at that time had the strongest naval power in the world, with a territory stretching from Africa to Asia. At present, the Ottoman Turks are no longer considered a big and strong country, but Turkey is considered a weak country that is almost collapsing. Political developments eventually also made the Ottoman Empire involved in the story of the First World War. The Ottoman Empire finally lost and was forced to give up many of its territories in the hands of the allies. The pressure from within and outside the country to carry out reform and modernization eventually forced the Ottoman Turks to change the system of government, from a Kingdom to a Republic. With a smaller area due to foreign intervention and rebellion movements that spread in the former territory of the Ottoman Empire.

In this phase the Ottoman Turks experienced stagnation. A phase that is discussed in many references. In fact, until the end of the 17th century, the Ottoman Turks were still active and consistently expanding their territory. Douglas Howard (1988) argues that the phase of stagnation began after the death of Suleiman the Magnificent in 1566. This period of stagnation lasted until the Treaty of Karlowitz in 1699. The period between the two years was considered a period of stagnation. If we look at the table above, we will find that 11 sultans ruled during this period. If we count the number of years between 1566-1699, we will find that this phase lasts 133 years. Of course, this is a long period.

At this time the Sultans did not make much innovation and change. They followed in the steps of their predecessors. Follow their strategy, and be very careful in making new policies. If we look at Ibn Khaldun's theory, we will find that this phenomenon is very similar to the fourth phase in Ibn Khaldun's theory of 5 phases of state. This phase is considered by researchers, especially orientalists, as a stagnant phase. The phase in which the Ottoman Turks were in a stable period and did not have much change in the policies and strategies of their government.

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The author argues that at this time the Ottoman Turks were still a strong country and had not been able to be matched by other countries in the world. They are still strong politically and militarily. They have more than enough strength to defeat any enemy who wants to obstruct the policies of their government. In a study revealed by Alexander Lyon Mcfie in his book The End of the Ottoman Empire (2014), on the economic and social history of the Ottoman Turks, it was found that throughout the 17th century the Ottoman Turks were still an unstoppable military force. And there were many struggles for military transformation. They also can defeat any enemy that threatens his sovereignty. Meanwhile, many argue that in the 17th century the Ottoman Turks had entered a period of decline, opinions were based on the development of the existing situation, such as the many pressures for reform, loss of military supremacy, economic failure, the emergence of nationalism, and the emergence of Russia as a new rival (Lewis: The Emergence of Modern Turkey). But in reality, these reasons are not strong enough to suggest that Turkey is in a sick state.

Furthermore, Malcolm Yapp argues that the term The Sickman of Europe is a term developed by orientalists, which was exaggerated by western writers, to create the impression that the Ottoman Turks were in decline. But Malcolm Yapp argues that it is just a fantasy of western historians and western diplomats. Even Yapp argued, until the 18th, 19th, and 20th centuries, Ottoman Turkey was a country that was undergoing reform. The Ottoman Empire was able to carry out reforms and improvements needed in various fields, such as military reform, administrative reform, and strengthening power in its various regions. This is an extraordinary achievement. Yapp even made an opinion, that what should be questioned is not why the Ottoman Turks were defeated, but why the Ottoman Turks were able to survive so long.

Yapp's opinion makes us a little aware that the stagnation phase is not a phase of decline, but the stagnant phase is the phase in which the Ottoman Turks survive by maintaining what their predecessors have produced as well as possible. Of course, this requires tremendous effort. The Sultans of the Ottoman Turks managed to carry out this phase quite well. They succeeded in maintaining the unity and sovereignty of the Ottoman Turks from the threat of the enemies of the State. And still had great political, economic, and military power at that time. This is generally very much by the fourth phase in Ibn Khaldun's theory of 5 phases of the development of a state.

Another important thing that we need to pay attention to, is that since 1699 the Ottoman Turks have stagnated in terms of territorial expansion. The Karlovits agreement was preceded by the defeat of the Ottoman Turks in the battle of Zenta which was part of the great Ottoman war that occurred between 1683-1687. In this battle, the Ottoman Turks faced the Holy League, a joint force of several Christian countries: The Holy Roman Empire, Poland-Lithuania, the Republic of Venice, and Russia. This defeat was followed by a congress that ended with the Karlowitz agreement. This agreement can be said to be the first defeat that became a turning point for the Ottoman Turks. Since this agreement, the movement of the Ottoman Turks has stopped and is no longer as aggressive as in previous times.

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In the Karlowitz agreement, the Ottoman Turks had to lose some of the areas they controlled. Although some areas can still be preserved and these areas are still very large. However, this seems to be the beginning of the stagnant phase of the Ottoman Turks. After this agreement, several other agreements also occurred, including the Constantinople Agreement (1700), which obliged Turkey to surrender Azov territory to Russia. Besides that, the rise of the Habsburg Empire also made Turkey lose some of its territories. It was these defeats that might prompt the Ottoman Turks to stop the politics of expansion and focus on reforming and improving the internal condition of their Empire.

The period of reform according to many references began during the time of Sultan Mahmud II (1808-1839). Sultan Mahmud made reforms in various fields, especially in the military field. Sultan Mahmud completely abolished the Jenissari system which was considered a failure. The Jenissari army was a very strong military force that made the Ottoman Turks respected in Europe. However, over time, Jenissari began to interfere a lot in political affairs and even participated in the power struggle and assassination of the sultan. This is what made Mahmud II finally decide to abolish the Jenissari system and replace it with compulsory military service for the Turkish people. Mahmud II also founded a military school by bringing in trainers from several European countries. Mahmud II also built new schools, for teaching mathematics, geography, languages, etc. He also sent students to Paris and London to study several branches of science so that they could be developed in Ottoman Turkey.

Mahmud II's reforms also included several other aspects, such as royal clothing. During his time, the Sultan began to wear more modest clothes, which were influenced by European fashion. The reforms made by Mahmud II eventually became the opening way for the Ottoman Turks to carry out reforms and improvements in various fields, so that they could continue to play their role as one of the Great Countries in Europe and the Islamic World.

If we return to Ibn Khaldun's theory, then this reformation phase has not been discussed in Ibn Khaldun's theory. In general, this phase can be said to be a stagnation phase. However, Mahmud II's success in reforming was something new and had never been done by his predecessors. So Mahmud II did things that were not by Ibn Khaldun's theory. Because Ibn Khaldun stated that in the fourth phase, or the stagnation phase, the ruler would do the things his predecessors had done. But in reality, this theory is not entirely correct. Because Mahmud II had carried out a reform that made the Ottoman Turks re-respected and being respected by other nation, because as a nation Ottoman Empire were capable of adapting to the last advances of the modern world. Therefore, the author argues that Mahmud II has succeeded in moving the Ottoman Turks from phase four which is a stagnant phase to phase three, namely the phase that contains glory. Thus Mahmud II succeeded in extending the life of the Ottoman Turks. This reformation period can be said to have lasted quite a long time, from the time of Mahmud II (1808-1839) to the period of Abdul Hamid II (1876-1909). After that, the Ottoman Turks had to face the First World War which eventually forced the Ottoman Turks to carry out a revolution.

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1 Gökçek, M. Centralization during the era of Mahmud II. *Osmanlı Araştırmaları*, 21(21). (2001)
World War I occurred in the period between 1914-1918. The Ottoman Turks, which were not involved at first, became involved. It could be because Turkey saw that one of its rivals, Russia, was caught off guard because of that Turkey launched an attack around the Black Sea in 1914. This attack then led to a fierce war between Russian and Ottoman troops. The situation became worse, because the allied forces, which at that time were quite large, spearheaded by Russia, Britain, France, and America, also launched attacks on the Ottoman Turks. So the Ottoman Turks were attacked from various directions. The British attacked the Ottoman Turks from the Arabian Peninsula and North Africa. While Russia attacked the Ottoman Turks from the Central Asia region. On the other hand, the Ottoman Turks also faced Balkan wars that were driven by the spirit of nationalism of the people living in the Balkans. Which resulted in open warfare and the release of several regions in the Balkans. The turmoil in the Balkans was followed by the Armenian Genocide, where the Ottoman Empire massacred a large number of local Christians of Armenians with a very large number of victims. Even though they had done everything they could, in the end, the Ottoman Turks also lost and had to recognize the strength of the allied forces. This defeat led to a severes agreement in 1920.

The Services Agreement was carried out in Sevres France. This agreement occurred between the Ottoman Turks and the allied powers. In this agreement, the Ottoman Empire ended. The areas that were once controlled by the Ottoman Turks were finally handed over to the Winning States, especially Britain and France. Turkey was also forced to withdraw from territories not occupied by the Turks and hand it over to the Allied troops. So the regions of Morocco, Tunisia, Al-Jazair, and Syria were handed over to France. Meanwhile, the Arabian Peninsula, Egypt, Palestine, and Iraq became part of Britain. This incident was also the beginning of the emergence of the New State, namely the Republic of Turkey.

If we refer back to Ibn Khaldun’s theory of the 5 phases of the development of a state, the writer argues that the fifth phase, which is the last period of the Ottoman Empire, is not by the conditions of the fifth phase described by Ibn Khaldun. Ibn Khaldun describes that in the fifth phase, the ruler will become a figure who does bad things. Indulging in lust, doing immorality, and drowning in pleasure. But what we find is that the Ottoman Empire in its last days continued to struggle to maintain his power. They are not immersed in immorality and enjoyment, but they still try to make reforms and maintain their influence and territory with all their efforts. Although this attempt ultimately met with many failures. Because the Ottoman Turks had to deal with many political forces at one time. Turkey has to fight against Russia, France, and England. Also, they had to put down the turmoil and rebellion that existed in the Ottoman Empire. Finally, the Ottoman Empire was defeated by those Nations in World War I.

5.6 The period of the caliphate of the republic (1922-1924)

Finally, The Ottoman Empire changed its form to the Republic of Turkey. However, the institution of the caliphate did not automatically disappear. The institution was still preserved until 1924. At that time the Caliph only became a symbol of the state which did not have

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1 Aksakal, M. *The Ottoman road to war in 1914: the Ottoman Empire and the First World War.* Cambridge University Press. (2008)
governmental power. The strong influence of the reform and reform movements finally made the Turkish Government decided to eliminate the institution of the caliphate. So, the history of the caliphate that was once established in Islamic society was finished, starting from the time of the Rightly Guided Caliphs, the Umayyad Caliphate, the Abbasid Caliphate, and finally the Ottoman Caliphate.

Although the Ottoman Turks had succeeded in making reforms and improvements in various fields of life, in the end, the Ottoman Turks had to face the first World War. In this First World War, the Ottoman Turks finally lost and had to sign an agreement. After the First World War, the Ottoman Turks changed the form of the state from a monarchy to the Democratic Republic. Also, the Ottoman Turks turned into a secular state that separated political leadership from religious leadership.

This separation of leadership is by the theory of Jean Calvin (2008), which states that there are two leaderships in this world, namely political leadership and religious leadership. The two must be separated to assure there is no conflict within the country. Because each leadership has different goals and needs. It is this theory that developed among European countries in the 20th century, which gave rise to a secular system, which separates political leadership from religious leadership.

This change in the State system in Turkey can of course be said to be imitating the system of government used by the Allied countries that won the First World War. Turkey also adopted western culture from various sides. In terms of writing, the Ottoman Turks replaced the Arabic alphabet with the Latin alphabet. The change process happened so fast. Also, the Ottoman Turks imitated the dress styles of western people. Even more than that, the Turkish Government prohibits the use of religious symbols in clothing such as veils and headscarves. The Republic of Turkey also no longer differentiates between Muslim and non-Muslim citizens. All are treated equally. In terms of military and weaponry, Turkey since the time of Mahmud II has also adopted and imitated the western military system. So that the Ottoman military system was modern when fighting in the First World War.

The phenomenon of socio-political change in the Ottoman Turks after their defeat in the First World War is very much suitable with Ibn Khaldun's theory, which states that the loser will always be happy to imitate the winner in various aspects of life. Including in terms of culture, appearance, weapons, equipment, and so on. Because the Nation that loses usually views the Nation that wins as a perfect nation. It was as if they had certain traits that a defeated Nation did not have. That's why, Finally, the Ottoman Turks did the same thing. They imitate everything they can from western culture, both in terms of appearance, culture, political system, government system, and so on.

6 Conclusion

1 Özoğlu, H. From Caliphate to secular state: Power struggle in the early Turkish Republic. ABC-CLIO. (2011).
After we discuss the development of the Ottoman civilization from its inception to its collapse, we can conclude that there is a match between the history of the development of the Ottoman Turks and the theory of the 5 phases of development of a state that was conveyed by Ibn Khaldun in the Muqaddimah book. We can see that in the **first phase**, as described by Ibn Khaldun, the Ruler of the Ottoman Turks became a humble, dignified figure and became a role model for his people. During this period, we can find Sultans who were just and treated their citizens well, such as Usman I, Murad I, Orkhân I, and Bayazid I. **The second phase,** according to Ibn Khaldun, was the phase of eliminating political rivals. If we look at the history of the Ottoman Turks, there was a time when the Ottoman Turks experienced civil wars and power struggles after the time of Bayazid I. This period is suitable for the second phase theory in Ibn Khaldun’s theory. Where finally the rulers of the Ottoman Turks managed to regain control of their power and beat their political rivals.

Furthermore, **the third phase**, according to Ibn Khaldun, is the phase of accumulating wealth and glory. This phase is suitable for the heyday of the Ottoman Turks, from the time of Muhammad II to the time of Muhammad IV. During this period the Ottoman Turks achieved important achievements that the rulers could not surpass after this period. The next phase is **the fourth phase**, namely the phase in which the Ottoman rulers tried their best to imitate their predecessors, they did not change anything and tried carefully to use the political strategies of their predecessors which proved successful. The author argues that this phase is very much by the stagnant phase that occurred in the Ottoman era, from the time of Suleiman II to the time of Mustafa 4. **The fifth phase,** according to Ibn Khaldun is the phase where the rulers are immersed in lust and pleasure, and they destroy whatever is built by their predecessors. Until then a country becomes old, sick, and collapses. The author argues that Ibn Khaldun’s theory is not completely correct. Because until its last days the Ottoman Empire was still struggling to make improvements and reforms in various fields.

Therefore, the author argues, that when the Ottoman Turks began to enter a stagnant phase, namely the fourth phase, the Ottoman Turks moved back to the third phase, the phase of building glory by carrying out many reforms that had never been carried out by previous sultans. That way, finally the Ottoman Turks could survive the destruction. So that the Ottoman Turks could last long enough, and managed to maintain their existence in the 19th century. This also answers the question of Yapp, who asks, why was the Ottoman Turks able to survive so long. The author also supports Yapp’s statement which states that the phrase The Sickman of Europe is a fictional imagination that does not match reality, because, in the 20th century, in World War I Turkey still had a large military power, so that it was able to face several major European countries. in one time.

Finally, when the Ottoman Turks lost the First World War, Turkey entered its fifth phase. Where in this phase they destroyed what their predecessors had built. They changed the shape of their country and finally began to imitate the culture of the Winning Countries in various fields. This is also by Ibn Khaldun’s theory, that a losing Nation will always be happy to imitate the characteristics of the victorious Nation. Finally, the author argues that Ibn Khaldun’s theories mentioned in this article generally are suitable for the historical fact that we found in the history of the Ottoman Empire. We can assume that Ibn Khaldun’s theory of 5 phases of the life of a Nation seems to be true, and can be used to analyze political developments of Nations.
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The New Ustad in Religious Authority: Challenge and Dynamic of Fatwa in the New Media Era

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Abstract. This research aims to analyze the effect of digital media on Indonesia’s evolving religious authority. A qualitative approach with a description-analysis framework was used by researchers based on a literature review as a data source. Therefore, this study explains how information development in the new media era can alter social, political, economic, and religious authority, including how fatwa is often transmitted by those who do not have integrity and profound scientific capacity. The results of this study assert that, in addition to providing easy access to information, the changes in the era of new media also raise concern that someone with the profound scientific ability no longer transmits fatwa. They are known as the ‘new Ustaz,’ a term that refers to a character who suddenly becomes a cleric without going through a series of old intellectual contemplation and education. It may potentially affect religious confusion, which creates uproar and friction in society.

Keywords: Fatwa, Religious Authorities, New Media

1 Introduction

Technological developments have caused many changes in every aspect of life. Indeed, every space and time can not be separated from intervention technology and assistance, particularly in the new media era.[1] The Internet has brought about many social, political, economic, and cultural aspects and ritual practices and religious norms such as the sacredness of fatwa and critical thinking history in religion.

Essential changes included a shift in religious authority and adherents’ engagement with religious leaders (ulama) who became role models in everyday life. Previously, the religious authority was held only by the ulama (Kiai or Ustad). Still, now the religious authority is experiencing a change to new media that looks impersonal and is centered on information networks (Internet).[2] Everyone can easily access information according to their unique tastes and needs. A person who needs an answer to a problem does not have to ask the ulama specifically since religious fatwa no longer belongs to conventional ulama alone. Still, everyone can easily find solutions and make decisions based on media information.

This is a problem because fatwa is very strategic in Islam. A capacity of mufti (giver of fatwa)—as al-Syatibi said—acts as Prophet Saw’ heir. To convey the sharia law, to teach religious knowledge, and to remind those who neglect it.[3] This appraisal is based on the understanding that it is not easy to profess a mufti; at least one must have in-depth knowledge...
and mastery of religious scholarship. And for this reason, the scholars have limitations in generating fatwa, which is their values.[4]

In Indonesia, the discussion on fatwa continues to develop, whether collectively, such as the Indonesian Council of Ulama (MUI), Nahdatul Ulama (NU), Muhammadiyah, and fatwa produced by individual ulama. Furthermore, Indonesia’s research and discussion on fatwa dynamics are also experiencing development and increasing criticism. For starters, on February 13, 2009, many legal opinions (fatwa) that later drew a lot of reactions in the society, the MUI fatwa, about the abstention prohibition,[5] fatwa concerning conventional banks on December 16, 2003,[6] and in 2005, fatwa number seven about pluralism, tolerance, and secularism.[7]

Another topic of equal importance is the ease of internet access to a religious fatwa (question and answer forums). So it has added new problems and complexities of religious affairs in matters of the fatwa that need to be taken into consideration. When this trend is left unchecked, what will arise are those who tend to think selectively. Hence, it contributes to intolerant thought patterns and behavior and sectarianism that put forth their group’s reality and blame different group understandings. Indeed, Islamic values exemplify the importance of pluralism and tolerance. Besides, we need to pay attention to how a person who gives a fatwa has the procedures, methods, and scientific capacity. The purpose of the fatwa in this research is not to discuss conventional fatwa institutions. It has broad goals and objectives, such as fatwa produced by sometimes scientifically incompetent, religious figures on media networks (Internet).

The conclusion, the debate on fatwa amid the development of new media has become attractive for an in-depth discussion. In other words, the discussion of fatwa has become increasingly diverse, not only about the fatwa issued by religious organizations or institutions,[8] but also about fatwa presented individually, especially on the Internet.

## 2 Methods

The authors used a descriptive method with a qualitative approach in this study. This approach analyzes and explains the numerous issues found and how the fatwa authority has undergone significant changes. This research aims to respond to multiple phenomena and social realities in society that are the study’s subject. The findings obtained by the authors are then summarized. This study’s data were obtained by gathering relevant information from various literature, such as research findings, papers, and books. The data obtained are then analyzed based on empirical induction based on the human experience (based on analysis). Simply put, this study uses sentences to gather data to answer various questions and then ends with a deductive method.

## 3 Findings and Discussions

### 3.1 New Media and Religious Authorities

New media brings with it almost undoubtedly many changes in every line of life. The rapid transfer of knowledge, supposedly accompanied by many social changes, not only in socio-cultural, economic but also in religious perspectives. In reality, the word “new media” can be
used in many areas, such as traditional media, online media, e-media, virtual media, and many more.[9] It can also be described as social media or social networking, which refers to communication built into digital computer networks.[10]

The development of new media can at least be identified with several characteristics. First, new media is a recombinant process created from existing technology with innovations that continue to develop. Second, the use of new media ensures a (networked) relationship that allows two-way communication to be established. Third, as ubiquitous, it ensures that new media is designed as a digital tool to access various information platforms. Fourth, new media becomes an interactive medium for mutual search and sharing that is more practical than old centralized media.[11] This is among the characteristics, instead of what distinguishes it from the consistent, old media.

Previous findings on the Islamic public have highlighted the importance of digital media in shaping and affecting Muslim actions in the public sphere. This is mainly about how democratization and a public division occurred due to the new media’s ability to weaken the existing hegemony, such as state and ulama institutions.[1] With its aggressiveness, new media is developing new structures and orders and having a fundamental impact on changing personal minds’ patterns beyond one’s borders and allowing for traditional religious authority changes.

From a sociological perspective, religious authority is tough to comprehend and not easy to describe. According to Max Weber, authority describes the ability to follow one’s rules and decisions without using coercive power. There is no compulsion for Weber, who distinguishes between authority and power (Macht).[12] However, authority and power are not always clearly distinguishable in the present context. Sometimes the two come together in a unified form. The concept of Authority by Weber is understood as a power that has influence and control over others. So the authority has the ability and capability to control others. In this case, the ownership of authority itself is not arbitrary, but certain people may acquire it; that is, it is limited and specific.[13] Nevertheless, religious Authority in Muslim societies is not a new topic. Since its inception, it has attracted scholars interested in the complex interactions between religion, law, politics, and culture.[12] Therefore, it has suffered a technological transformation that makes it easier to access information, including Islam’s relatively simple learning. Religious authorities are beginning to shift to a broader position at this stage, not limited to specific groups or organizations, but all society levels.

Also, there has been a transformation of the fatwa authority in the new media era—for instance, the Indonesian Council of Ulama (MUI) —which has been marginalized by the urban ulama that takes the position and role of the state fatwa institution. Their presence in urban communities is quite impressive, as opposed to rural Muslim communities who always follow religious leaders based on their capacity and religious background. Otherwise, the position of “Kiai Kampung” has a traditional authority based on the conventional argument that the leader and followers’ beliefs convey virtues, thereby creating a system of relationships (personal attachment).[14]

3.2 Study of Fatwa Among Indonesian Muslim Scholars

Definitely, the word al-fatwa—which was later adopted in Indonesian as a fatwa—is a derivation of fata, yaftu, fatwan, which means new, young, and explanation.[15] More specifically, a fatwa is clarified by the faqih or mufti of Islamic law on the topic that has emerged.[16] In this sense, the term ‘futya’ or ‘ifta’ is used. A name that refers to giving fatwa can also be interpreted as providing fatwa to a profession.[15] In the meantime, those who give fatwa are known as a mufti, which means Ma’luf, as scholars who give fatwa related to
sharia matters.[17] Ma’ruf Amin has mentioned the terms regarding this fatwa in several of his books.[18]

Besides, as Wahbah al-Zuhaili has explained, the fatwa is the method of tabyin al-musykil min al-ahkam, or the practice of explaining something that is a problem in Islamic law.[19] A common argument, advanced by Al-Qardlawi, states that a fatwa is an interpretation of Islamic law about a problem, whether it is done directly or not, and whether it is done collectively or individually.[3] The comparable statement, from Khalid Mas’udan as well.[20] Comprehending the fatwa becomes important from this understanding because: first, the fatwa is a solution to the religious problems faced by society, which is dynamic and flexible in responding to any situation. Many scholars often make changes in the law’s decision, such as changes in the Imam Syafi’i madhab spectrum of qaul qadim and qaul jadid. Second, fatwa activity is a solution to any issue not found in the Quran, hadith, and probably fiqh books. Third, the legal fatwa decision is not binding, and it can still change. But where fatwa decisions are used as the basis for legislation or the judiciary, fatwa status shifts to the critical legal opinion.[8] Fourth, fatwa activities can only be carried out by scholars who have a deep scientific capacity and have learned various disciplines.

Historically, as N.J.G. Kaptein stated, the development of studies and discussions on fatwa in Indonesia has three different typologies: fatwa produced by traditionalist scholars, modernist scholars, and fatwa from certain groups or institutions.[21] The three typologies, a fatwa issued by individual institutions or organizations, such as MUI, Bahtsul Masa’il (NU), Majelis Tarjih wa Tajdid (Muhammadiyah), and Majelis Hisbah (Persis). It still seems to be the paramount choice in Indonesia, both among the public and Muslim scholars. It can be seen from the number of studies and research on fatwa institutions in Indonesia, both on the methods and the determination mechanisms (istimbat al-ahkam), theoretical foundations, to the study of produced legal products.

The number of collective fatwa studies (ijma’), according to Nugroho research,[8] differently from individual ulama fatwa (fardi). The research on fatwa institutions in Indonesia has been published, such as M. Atho Mudzhar, who ensured that the MUI fatwa in his work was impartial and influenced by the government.[22] Indonesian Muslim scholars such as Nadirsyah Hosen,[23][24] Moch. Nur Ichwan,[25] Syamsul Anwar,[26] Ahmad Zahra,[27], and Achmad Kemal Reza.[28] Actuality, when studied in-depth and comprehensively, studying the individual fatwa ulama, often provides a significant leader and contribution. Instance, in the 19th century, the contribution of one of the Egyptian mufti, Muhammad al-Abasi Al-Mahdi (1897), who wrote al-Fatawa al-Mahdiyah, was thought to have played a significant role in teaching the Hanafiyah madhab of thought in Egypt.[8]

Meanwhile, the understanding of fatwa is becoming increasingly widespread; aside from fatwa production in Indonesia, there are still complexities and challenges important to examine. Several possible issues need to be explored and addressed in greater depth.

3.3 New Ustaz and Reintegration of Fatwa

According to Gary R. Bunt (2003),[29] the Islamic Authority Online survey found facts about religious references among the Muslim community. More than 54 percent admitted to looking for answers to internet problems, such as popular Islamic sites, da’wah channels, and social media. This group is dominated by the younger generation (Muslim youth) whose activities cannot be separated from the Internet, especially among urban communities. Moreover, approximately 14 percent of respondents reported specifically asking experts (clerics and clerics). Roughly 32 percent replied that the issues were linked, referring to specific widely found sources such as religious books and leaflets.[1]
The study results are strengthened by online fatwa dominance, which has become an alternative to solving religious problems in recent years. Fatwa generated through digital media is considered more effective in writing, audio, and video because all groups can access them. There have been clerical figures whose scientific and religious knowledge has been too forced and lately reinforced the online fatwa phenomenon. The resulting fatwa seems incomplete and stimulates social debate. This party, identified by the authors as “new Ustaz,” is a term that refers to the rejuvenation phase of becoming a Muslim scholar (ulama). These “new ustads” groups are figures who suddenly get a Muslim scholar (Ustaz or Kiai), who previously did not have the scientific experience to express religious messages, customarily dominated by public figures.

In the new media era, with limited religious knowledge, this new generation is involved in building religious dynamics while simultaneously taking on significant roles that previous generations of scholars often forget. As a new generation of ulama (new Ustaz), the narrative they build simultaneously marks a shift from traditional authority to impersonal media, primarily through social media. However, this new Ustaz often creates polemics because it is easy to give fatwa—especially personal ones—without going through traditionalist ulama’s processes and methodologies.

In the Islamic tradition, fatwa, whether produced through institutions or by individual scholars, has become necessary amid the complexity of society’s religious issues. Therefore, to ensure a reliable legal decision, a mufti must meet several qualifications that must be met: a Muslim who has matured (mukallaf), understands the ijtihad method and the objectives of sharia law (‘illat, hikmah, and maqasid al-syari’ah), has credibility and can be trusted, and must have integrity in deciding the law. This criterion does not include other concerns regarding methods and concepts for formulating fatwa.

Therefore, fatwa can only be made by Muslim scholars (ulama) who know about religion. They are those who have the authority to determine every religious issue that is taking place amid society. In Indonesia, those deemed to have authority may be an ulama that issues an individual fatwa or an ulama affiliated with an organization or institution that has the government’s legitimacy. Traditionally, the religious Authority in Indonesia was determined by the Ulama (Kyai or Ustadz). They are the ones who have the fatwa authority and provide interpretations of the Scriptures to alleviate problems people by issuing a fatwa. The fatwa then becomes a point of reference for people’s behavior in society. They are scholars who teach the basics of Islam and instill Islamic values in the Ummah.

The fatwa entity, amid the development of new media, has made it easier to convey messages or answers to any religious issue. Simultaneously, the resulting fatwa process has transformed the fatwa tradition among the traditional ulama (salaf). Moreover, a person who issues a fatwa must have a deep understanding of religion. In the commentary, Ibn Qayyim made an analogy that a person who gives a fatwa while not being able to do so is the same as a person who does not understand medical science but practices it. He ensured that such a mufti was not worthy of being a legal reference. Abu Hanifah made a similar comment that a mufti who has no integrity and a firm stance is like someone playing sharia law.

Therefore, Jinan pointed out that some strategic measures are necessary for response to this change in authority. First, ulama and religious organizations must be aware of a transformation of knowledge sources that have rapidly spread knowledge sources. Indeed, this interpretation may be said to be different from what came before it. And one thing that can easily be found in the presence of a new generation of ulama, ulama born of new media progressiveness and openness. In recent years, they have dominated most preaching on social media, often releasing inflammatory, baseless fatwa. Such scholars’ presence is not entirely
wrong; only sometimes, their presence in the da’wah world is based primarily on the spirit of transmitting information (Nasr al-Ilm) without being based on profound scientific ability.

Second, in the new media era, studying religion will be subjected to impersonal outlets that often abandon mainstream. Since new media with easy access that can be accessed anytime, anywhere, have given worrisome information. Religious messages are usually transmitted partially to the content owner’s objectives and needs. Not infrequently, true religious doctrine is narrated to evoke attitudes of exclusivism, intolerance, and radicalism.[31]

Third, it is inevitable that the issues that occur in the new media era are the increasingly blurred fatwa without clear boundaries and are becoming ever more widespread.[1] Previously, it was impossible to distinguish the authority of fatwa from the role of religious institutions or organizations and individual fatwa; now, they have become fatwa formed by a new generation of the ulama. The authority rests in the fatwa have shifted in the end and have a broad interpretation.[32]

Meanwhile, these three points should be integrated into building maturity to think in response to the waning fatwa authority that occurred during the new media. Since information development can not be avoided, it must be followed simultaneously. An adaptive fatwa narrative is needed, both from the ulama affiliated with religious institutions or organizations and more so from the traditional ulama (pesantren) with an unquestioned potential resource.

4 Conclusion

The change in society that relies on new media has expanded the form of religious authority and changed the patterns of relations between the Ummah and the leader, requiring Muslims to reformulate how to communicate and learn a “new language” for interaction. The ongoing shift in religious authority and the implications that follow are not to be stopped. One of the most prominent examples is fatwa’s authority, where everyone has the same rights and opportunities; only their scientific capacity and integrity make the difference. Many people follow personal fatwa—especially those produced by the new Ustaz—through online media networks. That marked a shift in authority from religious institutions to individual fatwa, which was later dominated by ulama’s new generation. For this reason, it is necessary to address this phenomenon wisely and openly so that it does not become a narrow understanding in the middle of the new media era. As a result, the public will have a proper evaluation and attitude towards fatwa from online media networks.
References


The *Fiqh* of Pandemic: The Arguments and Practices of Worship at the Al Akbar National Mosque in Surabaya

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**Abstract.** This research examines the arguments and practices of worship during the COVID-19 pandemic at the Al Akbar National Mosque (MAS). The research data was obtained through the method of literature study and interviews of several participants who carried out congregational worship at the mosque. The data analysis method used is descriptive-analytical with the *wusli* approach. Based on the research results, argumentatively the implementation of worship in MAS is based on the principle of *dar’u mafāsid muqaddam ‘alā jalb al-ḥusn* which places human safety as a priority (*salus populi suprema lex*) and also suitable to the *al-dhārī‘ah* theory. In practice, the MAS management has implemented fourteen prayer protocols properly to create comfort during worship. However, several aspects need to be improved in the future.

**Keywords:** *Fiqh*, Pandemic, Worship, Al Akbar National Mosque

**1 Introduction**

At the end of 2019, the world was hit by the COVID-19 virus pandemic, which until now has had a significant impact on all aspects and lines of life. The pandemic has claimed millions of lives in various parts of the world, including Indonesia. Therefore, the government pays great attention to it. Various attempts have been made by the government to overcome this problem. One of them is by issuing a Large-Scale Social Restriction (PSBB) policy to break the chain of transmission of the virus.[1]

The COVID-19 pandemic has succeeded in changing the existing order, including the order of Muslim worship practices. In Indonesia, this has led to various religious polemics, especially in Islam, which in some cases of worship necessitates the gathering of many people, such as in the practice of the five daily prayers, Friday prayers, Eid al-Fitr prayers, Eid al-Adha, and so on. Regarding this, various responses emerged from several groups, both individually and on behalf of Islamic institutions such as the Indonesian Ulama Council (MUI), Nahdhatul Ulama (NU), Muhammadiyah, and so on.

These various views seem to represent the different views and ways of behaving of Muslims in facing and responding to the COVID-19 pandemic to religious practices. Some think that the practice of worship must continue to be carried out properly and others consider that in a pandemic that is still not resolved, it is better not to practice worship properly and
take a new form that is more in line with current conditions. This certainly has an impact on
decision-making by takmirs and mosque management boards throughout Indonesia, regarding
which steps to take given the differences as previously mentioned.

Al Akbar National Mosque (MAS) is one of the mosques that are the center of civilization
for Muslims in Indonesia. Known as the second-largest mosque in Indonesia, MAS is one of
the mosques that influences other mosques, especially in East Java. The mosque even received
recognition from the Nabawi Mosque in Mecca for successfully carrying out Friday prayers
for the first time during the pandemic by implementing strict worship protocols. [21]

During the COVID-19 pandemic, several policies had been taken by MAS managers in
response to the current situation. Such as the policy of social distance in congregational prayers,
procedures for purifying, the attributes that must be used when performing prayers at MAS,
and so on. This certainly does not result from space. A thorough study of various aspects is
carried out so that decisions can be made for the benefit of the people.

The existence of a circular regarding the granting of permission to MAS to perform Eid
al-Fitr prayers in the congregation turned out to be a byword in the community. There were
many pros and cons to the permit because at that time the city of Surabaya had the status of
the red zone. Due to the existing polemic, the circular was later revoked. The change in
decisions taken during the short period certainly made the public even more confused,
considering that previously MAS had held Friday prayers and tarawih in the congregation. Not
a few of the people then think whether the health protocol that has been implemented is
inadequate and seems "the important is there".

There has been a lot of scientific research on the COVID-19 virus pandemic. Various
aspects that have been affected have been widely analyzed, such as from the aspects of health,
education, administrative policy to law and politics. As for the context of worship, especially
in the issue of carrying out congregational worship, several previous studies have been
conducted. As was done by Syamsuddin (2020) concerning "Relief (Rukhshah) to Eliminate
Friday Prayers and Jama'ah Prayers and the Obligation to Obey Ulul Amri". [2] Likewise,
research on the involvement protocol of the distance between saif in prayer conducted by Agus
Nasir (2020)[3] and Eko M. Hasibuan-Muhammad Yusram (2020).[4] Besides, there is also
research on "The Use of Face Masks During Prayer as a Step to Prevent the Coronavirus
Outbreak COVID-19" by Syandri and Fadlan Akbar (2020).[5]

Based on several presentations and previous research, it can be understood that the issue
of implementing worship is one of the crucial aspects during the pandemic period. Differences
of opinion about it provide opportunities as well as challenges for mosque managers in
Indonesia, especially in making decisions regarding the implementation of worship. MAS, as
mentioned earlier, has been recognized for its competence in responding to issues of worship
during the pandemic period. Therefore, research on the implementation of worship during the
pandemic period in MAS is necessary. This study aims to answer questions about how the
arguments and practices of worship during the pandemic at the Al Akbar National Mosque.

2 Research Methodology

This research is a qualitative study that discusses the arguments and practices of worship
during the pandemic at the Al Akbar National Mosque (MAS). The data in this study were
obtained using a literature study and interviews.
A literature study is a method of collecting data in the form of written facts and stored in document form.[6] In this research, this method is used to collect written data in the form of narrative and visual spread on social media. Meanwhile, interviews are used to obtain the latest data from worshipers, both from mosque managers and congregations who perform worship at the MAS.[7] In this study, interviews were conducted using a purposive sampling technique by asking certain questions according to the research objectives.[8]

After the data collected, then it is analyzed using the ṣūlī approach. There are many theories in this approach. This research using the theory of al-dhāri'ah. The use of the terminology al-dhāri'ah refers to the opinion of Wahbah al-Zu'ailiy by considering the use of the theory of fiṣḥ al-dhāri'ah in addition to sadd al-dhāri'ah which is more commonly known.[9]

3 Finding

3.1 The Pandemic in Islam

The spread of the Coronavirus has now attacked various countries around the world, including Indonesia. Corona Viruses (CoV) or also known as COVID-19 is a new type of virus that began spreading in 2019, where this virus had never previously been found to attack humans. This case first occurred in Wuhan, China, with symptoms that were not much different from the flu, namely coughing, fever, shortness of breath, weakness, and loss of appetite. It’s just that the difference is that the Coronavirus spreads and develops faster so that sufferers can be infected more severely and body organs can be more susceptible to damage. Therefore, on March 11, 2020, this virus was designated by the World Health Organization (WHO) as a global pandemic.

The spread of the Coronavirus is mentioned through contagious. Contagion is a term related to an infection that can spread rapidly in a tissue. This means that the spread of the coronavirus is caused by elements that are connected in a network, each person in a short time can transmit the infection to one another. This virus attacks a person regardless of age. Handling of this virus must be overcome as soon as possible, given its relatively easy spread, because it is only through close contact with sufferers.[10]

The increase in the number of corona positive patients and the ups and downs of the impact that occurred made the Government begin to switch to the term New Normal or New Normal. Since March 12, 2020, New Normal is a method introduced by WHO to be able to control human activities after a period of handling the Coronavirus. From there, the Government began to loosen restrictions and reopen public spaces to stabilize the economic aspect, of course, accompanied by strict health protocols. The houses of worship which were initially closed, in the new normal era, have begun to reopen with a new layout and concept.

Reflecting on the history of Islam itself, a pandemic can be interpreted into two models, namely, disaster and illness. Disasters here are closely related to the decrees of Allah SWT, meaning that calamities that occur in this world have been predetermined, even before Prophet Adam. lowered on earth. The occurrence of a disaster has certainly been adjusted to all the strengths and abilities of the people.[11] The meaning of a pandemic in the form of illness is a form of dissolving the sins committed by humans themselves. Remembering that Allah SWT gives a disease not only because of punishment but also as a means to repent to Allah SWT.[12]
Islam has described that calamities are true and will happen on the determination of Allah SWT. This is by the words of his letter al-Ḥadīd verse 22:

ما أصاب من مصيبة في الأرض ولا في السمك إلا في كتاب من قبلي أن ننزلها إن ذلك على الله يسير

Apart from that in a hadith, the Prophet Muhammad SAW. also mentions:

إصاب الله بك

Based on the hadith above, it is understandable that Allah SWT has established a path or guidance that can lead to truth. That way, the calamity that is revealed later is part of a path or a guide so that humans are always on the right path.[11]

Even so with the meaning of illness in a pandemic, which is recorded in the hadith of the Prophet:

ما من مصيبة تصيب المسلم إلا أكفر الله بها عنه حتى الشوكة يشاكها

The pain that has been assigned by Allah SWT to humans is motivated by the immoral sins he has committed so that when he is sick, a sign of the sins attached to him is being removed by Allah SWT. Even his sins are not only being washed away, but he is also being elevated by Allah SWT.[13]

Pandemic times have also been experienced by Muslim communities in Damascus and Egypt. When a pandemic occurs, the Government instructs its citizens to pray in the field. However, the number of victims increased because of the instructions. Indeed, on the one hand, the hadith records that praying and asking forgiveness from Allah SWT is a way to be kept away from a punishment:

لْرض عذابا فاذا نظرت إلى عمار بيوتي والمتحائبين لي والمستغفرين يقول الله عز وجل إني لْهم باهل ا

Allah SWT said: “Verily I intend to bring down punishment to the inhabitants of the earth, so when I see people who enliven My houses, who love each other because of me, and people who ask forgiveness at dawn, then I take away the punishment. it’s from them. ”

But on the one hand, the hadith also instructs us to stay away from people who are infected with infectious diseases:

ففر من المجذوم فرارك من الأسد

“Flee from the leper, as thou shalt flee from the lion.”

When examining the contents of the two hadiths above, Muslims become confused because on the one hand we are encouraged to ask for forgiveness and enliven the mosque, but on the other hand, we also have to avoid people who are infected with infectious diseases. Remembering when Muslims are gathering together in the mosque to pray, at the same time they don’t know anyone who has an infectious disease, because the condition of the mosque is busy and it is difficult to identify one by one.

The existence of two models of the meaning of a pandemic in Islam, coupled with the two hadiths above, further provides an understanding that Muslims should not necessarily interpret a pandemic as a decision and a test from Allah SWT alone, where a pandemic can be finished by accepting, being patient, without any effort. anything. More than that, Muslims must be able to catch that the pandemic was revealed so that they can improve themselves and try to fight for the next life.

In Indonesia, the Indonesian Ulama Council (MUI) through its fatwa No. 28 of 2020 concerning Procedures (Kaifiat) and Eid Al-Fitr Prayers During the COVID-19 Pandemic, allowing congregational prayer while maintaining health protocols and preventing transmission. Based on this fatwa, the East Java Provincial Government permitted to carry out Eid congregational prayers at the Al-Akbar National Mosque (MAS). However, not long after the permit was granted, the East Java Provincial Government revoked the permit it had issued again, this is of course due to the polemic that occurred in the community.
3.2 The Worship During Pandemic at Al Akbar National Mosque in Surabaya

Al Akbar National Mosque (MAS) is one of several mosques that were responsive during the COVID-19 pandemic. Several policies have been carried out by the management in response to the dynamics of social change that occurred due to the pandemic. Some of the things that have been in the spotlight so far are the decision to continue carrying out congregational worship at the mosque, both in the implementation of the Fardu prayers five times a day, Friday prayers every week to the Eid al-Adha prayer procession. As for the implementation of the Eid Al-Fitr prayer, several extra considerations cause its implementation to be canceled for the public.

Since the government established the COVID-19 virus as a National pandemic and implemented the PSBB, the management has conducted several policy evaluations based on appeals from both the national and regional governments and religious institutions such as the Indonesian Ulema Council (MUI), Nahdlatul Ulama (NU) and Muhammadiyah in East Java. The evaluation resulted in a decision to continue carrying out congregational worship by implementing strict worship protocols to maintain religious morale (hifẓ al-dīn) and to protect the soul (hifẓ al-nafs). According to Kholiq Idris, the current pandemic cannot be addressed from one side only. Both the religious side and the social side must be addressed in a balanced manner. Therefore, the decision to continue carrying out congregational worship with this strict protocol was taken based on the principle of - darʿu al-mafāsid muqaddamʿalā jalb al-maṣāliḥ.[22]

Furthermore, Helmy M. Noor stated that the decision did not come from space. The decision was based on the philosophical values and enthusiasm contained in the motto "Ibadah Yes, Disiplin Yes, Panik No." Commitment to realizing this motto makes MAS continue to practice worship by implementing fourteen strict protocols. Some of the protocols include checking body temperature when entering the prayer room, entering through the sterilization booth, wearing a mask when praying, occupying the cross-section (zigzag) 2.5 m apart that has been prepared. According to him, this strict protocol was enforced to create a comfortable and safe atmosphere of worship amid a tense pandemic.[21]

Regarding the implementation of the worship protocol, several MAS congregations responded positively. They said that the existence of worship protocols made their worship calmer and more comfortable so that they could merit without being overwhelmed by fear and worry about contracting the virus. This is as stated by Wildan.[23] According to him, the protocol applied by the mosque management has been good and makes it calm when worshiping. On different occasions, Kiki[24] and Faiz[25] also conveyed the same thing after carrying out congregational prayers at MAS.

Furthermore, according to Eko, the worship protocol is legally mandatory because it acts as an intermediary in protecting worshipers from being exposed to the COVID-19 virus. Starting from checking body temperature to cross-shafting (zigzag) 2.5m apart and using masks when praying. Everything must be done to maintain and protect the congregation to stay safe and comfortable. [26] The same thing was also stated by Warnoto, he said that how could the congregation be able to worship calmly, solemnly, and comfortably when physically and psychologically filled with fear. [27]

Hilmy shared a different opinion. He said that the protocol that had been implemented was good, but there were still some deficiencies in practice in the field. According to him, the management did not pay attention to the volume of the congregation when entering the
mosque area, so there was a long queue when checking body temperature, especially during Friday prayers. This made the line of pilgrims queuing barely far away. The potential for virus transmission occurred at that time. [28]

The same thing was expressed by Mahsun. He commented on the use of masks during prayers. According to him, not all worshipers know about the use of masks in question. For him, the use of masks has the potential to invalidate their prayers. This is because there is a possibility that the congregation wears unholy masks that will affect the validity of their prayers. [29] Even so with Najih. A person who feels uncomfortable with the implemented protocol. He admitted that he felt uncomfortable when he had to pray at a distance that was quite far from one another. For him, the 2.5m distance was too far to make him feel uncomfortable. Besides, the distance is far enough that the mosque cannot accommodate many people. As a result, some people were forced to pray in the hot grounds of the mosque and made their skin blister. [30]

3.3 The Epistemology of Al-Dharī'ah

In general, al-dharī'ah is the equivalent of the word al-wasīlah which means road, means, facilities. [14] Wahbah al-Zuḥailiy states etymologically that al-dharī'ah is a means of conveying or facilitating the achievement of something. Based on this definition, he mentioned that there are two kinds of al-dharī'ah. First, the prevention of using the road or means when it leads to mafsadah (sadd al-dharī'ah). Second, affirmation to use the path or means when it leads to benefit (fath al-dharī'ah). In this scope, al-dharī'ah means neutral so its use depends on how al-dharī'ah functions and results. [9]

Etymologically, Sadd al-dharī'ah is a combination of two words that have the status of muḍāf and muḍāf ilaih. The word sadd means to close, while dharī'ah means media, means, or road. In terms of terminology, it means the inability to use a path because it can lead to damage. [9] For example, adultery is haram, so looking at a woman's genitals that can lead to adultery is also haram.

Sadd al-dharī'ah can be called a method that is preventive to guard against the possibility of damage and things that lead to negative impacts. In Islam, one of the objectives of the law is to create benefits and prevent damage. Therefore, if there is an act which is permissible to do, but is suspected of leading to damage, then the path to that action must be closed. The basis used is the rule:

كل أمر يتذرع به إلى محظور فهو محظور

[15]

The position of sadd al-dharī'ah as one of the methods in determining sharia makes the scholars differ in opinion. Imam Malik and Imam Aḥmad adhere to sadd al-dharī'ah a lot, while Imam Shāfi'i and Imam Abu Ḥanīfah are less adhering to the method. although both also do not reject sadd al-dharī'ah as a whole and do not recognize it as an independent argument. According to the two, this sadd al-dharī'ah is included in the method they have determined, namely qiyās according to Shāfi'i and istiḥsān according to Abu Ḥanīfah. [16]

The basis used by Imam Mālik and Imam Aḥmad is the word of Allah SWT in Sura al-An'ām verse 108:

ولا تشرمو الَّذين يدعون من دون الله قريبًا على علمكم كأَن كَبْرَائِهِمْ السّبُرُ وَعَلَّمُوهُمُ الْبَعْثَةَ وَعِبَارَتُهُ عِلْمَ أَمْثَالٍ مُّرَّجَعِهِمْ وَلََ تَسُ

فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ

In contrast to the case with Imam Shāfi'i and Imam Abu Ḥanīfah who can accept sadd al-dharī'ah as a method of solving problems in Islamic law if the mafsadah aspect is certain to occur, or at least is a strong presumption (ghaliba al-zan). [17]
As for some literature *uṣūl al-fiqh*, *Al-dhari’ah* by some scholars is only understood as something identical to closing the path that leads to mafsadah. Therefore, the *sadd al-dhari’ah* theory is more popular than *fath al-dhari’ah*. Both of them are closely related to each other. In this regard, al-Qarāfi stated:

"So know that al-dhari’ah as obliged to close it, it is also obligatory to open it, and sunnah (to open it), and makruh, and mubah. (This applies so,) because in fact, al-dhari’ah is wasilah (intermediary). So just as wasilah an act that was haram was haram, wasilah an obligatory act was obligatory."

In line with al-Qarāfi, Ibn al-Qayyim al-Jawziyyah also stated that the concept of al-dhari’ah is not only related to blocking ways but has a more general scope. He said:

Furthermore, regarding the existence of *fath al-dhari’ah*, based on some of the statements of these scholars, it can be understood that the position of it in the istinbāṭ al-ḥākām method is not in a position to determine the initial law. However, its position is based on the circumstances that affect it. In other words, *fath al-dhari’ah* can apply if there is a greater benefit that is realized from opening a path or means to something else. In this regard, Ibn Taymiyyah stated:

"Something that is prohibited based on the *sadd al-dhari’ah* method, not because the original law is haram (li dhātihi), it is permissible to do it if there is greater benefit in it and it does not cause other greater dangers."

Ibn Taymiyyah’s explanation is not only the basis for the implementation of the *fath al-dhari’ah* method but also affirms that it does not change the original law that was enforced. In the sense that this method is not allowed to justify what is haram from the origin.

### 4 Discussion

#### 4.1 The Analysis of Arguments for the Implementation of Worship at the Al Akbar National Mosque in Surabaya

Starting from the release of a fatwa by the MUI, the mosque managers in Indonesia temporarily closed all access and religious practices. Even so, the management of the Surabaya Al Akbar Mosque (MAS) decided to follow the recommendation from the Government, namely to also close the temporary mosque from all forms of worship activities and practices. This decision was taken to break the chain of the spread of COVID-19, which until now has not found a vaccine. The tendency to use so that prevention of danger must take precedence overtaking advantage, as the Islamic legal maxim:

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\text{درء المفاسد مقدم على جلب المصالح}
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Decision-making made by MAS managers when analyzed using the *uṣūlī* approach is by the *sadd al-dhari’ah* method, where the purpose of a law is of course to realize the benefit of the people. Therefore, efforts are needed to always protect and prevent danger. When the negative impact is seen, such as the potential for the spread of the virus to become apparent and has already claimed many victims, then any means that can spread the virus must be closed. The facility in this case is the practice of worship carried out jointly and facilitated by the mosque, including the MAS, which must be temporarily stopped. Remembering that we as
humans should take care of ourselves, as well as to take care of others around us. This is as stated in Islamic legal maxim:

لا ضرر ولا ضرار

As long as the MAS is closed for up to four weeks, this does not stop this mosque from carrying out the function of the mosque itself. The management takes strategic policies to continue to carry out the function of the mosque as a place of worship. Starting from continuing to carry out the Fardu prayer five times a day, Friday prayers, and tarawih prayers in congregation, only limited attendance is allowed from the internal management of the MAS itself. The reason why this policy must be implemented is that the mosque is the spirit of Islam so that if the mosque does not practice worship at all, this spirit may disappear.[31]

If we look closely, the policy of keeping the mosque alive by the MAS manager is a step to keep the mosque as having its previous functions and benefits. The existence of a condition that can re-establish the existence of the mosque must be supported and should not be closed, things like this can be leaned through the ḥath al-dhāri‘ah method. So that the greater benefit, namely the spirit of Islam through the existence of the mosque can be maintained. In this way, safeguarding the spirit of religion (ḥifẓ al-dīn) and the safety of the soul (ḥifẓ al-nafs) can be realized together. Maintaining religious spirit through the implementation of the five daily fardu prayers which are devoted to internal MAS managers. Meanwhile, mental preservation through temporary closure of MAS from the general public is as recommended by the Government, this is also by the Islamic Legal Maxim

تصرف الامام على الرعية منوط بالمصلحة

Safeguarding religious spirit (ḥifẓ al-dīn) without being accompanied by efforts to preserve the safety of the soul (ḥifẓ al-nafs) is also not good to justify, as recently happened in Hagia Sophia, Turkey. In the news, it was stated that Hagia Shopia had become the new cluster of COVID-19, this was because there were 500 Friday prayer worshipers who tested positive for COVID-19, where the implementation of Friday prayers was attended by 350 thousand worshipers. The main causes are the lack of strict application of health protocols and a lack of awareness from the public. Until now, the number of positive cases of COVID-19 has continued to increase since Hagia Shopia was reopened as a mosque.

The general public has heard a lot about permitting the East Java Provincial Secretary to MAS to carry out Eid congregational prayers so that the managers of other mosques also decided to carry out Eid prayers in congregation. As a result, a polemic appeared in the community, and the regional secretary finally revoked the permit. After being confirmed, the contents of the permit stated that only those who were allowed to attend the MAS area were in good health. Due to the large number of people who took refuge without reading the full contents, noise could not be avoided.

Entering the new normal period, the MAS management dared to start to open the mosque so that worship practices could be carried out again, namely in the last ten days of the month of Ramadan, starting to hold Friday and Tarawih prayers in congregation, then followed by the five daily prayers, and Eid al-Adha prayers with the number of worshipers are quite large. By implementing strict health protocols, the MAS management argued that the practice of worship had returned to normal and the general public could worship comfortably again.

The argument mentioned above was built with careful preparation, considering that the implementation of Eid al-Adha prayers will certainly be attended by a large number of worshipers. The people who wish to perform Eid al-Adha prayers at MAS must first register online. Then the MAS manager determines the date for each congregation to take the id card as the key to enter MAS. The given id cards are divided into several color groups, where the
color that is owned determines the position of the Eid al-Adha prayer later. The scheduling of taking ID cards and giving different colors is intended to minimize crowds.

The existence of careful preparation when it comes to holding religious practices in this new normal era gives us an understanding that MAS is indeed feasible and ready to implement strict health protocols. This can also be used to ward off people's perceptions of MAS's unpreparedness in holding religious practices, considering that the previous Eid prayer had been canceled. That way, people no longer need to be confused and worried when they are and worship at MAS.

When analyzed using the *uṣūli* approach, the arguments issued by MAS administrators can be classified as using the *fatḥ al-dharī’ah* method in finding the best solution to this pandemic. Due to the absence of a vaccine and its enormous impact in various sectors, the Government must begin to reopen several public spaces that were initially closed. Based on this, places of worship can also be reopened with strict health protocols. The reopening of MAS to carry out worship practices was also followed by other mosques in East Java. So that the management's decision to reopen MAS is considered to be of benefit because other mosques can imitate the health protocols implemented by MAS.

In using the *fatḥ al-dharī’ah* method, of course, one must not forget that the reason for reopening the facility or road that was originally closed is because there is a greater benefit that can be achieved. Therefore, MAS managers have a big role and responsibility for the implementation of the fourteen protocols that have been announced, considering that in addition to breaking the chain of the spread of COVID-19, many mosques base their policies on policies taken by MAS managers. The effectiveness in implementing the fourteen existing protocols rests on the shoulders of each person assigned by the MAS administrator. The Prophet Saw. has given a warning in his statements:

> لا توردوا الممرض على المصح
> *Do not collect a sick camel for a healthy camel.* (Bukhari and Muslim)

4.2 The Analysis of Practices for the Implementation of Worship at the Al Akbar National Mosque in Surabaya

In general, the practice of carrying out worship at the Al Akbar National Mosque has been good and meets the standardization of worship protocols determined by the Ministry of Religion. Fourteen existing protocols are well implemented. However, as stated in a saying that no ivory is not cracked. Even so with the adage "*idhā tamma al-amru badā naqṣuhu*", that when everything which is finished, the flaws will appear.

This section discusses three of the fourteen prayer protocols that have been determined by the MAS administrator. The three protocols are queuing when checking body temperature, crossing *shaf* within 2.5m, and using masks in prayer. The three protocols were chosen because they have a strong correlation with two main aspects that are considered in the policy of implementing congregational prayer, namely the sacred aspect of congregational worship and the aspect of mental safety. Besides, these three protocols were chosen because there were several obstacles in practice in the field.

First, about queuing to check body temperature before entering the prayer room. As stated in the Circular of the Minister of Religion, one of the health protocols that must be applied is to check body temperature before entering a house of worship. This needs attention because one of the signs of a person exposed to the Covid-19 virus is a body temperature above 37.5 Celsius. One thing to note is that the increase in the volume of people who come to pray on Friday prayers is more than the five daily prayers. This is no less important to note because the
purpose of checking body temperature is to prevent transmission of the virus in places of worship. If the increase in the number of people is not considered, it will create another danger, namely long queues which also have the potential to become a means of transmitting the virus.

If this happens, then as mentioned by Ibn Taymiyah, that fath al-dhāri‘ah cannot be applied to something that creates a new mafsadah even though it is seen as bringing māṣlahah in its implementation. He said:

“**It is permissible to do it if there is greater benefit in it and it does not cause other greater dangers.”**

The impact that is caused when the queue becomes the spread of the Covid-19 virus, the implementation of congregational prayers changes the law to become makruh and even haram is carried out according to what al-Qarafi said:

*(This applies so,) because in fact, al-dhāri‘ah is wasilah (intermediary). So just as wasilah an act that was haram was haram, wasilah an obligatory act was obligatory.*

Second, about the cross-section of 2.5m. This section does not analyze the legal provisions of the application of the cross rows because they have been thoroughly discussed in the two previous studies. The shaf policy is one of the worship protocols implemented by the management to protect and protect people who worship at MAS.

Argumentatively it is by the principles of jalb al-māṣāliḥ and dar‘u maḥsūd. Besides that, as has been reviewed in two previous studies, there is an opinion of the scholars who allow this if it aims to bring a sense of security and comfort and keep people praying from the dangers that may occur. Even according to the group of scholars of the shāfi‘īyyah thought this is also allowed in normal circumstances.[4] However, in practice, it seems that the manager needs to review existing policies. As stated by one of the participants, the 2.5m distance is too wide for physical distancing, thus reducing the ration for prayer places. This resulted in many people praying in the courtyard of the mosque in a hot condition and some of them had their skin burned and blistered. And if that is the case, then as mentioned earlier, the law of congregational worship that was previously sunnah can turn into makruh because it endangers the bodies of the perpetrators.

Third, regarding the use of masks in prayer. Like the second point, this point does not intend to analyze the legal provisions on the use of masks in prayer because it has been discussed in previous research. Even so, the policy of using masks is also one of the efforts to realize the mental guarding of people who perform worship at MAS so that they are not exposed to the COVID-19 virus.

The legal provisions for the use of masks in prayer are closely related to the concepts of al-maqaṣīd and al-wasā’il. As mentioned in previous studies, the law of origin for use is mukruh tanzih in prayer. This is based on the hadith of the prophet Muhammad SAW which prohibits friends from closing their mouths when praying. But then the original law changed because there was a change in ‘illat, namely the urgent need to maintain the safety of the soul. In this context ‘illat is manifested to avoid transmission of the COVID-19 virus through the respiratory system. Therefore, covering the nose and mouth area with a mask is a necessity because it is urgent (dartrarat). This is as in the Islamic legal maxim:

*الحاجة قد تنزل منزلة الضرورة والضرورة تبيح المحظورات*

However, the change of ‘illat cannot be used as a final decision to change the law on wearing masks. Other dimensions must be considered. This is as stated earlier that just focusing on maintaining the safety of the soul without paying attention to the sacredness of
worship is not the right decision. The two, aspects of guarding religious spirit and mental safety must be considered in a balanced manner.

As for practice in the field, the mask use protocol in MAS has been implemented quite well. Many people who worship at the mosque have also responded positively. However, there are flaws in the protocol. This is about the importance of an appeal to use a holy mask. The sanctity aspect of a mask is no less important than the order to use it so that it does not catch the virus. This is important to understand for all people who worship at MAS because instead of getting the reward of worship and surviving the spread of the virus, their worship is not accepted because the masks used are not holy. Therefore, this aspect needs to be conveyed massively considering that the people who worship at MAS come from various backgrounds so that some of them have the potential to not know the aspects of the sanctity of masks if they are not advised before.

Acknowledgments. Thanks to Dr. JM Muslimin, MA who was willing to guide and become a mentor in this research process. Thank you also to all administrators of the Al Akbar National Mosque Management Executive Board who are willing to be interviewed. Hopefully, this research can be useful.
References

The Impact of Covid-19 on the Effectiveness of the Study Activities of the Women’s Majlis Taklim in Jatiwaringin Village

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Abstract: Da’wah activities before the Covid-19 pandemic occurred in Jatiwaringin Village were very excited. From the field of majelis taklim, tabligh akbar, da’wah seminars, routine recitation such as yasinan and tahfilan starting from the RT to the sub-district level, all forms of activities run regularly and are programmed. But then the Covid-19 Virus (Corona Virus Disease 2019) appeared which became a world scourge in the health sector. Now the world’s citizens are being threatened by the dangers of the Corona virus and the world is immediately declaring war against the deadly Corona virus. Since March 2020 the Indonesian Government has declared to unite against the Covid-19 virus by forming a Task Force for the Acceleration of Handling Covid-19 and implementing the PSBB (Large-Scale Social Restrictions). And because the emergence of the virus also requires all citizens of the world, including Indonesian citizens, not to carry out all forms of activities outside the home that involve interactions between humans to protect themselves and prevent exposure to the Covid-19 Virus. All forms of these activities include educational activities, religious activities, community social activities, and so on. And for religious activities, one of which is the recitation activity at the Taklim Council. So, the situation is different now. The preachers are required to be able to adapt to the situations and conditions that occur around them. Because the Covid-19 virus outbreak that hit Jatiwaringin Village had an impact on all fields, namely economy, culture, education, and preaching.

Keywords: Covid-19 virus, recitation, and the Taklim Council.

1 Introduction

Until now, the Government has made several regulations to deal with the transmission of the Covid-19 virus. Appeals to adopt a healthy lifestyle and social restrictions (social distancing reinforced by physical distancing) to break the chain of transmission of the Covid-19 virus in the community. Because these two methods are deemed ineffective, at this point, they have added an area quarantine called the PSBB (Large-Scale Social Restrictions) or what is more often said to be a lockdown. [1]

The terms lockdown and social distancing have also been appealed to in Islamic teachings. So, long before the Covid-19 virus problem emerged, there was also an epidemic called Tho’un. According to the scholars, the Corona virus outbreak (Covid-19) cannot be
categorized as tho’un, because tho’un is more specific and specific than the plague, but even though it is different from the point of view, this disease is equally dangerous and includes an infectious disease that cannot be underestimated. If traced from the history of the occurrence, plague diseases like this Corona or even tho’un, have existed since the time of the Prophet Muhammad, and even long before the Prophet was sent, namely at the time of the Children of Israel. [2]

2 Methodology

This research uses qualitative research. According to Sukmadinata (2009), qualitative research is research that is used to describe and analyze phenomena, events, social activities, attitudes, beliefs, perceptions, and people individually or in groups. Sukmadinata (2009) states that descriptive research aims to define a state or phenomenon as it is. Based on the description above, it can be concluded that this type of research uses qualitative research because the data analysis is in the form of written or oral words and considers the opinions of other people who can be referred to as sources, in this case, the women of the Taklim Kaum Women in Jatiwaringin Village. Overview of Covid-19

3 Result And Discussion

3.1 Overview of Covid-19

Corona virus (Covid-19) is an infectious disease caused by acute respiratory syndrome Coronavirus 2 (SARS-CoV-2). [2] Corona virus (Covid-19) is a virus that can cause disease in birds and mammals, including humans. For humans, the Corona virus can cause infections in the respiratory tract which are generally mild, such as colds, although some forms of disease such as; SARS, MERS, and COVID-19 are even more deadly. [3]

Since the Covid-19 virus first appeared in Wuhan, the People’s Republic of China has been in the spotlight of world news, when the World Health Organization (WHO) declared the world in a state of emergency in the health sector (31 / 12-2019). Then WHO (11/2-2020) named the emerging virus as “Corona Virus Disease (Covid-19)”. And until May 13, 2020, WHO noted that the world’s population who was positively exposed to Covid-19 had totaled 4,098,018 people and 283,271 people died in 215 countries. [1]

Various ways have been taken to anticipate and reduce the number of corona virus sufferers in Indonesia that have been implemented in all regions. Among them, by enforcing several regulations, namely limiting activities outside the home, changing school activities to being at home (learning online / learn from home), working from home (work from home), and also being sent home to worship activities. Of course, this has become a government policy that has been determined based on considerations that have been thoroughly researched. And this policy is expected to be able to overcome various problems that occur in society. [3]

In Islam, as conveyed by Prof. Dr. ‘Abdurrazzaq bin ‘Abdil Muhsin Al-‘Abbad Al-Badr on 14 Rajab 1441 H / 09 March 2020 AD today people talk a lot about a big calamity which is feared by most humans, namely the virus known as the Corona virus. In which humans talk a
lot about the effects and dangers caused by this virus. Also, they talked about ways to avoid and survive the virus. Then he explained the instructions of the Qur’an and ways that can explain the way of a believer to face problems like this. Among the instructions of the Qur’an, which are very great, namely that a servant will not be hit by a disaster unless Allah has written and predestined that disaster. Allah SWT. said:

“Say: It will not affect us except what Allah has written for us. He is our protector and only in Allah has the trust of those who believe.” (Surah At-Taubah [9]: 51).

Allah SWT. also said:

‘Nothing befell a person except with the permission of Allah and whoever believes in Allah Subhanahu wa Ta’ala, will Allah will guide his heart.” (Surah At-Thaghabun [64]: 11)

Allah SWT. also said:

“There is no disaster that comes down on earth that befalls yourselves unless it has been written by Allah Subhanahu wa Ta’ala. Indeed it is easy for Allah Subhanahu wa Ta’ala.” (Surah Al-Hadid [57]: 22)

So, no one tragedy will suffer a servant except what Allah has written on him. So really a servant needs in this condition to always renew his faith, renew his belief in the destiny of Allah Subhanahu wa Ta’ala. And that everything that is written must happen. And what happens to a servant will not be missed from him and what misses a servant will not happen to him and what Allah Subhanahu wa Ta’ala wants will happen and what Allah does not want will not happen. (Eman Supriatna, 2020).

When humans are faced with environmental problems today, questions arise which reveal that why the major religions of this world, with their moral teachings and their necessary needs, have no or less role to play in solving them. However, if we pay attention to the factors that lead to environmental destruction and pollution, it will appear that the main cause lies in the materialism that is sweeping the world today. Humanity is vying for as much material pleasure as possible. In accumulating material wealth, people do not hesitate to cut down trees in forests, catch as many fish in the sea as possible including their seeds, drain minerals in the bowels of the earth, dump waste into water, land, and air. This shows that there is no or lack of attention to the verses of the Qur’an, although 15 centuries ago the Qur’anic verse warned people that damage occurs on land and at sea due to human actions (Surah Ar-Rum verse 41).

Today what the Koran says is clear. Environmental problems arise, because of human greed for the material. Therefore, human life, animals, and plants are threatened due to the actions of humans themselves (Zainudin Ali. 2012)

With this explanation, we can know that the Covid-19 virus could also be caused by humans themselves without realizing it, so Allah SWT warns us to always remember Allah SWT.

3.2 Definition and Function of the Taklim Assembly Study

Etymologically, the term majelis taklim consists of a combination of two words: majlis which means place, and taklim which means teaching. So majelis taklim is a place of teaching or recitation for people who want to study and deepen Islamic teachings as a means of preaching and teaching religion. [4]

In the view of Tutty Alwiyah (1997), in general, Majelis Ta’lim is purely non-governmental organizations. It is founded, managed, maintained, developed, and supported by its members. Therefore, Majelis Ta’lim is a community forum to fulfill their own needs. So it can be said that the Ta’lim Council is a Muslim community that specifically organizes
education and teaching on the Islamic religion which aims to provide guidance and guidance and teachings of Islam to the congregation.

The Ministry of Religion of the Republic of Indonesia defines majelis taklim as an institution that provides non-formal education in the field of Islam for adults (adult education), which is usually carried out periodically, once a week, and held in assemblies or meeting halls. [5]

An activity can be called a recitation if it has the following characteristics: (a) carried out regularly and regularly, (b) the material presented is Islamic teachings, (c) uses the lecture, question and answer or simulation method, (d) at generally carried out in majelis taklim, (e) there are cleric figures who become the coaches, and (f) aims to increase the understanding, appreciation, and practice of Islamic teachings among their congregations. [5]

The material presented in the ta’lim assembly contains Islamic teachings. Therefore, the teaching materials or materials are in the form of monotheism, tafsir, fiqh, hadith, morals, Islamic dates, or life issues in terms of aspects of Islamic teachings. First, Tauhid is the study of the oneness of Allah SWT in creating, controlling, and controlling this universe. Second, Tafsir is the study of the contents of the Koran and its explanation, meaning, and wisdom. Third, Fiqh, the material content includes prayer, fasting, zakat, and so on. Apart from that, it also discusses matters relating to daily experiences, including the meaning of obligatory, sunnah, lawful, haram, makruh, and permissible. Fourth, Hadith is all words, actions, decrees, and the approval of the Prophet Muhammad which was used as a legal ruling in Islam after the Koran. Fifth, Morals, this material includes praiseworthy and despicable morals. Sixth, the date is the life history of the prophets and their friends, especially the companions of the Prophet Muhammad. Seventh, life problems viewed from the aspect of Islamic teachings are a theme that is directly related to people’s lives, all of which are also associated with religion, (M. Arifin, 1993) meaning that in delivering the material based on the Qur’an and hadith.

Majelis taklim functions as a da’wah institution as well as non-formal educational institutions. It is the flexibility of majelis taklim that becomes the strength so that it can survive and be able to become the closest Islamic educational institution to the ummah (community). Therefore, majelis taklim became an alternative religious education institution for those who did not have enough energy, time, and opportunity to study religion in the formal education path. And this is what makes majlis taklim have their values and characteristics compared to other religious education institutions. Then majelis taklim is also one of the places and facilities in women’s empowerment education as one of the scopes of the out-of-school education program. [4]

As a preaching institution/media, in terms of the implementation of its activities, majelis taklim always refers to the needs of the community (mad’u). Many institutions claim to be da’wah institutions, but sometimes they only represent a symbol of a certain group/group. This of course causes people to be different by their interests and goals that should be the same, namely to get the blessing of Allah SWT. Based on this fact, the existence of majelis taklim is very effective in the effort to carry out da’wah activities. The implementation of Islamic da’wah with a system and careful planning will produce maximum results because, in principle, da’wah aims to uphold the amar ma’ruf nahiy munkar to obtain happiness in the world and the hereafter. [6]

So the functional role of the Ta’lim assembly is to strengthen the foundation of Indonesian human life, especially in the mental-spiritual field of Islamic religion to improve the quality of life integrally, physically and mentally, worldly and ukhrowiah together, according to the demands of Islamic teachings, namely faith, and taqwa which underpinning worldly life in all fields of activity. Such a role is in line with our national development.
3.3 The Impact of Covid-19 on the Taklim Assembly Activities in Jatiwaringin Village

The emergence of a new virus called the Covid-19 (Corona Virus Disease 2019) virus in Wuhan has spread throughout the world and threatens many human lives, causing various sectors of life including economic, social, cultural, and religious to decline.

With the emergence of the Covid-19 virus, it requires all citizens of the world, including Indonesian citizens, to eliminate all forms of activities outside the home, including religious and educational activities, which have changed their location to their respective homes. And religious study activities that are usually carried out in mosques, mushalla-mushalla, and majelis taklim are also eliminated.

This includes the activities of the majelis taklim recitation in Jatiwaringin village. Which usually routinely holds recitation activities once a week. However, when the Covid-19 Virus pandemic began to hit, the routine recitation activity was eliminated for approximately 4 months from the start of a government regulation requiring any activities at home, namely in March 2020 to June 2020.

So that in July 2020, slowly all the recitation activities in the Taklim assembly of Jatiwaringin village began to be held again. And the government has also started to allow activities outside the home (working and holding recitation) but still adhering to several health protocols, namely wearing a mask, frequently washing hands using soap, using hand sanitizers, and maintaining a minimum distance of 1 meter.

4 Conclusion

The accuracy, speed, and assertiveness of the government in enforcing regulations and policies to deal with the Covid-19 virus outbreak must also be accompanied by an attitude of compliance, awareness, and patience of all the public for all forms of these regulations and policies. This is an effective way to end the chain of transmission of this contagious virus outbreak.

There is a lockdown policy imposed by the government in an area affected by the Covid-19 virus outbreak to minimize and break the chain of the spread of the virus outbreak. And in implementing this lockdown, cooperation between the government and the community is needed to realize social welfare and public health without limiting religion, circles, and professions.

In facing the current situation and condition of the pandemic, the recitation activity which is usually routinely held every week in every majelis taklim in Indonesia, including in the Jatiwaringin urban area, has also been abolished for several months. And in the New Normal era, the routine recitation activities slowly began to be held again.
Reference

Religious Perspectives and Cultural Change in Public Life (In the New Normal Covid 19 Era)

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Abstract. Socio-cultural changes are a sign of changes in social structure and cultural patterns in society. Socio-cultural change is a common symptom that occurs and always occurs in every society. These changes are based on the nature and nature of humans who always want to make changes. Covid-19 pandemic has changed all aspects of our daily lives. The anxiety and insecurity experienced by most of us must be handled fairly so that we can survive and help others to survive. We must also practice a healthy lifestyle and follow government recommendations to prevent the spread of Covid-19.

Keywords: Religious, Cultural, New Normal Covid 19

1 Introduction

The outbreak of a new virus is a new type of coronavirus (SARS-CoV2) and the disease is called Coronavirus disease 2019 (Covid-19). It is known that the origin of this virus came from Wuhan, China. Found at the end of December 2019. Corona virus is a type of virus that can be transmitted through air, water, objects, disease factors, and can be transmitted through droplets (droplets of saliva). In this case, environmental factors play a very important role. Human interaction with the environment has led to contact between germs, viruses, and bacteria with humans. This is an extraordinary phenomenon that occurs on earth in the 21st century.

Infectious diseases have existed since ancient times, there are several infectious diseases. Information is available about diseases in Southeast Asia before the 16th century. In the Bumiputera texts, the existing references are from later times, and this indicates that smallpox and other destructive diseases of the body — leprosy and pile or syphilis are most feared. The 17th-century account of the founding of Ayutthaya in the 14th century mentions the promise that the city would be free of smallpox, but also mentions that the plague killed everyone who tried to live there before the surrounding marshes were closed (indicating malaria).[1]

The rapid spread of the Covid-19 virus by preventing contagious is difficult for even developed countries (Nugraha, 2020). In Indonesia, with a large area and there are still remote residents, it has its difficulties to mitigate the Covid-19 pandemic. This does not mean that
there will be no more viruses or pandemics. The world's population will decline drastically as a result, deadly a virus above. Social, cultural, and economic lifestyles also change. Cultural changes occur in society during this pandemic. Because life is dynamic so that every life is always changing so that humans will experience changes, both as individuals and as a society. In the changes that occur in society (as a collection of individuals), it can occur in individual or organizational behavior patterns, in social norms, and also includes their interactions. So, what is the relationship between religion and the socio-cultural changes of society in the new normal era with the Covid-19 pandemic? The history of pandemics has often produced narratives that describe the attitudes and behavior of religious communities in the face of disasters. The government's current efforts through various ministries and institutions, as well as actions taken by all parties to overcome the impact of the Covid-19 outbreak according to WHO world health standards. So that narratives and actions carried out in the name of religion can work in harmony without contradicting logic and education provided by the experts.

2 Research methods

The research method used is descriptive qualitative with a phenomenological approach. The phenomenological approach tries to explain or reveal the meaning of the concept or phenomenon of experience which is based on the awareness that occurs in some individuals. This research was conducted in a natural situation so that there are no limitations in interpreting or understanding the phenomenon being studied.[2] That said, the phenomenological approach suspends all judgments about natural attitudes until some basis is found. This delay is usually called the period. This concept is to differentiate the subject area from the researcher's interpretation. This concept is central to where researchers compile and classify initial assumptions about phenomena to understand data. Furthermore, the researcher conducted data analysis which was an effort to systematically find and organize notes on the results of observations and others to increase the researchers' understanding of the cases being studied and present them as findings to others. As for increasing this understanding, the analysis needs to be continued by trying to find meaning. The data that has been collected will provide a clearer picture and make it easier for researchers to carry out further data collection, and search for it if necessary. Also, in certain social situations, researchers in reducing data may focus on religious perspectives, cultural changes in people's lives in the new normal Covid-19 era.[3]

3 Results and Discussion

In community life, aspects of religion and culture are related to one another. Religion is a guideline for human life created by God, in living their life. Meanwhile, culture is a habit of the way of life of humans which was created by humans themselves from the results of their creativity, taste, and character given by God.[4] Humans are cultured creatures, through their intellect humans can develop culture, so humans live and depend on culture as a result of their creation. Culture also provides rules for humans in managing the environment with the technology it creates. There is a process of shifting society and culture known as social dynamics. Some of the important concepts on this issue are internalization, diffusion,
acculturation and assimilation, and innovation.[5] Religion and culture influence each other, religion affects culture, community groups, and ethnic groups. Culture tends to fluctuate, which means an unstable condition or condition, which shows symptoms that are not fixed and always changing so that the authenticity of religion has led to different interpretations. Because religion is a certain belief that is held by most people, it is a life guide. Religion concerns beliefs and their various practices and is a social problem that is currently found in every society. In society, change is largely due to how information is transmitted, with people who are always connected and constantly informed about what's happening in someone's life or what's happening around the world.[6] The term new normal focuses more on cultural changes in society to have a healthy lifestyle. New normal is a culture change. For example, always apply a clean and healthy lifestyle (PHBS), wear a mask if you want to leave the house, wash your hands, maintain social distancing. According to the large Indonesian dictionary, change means a changing situation, transition, exchange, and many things will change. Socialism is a problem related to society. Social change is a change in the social structure or community structure of a society. These changes are common symptoms that occur over time. In every social order, change also occurs according to its characteristics. Basic human beings who always want to change from one state to another. Pudjiwati Sajagyo cites Hirschman as boring. Humans are the cause of change. People are usually dissatisfied and bored. A situation and trying to find a way or other way to get rid of it. Bored and looking for new ways that are more fun, easy, and cheap. We can see that the transportation technology revolution is so complex that there are consequences regarding changes in human mobility. Social and cultural changes are signs of changing social structures and patterns.[7] Socio-cultural change is a common phenomenon, occurring all the time in every society. Change occurs based on the nature and nature of humans who always want to make changes. Hirschman says that human boredom is the cause of change. Socio-cultural changes are caused by many factors. Including communication; people's methods and mindsets; other internal factors, such as demographic changes, discoveries, conflicts or revolutions, and external factors such as natural disasters and climate change, wars, and the cultural influence of others. The scope of social change includes immaterial material and cultural factors, meaning that every socio-cultural element is material and immaterial (mental) also tends to change. Contrary to what Kingsley Davis said, defining social change occurs in the order and function of society, so it is called social change. The order and functions of society are changing, for example when labor unions or labor organizations emerge in a capitalist society. Changes in the relationship between workers and employers, which will result in economic organization and even political change (in some countries, there have been changes to political parties, such as the Labor Party in Britain). Soerjono Soekanto[8] cites the view in his book sociology as an introduction by quoting Gillin about social change as a change in lifestyle. Due to changes in conditions that already exist and are accepted by the community, either because of changes in geography, material culture, population composition, ideology, or because of its spread and the latest technological discoveries. Therefore, if society holds or changes. Another way of existing habits is called change. From a religious perspective, the concept of social change is a complex phenomenon in all aspects of social life. If there is a definition of social change covering all aspects of social life, it is so natural that it occurs in the social structure, social system, and social organization of
society. From this perspective, it can be said that social change is a change in the structure and function of the social system including in terms of culture, values, norms, habits, beliefs, traditions, attitudes, and social behavior. Compare the differences in current social conditions with the past, it can be said that the social structure of society has changed.

Social change is a response from the community whether consciously or not as an effort to adapt (adaptation) to the conditions that occur around them. Changes to the new normal behavior are not easy to implement. In several community groups, it is not uncommon to find violations of health protocols in carrying out daily activities whether they are aware of it or not. Therefore, one of the effective strategies to make these changes quickly internalized in each society is the revolution mechanism. To realize a new normal behavior change that takes place quickly (revolution), sociologically it requires the role of a leader who has power and influence on members of the community. The leader can be a formal or informal figure.

In early 2020, humanity around the world was shaken by the Corona Virus (Covid-19) pandemic which caused panic everywhere. Hundreds of thousands of people were infected and thousands more died. In Indonesia itself, the government has given appeals to the public in overcoming this epidemic so that it runs effectively and efficiently. But in reality, there are still many Indonesians who do not heed this appeal.

The more widespread the epidemic and the significant impact of this virus in aspects of the life of the Indonesian people, keeping mental health in prime condition is a must. Mentally healthy will make life satisfaction which is closely related to happiness where happy people will have a high immune system so they can ward off the virus outbreak. Facing Corona, religious experts need to work more closely with medical and health experts so that people believe that history has proven that the pandemic cannot identify religion, race, age, gender, and social class. He didn't choose, he didn't choose. He was going to attack everyone, so he had to come face to face. The government has decided that Indonesia will experience an emergency disaster due to corona. Even though we all know that it does not mean stopping worship, religious communities have carried out ijtihad to postpone religious ceremonies.

Allah SWT commands us to eat when we are hungry, drink when we are thirsty, look for medicine when we are sick, and pay attention to everything that can cause us illness, including staying alert and trying to overcome the COVID19 outbreak. Then Allah also commands us to know through science that no one can do anything except Allah and has no other influence except sunnatullah. We are also instructed to believe that Allah has created everything and ordered everything in nature to carry out their duties according to the task entrusted as He said: "You know, he only belongs to all creatures and all affairs". (Surah Al-A'raaf: 54). Social change due to Covid-19 is part of sunnatullah, and we as living beings cannot avoid sunnatullah this. Before us, there are at least three things to do.

First, do our best to study sunnatullah or natural law through science or technology so that we can discover the secrets behind Covid-19 and respond positively to all the changes it brings. Do not let this corona virus cause other, more dangerous viruses, such as moral decadence and the loss of religious values in social life.

Second, we as Muslims (people who obey the power of Allah) must adhere to the belief that there is a system (law) that does not apply to the human will in this life so that in all these efforts there is always a return to Allah SWT.

With effort and tawakal as exemplified by the prophet Yusuf AS when teaching the Egyptians to face the dry season. Yusuf AS knows that the Egyptian people will face difficult times for seven years. This difficult time is a life cycle that cannot be avoided, so the prophet Yusuf taught them to grow crops and harvest for seven years, it turns out that the hard times have
Food needs in those difficult times. (QS Yusuf: 43-49).

Third, study Covid-19 wisely. When the Corona virus appeared, the government then appealed not to leave the house. Many people are shocked and do not want to accept this fact because they cannot support their families, cannot worship, as usual, lecturers/teachers cannot face every student. And can not interact socially as usual. Several people/members of the community gradually realized the lessons from this situation Covid-19. That people need masks in sufficient quantities to be used and become a new market share.

The cultural pattern of society changes, adapting to the health protocol recommended by the government. For example, when leaving the house, you have to wear masks, not crowd, and always maintain social distancing, increase the use of digital technology, increase the standard of human health and comfort in buildings/houses, encourage the ease and speed of online licensing services, prioritize occupational health and safety, increase effectiveness work and employee productivity while paying attention to health protocols. Activities tend to be conducted online, virtual, and distance learning.

Muslims cannot worship in mosques in the red zone if they must comply with health protocols by keeping a distance. Lecturers/teachers cannot meet their students directly so that they can motivate them to become more proficient in using IT as a medium of learning. The public cannot communicate directly with each other in meetings, scientific events, and other activities, but can communicate via Zoom, Google Hangouts Meet, Cisco Webex, etc.

People will adapt themselves to the environment using culture. The habits that exist in a particular society are an adjustment of that society to its environment. But that one mode of adjustment does not represent all possible ways of adjustment. Different human societies may choose different ways of adapting to the same situation. If you want to take a closer look, Arab sources have a good record of the reaction of the Prophet Muhammad and his companions to this plague. The prophets and saints then did not oppose the plague in the name of Tawhid or act recklessly in the name of "only fearing Allah". They have a motive to teach that the essence of religion is to protect humans, and Islamic religious organizations (maqasid syari'ah are hifz al-nafs) is the real tawhid.[11]

People's culture can also be said to have changed for the worse, it can be said that in this new normal era some people still work from home, education is also held by learning at home. However, there are still many obstacles and limitations, people who carry out learning and working at home tend to be more relaxed and less productive. Some even claim to have lost their sanity during this time of the pandemic. On the other hand, many find their inner calling to be teachers, doctors, cooks in their homes, these things are difficult for some people to do at the same time.

Of course, this social change must be carried out gradually and requires a lot of time, because it is related to changes in values, culture, and community behavior. We hope to survive the post-Covid-19 period smoothly without harming society, religion, and the country.

4 Conclusion

Religion, culture, and society are interrelated. Relation of religion, culture, and society, as well as religion, acts as a means of control, as well as civilizing it in the sense of expressing people's beliefs in cultural forms. Religion is a cultural concept and cultural reality in Indonesia. Culture is the result of the interaction between humans and everything in this
universe. Humans can create a culture through their ability to think. Culture is used to understand religion that appears in a formal form that is prevalent in society. Changes that occur in society are of course very influential on people's lives. All of the social problems that arise in society are also experienced by them. The direct and indirect impacts of the covid-19 pandemic are felt by the community. Because at this time in the new normal era, society is experiencing changes for the better and vice versa. However, there are still many obstacles and limitations, people who carry out learning and working at home tend to be more relaxed and less productive. So that the community plays its role to help prevent the transmission of the Covid-19 outbreak. With health protocols in all aspects of social life, religion, and others. So that the community plays a role in better socio-cultural change.
References

The Care Ethic of Ṭanṭawī’s Fatwā (Legal Opinion) on Sally Muḥammad ʿAbdullah’s Sex Change (Male to Female) in Egypt

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Abstract. This paper depicts that Ṭanṭawī’s fatwā on Sally Muhammad ʿAbdullah’s sex change (male to female) embeds the care ethic because his fatwā somewhat attends to the feeling of ʿAbdullah (Sally) who suffered from psychological or emotional hermaphroditism. It is a psychological depression or anxiety resulting from dissatisfaction with a male sexual identity.[1][2] His fatwā contains hadiths (the utterances ascribed to the Prophet Muhammad and his companions). Some of these hadiths encourage curing all illnesses including psychological hermaphroditism and others discourage hermaphrodites. This fatwā seems to be on the side of medicine because it endorses surgical procedures to cure Sally’s psychological hermaphroditism. This fatwā addresses both aspects of these conflicting hadiths. The fatwā concludes that the operation is permissible as long as it is performed under the advice of a trustworthy doctor and that Sally did not have it to indulge her desires.[1]

Keywords: care ethic, Ṭanṭawī’s Fatwā, Sally Muḥammad ʿAbdullah, sex change

1 Introduction

On June 8, 1988, Sayyid Ṭanṭawī (b. 1928), the Muftī (jurist consult) of the Republic of Egypt, issued a fatwā on the sex-change operation of Sayyid Muḥhammad ʿAbdullāh, a 19-year-old Egyptian student of medicine at Al-Azhar University. ʿAbdullāh underwent a sex-change operation on January 29, 1988. In April 1988, ʿAbdullāh changed his [her] name to Sally. The operation caused a great deal of controversy in Egypt. Transforming a man into a woman was unheard of in Egyptian culture.

The major players in this controversy are two parties: Sally and her supporters, which consist of psychologists (Hanī Najīb and Salwā Jīrīs Labīb), an anesthesiologist (Ramzī Jādd), a public prosecutor, a medical counselor for the hospital sector (Fakhr Śālīḥ), and a surgeon (Asham Allāh Jībrāʾīl). Then, there are Sally’s opponents, which include other students at Al-Azhar University who disparaged Sally’s wish to be a woman, and Islamists at Al-Azhar University including syndicate doctors. It was the doctors who requested the fatwā from Shaikh Ṭanṭawī to determine whether or not it was permissible to do the sex-change surgery.

In this paper, I explore that in his fatwā, Ṭantawī created an emotional relationship between himself and Sally. This relationship refers to the Muftī’s insight into the need of Sally and considerate attentiveness to her circumstance, feeling depressed with his [her] identity as a man. I also show that Ṭanṭawī’s fatwā maintained a good relationship with the agents involved...
in Sally’s case because they seemed to accept the fatwā. For this reason, I suggest that Shaikh Ṭanṭāwī based his fatwā on this emotional relationship (attending to the feelings of other people, in particular, Sally). This emotional relationship is what I mean by the care ethic embedded in Ṭanṭāwī’s fatwā.

To display the significance of Ṭanṭāwī’s fatwā for this ethic of care, first, I depict the chronological story of Sally’s sex-change operation to understand better what happened to Sally preceding the fatwā. Second, I quote explicitly Ṭanṭāwī’s fatwā to enable me to analyze its content. I took this fatwā from its English version in Jakob Skovgaard-Petersen’s Defining Islam for the Egyptian State: Muftis and Fatwās of the Dār Al-Iffā’.[1] Third, I explain the care ethic embedded in this fatwā. Fourth, I contrast Ṭanṭāwī’s fatwā to another fatwā dealing also with the psychological hermaphroditism problem to help me understand how Ṭanṭāwī’s fatwā solved Sally’s case in terms of emotions. By contrast, another fatwā contains a Qur’anic verse that denounces changing God’s creation in general and a hadith, which denounces hermaphrodites. Then, the muftī of this fatwā argued against a sex-change operation to an anonymous man who asked for this fatwā because the muftī considered that the man had psychological hermaphroditism, not physical hermaphroditism—having both male and female sex organs. The muftī only allowed this operation if the man had this biological hermaphroditism. This fatwā, therefore, eliminates emotional relationships between the muftī, who based his fatwā on right or wrong in solving this problem, and an anonymous fatwā requester who suffered from his psychological hermaphroditism.

This fatwā was issued on Sunday, May 4, 2003, by Shaikh Salman Al-Oada (or Al-Ouda), from Buraida, Al-Qassim in Saudi Arabia. I found this fatwā on the website Islam Today (Al-Islām Al-Yawm).[3] Al-Islām Al-Yawm is a monthly magazine under the general supervision of Shaikh Al-Oada himself. This magazine is published in three languages: Arabic, English, and French. I found this fatwā in its original English version. The anonymous man who asked for this fatwā recognized Ṭanṭāwī’s fatwā in his question. He sent his question to the Sheikh electronically, by e-mail available on the website.[4]

2 The Chronological Story of Sally’s Sex-Change Operation

Sayyid Muḥammad ʿAbdullāh suffered from hermaphroditism since 1982.[1] From 1982 to 1985, he underwent psychological treatment for three years under the supervision of a psychologist, Salwā Jirjis Labīb. Labīb discovered that her treatment was ineffective because her patient was already past-puberty. Labīb then recommended that ʿAbdullāh go to a surgeon, Izzat ʿAsham Allāh Jibrāʾīl, to have a sex-change surgical procedure performed. The surgeon at first did not fully accept this recommendation and asked ʿAbdullāh to go to another psychologist, Hānī Najjīb. However, Najjīb, like Labīb, decided that surgery would be the best way to overcome ʿAbdullāh’s illness of depression. Next, Najjīb prepared ʿAbdullāh for a sex-change operation by treating him with female hormones. Najjīb also told ʿAbdullāh to dress up like a woman and live as a woman.[1]

After extensive psychological treatment, ʿAbdullāh signed a request to have sex-change surgery performed on January 29, 1988. As a professional surgeon, Jibrāʾīl followed the standard procedure for this operation. For example, he consulted the relevant specialists to perform this operation properly. This consultation led Jibrāʾīl to avoid physically disabling the patient. Jibrāʾīl removed the penis of ʿAbdullāh and created a new urinal orifice as well as an
artificial vagina. ‘Abdullāh lived satisfied with his female identity. He became a “cheerful girl,” who planned to marry and would wear the veil.[1] On April 4, 1988, newspapers published reports of the operation which produced conflicting views about sex-change operations.[1] The supporters and opponents of ‘Abdullāh sex-change surgery disagreed on ‘Abdullāh’s gender identity. The supporters regarded ‘Abdullāh as a female though he still lacked a uterus, ovaries, and did not menstruate. In contrast, the opponents of this operation saw ‘Abdullāh as completely male. For example, a special committee of Al-Azhar studied ‘Abdullāh and found him, one-hundred percent male, outwardly, and inwardly. Many people at Al-Azhar, including students, punished ‘Abdullāh as if his surgery was a crime. They accused the surgeons of legitimating sexual intercourse between men. Dr. Ḥusām Al-Dīn Khaṭīb of the Doctor’s Syndicate condemned ‘Abdullāh’s surgeons, anesthesiologist, and psychologists for not confirming the presence of a disease before operating. This syndicate was dominated by the Islamist movement who denounced the use of surgery and suggested continuing with purely psychological treatment.[1] The opponents’ attack on Al-Azhar resulted in the Dean prohibiting ‘Abdullāh from taking his final exam. The Dean also refused to send ‘Abdullāh to the Medical Faculty of girls. ‘Abdullāh felt depressed by this prohibition. There was no any positive evaluation of his operation in any Islamic newspaper either. To overcome this post-surgery depression, ‘Abdullāh needed an official recognition of his new sex and name. He then went to the Administration of Civil Matters to have his name changed from Sayyid Muḥammad ‘Abdullāh to Sally Muḥammad ‘Abdullāh. Responding to this circumstance, the Doctors’ Syndicate sent a letter to the Muftī of the Republic on May 14, 1988, asking him for a fatwā on Sally’s sex-change. On June 8, 1988, Ṭanṭawī Ṭanṭawī declared the fatwā.[1]

3 Shaikh Ṭanṭawī’s Fatwā on Sally’s Sex-Change Surgery

I quote the introduction and the conclusion of Shaikh Ṭanṭawī’s fatwā explicitly as they are translated into English by Jakob Skovgaard-Petersen in his Defining Islam for the Egyptian State. The words in the brackets ([]) are mine. This fatwā is as follows:

“Fatwā on Sex Change Operation June 8, 1988
To the honored general secretary of the Doctors’ General Syndicate. This is an answer to the Syndicate's letter number 483 of May 14, 1988, asking for the opinion of religion on the matter of a student of medicine at the al-Azhar university, who has been subjected to a surgical operation (removing his male organs) to turn him into a girl. …
To sum up: It is permissible to operate [perform sex-change surgery to] reveal what was hidden of male or female organs. Indeed, it is obligatory to do so, because it must be considered a treatment when a trustworthy doctor advises it. It is, however, not permissible to do it at the mere wish to change sex from woman to man, or vice versa. Praise be to He who created, who is mighty and guiding. From what has been said the answer to what was in the question will be known. Praise be to God the highest.”[1]

Shaikh Ṭanṭawī’s fatwā reveals his eagerness to support sex-change surgery to treat Sally’s hermaphroditism. I clarify this Ṭanṭawī’s deduction as follows: He says that if the doctor believes that surgery and hormonal treatment are both permissible, then the doctor can
determine the outward organs of the other sex and operate on Sally.[1] In brief, he does so because he realizes that there is a kind of true sex (which Ṭanṭawi describes as “hidden male or female organs”)[1] in the human body, and to reveal this truth needs a professional and trustworthy physician. Ṭanṭawi bases this idea on a process of interpretation, which Jacob Skovgaard-Petersen calls “ta’wil.”[1] Here, Ṭanṭawi makes a distinction between “an outward (ẓāhir) appearance” and “an inward (bāṭin) essence.”[1] Ṭanṭawi, says Skovgaard-Petersen, regards the outward appearance as deceptive, whereas the inward essence is always true. The outward appearance refers to Sally’s sex (i.e., She has male reproductive organs). The inner essence refers to the fact that Sally’s psychological hermaphroditism is a symptom of her “true sex” (i.e., that she understands herself in terms of gender identity as a woman). Overall, Ṭanṭawi tends to solve Sally’s illness of psychological hermaphroditism by endorsing a sex-change surgery, a point that Sally seemed to desire to hear from Ṭanṭawi. This point, then, is an active participation of Ṭanṭawi’s fatwā in Sally’s case.

4 Ethic of Care of Shaikh Ṭanṭawi’s Fatwā

Ṭanṭawi’s endorsement, referring to the conflicting hadīths which led him to support Sally’s sex-change operation, is the care ethic of his fatwā to Sally. I base this argument on the emotional role explanation of the care ethic by Nancy Sherman. She describes how the care ethic encompasses insight into the needs of others, and that attentiveness to their circumstances often comes from feeling more than reason.[5][6] So, according to Sherman, emotion does more than reason in the care ethic. In Ṭanṭawi’s fatwā, this emotional priority is self-evident because he, in his fatwā, seems to be lazy with the elaborate fiqh (Islamic jurisprudence) discussions of Sally’s hermaphroditism. This laziness in Ṭanṭawi’s fatwā comes up in a way that he takes an easy way in issuing his fatwā by referring to the conflicting hadīths that led him to support Sally’s sex-change operation. Following Sherman’s explanation of the care ethic, I think that this referring is the way Ṭanṭawi concerns and attends to the feeling of Sally who suffers from psychological hermaphroditism.

The care ethic of Ṭanṭawi’s fatwā might be committed to the flourishing and growth of individuals in Sally’s case, Sally, her supporters, and her opponents because they seemed to feel comfortable with the fatwā. For example, Ṭanṭawi’s fatwā, which recommends a trustworthy doctor’s advice for having a sex-change surgery done, seemed to fit Sally’s desire because she did this medical procedure. The surgeon (Jibrā’il) was also a trustworthy doctor because he did not directly accept the recommendation of the psychologist (Labīb) for performing surgery on Sally.[1] He was at first unsure. If Jibrā’il had accepted the recommendation immediately, his behavior might imply that he was untrustworthy or that he might be a money-minded surgeon.

On top of this, the emotional contact of Ṭanṭawi’s fatwā to Sally might have embodied and revealed the good behavior of Sally. For example, after two-and-a-half months of the fatwā declaration (8 June 1988), Jibrā’il (surgeon) checked the anus of Sally on 12 September 1988. He found that it had not been recently nor continuously used for sodomy (liwāt).[1] This is a clue that Sally had been living properly.

I think that Ṭanṭawi seems to be lazy to the elaborate fiqh (or bases his fatwā on emotion) because he cares not only to promote treatment for Sally but also to harmonize the people conflicted in Sally’s case. For instance, Sally’s opponents might feel contented with the fatwā
because it contains Ṭanṭawī’s statement which underestimates the mere wish in sex-change surgery practice.

In the long run, such an emotional exchange nuance between the Muftī (Ṭanṭawī) and the agents, including Sally, involved in Sally’s case finally brought a better human interaction into this case. For instance, in October 1989, almost one year after the declaration of Ṭanṭawī’s fatwā, the Egyptian Administrative Court closed Sally’s case. This office even annulled the Azhar decision, which rejected Sally to enter to take her exam because of her sex-change surgery. The Azhar succumbed to this court’s decision and allowed Sally to finish her study there. Sally was even allowed by the court to enter any university to pass her final exam in medicine. Above that, Sally also received the certificate stating that she was a woman.[1]

Seeing this impact of the care ethic of Ṭanṭawī’s fatwā, I suggest that the success of this fatwā depended on how well this fatwā encourages the emotional exchange among differences.[7][8][9][10][11] I suggest that it fits into the fact that Ṭanṭawī formulates the fatwā by determining the law governing Sally’s operation not in terms of right or wrong, but in terms of care, which emphasizes sympathy or emotion as the suitable base of motivation.

The Azhar, which gave up to the court’s decision, implies that the fatwā suggests implicitly that where two or more traditions meet, as in modern plural societies, members of one tradition might learn to understand another tradition as “a second first language.” Ṭanṭawī, Sally, Sally’s supporters, and Sally’s opponents learn each other from this case. In doing so, each of these groups might recognize that there exists within other traditional resources methods of solving problems unavailable within their tradition.[10][9] Here is, then, the promise that the emotional exchange rather than superior force can shape encounters between differing traditions. For example, the way I understood this is that Ṭanṭawī seemed to learn from this Sally’s case by recognizing, in modern technology—like a sex-change surgery—a solution to Sally’s psychological hermaphroditism which arises under modern conditions and for which Islamic law theory seems to have had no prior solution. Ṭanṭawī’s recognition fits Sally’s case. This Muftī encouraged Sally to be a good person after this operation. Here, the Muftī came to the feeling of Sally by coming up with various hadiths in his fatwā that somewhat respects the medical operation of the surgeon, Jibrā‘īl.

In the long run, such an emotion-based learning exchange produced a feeling of ease with the fatwā, and this circumstance might have encouraged the conflicting parties (Sally’s supporters versus Sally’s opponents) to some good practices which were internal in their selves as I just explained earlier. The Azhar followed the court’s decision by allowing Sally to finish her final exam in medicine at this university. Sally received the certificate as a woman. Such these practices happened because there was Shaikh Ṭanṭawī who allowed not to couch his fatwā in terms of right or wrong in Sally’s case. Given the fact that Sally seemed to be a happy and good person after the fatwā was issued, I think that a question that Ṭanṭawī wanted to try to respond to in his fatwā is encouraging active questions, such as: what sort of person should Sally be (after the operation)?

This question might not prevail within a fatwā, which disparages psychological hermaphroditism. Disparaging this might exclude discussion on pro-and-con opinions that respond to the case of hermaphroditism. This fatwā must try to answer compelling or right-or-wrong-based or questions, like: what must one do? The following section will show an example of this fatwā on a sex-change surgery asked by an anonymous man with psychological hermaphroditism.
5 Sheikh Salman Al-Oadah’s Fatwā on a Sex-Change Surgery

Sheikh Salman Al-Oadah’s fatwā in this paper refers to an electronic fatwā on a sex-change surgery, which I found on the internet. This fatwā gives some identifying names. For example, the term “sheikh” refers to the muftī Sheikh Salman Al-Oadah (or Al-Oudah). The terms “psychological hermaphrodite” refer to an anonymous mustaftī. The terms “fatwā department” refer to the website Islamtoday.net (com) or magazine Islam Today (Al-Islām Al-Yawm) supervised by the muftī in Al-Qassim-Saudi Arabia. The terms “fatwā reference: 2092” refer to a fatwā resource or code in this department, and the terms “fatwā date” to a time when this fatwā was issued. What important to me by demonstrating this fatwā is to contrast between this fatwā and that of Tantāwī in encountering the same issue: a sex-change surgery for handling psychological hermaphroditism. The following is the explicit fatwā of Sheikh Salman Al-Oudah under the title: “Frequently Asked Fatwā.” Some words in the bracket, [], are mine. I have shortened this fatwa as follows:

“Frequently Asked Fatwā (FAF)
The latest fatwā answered by the Sheikh
Fatwā Date: Sunday, May 04, 2003
Fatwā Reference: 2092

Question:
I am a psychological hermaphrodite by nature. I was born a male but my soul and muyūla [muyūla:--sexual--tendency] is female. I behave like a woman and even my appearance looks like a woman. I want to undergo the sex-change operation to shift from khountha nafsī [hermaphroditism] to a normal woman. … Please tell me if the operation is ḥalāl [permissible] because I cannot change my personality as my nafsī is like a woman.

Answer:
Dear brother:
Al-Salām ʿAlaykum wa Rahmat al-lāh wa Barakātuh.

…

Your condition, as you state, is a psychological and emotional one, even if it may have hormonal causes. Physically you are a man. Therefore, you cannot undergo an operation to change yourself into a woman. …

If you were to undergo the sex-change operation, it would not make you a woman. You would still be a man according to Islamic Law. You would not be allowed to marry a man.

…

The sin of a sex-change operation is even bigger because you are changing how Allah created you. Allah relates to us that Satan says: "And I shall order them and they will alter Allah's creation." 4:119.

If you are like a woman psychologically but not physically, see this as your test from Allah. You do not have to marry a woman if that would be repugnant to you, but you have to bear this burden patiently and in abstinence and seek your reward from Allah. May Allah bless you and help you to be steadfast in righteousness.

Fatwā Department
IslamToday.net"[3]
Sheikh Al-Oadah did not allow a sex-change operation to this mustaftī because he had psychological hermaphroditism, not physical hermaphroditism. All his response to the man’s question also denounces a sex-change operation for curing psychological hermaphroditism. For example, the muftī claimed at the beginning of his response that the man just confused the physical hermaphroditism with his condition, psychological hermaphroditism. The Sheikh also said that in all matters, a physical hermaphrodite—a person having two sex organs—could have a sex-change surgery done with a sex closest to him or her. In the second paragraph, the Sheikh prohibited the sex-change operation for a psychological hermaphrodite. Instead, he allowed medical treatment to make the mustaftī full man.

This deduction corresponds to Sheikh Al-Oadah’s article on “The Partnership between Body and Soul” I found on his website, www.islamtoday.com dated 3/17/2005. The Sheikh used the term “partnership” to refer to his suggestion for making the body more contemplated. The body should exercise not only physical aspects of rituals, like prayer, but also the spiritual aspects of prayer, such as devotion, and submission to Allāh in full sincerity and devotion. Such partnership, according to the Sheikh, should entail recognition of God’s greatness and divinity that inspires people’s hearts with a sense of reverence and awe. Sheikh added that this recognition should cleanse and renew the hearts, “making free from base qualities like deception, avarice, rancor, and unbridled lust.”[12] This is, I think, what the Sheikh meant when he said: “… the soul is the master while the body is the obedient servant.”[12] Considering these Sheikh’s statements to his fatwā, I know that Sheikh might consider emotional hermaphroditism as one of the base qualities, deception.

6 Conclusion

Both fatwās (Sheikh Salman Al-Oadah’s Fatwā and Sayyid Ṭanțawī’s Fatwā) agreed that psychological hermaphroditism of their mustaftīs remained to be an illness because they suggested medical treatment. The difference seems to remain in how they view this medical treatment. Sheikh Al-Oadah allowed a sex-change operation only to one who had physical hermaphroditism (having two sex organs). He said: “A person who is physically in between a man or a woman toward sex organs may have surgery in all matters.”[3] Sheikh Al-Oadah allowed an emotionally hermaphrodite man to deal with medical treatment no more than to make him a full man.[3]

Shaikh Ṭanțawī allowed a sex-change operation either to physical hermaphrodite or to psychological hermaphrodite as long as he or she did not do this surgery for indulging his or her desires. This means that these people had to have clear and convincing corporal motives to have the operation done. The hermaphrodites, according to Shaikh Ṭanțawī, should demonstrate these motives through their persistence or efforts in abandoning their hermaphroditisms. Not only this personal effort but also did they have to get a recommendation from trustworthy doctors who advised a sex-change operation. I base this understanding on the following statements of Shaikh Ṭanțawī:

Shaikh Ṭanțawī said (about a physical hermaphrodite): “The person who is by nature a hermaphrodite … is not to be blamed [to have a sex-change operation done] … if he is not capable of abandoning the female [behavior].”[1] The Sheikh said (about a psychological hermaphrodite): “While one who is like this out of a natural disposition must be ordered to abandon it, even if this can only be achieved step by step. Should he then … persist [in his manners] [to abandon it].” Then, Sheikh said in his conclusion that either man who is naturally
or psychologically hermaphrodite could perform a sex-change operation if there was a trustworthy doctor who recommended it. He said: “It is permissible to perform [sex-change surgery] … when a trustworthy doctor advises it.”[1]

Having contrasted the fatwā of Sayyid Ṭanṭāwī to that of Sheikh Al-Oadah, I argue that Sheikh Al-Oadah’s argument concentrates on lawful obligations, which feature a contractual basis for obligations. He did not allow his mustafī who suffered from psychological hermaphroditism to have a sex-change operation only by referring to a Qur’anic verse that prohibits from changing God’s creation, and a hadith that denounces a man behaving like a woman or a woman behaving like a man. Having based his fatwā on the Qur’anic verse and the hadith, Sheikh denounced any kind of sex-change surgery to cure psychological hermaphroditism. Instead, he recommended a psychological hermaphrodite to develop his spiritual activities by asking reward (spiritual exercises, such as devotion and sincerity in performing rituals, like praying) in addition to medical [psychological] treatment. Therefore, he failed to capture some moral choices which might prevail within a sex change operation for curing psychological hermaphroditism.

In Sayyid Ṭanṭāwī’s fatwā, I found some moral choices of a sex-change surgery to cure psychological hermaphroditism. For example, he allowed it if this psychological hermaphrodite person had insisted on treating this illness by him or herself and, in particular, if he or she had a recommendation from a trustworthy doctor, who advised this surgery. Such moral choices in Ṭanṭāwī’s fatwā, I think, are because Sayyid Ṭanṭāwī’s fatwā regarded psychological hermaphroditism of Sally as the inner (bāṭin) essence or symptom of her true sex. This true sex was Sally’s understanding herself in terms of gender identity as a woman. Sayyid Ṭanṭāwī regarded the outward (ẓâhir) appearance (Sally having male reproductive organs) as deceptive. In Sally’s case, according to Ṭanṭāwī, Sally’s true sex could be a buried (matmûra) female nature.

Sayyid Ṭanṭāwī’s fatwā is different from Sheikh Al-Oadah’s fatwā. Ṭanṭāwī’s fatwā pays attention to the personal identity of Sally who had performed a sex-change surgery done for recovering his psychological hermaphroditism. At least, for example, Sayyid Ṭanṭāwī, in his fatwā, mentioned that Sally was a student of medicine at Al-Azhar University. The muftī’s fatwā formed moral sentiments between him and psychological hermaphrodite Sally because, in his fatwā, the muftī discussed some moral choices (possibilities) in a sex-change operation for Sally. This discussion helped Shaikh Ṭanṭāwī not reduce his fatwā to the hadiths which denounce hermaphrodite people. Instead, he discussed the conflicting hadiths concerning this illness, and he elaborated this discussion with his interpretation that a sex-change operation was permissible for Sally if she had a clear and convincing corporal motive. For example, Ṭanṭāwī said that Sally had to endeavor by herself to overcome her illness through medical (hormonal) treatment, and got a trustworthy—not money minded—doctor’s recommendation for this operation. Sally had performed these requirements. She had been treated by two psychologists (Hanî Najîb and Salwā Jirjîs Labîb) for three years (1982 to 1985) and received advice on a sex-change surgery from them and a trustworthy surgeon (Asham al-Lâh Jîbrî’llî). This advice said that her treatment was ineffective because her patient was already past-puberty. The best treatment was a sex-change surgery.

Ṭanṭâwī’s fatwā formed moral relationships with Sally and her supporters (Sally’s psychologists and her surgeon). Ṭanṭâwī’s fatwā seemed to form moral sentiment with Sally’s opponents. Ṭanṭâwī suggested not having a sex-change operation done for indulging personal desires. This suggestion might fit Sally’s opponents who denounced Sally’s sex-change operation. The fatwā is successful in making these moral sentiments. It is evidenced by the fact that the Azhar, who at first rejected Sally from medical school, finally allowed Sally to
finish her final exam. Sally also received her certificate telling that she is a woman. The Administrative Court in Egypt also contributed very much to making this happy-ending result for Sally happened. The care ethic of Ṭanṭawi’s fatwā, then, contributed to creating such a good ending in Sally’s case.

I compare the care ethic of Sayyid Ṭanṭawi’s fatwā to the healing of the heart illness in the prophetic medicine (the ways of healing that the Prophet Muhammad described in his words or hadīth) by Imām Ibn Qayyim Al-Jawziyyah (1292-1350 CE) in his Al-Tibb Al-Nabawī (The Prophetic Medicine). Next, I suggest that his fatwā contributes to the treatment of the illness of the soul in a new way. For example, Al-Jawziyyah divided the prophetic medicine into three kinds: physics (like herbs), spirits (like Qur’anic recitation), and a mixture of these first two types.[13] Al-Jawziyyah also divides the illness into two types: the illness of the soul and the illness of physic. I suggest that he promotes healing the hearts spiritually. For example, he says that there is no way (lā sabīla) to heal the hearts except by following how the prophets (peace be upon them) healed this illness. Their hearts, for example, recognize their lord (‘ārifatan bi-rabbihā), His names, His laws, and His works.[13]

When Al-Jawziyyah deals with physical disease, he suggests healing it both physically and spiritually. However, he tends to promote the spiritual way to heal the physical disease. Here, I want to say that Sheikh Al-Oadah’s fatwā resembles Al-Jawziyyah’s concept of healing, emphasizing the religious way. For example, Al-Jawziyyah said that healing the body without healing the heart will not be useful. He adds that healing the illness of the body by healing the heart will lessen the disease.[13] He explains further that when the spirits (al-arwāh) become strong, they will become medicines because they will make self (al-nafs) and physic (al-ṭabīʿah) also become strong. He takes an example that recitation of the Qur’an can reject the disease (al-ʾalam) through its sentences.[13]

The care ethic helps Ṭanṭawi’s fatwā treat the illnesses of heart, like Sally’s psychological hermaphroditism, both with spiritual ways and physical ways. I use the terms “the spiritual ways” in his fatwā to refer to his encouraging of Sally to release her from her desires in having a sex-change operation and to cultivate trustworthiness (a trustworthy doctor who advises this surgery). The physical way in his fatwā refers to his giving of the possibility to Sally for having a sex-change surgery done as long as Sally had performed the spiritual way. This physical way also refers to Ṭanṭawi’s fatwā, which suggests medical (hormonal) treatment. The combination of healing through spiritual and physical ways is what I mean by the contribution of the care ethic of Ṭanṭawi’s fatwā to making a new way of healing in prophetic medicine.

Acknowledgments. I thank Prof. Ebrahim Moosa for proofreading this article when I took his Muslim Ethics class at Duke University. This paper is original and reflects the author’s view.
References


Abstract. The emergence of the global Covid-19 pandemic has led to changes in learning activities that were initially carried out face-to-face to being completely at home, of course affecting changes in college students’ information-seeking behavior, who can usually use printed information sources to become all digital. For this reason, this research was conducted to be able to find out how the information-seeking behavior of college students at Bukit Parung Asri Housing in fulfilling the need for lecture information during the pandemic. The method used in this research is a qualitative method with data collection techniques through interviews and literature studies. Based on the results of the study, it can be concluded that college students who live in Bukit Parung Asri Housing tend to be more able to implement electronic collections rather than printed ones and have information-seeking behavior that is by David Ellis’ search behavior model theory. During the search process, there were obstacles to the internet network and also information sources that had limited access.

Keywords: Information Seeking Behavior, Information Needs, Pandemic, Covid-19

1 Introduction

As a social being, in all its activities, humans need information as a point in making interactions between individuals. Currently, the process of spreading information is increasingly experiencing an accelerated flow with the existence of information technology, where the exchange between information that surrounds humans is no longer tied to the existence of space and time. This is what causes the birth of complex information needs and must be fulfilled in every human being.

Information needs foster certain behaviors that characterize each individual in seeking information caused by a habit that occurs within the individual. Also, because certain circumstances can also cause the emergence of special characteristics in a group to have certain behaviors in seeking information. This is known as information-seeking behavior.

2020 is a situation in which the world is intensified with the Covid-19 (Corona Virus Disease) pandemic. This pandemic continues to spread throughout the world including Indonesia. As a result of this pandemic, various community activities have been forced to run inappropriately where all activities must be carried out at home. One of the impacts of this
pandemic is learning activities in universities where students cannot study directly at the
college they shelter or visit the library to get the information they need.

Tertiary Education Institution is an educational unit that organizes Higher Education. In
carrying out its duties, universities have a group of students as students at the higher education
level[1]. Students are a group of students who need information in fulfilling their educational
needs, starting from doing assignments to adding insight into knowledge.

The Bukit Parung Asri housing located in Bojong Sempu village, Parung Bogor sub-
district is one of the housing estates where there are quite a several college students who have
been affected by the covid-19 pandemic problem. This situation is a new thing experienced by
college students at Bukit Parung Asri Housing in carrying out their lectures at home with all
online systems to support their lectures. This has resulted in the growth of habitual changes in
carrying out activities and daily lecture assignments.

Based on the problem in the problem described above, the author is interested in knowing
more how about the information-seeking behavior of college students at Bukit Parung Asri
residential community in fulfilling the information needs of their lectures during the
pandemic.

2 Research Method

This study uses descriptive qualitative research methods. The descriptive research method
is a research method that focuses on solving actual problems as they were when the research
was carried out[2]. This research was conducted on college learners at Residents of Bukit
Parung Asri by taking a sample of 3 people from the 20 student population who are the
original residents of this housing. The research approach used in this research is qualitative.
According to Wahidmurni, a qualitative research approach is a research method used to
answer research problems related to data in the form of narratives originating from the
interview, observation, document research[3]. Meanwhile, the data collection techniques used
were interviews and literature studies. Then the data is reduced, displayed, and presented by
research procedures. The descriptive data analysis model used in this research, described in
Fig.1 below.

![Fig. 1. Qualitative descriptive data analysis model of Miles and Huberman[4]](image-url)
3 Literature Review

According to Belkin in Widiyastuti,[5] the need for information is a condition of one's knowledge about a certain situation or topic which is inadequate to deal with a situation. Information needs possessing by a person can vary from one another with the conditions and situations they face. With the growing need for information, information-seeking behavior arises in individuals. According to Spink & Cole[6], information-seeking behavior is one of the areas of research in Library and Information Science which focuses on human information behavior related to information search and discovery strategies, information structuring, and information use.

The information-seeking behavior has various theoretical models put forward by experts. In this study, the authors used the information seeking behavior model proposed by David Ellis quoted by Donald O. Case in Rani[7], which consists of several stages, including: (1) Starting: start looking for information such as asking someone who is considered to have mastered a field of science in accordance with the information needed by individuals or accessing online catalogs and surfing the trusted web; (2) Chaining: examining the relationship citation of literature found at the time of "starting" and writing things that are considered important in small notes and linking any information or material that will be searched later; (3) Browsing: looking for relevant information, looking at primary and secondary literature, journals, table of contents, indexes, abstracts, and looking at websites from selected sources, or selected websites; (4) Differentiating: classifying literature, by author, quality or recency, marking important websites; (5) Monitoring: follow developments in areas of interest (regularly follow from certain sources in order to be up-to-date); (6) Extracting: selectively identify and seek relevant information on all material from certain sources, for example: all information on a particular topic on the selected web site; (7) Verifying: check the accuracy and correctness of information that has been found, especially information that comes from the web; (8) Ending: the end of the information search stage which is usually carried out in conjunction with the end of a research activity.

Research on information-seeking behavior has been carried out by several previous researchers. According to Siti Rozinah’s[8] research, the source of information used by thesis writing students to meet their information needs is the main reference, journals as additional material, individuals from both school officials, religious leaders, fishermen, and students as informants/respondents, and articles that are downloaded from the internet. While the student information-seeking behavior model in thesis writing is by Ellis' model which consists of 6 (six) stages, namely starting, chaining, browsing, differentiating, monitoring, and extracting. However, from the 6 (six) stages, the 2 stages were not carried out specifically, namely monitoring and extracting.

According to Mulyadi’s[9] research, the information-seeking behavior of UIN Alauddin Makassar students is driven by curiosity, self-actualization needs, and academic needs. To fulfill their information needs, students prefer printed information sources such as books, papers, and so on. Information seeking behavior is carried out by visiting libraries and bookstores. In searching for this information, students first check the relevance of information sources with their information needs, by looking at the table of contents, introduction, and introduction. Often there are several obstacles in seeking information, such as unavailability of the information required.

According to Latiar’s[10] research, the information needs of disabled students at UIN Sunan Kalijaga Yogyakarta include information related to lifestyle, lectures, general, social life, health, and plans for the future. Meanwhile, in the analysis of information-seeking
behavior, students with disabilities choose to fulfill their information needs by using the help of the internet instead of books. According to him, the internet is a source of practical and efficient information that can be accessed anytime and anywhere and provides a lot of information and entertainment.

According to Winarsih’s[11] research, the information needs of 46 cadets at the Semarang Shipping Science Polytechnic Library is none other than to support their learning activities, such as writing theses, doing assignments, and add insight. In fulfilling their information needs, cadets look for this information in libraries and the internet. For their sources of information, they usually use books, journals, articles, and related previous theses. The information-seeking behavior of cadets is by David Ellis’ information-seeking behavior model, starting from starting to end.

According to Rumata’s[12] research, there is no significant difference between the information needs of urban and rural communities. In general, urban and rural communities have information needs related to the price of basic foodstuffs, the availability of basic commodities, the market where they can get basic foodstuffs to government policies related to food. To fulfill their information needs, the village community tends to rely more on television media or exchange information with neighbors. Meanwhile, urban people have used the internet to fulfill their information needs.

4 Result and Discussion

To find out how college students information-seeking behavior at residents of Bukit Paring Asri Housing in fulfilling the information needs of lectures during the pandemic, the authors interviewed the following person to gather the information:

<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>College Name</th>
<th>Grade</th>
<th>Initials</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Fanny Montia</td>
<td>UPN Veteran Jakarta</td>
<td>5 SMT</td>
<td>FMF</td>
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<tr>
<td></td>
<td>Franciska</td>
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<td></td>
<td>Faurizka Merza</td>
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<tr>
<td>2.</td>
<td>Aulia</td>
<td>UIN Syarif Hidayatullah Jakarta</td>
<td>5 SMT</td>
<td>FMA</td>
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<tr>
<td></td>
<td>Nur Muzzamil</td>
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<tr>
<td>3.</td>
<td>Fauzan Syarief</td>
<td>UIN Syarif Hidayatullah Jakarta</td>
<td>5 SMT</td>
<td>NMS</td>
</tr>
</tbody>
</table>

4.1 Information Needs

Implementing an online lecture method at home still makes college students need the information to support their lecture activities. This is by the statements of the informants as follows:

“The information I need during this pandemic are matters related to the courses I take, such as family nursing practice, gerontic nursing practice, maternity nursing practice, and, mental nursing practice. Apart from looking for information related to courses, I am also looking for information about the development of Covid19, such as statistics on the...
spread of Covid19 in Indonesia and how to increase body immunity in the face of a pandemic” (FMF)

“The information I need is about information related to lectures and information about health in Indonesia” (FMA)

“Hmm ... I need information that I need is things related to the courses I take, such as information related to Educational Psychology, which this course needs more information. Besides that, I also like to look for information such as developments and the latest news information that is interesting and important to know.” (NFS)

Based on the statements of the three informants above, it can be seen that the information needs experienced by students who are residents of Bukit Parung Asri Housing are generally about information related to college learning activities followed by information about the latest news on the development of Covid-19 as well as the latest interesting and needed news info.

To the information needs of each individual of course there are types of information formats that are most needed and selected. The informant's statement regarding this matter included:

“The type of information I need most in a pandemic like this is certain information in electronic formats such as e-journals, e-books, and other articles.” (FMF)

“Books, e-books, and e-journals. Yes, I still like to use it in printed form because it's more fun to read right away, and it hurts my eyes if I read it overtime on my laptop. Same for e-books, sometimes the chapter is not complete. Usually, if it's a pandemic like this I buy it at an online shop sis” (FMA)

“What is certain is that information is of a digital type. What's more, in a state of the Covid19 pandemic, we can't go anywhere because we have to be at home, while printed sources have to be taken through the library so they can't be accessed or obtained easily so they are less reliable.” (NFS)

Based on the statements of 3 informants above, it can be seen that the type of information format needed during this pandemic is generally electronic or digital information such as e-journals, e-books, articles, and so on with reasons that are more reliable and easily accessible. However, it is also possible that printed collections will not be used during this pandemic, considering that some people cannot escape the habit of using printed information.

4.2 Information Seeking Behavior

In conducting his research, the researcher refers to Ellis' information-seeking behavior theory model which consists of several stages, namely Starting, Chaining, Browsing, Differentiating, Monitoring, Extracting, Verifying, Ending. The results of the research that the authors have done are as follows:

4.2.1 Starting

Starting is the stage where individuals start looking for information, for example asking someone who is an expert in one of the scientific fields that the individual is interested in. As in the informants' statements as follows:
"To start the search for information, I usually before searching, prepare the topic of information first, and then search through the internet according to the topic that I specify." (FMF)

"First, I will make a list of information as the points to look for sis. So from there, sometimes I usually get the topic right away, but if I don't get it I'll also ask my friends. "(FMA)

"Usually I immediately determine the topic that will be discussed first, as if there is a lecture assignment, it is told what to look for, even from there only about the right keywords that fit what topic so that it is easy to search on google." (NFS)

Based on the statements of the 3 respondents above, it can be seen that during the Covid-19 pandemic, the majority of college students who were residents of Bukit Parung Asri Housing began searching for information by determining the topic of the problem first before searching.

4.2.2 Chaining

Chaining is the stage where someone tries to connect the information they need with what they are looking for. This is by the statements of the informants below:

"I usually just enter keywords into search engines. So after that I searched from several sources, not just one because it can be an additional reference for the information I want to find"(FMF)

"I look for information by writing down keywords and then I take it from various sources so that I can better understand a material. Besides, it can also complement if one source is incomplete."(FMA)

"Hm .. I usually enter keywords into the search engine that have been obtained from the topic to be searched for, do searches on reliable sources such as electronic journals, google scholarships, repositories, and e-books. I will check almost all the data that appears to see if the keywords I enter or the material I am looking for are correct or not. Usually, I read 1-5 articles as a comparison and as a variety of information that I will get."

Based on the three informants' statements above, it can be seen that generally college students who are residents of Bukit Parung Asri Housing already know the topics to be searched for in conducting information searches so that they will immediately search with search engines or directly search e-journals and e-books using the appropriate keywords with the topic of information they are looking for. In also, they also conduct information searches from various sources of information to obtain an overview of their information needs.

4.2.3 Browsing

Browsing is an activity to find structured or semi-structured information. Generally have their style in carrying out the information-seeking process. The informants' statements regarding this included:

"Directly type in the keyword information that i want to find in the search engine column."(FMF)
"Usually when I browse I use google and the file type is pdf." (FMA)
"Hmm ... I use the google scholar search engine to make it easier to search for academic matters. Usually, I use restrictions by adding format (pdf)." (NFS)

Based on the three informants’ answers above, it can be seen that during the Covid-19 pandemic, college students who were residents of Bukit Parung Asri Housing had their way of doing searches on the internet. However, on average they limit the file type/format when performing searches to meet their information needs to make the search process easier.

4.2.4 Differentiating

Differentiating is a stage in selecting which data to use and which ones are not necessary. This stage is the fourth stage of information-seeking behavior activities. The informants’ statements regarding this stage include:

“When I get some information, I usually compare it from one source to another. If there is a match usually I will use the information. However, if there are no similarities from some of these sources, I will try to find other information so that I can get more valid and accurate information.”(FMF)

“I will sort it out by doing a quick reading of a journal/book if it is related to what I am looking for. I choose that. The reason is that by reading quickly saves time and already knows the point.”(FMA)

“I will compare one source with other sources that I have found to find a match with my needs. Usually, by doing this, I get more information than one of them, so if it matches both information and what I'm looking for, I will use it. However, if there are no similarities from some of these sources, I will try to find other information again.”(NFS)

The statements of the informants above show that to meet their information needs during the Covid-19 pandemic, the majority of college students who are residents of Bukit Parung Asri Housing sorted out the information they got. This shows that during the information retrieval process, they do not immediately use it, but sort it out first by comparing and reading quickly the information obtained whether it is by the needs of the information they are looking for.

4.2.5 Monitoring

Monitoring is the process of monitoring or looking for the latest information. The most recent information on search results is usually indicated by the year the information was born. As the informant's statement is as follows:

“Usually, to get updated information, especially about nursing, I will take information through e-journals about nursing and e-books and choose the most recent one. Moreover, there are usually a lot of journals that are always updated on the internet. If it's about Covid-19, that's a lot, yes, every day there is always news about Covid either on the internet or TV.”(FMF)

“I took information through E-journals and the internet to update information on both learning and Covid-19.”(FMA)
"What is certain is that I get information through e-journals and several online mass media such as Detik.com and CNN Indonesia. Because news is easier to pass through this media so the latest news will appear quickly." (NFS)

Based on the opinion of the three informants above, it can be seen that generally college students who are residents of Bukit Parung Asri Housing use journals and also the internet as a medium to monitor the information they need both for information purposes for lectures and the latest news about COVID-19.

4.2.6 Extracting

This stage is the stage where individuals have started to take or select the information that they consider important and can be used as data for their research or assignments by taking from one trusted source. This is by the opinion of the informants, including:

"How to identify sources of information that I get to avoid hoaxes and updates as well, of course, I will look at the search portal which has proven its validity and relevance, in addition to matching the information findings with the topic of search needs. Besides that, if there is someone who is qualified in the topic I am looking for, I usually ask him or her." (FMF)

"Usually to get the most up-to-date and quality information I will only seek information from official websites such as the Ministry of Health, NCBI which is proven and relevant." (FMA)

"Hmm .. what is it? Usually, the way I identify the sources of information obtained and avoid hoaxes, I will sort out the existing information as needed and also always match the information with others. Usually, I study from the many sources that raise this information. besides that, I usually ask back with friends who are quite up to date for information to know their views on this matter." (NFS)

Based on the opinion of the informant above, it can be seen that generally students of Bukit Parung Asri Housing identify information by choosing sources of information as needed on tested and up-to-date information sources both in journals and official websites and discussing with friends or people, who understand the topic he is looking for. This is also done to avoid hoaxes or false information.

4.2.7 Verifying

Verifying the stage where individuals check the materials they have collected. The informant's opinion regarding this matter included:

"Usually I will open the information and if there are many pages to read, I will look for keywords that I enter on search engines into the file to save time too. But if there is only a little to read, I will read the whole." (FMF)

"No, I didn't check again. What is important for me, I get the information I need." (FMA)

"Yes, I will check again whether it is valid or not. Usually, I ask my friends and sort out which of my friends' answers are almost the same as the information I get. And also looking for other sources related to the information I got."
Based on the informant's statement, it can be seen that on average college students who live in Bukit Parung Asri Housing double-check the information that has been obtained.

4.2.8 Ending

The ending is the final stage of the information retrieval process where the individual carries out final checks and also presents the information by the rules or rules for writing information sources. The following are the opinions of the informants regarding this matter:

“*I will read and evaluate by asking a more qualified person on the problem to get more accurate information.*” (FMF)

“*After getting the information, I will usually read again and make notes on the main points of the problem or the information I need to make it easy to present.*” (FMA)

“*I will sort and match the information I have obtained so that it validates the information and I immediately use the information to become material to make assignments as needed. When finished using the information, I will usually save the information file. Maybe sometimes it can be used again.*” (NFS)

Based on the opinion of the three informants above, it can be seen that college students who are residents of Bukit Parung Asri Housing are searching for the truth about the information that has been obtained, asking those who are more familiar with the information and also storing the information that has been obtained so that one day it can be reused.

4.3 Obstacles

In carrying out information searches, generally, each individual has certain obstacles he has experienced, especially during this pandemic. This is by the statements of the informants as follows:

“*Because now many use the internet and digital formats, usually problems arise, such as slow internet. To overcome this, I usually turn off internet data and then turn it back on.*” (FMF)

“*The obstacles I face are that I look for the website of the Ministry of Health, sometimes the files from the Ministry of Health cannot be opened, many journals use English, and it is difficult to find the right keywords for the information I want to get. To overcome this problem by looking for other sources not only the Ministry of Health, translating it even though it requires a lot of time, and for keywords, I usually ask friends who have found the information they need.*” (FMA)

“*The obstacle I face in searching for information is the weakness of the internet and the network which sometimes happens at certain times, such as power outages when I am looking for information. This searches for information takes longer and can also stop. Besides, some sources are not openly accessible. The solution is to do the task when the network is good and from far away and look for other sources that can open access.*” (NFS)
Based on the informant's statement above, it can be seen that the obstacles faced by college students who are residents of Bukit Parung Asri Housing generally occur on slow internet network connections and also limited access to the information needed.

The efforts made to address the problems experienced are by doing tasks and accessing the information needed when the network is good or turning off internet data and turning it back on which sometimes will have a good effect on the quality of the internet network used. Besides, to overcome the limited access to information needed, students will look for information from other sources to find one that suits their needs.

5 Conclusions

Based on the explanation in the previous chapter, the conclusions from the research results that have been obtained are:

The information needs of college students who are residents of Bukit Parung Asri Housing during the pandemic are generally related to information on lecture learning activities followed by information on up-to-date news on the development of Covid-19 and the latest interesting and needed news info. The sources of information used are electronic or digital sources of information such as e-journals, e-books, articles, etc. for reasons that are more reliable and easily accessible during a pandemic. However, it is also possible that printed collections will not be used during the pandemic, considering that some people cannot escape the habit of using printed information.

The information-seeking behavior of students of the Bukit Parung Asri housing community in fulfilling their information needs has differences between one another. However, the authors concluded that the majority of these students carried out the information search process through 8 stages of David Ellis' search behavior model, namely starting, chaining, browsing, differentiating, monitoring, extracting, verifying, and ending.

The obstacles faced by college students who live in Bukit Parung Asri Housing in fulfilling the need for lecture information during the Covid-19 pandemic are the internet network which often experiences problems or slow connections and some of the information sources obtained have limited or paid access.

Acknowledgments. This paper was supported by PPM UIN Syarif Hidayatullah for KKN-DR year 2020.
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Nomophobia: Phenomena and Therapy
(Analysis in Psychology and Islamic Perspectives)

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Abstract. Nomophobia is dependence on cell phones and excessive anxiety or great worry if someone is away from the smartphone. This is a response to developments in information and communication technology, which makes it easier for people to meet their needs through access to various information. The IDN Time 2019 Survey Report shows 94.4% of the millennial generation in Indonesia is a generation addicted to the internet. This phenomenon triggers the increasing number of nomophobic sufferers among the younger generation. Meanwhile, the survival of a country depends on its young generation. Therefore, it is necessary to save Indonesia's young generation, by minimizing nomophobia sufferers. This study aims to identify the indications of Nomophobia which include phenomena, indications, and impacts as well as the factors that influence it using a psychological and Islamic perspective. At the end of the discussion, some nomophobia treatments are called Psychotherapy and Islamic Therapy.

Keywords: Nomophobia, smartphone, mobile phone, Psychology, Islam.

1 Introduction

The development of information and communication technology (ICT) in the world has also had an impact on Indonesia. This advanced technology has been rapidly happening, especially in the last 20 years and it created communication tools including mobile phones or smartphones of various types, namely i-phone, android, etc. With the advancement of information technology, all human needs can be fulfilled by accessing smartphones, from checking the weather; looking for various information and offers; learning, playing, shopping, etc. The role of a smartphone is to facilitate its owner or user to fulfill his or her needs.1, 2 Changes in technology enable us to store, process, and produce the data accurately and on time. These changes also can unite individuals with one another regardless of distance and time. Such changes in technology and communication have provided easiness for its users and influenced individual behavior in society.

Behavior changes caused by advances in ICT have a significant impact in various fields, including in the fields of education, socio-culture, economy, politics, etc. In the world of education, the development of information technology has had a very positive impact. This is indicated by the results of research from several scholars showing that ICT tools can create more effective learning and learning methods, providing convenience in the learning process, both distance learning and classroom learning with e-learning or audio-visual methods. [3, 4]
The advance of technology has a positive impact in the field of education, and at the same time, it impacts negatively on some students, especially adolescents. This can be shown by the phenomenon of adolescent behavior in schools and several public places, for example on public transportation, in shopping centers, etc. who are always busy with cellphones or smartphones. They bustle with checking email or WA, updating status on Instagram, Facebook, Twitter, etc., and having fun playing online or offline games. The sophistication of mobile phones or smartphones has attracted attention and provided its users’ joy. The current behavior is that they, teenagers, are more engrossed in making friends in cyberspace, playing football, chess, war games, and other games all done within its application that has been set in their cellphone. From this phenomenon, students or adolescents are no longer able to get away from their cellphones or smartphones, on grounds of checking and following the status of a person or friend on social media networks, playing games, etc. This ICT has changed the behavior of adolescents in particular and the culture in society in general, thus giving rise to new problems that have an impact on mental health in society.

Problems that arise in society, especially in Indonesia, can be seen from various news on online media, as follows:

a. Every month dozens of teenagers in Bogor experience mental disorders due to gadget addiction. The results of the interview with dr. Ira Safitri at Marzuki Mahdi Hospital, Bogor, stated that during 2019 she had treated between 2 and 3 people (patients due to gadget addiction) who were outpatient every day.¹

b. Data sources from psychiatric hospital (RSJI) Cisarua, West Java stated that every year, hundreds of people experience mental disorders due to gadgets. On average, in a month, mental hospitals receive two to dozens of gadget addicted patients aged children and adolescents. The number continues to increase because every day there are patients who come for treatment due to addiction to devices.²

c. The results of the IDN Times Survey in 2019, stated that of the 63.5 million millennials, 94.4% of millennials are connected to the internet, so it is called the internet-addicted generation or i-generation. A total of 14.8% of millennials spend around 11-13 hours per day using the internet, and 34.7 millennials are classified as addicted users.³

Based on the data above, it shows that the number of Nomophobia sufferers is increasing so there is a need for alternatives in solving the Nomophobia problem, as a mental illness for today’s young generation.

Meanwhile, youth is the backbone of the country, so a failure in the development of adolescents or young people due to nomophobia will affect failure in the future (middle adulthood to the elderly). This means that current failure will have an impact on the failure of the life of a country and nation.

Based on the mentioned background, this paper aims to identify indications of mental illness in society, namely Nomophobia, to determine the impact of the perspective of health

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and Islamic sciences, and to seek alternative solutions to problems from the perspective of health and Islamic sciences.

2 The phenomenon of Nomophobia

Historically, the term Nomophobia was first introduced in a 2008 study by The UK Post Office to investigate the anxiety experienced by mobile phone users.[5] Mobile phones are one of the fastest-growing technologies, as shown by the increase in mobile phone users every year. Ericsson in his research entitled Ericsson Mobility Report said that in 2015, the total number of mobile phone users will exceed the world’s population.[6] This means that every teenager or adult will have a smartphone with more than one gadget.

The word Nomophobia stands for no-mobile-phone-phobia, which has a morphological meaning, namely anxiety without a mobile phone. The definition of Nomophobia is a dependency on mobile phones and excessive anxiety or very worried about being away from a mobile phone. This is in line with the term Smartphone Addiction, which is a functional disorder of the limb caused by poisoning something (medicine/food/object) or a pathological condition that cannot stop and constantly use it (smartphone), and unable to judge or differentiate things rationally.[7]

The term Nomophobia in Chinese is Keichu, and it has been categorized as a specific phobia or phobia defined in the Diagnostic and Statistical Manual of Mental Disorders, fifth edition (DSM-5; American Psychiatric Association, 2013). This means that individuals suffer from intense fear or anxiety when they are exposed to certain situations regarding unreachable mobile phones or not having access to their mobile phones.[8]

The phenomenon of Nomophobia is a new phenomenon that has emerged along with the rapid globalization of smartphone technology. A Source of information from lputanenam.com (1/10/2015), shows that the highest number of people with smartphone addiction is in the Asian continent and it is predicted to improve. A survey conducted by Scent Direct explained that 72% of children aged 11-12 years in South Korea, spend their time using smartphones for 5.4 hours per day. The survey also revealed that the majority of smartphone users are teenagers and 25% have nomophobia. Even Trendtek news sources (8/6/2017), stated that toddlers aged three and four years spend an average of 6.5 hours per week playing the internet.

SecurEnvoy, a company in London, which is engaged in technology-based security surveyed 1,000 people working in the UK. The survey results showed that 66% (= 2/3) of respondents were afraid of losing or not owning a mobile phone, so the identification of nomophobia could be detected in 2008. This survey shows that 70% of women are more worried about losing their cellphone compared to men (61%). However, in terms of ownership of two mobile phones, men were more than women with a ratio of 47% and 36%.

SecurEnvoy’s research classifies nomophobia based on age groups showing that adolescents (18-24 years) are more nomophobic than adults (25-34 years) with a ratio of 77% and 68%. Research in the following four years showed that nomophobia among men more increased to 66%. This is because men have more than two mobile phones, thus the tendency to misplace the cellphone can happen.

Source viva.co.id (30/7/2019) reported the results of a survey from Techmark’s marketing agency, of 2,000 smartphone gadget owners, indicating the fact that gadget users
frequently check their smartphones up to 1,500 times per day on average. This shows that cellphone users will continue to hold their cellphone at all times, unites with its owners, depends on, and provides comfort when they are with their smartphone. So that the anxiety behavior and even fear of being away from the cellphone will possibly occur in their daily activities due to this dependency.

From the results of these studies, it appears that diseases with this type of anxiety have been worldwide issues and its majority are adolescents or early adulthood, from their teens to thirties. According to WHO, the type of mental disorder with the highest prevalence is anxiety disease. The 2016 data does not specifically mention the types of anxiety, but nomophobia is included in the category of mental disorders with anxiety, which shows a phenomenon that has penetrated the world.

3 Indication and Impact

The indication of Nomophobia, according to Yildirim (2015), is a feeling of extreme anxiety in the following conditions:

a. Not being able to communicate
b. Wifi Losing connectedness
c. Not being able to access information
d. Giving up the convenience of being apart from the mobile phone. These situations are the indicators in the measuring instrument of Nomophobia (NMP-Q), which was conducted by several researchers. [5]

Several studies on the negative impact of the sophistication of ICT on adolescent cellphone or smartphone users have been conducted in various countries, including Indonesia. The following is a description of the research results that show the impact of Nomophobia.

The results of research from Duke University in the United States quoted from Halo Sehat.com (25/10/2019) which involved 151 teenagers show that adolescents who play cellphones too often will experience behavioral disorders and symptoms of ADHD or Attention-Deficit Hyperactivity Disorder. Behavioral disorders in adolescents tend to lie easily, fight, and behave badly because without realizing it, the frequency of playing cellphone leads them to lose good self-control and has difficulty in controlling their emotions. This is supported by research conducted by Muyana and Widyastuti (2017) which shows that adolescents are not able to manage themselves in their activities when they are faced with their smartphones. Kim (2018) supported it, that there is a relationship between psychological problems (loneliness and ADHD) and problematic media use (smartphones).[9, 10]

Research on the clinical and demographic profile of social network users has been conducted by King et.al (2017). Experiments were carried out on 113 volunteers, who were divided into 2 groups (experimental and control). The results of the experiment show that women (69%) aged 18-29 years are more (unnatural) in using technology (mobile phones or smartphones) than men. Their psychopathological profile was studied and showed anxiety disorder (85%), panic (49%), depression (43%), social phobia (15%), obsessive-compulsiveness (13%), post-traumatic stress (6%), and anorexia (1%). [11] The results of this study indicate that there is a relationship between mental illness and excessive
cellphone or smartphone users. The profile shows that there are 8 (eight) psychiatric disorders for excessive cellphone users.

A study was similar to the study above, conducted by Master, K., et al. (2016). The study involved 343 active (excessive) teenage cellphone users, at the Saad Bin Moath School, United Arab Emirates. The results of this study indicate that 60.3% of students have bad attitudes and 39.7% are good. The majority of respondents, 94.2%, use one type of cellphone and 90% of respondents stated that they felt sad, anxious, or angry when their cellphone was taken away or away from the user. [12]

The impact of Nomophobia can be physiological and psychological pathological, this is related to physical damage due to electromagnetic field radiation, car/motorbike accidents, difficulty in using new technology that creates fear of being considered unable to keep up with new technology. Besides, there are social and economic impacts, where there are changes in daily behavior and debt behavior to buy the best/newest smartphone. [13]

Based on some of the research results, surveys, and facts mentioned above, it shows that adolescent cellphone users who actively (excessively) tend to have feelings of sadness, anxiety, or anger because of the fear of losing something close and attached to them, namely mobile phones. Even some teenagers experience anxiety or fear when the cellphone is not working (off) or when the cellphone is not in their hands. Dependent behavior and anxiety that cannot be separated from cellphones are called no-mobile-phone-phobia (Nomophobia).

The results showed that adolescents who are too active in using cellphones or smartphones tend to experience behavioral and mental disorders including sleep disorders, not being able to manage themselves, psychosomatic, obsessive, addictive, nomophobia, ADHD, etc. [3, 12, 14-16] This means showing mental health problems, physical, socio-cultural, and economic inactive smartphone users.

In the Islamic perspective, Nomophobia shows the characteristics of mental illness, this is because of the following indications:

3.1 Anxiety shows the restlessness of the soul

This is in contrast to the mutmainah nafs in the QS letter, Al-Fajr [89]: 27-28):

*Meaning: “O calm soul, return to your Lord with a satisfied heart that is blessed by Him.”*

According to the Tafsir Quraish Shihab: O calm or safe soul, it means a soul that believes. Come back to the pleasure of your Lord with a sense of satisfaction with the blessings that have been given to you, and also satisfied with the deeds that you have done.4

For people with Nomophobia, will not experience inner calm or peace of mind and will not feel satisfied with the blessings that Allah has given to them.

3.2 The inability to control oneself that comes from nafs (self) is an indication of a humiliating mental symptom (= mental illness).

Ar-Razi, as a Muslim philosopher, stated that what distinguishes humans from animals is the mind. Therefore, humans must not be controlled by lust which becomes a disease and a factor that misleads humans. The inability to control lust (for people with nomophobia) is an indication of mental illness in humans.[31]

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3.3 Addiction is commensurate with the intoxicating condition

An intoxicating condition shows unconsciousness, irrationality in thinking. This is analogous to khamr (an intoxicating drink) in QS. Al Maidah: 90

This means: “O you who believe, actually (drinking) khamar, gambling, (sacrificing for) idols, drawing fate with arrows, are among the actions of satan. So stay away from these deeds so that you will have good luck.”

This means that smartphones can be haram for nomophobia sufferers because cellphones are equivalent to khamr which can be intoxicating for nomophobia sufferers. Therefore we need an Islamic therapeutic approach to overcome this addiction.

4 Factors Affecting Nomophobia

Several factors that influence the formation of Nomophobic behavior, according to several previous researchers,[17-21] including:

4.1 Internal Factors

This factor is influenced by the factors inherent in a person, including:

4.1.1 Temperament, characteristics, or personality.

Individuals with strong personalities tend to be able to minimize nomophobia, and vice versa. Individuals with high novelty-seeking and sensation-seeking temperaments tend to experience nomophobia easily because they are more easily bored (boring) with routine activities, so they will seek new sensations impulsively, enthusiastically, exploratively, and fulfill their curiosity. Individuals with low Self Esteem will assess themselves negatively and tend to feel unsafe when interacting directly socially, so they will feel comfortable when they interact by cellphone. Individuals with low self-control are unable to control themselves in using their smartphones.

This is different from individuals who have cooperative characters, showing socially tolerant, empathic, helpful, and compassion so that they have friends to communicate with psychological maturity. Likewise, the high self-transcendence character has spiritual maturity and the desire to realize the spiritual with meditation activities and non-materialistic thoughts. Both of these characters can reduce the tendency of nomophobia.

4.1.2 Gender and Age Factors

The results of the research show that there are different levels of nomophobia in men and women, in certain age groups such as adolescents or adults. In adolescence, it shows that girls tend to have a higher level of nomophobia than boys, and the man shows a higher level of nomophobia than women.
4.1.3 Psychological factors

The factors that cause nomophobia are due to certain situations that affect a person's psychological condition, for example, individuals find a sense of psychological comfort when situations are uncomfortable. For example, sadness, loneliness, the boredom of study, anxiety, and lots of free time (leisure boredom).

4.2 External Factors

This factor comes from outward of the individual, including high (intense) media exposure about mobile phones and their facilities. This affects social needs by following a lifestyle or needs to be connected to social networks (Connected Presence) with more choices and broader interests, for example, music, films, games, research, videos, photos, and many other choices.

5 Psychological and Islamic Therapy

Handling of nomophobia can be done with two approaches, namely a psychological approach, commonly called psychotherapy, and an Islamic approach, commonly called Islamic therapy.

5.1 Psychological Approach

This approach is often used by Clinical Psychologists, who are certified as Clinical Psychologists. The results of research on Nomophobia sufferers in adolescents show that young girls tend to have more anxiety than boys. [22] So that the next experiment, preferring young women with nomophobic symptoms as research subjects. Some psychotherapy techniques that can reduce nomophobic symptoms include the following:

5.1.1 Cognitive Behavior Therapy (CBT)

This therapy is carried out by restructuring cognitive and behavioral problems in individuals with problems (mal-adaptive or mental disorder), in this case, is nomophobia. The CBT process begins with the introduction of the concept or understanding of the beliefs and behavior patterns of anxious individuals, then restructuring the concepts that lead to changes in beliefs, emotions, and behavior for the better. The cognitive restructuring process leads to modification of the functions of thinking, analyzing, asking, acting, and deciding again. So that changes in thoughts, feelings, and actions that were originally negative will turn into positive ones.[22]

Experiments on the effectiveness of CBT therapy in nomophobic adolescent girls in Isfahan (Iran), show that CBT can reduce nomophobic symptoms and is recommended as a therapy for nomophobic sufferers.[23]
5.1.2 Adolescent-centered Mindfulness Therapy

This therapy focuses on attention (mindfulness) carried out by adolescents. The purpose of attention is to refer to an individual's experience in achieving his knowledge, specifically, directed, at the moment, and free from internal and external judgments. Mindfulness practice will train awareness, change a person's thought patterns or attitudes and ideas, help develop and stabilize moods, strengthen emotional regulation, and strengthen the self-esteem of vulnerable adolescents. It also helps teens make positive changes in themselves by combining vitality with real experiences to achieve happiness and well-being.[24] This means that Adolescent-centered Mindfulness Therapy can build awareness, strengthen emotional regulation in adolescents with symptom nomophobia.

Experiments on the effectiveness of Adolescent-Centered Mindfulness Therapy in young women with nomophobia in Isfahan (Iran) show that this therapy reduces nomophobic symptoms and is recommended as a therapy for nomophobic sufferers.[23]

5.1.3 Emotion-focused Therapy (ET)

This therapy uses an emotional approach as the basis for self-construction and becomes the main determinant of organization in individuals so that handling focuses on emotions. The role of the therapist in helping individuals with problems (nomophobia) is to help people become aware of, accept, and understand their emotional experiences.

This therapy will be carried out in two phases, namely the Arriving and Leaving phase. The illustration is like a person who has to first arrive at a place, then can leave that place. A person cannot leave a place if he has never arrived at that place. In this therapy, there are three main principles, where the individual realizes his emotions (emotional awareness), emotion regulation, and transforms emotions.[25]

Experiments on the effectiveness of therapy for nomophobic sufferers, which have been conducted by Davoudi et al. (2019), show that emotion-focused therapy is recommended as an alternative to help regulate the emotions of young women with symptoms of nomophobia.[23]

5.1.4 Family Therapy

This therapy is more appropriate for people with nomophobia in children or teenagers. Research shows the effectiveness of family therapy in children who experience emotional problems including anxiety, depression, sadness, bipolar disorder, and suicide. Also, this therapy is effective for children who have eating disorders, sleep disorders, somatic disorders, deviant behavior (eg ADHD, drugs, etc.).[26] Therefore, children or teenagers who are indicated with symptom nomophobia can use Family Therapy as an alternative to reduce or eliminate symptoms of nomophobia.

Several therapeutic techniques used in the psychological approach vary widely in dealing with anxiety (phobia). However, specific research is still needed to determine therapeutic techniques that change cognitive or mind-set, affective, and psychomotor aspects in nomophobic sufferers.

5.2 Islamic Approach

There is still limited research on Islamic therapeutic techniques in nomophobia sufferers. However, research on therapeutic techniques to overcome the symptoms of
nomophobia, such as anxiety, hysteria, hyperactivity, and pain, has been conducted by several researchers. Islamic therapeutic techniques that can be done to overcome nomophobia include the following:

5.2.1 *Tazkiyah al-nafs (spiritual purification ) and Riyadh al-nafs (spiritual exercise).*

Based on the results of research, it shows that spiritual purification (*tazkiyah al-nafs*) and spiritual practice (*riyadah al-nafs*) can reduce hysteria and can increase one's discipline.[27-29] So that nomophobia sufferers who experience hysteria can be given this therapy to reduce their hysterical behavior. Patients will also form a disciplined attitude if they implement *riyadah al-nafs* therapy.

5.2.2 *Sholat (prayer) dan Zikr*

Prayer and *Zikr* (remembering Allah) can reduce anxiety and symptoms or psychopathological symptoms and can form a better philosophical and Sufistic personality.[30] This means that this therapy can be applied to nomophobia who experience anxiety and other psychopathological symptoms.

5.2.3 *Murotal Qur’an Therapy.*

Reading and listening to the verses of the Qur’an can reduce anxiety and pain and can increase immunity.[31-33] This means that people with nomophobia who experience pain (in the head, eyes, neck, back, etc.) can be done this therapy to reduce pain and build immunity.

5.2.4 *Wudhu (Hydrotherapy)*

Ablution is to purify oneself with water, so it is often called water therapy or Hydrotherapy. This water therapy has been researched and can reduce stress and insomnia (difficulty sleeping). [34, 35] This means, hydrotherapy can be used for nomophobia sufferers who have difficulty sleeping and who experience high self-tension (stress).

6 *Conclusion*

Based on the explanation above, several things can be ignored as follows:

a. Nomophobia is a mental illness that develops in society with the accelerated development of information technology.

b. Therapy with a psychological approach is not optimal for suppressing the development of mental illness (Nomophobia) in society, especially in the younger / productive generation (age ± 17-34 years). This is because the increasing number of Nomophobia sufferers is increasingly massive, especially in Muslim families in Indonesia. Therefore, an Islamic approach is needed to solve the problem.

c. Research on Islamic therapy to deal with nomophobia specifically has not been proven empirically. However, the Islamic approach therapy is proven to overcome
Nomophobia symptoms including pain, hysteria, and psychopathological behavioral symptoms that accompany nomophobic sufferers.

d. The Islamic therapeutic approach is proven to also form discipline and personality both philosophically and in Sufism.

e. Psychological and Islamic therapy approaches are alternatives for reducing nomophobia in society.
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The Relation between Monday and Thursday Fasting towards Emotional Intelligence (EI): A Preliminary Report

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Abstract. Mental health disorders are easily experienced by medical students, which can be aided by enhancing emotional intelligence (EI), that can be trained by Monday and Thursday fasting. This preliminary report was done as an early step to becoming a reference for advanced study, as the researcher pursues. This study aimed to investigate the relation between Monday and Thursday fasting towards EI. The Method of this study was analytical cross-section with one-time data retrieval. 50 subjects were chosen randomly and divided similarly into fasting and non-fasting group. EI scores were measured and analyzed by the Chi-square test. Resulting in 33 subjects with Good (66.0%), 6 with Very Good (12.0%), 7 with Pretty Good (14%), and 4 subjects with Not Good EI level (8%). EI score enhancement in the fasting group compared to the non-fasting group was significant with p<0.05. Based on the results, we found that Monday and Thursday fasting has a significant relation to EI.

Keywords: Monday-Thursday Fasting, EI, Mental Health.

1 Introduction

Fasting, also known as Sawm in Arabic, is one of the commandments for Muslims, too fast as it is beneficial for health. Fasting is done by Muslims pursued due to its mandatory or non-mandatory(sunnah) value. As for the implementation and the necessity differs accordingly with intentions and within a period. Mandatory fasting must be executed during the month of Ramadhan, while Sunnah fasting can be done some time as desired according to the Islamic Law. [1]

In the Qur'an and Sunnah, fasting is to refrain and leave everything that is prohibited by God. It can also be interpreted as to restrain from the desires of food and drink for the body, the drive of expressing emotion, and biological needs during the fasting period. Fasting is performed from dawn until dusk when Maghreb/evening adhan is sounded, it is meant to be a time of spiritual discipline. By refraining and leaving these prohibitions, it puts Muslims closer to God.[2] The Qur'an that commands Muslims to perform Fasting is found in surah Al-Baqarah, verse 183, "O you who have believed, decreed upon you is fasting as it was decreed upon those before you, that you may become righteous".

Sunnah fasting as narrated by Abu Hurayrah, Rasulullah SAW often performed sunnah fasting on Monday and Thursday. The virtue of fasting on Monday Thursday is expressed by...
Some studies have shown the benefits of fasting in both physical and mental health, which are the components of health defined by WHO. According to WHO, the definition of health is a state of complete physical, mental, and social well-being and not merely the absence of disease or infirmity. It defines that health is broadly not only covering the medical aspects, but also the mental and social aspects, and not just a state of disease-free, disability, and weakness. The WHO senses positive health and appreciates the central role of mental and social aspects. The effort to maintain health for Muslims is fasting. Wisdom of fasting for physical health as a healing therapy of the disease. Doctor Abdul Aziz Ismail of Egypt said that generally fasting can be used as a therapy to prevent some diseases. Other evidence, research by Dewanti L et al, shows that Ramadan fasting can lower blood pressure and hematological levels.

The role of fasting in improving mental health is to prevent psychiatric disorders and mental health tools. In HR Ibn Maajah mentioned, "fasting is half patience". Patience training is believed to make someone emotionally strong so they can overcome life's problems well.

Emotion imbalance is one of the mental health disorder causes. Emotion balance depends on individual emotional intelligence, which also plays an important role in regulating mood. According to Daniel Goleman, Emotional Intelligence is an ability to perceive, identify, employ, and control emotion, which is thought to be essential to emotional harmony and disclosure through self-awareness, self-control, self-motivation, empathy, and social skills. Sun Jung and Hyun Yoon, stated in their research that these outputs of emotional intelligence mentioned above are divided into two categories of the individual (personal competence and self-sufficiency) and social capabilities (the ability to manage an individual's relationship to others). This Masoumeh B et al reported on his research that there was a direct correlation between positive religion, including fasting and emotional intelligence. Fasting is one of Islamic Religious worship. It is supported by the acquisition of Masid N et al study, stating that fasting can be one of the factors that affect emotional intelligence. However, there is a difference value obtained from the study conducted by Karimi F, et al, that there is no positive correlation between religiosity and Emotional intelligence in the university student.

A prospective, descriptive-analytical study was conducted by Masood, et al. in 2015 discovering the effect of fasting on EI. The researcher reported that each individual has various levels of EI, in which the proportion of this capacity is intrinsic and influenced by external factors such as effort, exercise, and experience. Fasting is one of the methods to exercise EI, increasing self-identification, stress tolerance, responsibility, and empathy. The study resulted in EI increased significantly after Ramadan compared to one week before Ramadhan (p<0.001) and decreased one week after Ramadhan compared to the completion of Ramadhan (p<0.001).

The study of the Monday and Thursday fasting towards EI has been widely reported, mostly declared having a supportive effect, and was conducted in a qualitative approach. However, it is still quite rare to find some researches about the relation between Monday and Thursday Fasting towards EI, which were conducted by a quantitative approach. Therefore, the researcher realized the necessity of exploring this topic using a quantitative approach, so that the result can be objective, more scientific, and has a high value of reliability and
validity. The researcher planned to use the result as a reliable reference to be applied in advanced studies.

2 Methods and Materials

The study was approved by the ethical committee of the Faculty of medicine UIN Syarif Hidayatullah Jakarta (The number ethical clearance B-008/F12/KEPK/TL.00/2/2020). The analytical research design with a cross-sectional approach was used in this study. The sample was obtained by using a random sampling method, with 50 respondents in total. The sample population was preclinical students of the Medical Faculty of Syarif Hidayatullah State Islamic University. 50 subjects were chosen randomly and divided into a fasting group (25 subjects) and a non-fasting group (25 subjects). Subjects from the fasting group performed fasting based on the Islamic way of Monday and Thursday sunnah fasting, which is twice a week (Monday and Thursday), approximately 14 hours from dawn until dusk.

All of the subjects were asked to fill out the EI questionnaire, with the result that the EI score each subject represents their own EI status. The tool used to measure the subject EI level/EI status was an EI questionnaire created based on a book written by Daniel Goleman that had been validated and used by Puput Ni'am Sari,[12] with EI score as its outcome. This questionnaire was adopted and revalidated by the researcher to keep its validity. This revalidated questionnaire was done to adjust the sample characteristics, therefore this questionnaire could be appropriately implemented in this preliminary study and could be adopted and will be used in the next upcoming study.

Data was taken in the form of categorical and numerical data. The data obtained were later analyzed using the Independent T-test that starts with the normality test. If the data was not normally distributed, then the data analysis will be replaced by a Chi-square test using SPSS version 22. [13]

3 Results

The result showed that 66% of total samples (33 samples) obtained Good EI Score, 12% (6 samples) obtained Very Good EI score, 14% (7 samples) obtained Pretty Good EI score, and 8% (4 samples) obtain not good EI score, as listed in table 1.

<table>
<thead>
<tr>
<th>Category of EI Level</th>
<th>Sum</th>
<th>Percentages (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Not Good</td>
<td>4</td>
<td>8,0</td>
</tr>
<tr>
<td>Pretty Good</td>
<td>7</td>
<td>14,0</td>
</tr>
<tr>
<td>Good</td>
<td>33</td>
<td>66,0</td>
</tr>
<tr>
<td>Very Good</td>
<td>6</td>
<td>12,0</td>
</tr>
</tbody>
</table>

Table 1. EI score results
Total | 50 | 100

![Bar chart](image)

**Fig. 1.** Distribution of samples based on fasting relationship to EI.

The diagram above explains that 33 samples with Good EI score consist of 21 samples from the Monday-Thursday fasting group and 12 samples from the nonfasting group. 6 samples with a very good EI score consist of 4 samples from the fasting group and 2 samples from the nonfasting group. 7 samples with Pretty good EI score and 4 samples with Not Good EI score consist of samples from the nonfasting group only.

**Table 2.** Chi-square test analysis result EI level. Chi-square test results show meaningful results between the Monday-Thursday fasting with EI with a value of $P = 0.000$ $(p < 0.05)$.

<table>
<thead>
<tr>
<th>Fastening</th>
<th>Level of EI</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th>$P$-Value</th>
<th>OR</th>
<th>CI (95%)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Not Good</td>
<td>Pretty Good</td>
<td>Good</td>
<td>Very Good</td>
<td>Total</td>
<td>%</td>
<td></td>
<td>Min</td>
</tr>
<tr>
<td>No</td>
<td>4</td>
<td>16, 0</td>
<td>7</td>
<td>28, 0</td>
<td>1</td>
<td>2</td>
<td>48, 0</td>
<td>2</td>
</tr>
<tr>
<td>Yes</td>
<td>0</td>
<td>0, 0</td>
<td>0</td>
<td>0, 0</td>
<td>2</td>
<td>1</td>
<td>84, 0</td>
<td>4</td>
</tr>
<tr>
<td>Total</td>
<td>4</td>
<td>8, 0</td>
<td>7</td>
<td>14, 0</td>
<td>3</td>
<td>3</td>
<td>66, 0</td>
<td>6</td>
</tr>
</tbody>
</table>

**4 Discussion**

Based on the data mentioned above, the researcher concluded that a better EI score was founded dominantly in the fasting group, meanwhile worse EI score was founded in the nonfasting group only. These fasting and non-fasting variables strongly affected the outcome of the EI score, resulting in a statistically meaningful relationship. The results of this analysis support the hypotheses, mentioning there is a relationship between Monday-Thursday fasting and proven EI.
Previous research was conducted by Alhamdu and Diana Sari[14] about the intensity of Monday-Thursday Fasting and EI. The study mentions that there was a significant link between the intensity of Monday-Thursday fasting with EI in Campus Da’wah Organization members in 2013 and 2014. Unfortunately, the research was done without a control group. Another supporting study was done by Ahmad Ahsin[15] in Malang regarding continuous Monday and Thursday fasting against EI that resulted in a significant relationship between Continuous Monday-Thursday Fasting and EI. The method of this study is the difference from the study by Ahmad Ahsin since they didn’t put a control group and using limited subjects.

A significant correlation was also found between EI and Monday-Thursday fasting in a study done by Reza, et al. in 2017. That prospective study reported that all of the samples that did Monday and Thursday fasting significantly related to the increase of EI score, $p<0.05$ specifically to all of the EI domains according to Daniel Goleman, (2009): personal skills (knowing one's emotions $p<0.001$, managing emotions $p=0.002$, motivating oneself $p<0.001$), social skills (recognizing emotions in others $p<0.01$, handling relationships $p=0.004$).[16] The limitation of this research was they did only 15 Subjects and without a control group.

These studies depicted that the mechanism may due to “Blocking Mind Bypassing and Hijacking Mechanism”, as done by the researcher to demonstrate. This mechanism is controlled by emotional factors and takes place in the Amygdala. This mechanism allows the brain to trick its thoughts, instead of doing what the individual desires, the individual chooses to do something more positive and beneficial. [17], [18]

Amygdala is occupied by neuronal bundles which vary in size and function. Smaller and shorter bundles take a role in receiving inputs from the sense before encoded by the cortex. The inputs are bypassing the neocortex from the thalamus to the amygdala directly. That process explains the reason why emotional reaction and memory can be formed without any cognitive participation or deliberation. It means that Amygdala may preserve memory and emotional response, making an individual act without consciously realize why the individual acts like that.[17], [18]

EI is also directed towards gaining capability in containing emotion before taking any actions, which is obtained if the neuronal working mechanism connecting the thalamus to amygdala is controlled by neocortex or the presence of active participation of hemisphere cortex. This mechanism is hugely believed to occur when someone does Monday and Thursday Fasting seriously and continuously, along with implementing moral objectives and controlling habit behavior. The moral objectives implementation and avoiding habit behavior may control mind bypassing and hijacking mechanism so that emotional carelessness may not result. [17], [18]

This mechanism provides the peacefulness thoughts within. This signal is transferred into the brain as a positive perception (positive thinking). In the state of positive perception the thalamus control hypothalamus to lower down the production of ACTH so that it also prevents CRF to stimulate the adrenal cortex. Reduce adrenal cortex stimulation leads to lesser production of cortisol, norepinephrine, and vasopressin, which play a role in inducing

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2 ibid
the individual to be short-tempered, behave aggressively and offensively, and other emotionally careless behaviors.\(^4\)

Another supportive result was also reported in a pediatric EI study by Moh. Saleh, in 2003, stating that there was a strong correlation between Monday and Thursday fasting towards EI. Based on the analysis, the result was delivered with \(r_{xy}\) values 1.4376, ranging between 0.90-1.00, the researcher concluded that this religious method may function as an alternative way to optimize children’s EI. Since the positive EI feedback from Monday Thursday Fasting is earned by making it a routine practice in daily life, and without ruling out the implementation of moral values during the period of fasting.\(^{[18]}\)

Executing EI in life is essential in Islamic teachings. The holy Qur’an and the Sunnah included many verses and hadiths that indicate and promote the skills and values of EI, ranging from self-awareness, self-management and self-control, empathy, and social awareness and relationship management. From several skills and values of EI itself, emotion management is one of the implementations, in the field of dealing with our own emotions and others\(^5\).\(^{[19]}\)

The Qur’an that commands Muslims to manage the emotion is stated in Surah Ali-Imran verse 27, “Good Muslims in the eyes of God are those who show patience, firmness, and self-control. Who are true (in word and deed); who worship devoutly; who spends (in the way of Allah); And who prays for forgiveness in the early hour of the morning.” And Surah Hud, verse 115 “Be patient (in adversity): for verily God will not let the reward of the righteous be wasted.” These verses contain EI values regarding the importance of patience, firmness, and self-control, that is beneficial and necessary for Muslims to implement to be stable during the good and bad moments in their life.\(^6\)

Nonetheless, regardless of whether EI viewed from an Islamic perspective, EI certainly is proven to be related as an important factor in both personal mental health and professional practice,\(^2\) that the low level of it is seen correlated with some psychiatric disorders such as depression, addiction, and educational failure.\(^{[21]},\(^{[22]}\)

However, a different result reported in the study from Anwar Rosyadi,\(^7\)^\(^{[23]}\), analyzing the influence of Monday and Thursday fasting on emotional and spiritual Intelligence in Sidoarjo, they mentioned that there was no strong influence or relation between the Monday and Thursday fasting towards emotional spiritual and intellectual. The difference in the outcome was influenced by the condition of the respondents that already have a good level of ESQ, other factors were environmental impact, congregation prayers, Tahajjud prayers, and other forms of observance.\(^8\)

\(^4\) ibid
\(^7\) Rosyadi, MA. Effect of Monday-Thursday fasting against emotional spiritual question students Pondok Pesantren manba’ul hikam putat tanggulangin Sidoarjo. Surabaya, UIN Sunan Ampel Surabaya. (2019)
\(^8\) Rosyadi, MA. Effect of Monday-Thursday fasting against emotional spiritual question students Pondok Pesantren manba’ul hikam putat tanggulangin Sidoarjo. Surabaya, UIN Sunan Ampel Surabaya. (2019)
One of the demands of Prophet Muhammad which relates to fasting is to not say bad words or shout when fasting. If we get scolded by someone, we should say, “I am fasting. I am controlling my lust so that I will not speak or act unless according to religious requirement.” Therefore, Emotional Intelligence leads us to speak and behave properly, with the purpose that at the end of this study society, especially medical students or other groups prone to have emotional imbalance will be encouraged to exercise their EI by implementing Monday-Thursday fasting, and also applying the moral values of it. As already proved by the result, the fasting group has a higher EI score.[4]

5 Conclusion

We obtained thirty-three subjects with good EI level (66.0%), 6 Subjects with very good (12.0%), 7 Subjects with pretty good (14%), and 4 subjects with Not Good EI level (8%). EI score enhancement in the fasting group compared to the nonfasting group was significant with p <0.05. Based on those results and discussion delivered above, the researcher concluded that the Monday and Thursday fasting have a relationship with EI students of the Faculty of Medicine Syarif Hidayatullah State Islamic University Jakarta.
References


The Hijrah Trend Among Indonesian Celebrities in the Perspective of Psychology of Religion

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Abstract. Recently, the phenomenon of the hijrah movement has emerged in various urban circles, especially Indonesian celebrities, who have been in the spotlight in the media. The trend of hijrah among Indonesian Muslims can be analyzed through several approaches, including one of which is the psychological approach to religion. Through this approach, the question arises, how does the psychology of religion see human relationships and religious behavior? Then what are the motives and orientations of the celebrity’s hijrah given the psychological theories of religion? The current trend of hijrah is a phenomenon of the transformation of the meaning of hijrah itself. At first, the hijrah was a history of the movement of the Prophet and his companions from Mecca to Medina due to discrimination and oppression by the Quraish. This history is then interpreted as religious attitudes and behaviors whose principles are self-change to be more positive and better than before. In this article, the psychology of religion serves to describe matters relating to the behavior of religious followers. In this context, the psychology of religion sees the hijrah as a religious expression that tends to fall into the experiential dimension of a person who experiences a spectacular moment that touches his heart due to the presence of an extraordinary figure, namely the one called God. Also, the psychology of religion considers that hijrah is part of the type of religious conversion which is dominant in social and intellectual conversion. In this type, many Indonesian celebrities have changed communities and their understanding of the teachings of Islam. Such religious conversion has an impact on the attitudes and behavior of celebrities after walking on the path of hijrah. In an equally important part, according to the psychological analysis of religion, hijrah has a certain motive and orientation. The celebrities emigrated for several motives, but in theory the orientation of extrinsic, they do it because of the possibility to exist on the world stage entertainment with character and appearance of a more Islamic. That way, they can still compete to fill entertainment or market advertising products. However, in intrinsic theory, the celebrities choose the hijrah way because they want to have a new atmosphere in life, especially the inner calm that has been difficult to obtain while living a life which for them is far from Islamic teachings.

Keywords: Hijrah, Celebrity, Psychology of Religion.

1 Introduction

Several years back to the present many celebrities began to tread the path of guidance. They chose Hijrah as the path towards the good of Islam, namely of the world to a world of
The hijrah trend among Indonesian celebrities in this regard contributed greatly to attracting public attention. In line with this, Haidar Bagir argues that the hijrah is a sign of the Islamization of public space in Indonesia, even though this religious trend has also occurred in the Western world with the term *born again.* That is public Islamization as an expression of abandoning un-Islamic actions and then becoming more Islamic. Such expressions no longer take place in the private sphere or secret but are shown in public or in general. This trend causes celebrities who have migrated to compete to do da’wah, to invite the public (read: *fans*) or other celebrities to follow in their footsteps.

Celebrities who chose to move backgrounds vary. For example, celebrities who are poor across the world of music include Uki Noah, Mulan Jameela, Irwansyah, Ifan Seventeen, Rizal Amada, Reza Noah, Sunu Matta Band, Virgoun Sakti Sheila on 7, and Berry Saint Loco. Also, there is artistic cast of soap operas and films, such as Arie Untung, Teuku Wisnu, Shireen Sungkar, Ricky Harun, Roger Danuarta, Donita, and many names of famous others. Each of the names of celebrities above also has different principles regarding the world of entertainment that they have been struggling with. Some of them leave completely and then take up new professions, such as the culinary business, clothing boutiques, umrah travel. Some of us still became a public figure, but changing the appearance like never before, like wearing the hijab in accordance syar'i, elongate bristle beard, acting as Islamic leaders, not jumped into the role that conflict with religious laws. And what's interesting is that several names of celebrities turned into preachers or lecturers who broadcast Islamic teachings by various methods. Their fame is what is then followed or as an inspiration by some people (read: *fans*) to join the hijrah movement.

Several approaches can be used to capture the trend of hijrah among these celebrities, for example, ideological, sociological, anthropological, and marketing approaches. However, in the context of this article, the psychology of religion functions as an approach to describe the behavior of a person who chooses the path of hijrah. This approach was chosen because hijrah is a religious expression among Muslims that has emerged in the contemporary era. Also, the psychology of religion as a branch of psychology plays a role in the study of human behavior that air links with religious beliefs against dianunya.

Therefore, this article raises two main questions: How does the psychology of religion see human relationships and religious behavior? Then what are the motives and orientations of the artist's hijrah given the psychological theories of religion? This article will answer this question using some of the theories familiar with the psychology of religion.

## 2 Meaning of Hijrah

The current hijrah movement can be said to be a phenomenon of the transformation of the meaning of the hijrah itself. It can be observed that the term hijrah is a word in the Arabic

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language which comes from the word هجر - هجرة which means "move". This movement occurs from one place to another. If it is associated with the hijrah of people Islam, move that is meant is the transfer of Muslims from Mecca towards Madina. In Islam, hijrah, which means displacement, is considered a form of worship with a high reward value. In many verses the Al-Qur'an, Allah explains the worship of glory and promise great rewards to those who emigrate.4

Many scholars explain the meaning of hijrah in syari' or terms. The number of definitions is because the meaning of the word hijrah is not small. Therefore, the opinion of the scholars regarding hijrah is not the same. Some scholars define global hijrah, but there is also a detailed definition of hijrah. Definition syari migrated among others namely perp beauty of the land of the infidels or conditions of war (dar al-kufr wa al-harb) to the land of the Muslims (dar al-Islam).5

According to them, the land of the infidels referred to above is a country whose government is controlled by infidels on their legal basis. Based on the condition, Mohammed bin Said al-Qathani mention two groups emerged, namely, the land of the infidels who fought the Muslims and the land of the infidels who protected the existence of the Muslims. Meanwhile, the meaning of a Muslim country is a country whose government is controlled by Muslims by applying Islamic law even though the majority of the population consists of infidels.6

Abu Husain Ahmad, as quoted by Aswandi, divides hijrah into two main points of meaning. First, hijrah means breaking up on one side and continuation on the other. For example, there is a group of residents leaving a village to go to another village. This is like the Muhajirin who left the city of Mecca for the city of Medina. Second, the word hijrah means a broad lake, interpreted this way because the lake is something that stops water.7

In terms of terminology, in the book of Fath al-Bari, hijrah can be divided into two types, namely, hijrah physically and hijrah mentally. The mental hijrah term is the abandoning of something that induces anger because of following the devil's footsteps to carry out evil. While the term is born, hijrah is avoiding various slander by maintaining religion.8

As for Abdullah Gymnastiar (Aa GYM), the term hijrah means moving from one state to another. In other words, making a move from one place to another. On the other hand, hijrah also has two meanings. There is hijrah in meaning (ma'nawiyyah) and there is hijrah physically (makantiyyah). The meaning of hijrah in meaning is personality hijrah, namely from previous personal circumstances toward a better state in the aspects of birth and mentally. Then the definition of physical hijrah is moving from one place to another where the situation is better.9

Meanwhile, today's hijrah is used to refer to repentance. Ontologically, the terms hijrah and repentance have something in common, namely, they both believe that repentance is the door to return to the divine way. For them—especially celebrities—who have walked the path

6 Ahzami Samiun Jazuli, pp. 17.
of repentance by leaving their old world, then intensely participated in studies with several ustadz, then some actively broadcast Islam through their social media.\footnote{E. AH Iyubenu, *Tuhan Itu ‘Maha Santai’, Maka Selowlah*. Yogyakarta: Diva Press, 2019, pp. 99.}

Thus, the substance of the term hijrah is inseparable from the linguistic meaning. The word hijrah which implies moving or displacement, then in the meaning of the term means changing or moving from a bad state to a better state.

The celebrities chose the path of hijrah not without reason. There are a variety of factors, background, and reasons that drive themselves them to change the attitude or leave the world of entertainment made his name. Even though it seems something ‘heavy’, it is done because there are certain goals related to the religious views they believe in.

Meanwhile, Quraish Shihab in interpret the verse fragments \textit{الله} حتی يهاجروا في سبيل الله (Until they migrate in the way of Allah) in Surat an-Nisa verse 89 states that the hijrah word in the paragraph is to be understood as an attitude and behavior that shows the stability of faith and seriousness in carrying out the teachings of Islam.\footnote{M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, dan Keserasian Al-Qur’an*, Tangerang Selatan: Lentera Hati, 2005, pp. 546.}

From a series of explanations about the background above, it is clear that the meaning of hijrah, both etymologically and terminologically, leads to the principle of positive change or for the better. Also, the meaning of ‘hijrah’ has a close meaning with the word ‘taubat’, it’s just that the use of the term ‘hijrah’ is more familiar among millennials.

### 3 Psychology of Religion

In the view of psychology, hijrah is a part of behavior that can be observed and analyzed through certain approaches. In this case, the psychology of religion serves to describe matters relating to the behavior of religious followers. In this initial assumption, hijrah is not just a trend, because there are religious dimensions that do experience a kind of turmoil in people who claim to hijrah.

The psychology of religion is not a school or school in psychology, because the schools recognized throughout the world consist of psychoanalysis, behaviorism, and humanism. In this case, the psychology of religion has a position as a branch of psychology. Other branches of psychology, for example, abnormal psychology, educational psychology, communication psychology, industrial psychology, cross-cultural psychology, and others.

Psychology of religion consists of two words, namely "psychology" and "religion". Psychology comes from the Greek "psyche" and "logos". Psyche means soul, while logos means science. So, psychology is the study of the soul both regarding its various symptoms, processes, and background. Psychology discussion is inseparable from talking about the spirit or body that is contained in humans.\footnote{Y. Masduki and I. Warsah, *Psikologi Agama*. Palembang: Tunas Gemilang Press, 2020, pp. 2.}

According to Max Weber, defining religion is something that is ‘impossible’ to do. This is because religious behavior is very diverse.\footnote{Max Weber, *Sosiologi Agama*. Yogyakarta: IRCiSoD, 2012, pp. 2.} According to Prof. Dr. Bouquet defines religion is...
a permanent relationship between human beings and non-humans which is holy and supernature, and which is self-existent and has absolute power which is called God.\textsuperscript{14}

Judging from the Sanskrit language, the word religion can be interpreted from its structure, namely, \textit{a} means no, and \textit{gama} means going, so not going. It means staying in place; inherited from generation to generation. In the term Fachroeddin al-Kahiri, religion is defined by \textit{a} means no, \textit{gama} means messy, messy, chaos (Griek). This means it's not messy, it's not messy. Some interpret religion as a text or a holy book.\textsuperscript{15}

In terminology, Harun Nasution\textsuperscript{16} provides the following definitions of religion:

a. Recognition of a human relationship with supernatural powers that must be obeyed.

b. Recognition of the existence of supernatural powers that dominate humans.

c. Binding oneself to a form of life that contains recognition at a source that is outside of humans and which affects human actions.

d. A system of behavior (\textit{code of conduct}) that comes from supernatural powers.

e. Belief in a supernatural power that gives rise to a certain way of life.

f. Recognition of the obligations that are believed to come from a supernatural power.

g. Adoration of supernatural powers that arises from feelings of weakness and fear of mysterious forces that exist in the natural world around humans.

h. The teachings that God revealed to man through an Apostle.

For many people, the term religion must have a different picture. Some consider religion as a way and way of life; religion is the belief in things or realities that are higher than humans; religion is a series of typical actions such as prayer, worship, and ceremony; and others consider religion to be a feeling of being dependent on a reality that transcends itself. The core and source of religion is religiosity, namely the feeling and awareness of human relations and reconnection with God because humans have known and re-experienced God, and believe in Him. From this awareness of the relationship and bond with God, religion emerges with its four main elements: dogma, doctrine or teaching; worship or cult; morals or ethics; institution, or organization.\textsuperscript{17}

Therefore, when religion becomes the object of observation, what can be examined is religion as it is accepted by its adherents through thoughts, feelings, and actions. That is the object of study from the psychology of religion. In this case, hijrah is positioned as an object of observation because it is a religious phenomenon of celebrities. From religious observations through several theoretical approaches, it will be known to what extent the motivation and orientation of the artist's hijrah.

\section*{4 Religious Behavior, Hijrah Motives, and Orientation}

Every human being born in the world carries nature, talents, and instincts. What humans bring at birth is religious nature, namely the divine element. This divine element is beyond the creation of the human mind and is a natural trait of man. The incidence of humans as God's

\begin{itemize}
\item[\textsuperscript{17}] A. M. Hardjana, \textit{Religiositas, Agama dan Spiritualitas}. Yogyakarta: Kanisius, 2005, pp. 51.
\end{itemize}
creatures has been equipped with the elements of humanity, justice, virtue, and so on. Humans and religion seem to be a natural relationship. Religion itself is united like human creation.\(^{18}\)

Every human being has different abilities in knowing, understanding, and carrying out religious teachings. So that the level of religion in each religious adherent becomes different. It is not surprising that Paloutzian in *Invitation to the Psychology of Religion* as quoted by Jalaluddin Rakhmat classifies religious followers based on the dimensions of ideological (belief), intellectual (knowledge), consequential (due to religion).

From the above dimensions, it seems to have an impact on the diversity of characteristics of religious adherents. Jalaluddin Rakhmat divides religious followers into four groups based on the relationship between belief and knowledge.

a. Faith of knowledge: There is faith and there is knowledge. For example, he defended his beliefs to the fullest and knew deeply about his religious teachings.

b. Blind faith: There is faith, there is no knowledge. He believes his religion blindly, maybe just following those around him.

c. Rejection of knowledge: There is no faith, there is knowledge. For example, he knew a lot about the teachings of his school. In the process of searching for the truth, he finally refused to believe in the teachings that he previously believed in.

d. Blind refusal. No faith, no knowledge. For example, he rejected one school or one religion because he did not know anything about that school or religion.\(^ {19}\)

Also, Jalaluddin Rakhmat classifies humans based on the relationship of faith and experience, ideological dimensions and consequential dimensions, into four groups:

a. Believers are consistent: There is faith and there is charity. If his faith teaches righteous deeds, he fills his time with righteous deeds.

b. Hypocrisy: There is faith, there is no charity. He confessed that he believed that the Prophet Muhammad SAW, perfected morals, but he had a taste for slandering other people.

c. Moral agnostic: No faith, but good deeds. He does not believe in his religious teachings, but in social life, he shows good behavior (as if the impact of his religious teachings).

d. Consistent Non-believers: There is no faith and no charity. He does not believe in religious teachings and lives his life disregarding religious norms.\(^ {20}\)

Departing from the above division, it can be seen that the knowledge possessed and the experience experienced by a religious adherent is closely related to the quality and character of the emigrating artist. In other words, the attitudes, behavior, and actions of religious people are not only limited to the doctrine or teaching factors given by their religion but personality factors also greatly determine the style and quality of one's hijrah.

Thus, the hijrah of its celebrities at least can be included in a consistent believer class categories, namely totally committed to the principle of hijrah, so it does not seem moral hazard and seasonal obedience in divine path. Can also celebrities who emigrated included in the proselytes who only follow the trend, even by some of the growing phenomenon, some celebrities chose to move because to win the 'market' in the new stage entertainment which


began targeting Muslim groups were familiar with the fashion world, food, cosmetic, and so forth. This is where many emerging celebrities competing migrated as endorsement products on the market.

According to Robert H. Thouless in Ahmad Saifuddin, wrote that there are four types of religious conversion. First, intellectual conversion. This type of religious conversion is not interfered with by elements of moral and social conflict. This type of religious conversion occurs because it is influenced by an individual's intellectual process in viewing several religions and beliefs. Second, moral conversion. Moral conversion occurs as a result of moral conflict. This type of religious conversion can be exemplified when people who are initially far from religion and do not care about religious teachings turn into individuals who are very cautious and very diligent in practicing certain religious teachings. Third, social conversion. An example of this social conversion is when a person changes religions due to the influence of interpersonal relationships, for example leaving their old religion because they want to marry someone of a different religion. Fourth, mystical conversion. The number of cases of mystical conversion is less than the previous three types of religious conversions.

Then what about hijrah, which part of the religious conversion is included? In this case, hijrah can fall into the intellectual category concerning the artist's level of knowledge about Islamic religious knowledge, whether it is at a basic or deep level. Compared to other types, this type of social convention seems to be very close to the phenomena in which many celebrities to be hijrah and then change their communities, for example joining religious study communities.

In connection with the dimensions of religion and the typology of religious adherents, in particular, there are several theories about the relationship between humans and religion from a psychological perspective. As quoted by Jalaluddin, there are two theories that explain the spiritual sources of religion.

First, Monistic Theory, which is the source of religious psychology is a source of psychology. Furthermore, the single source in question is the most dominant as a source of psychology. According to Thomas van Aquino, the psychological source of religion is thinking. Humans are godly because humans use their thinking abilities. Meanwhile, for Fredrick Schleimacher, what is the source of religion is a sense of absolute dependence (sense of depending). With this absolute sense of dependence, humans feel weak. This weakness causes humans to always depend on their lives with a power that is outside of themselves.

Second, the Fakulti Theory, that human behavior is not based on a single source but consists of several elements, among other things that are considered to play an important role are the functions: 1) reason (cipta), namely the intellectual function of the human soul. The science of kalam (theology) is a reflection of the influence of this intellectual function. Through creativity, people can judge, compare, and decide on action against certain stimulants. This intellectual feeling in religion is a reality that can be seen, especially in modern religion, the role and function of this reason are very decisive; 2) emotion (rasa), which is a power in the human soul that a greater role in shaping the motivation in the pattern of behavior. No matter how important the function of reason is, if it is used excessively it will cause religious teachings to cool down.

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For this reason, the function of reason is only appropriate to play a role in thinking about the supernatural, while to give meaning in religious life requires a thorough and deep appreciation so that the teaching appears alive. So, what becomes the object of investigation now is not the assumption that one's religious experience is influenced by emotions, but how far the role of emotions plays in religion.

Then the next function, 3) will (karsa), namely the executive function in the human soul. Will functions to encourage the emergence of the implementation of doctrine and teachings based on psychological functions. A belief that is held will not be meaningful at all if that belief will not function normally.22

Thus, the monistic theory sees the sense of dependence of celebrities who move to Allah as the Essence of all life. Some may experience situations that are weak, depressed, stressed, or depressed, requiring calm through the hijrah path. Likewise with the faculty theory which analyzes how the religious knowledge of the celebrities affects whether or not they need to declare themselves to hijrah. On another aspect, a sense of motivation is also very close to self-courage in the eyes of the public to be hijrah.

In connection with the emergence of religion in humans, according to Glock (1962) as quoted by Taufik Pasiak, every religion has five dimensions that are interrelated by explaining what happens in the religious process; 1) ideological dimension, namely dimension keimanaan a person, the way he sees the reality based on dogma or faith believed; 2) intellectual dimension, is religious knowledge includes knowledge of the scriptures or other sources of information, the symbols of the story, which is usually integrated into a theology ; 3) ritualistic dimension, namely attendance at places of worship, prayer, participation in religious ceremonies, chanting or religious music can be a source of comfort to certain people; 4) essential dimension. This dimension relates to religious experiences experienced and influencing life, can be either ordinary or spectacular experiences in which a person experiences or feels the presence of a certain figure whom he believes to be God; 5) consequential dimension, namely the influence of religiosity on nonreligious activities.23

In this case, hijrah is part of the dimensions of one's religious psychography. When referring to this theory, hijrah is an example of an experimental dimension related to the artist's experience of feelings. There are certain moments where their minds are touched so that there is a desire to change themselves to a better path than before. Also, the celebrities' hijrah can deal with a consequential dimension in which these steps then have an impact on behavior to change their appearance and activities, for example about costumes, the roles they take at shooting, to the religious study communities they follow.

Apart from that, hijrah is a small example of the ideological dimension in classical Islam which was transformed with the current of modernization, so that it seemed like a kind of de javu. That is, hijrah as fundamental teaching in Islam now appears to be a contemporary term. This can be seen from the various literature of Islamic studies that mention the term hijrah a little unless it refers to the hijrah of the Prophet Muhammad from Mecca to Hijaz (Medina).

John Lofland and Norman Skonovd identified six motives in religious conversion: intellectual, mystical, experimental, affective, revivalist, and coercive.

a. Intellectual motive. In this conversion, one seeks knowledge about religious or spiritual issues through books, television, articles, lectures, and other media that do

not involve significant social contact. The person is actively looking for and exploring alternatives. Belief generally occurs before active participation in religious rituals and organizations.

b. The mystical motive is considered by some to be a prototypical conversion. These motives are generally sudden and traumatic outbursts of insight, caused by sight, sound, or other paranormal experiences.

c. Experimental motive. Within this motif has emerged as the main avenue of conversion in the 20th century due to greater religious freedom and the abundance of religious experiences available. Experimental conversion involves active exploration of religious choice. Potential converts (converts) have a "show me" mentality. Many groups promote this mode by welcoming a semi-scientific attitude. Potential converts are urged to take nothing from the faith except to try out theology, ritual, and organization for themselves and discover whether the system is right, that is, it is beneficial or supportive) for them.

d. Affection motive. First identified by John Lofland and Rodney Stark in their essay "Becoming a World-Saver". This motif emphasizes interpersonal ties as an important factor in the conversion process. At the heart of it is the direct and personal experience of being loved, nurtured, and affirmed by the group and its leaders.

e. Revivalism motive. Although less prominent in the 20th century than it was in the 19th century, this type of conversion uses crowd-matching to encourage the behavior. The individual is emotionally aroused and new behaviors and beliefs are promoted by the pressure exerted. For example, revival meetings feature emotionally powerful music and sermons. In addition to the experience of the group, individuals are sometimes sought by family members and friends to give a direct effect on the prospective people who want a cure.

Coercive motives. This type of conversion is relatively rare. Brainwashing, coercive persuasion, thought reform, and programming is other labels for this type of conversion process. Conversion is more or less coercive according to the degree of intense pressure exerted on the person to participate, conform, and confess. Lack of food and sleep can make the person unable to withstand the pressure to give in to the group ideology and compliant lifestyle. Fear, physical abuse, and other forms of psychological terror are employed to gain control over a person's life.24

Religion and one's religious behavior are closely related to an orientation towards religion itself. Krauss and Hood define that religious orientation is the way a person becomes religious. In other words, religious orientation is a form of one's faith. This definition of religious orientation implies that people who are not religious have no religious orientation because they do not have a religion. The second definition, religious orientation is the way individuals approach (or avoid) religion. In many ways, this definition is identical to the first. However, unlike the former, this definition implies that non-religious people also have a religious orientation, as everyone approaches (or avoids) religion in some way.25

According to Allport and Ross, there are two kinds of religious orientations. First, extrinsic orientation. Religious people of this orientation tend to use religion for their purposes. This term is borrowed from axiology, to denote an interest that is owned because it serves other, more important interests. Extrinsic value is always instrumental and utilitarian. That is, people with this orientation can find religion useful in a variety of ways— for providing security and comfort, socializing and distraction, status, and self-righteousness.

Second, intrinsic orientation. People with this orientation find their main motive in religion. Other needs, as strong as possible, are seen as less important. Apart from that, as far as possible his needs are aligned with religious beliefs and propositions. After expressing faith, a person will try to internalize it and follow it completely. It is in this sense that he is called living his religion. 26

In this context, the orientation of the person who undertakes or chooses to move is certainly related to the goals and interests of the chosen path. Based on Allport and Ross's theory, there are at least two (2) important points for analyzing the artist's hijrah orientation. That extrinsically, the orientation of the artist's hijrah has an interest in increasing his popularity through appearances that are categorized as 'Islamic'. This analysis can be lifted from the phenomenon of female celebrities who hijrah by changing their appearance, for example by wearing a hijab, wide clothes, and things that smell of Muslim identity. Famous names of female hijab celebrities include Kartika Putri, Wulan Jameela, Donita, Nikita Mirzani, Alyssa Soebandono, Chacha Fredica, Zaskia Sungkar. With this new appearance, they were flooded with endorsements of products such as hijab, mukena, cosmetics, Muslim clothing, food, and so on.

In this extrinsic orientation, the hijrah path is not a difficult path for celebrities who wish to migrate. This is because there are many opportunities to look for rupiah coffers in the world of entertainment even though he is identical to Islam because he is part of the hijrah community. This also cannot be separated from the emergence of the phenomenon of religious people who are starting to enjoy showing religious symbols in public spaces and social media in particular.

Although not a few who assess trends in hijrah as a new commodity in the world of entertainment, on the other hand, hijrah motive among others in the cause right there a spiritual experience be some an artist. This experience is a moment that can touch or shake someone's mind when faced with God's power. So that the hijrah becomes a way for them to improve the quality of religious attitudes that they consider inappropriate for religious people. This intrinsic orientation is an important basis for someone who wants a calm life and lives it amid various life choices that have complex problems. Therefore, these extrinsic and intrinsic orientations go hand in hand with the artist. This is fairly common and fine. Moreover, the psychology of religion places these two orientations as if they were two sides of a coin. Thus, hijrah is an example of how religious orientation has interesting sides for adherents. Even though it looks different, this is a natural phenomenon among religious communities.

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References

The Development of Sharh al-Hadith and Its Impact on the Understanding of Hadith in Andalusia; (interpretation of the meaning of aqīqah and equality of men and women)

1st Fiki Khoirul Mala, 2nd Agus Rifai, 3rd Imam Sujoko, 4th Ahmad Fudhaili, 5th Hamka Hasan, 6th Amany Lubis

Abstract. The existence of sharah hadith as a part of history cannot be separated from the influence of culture and the social environment. Hadith as one of the legacies of Islam can show its existence in the West, especially in Andalusia. This article will generally show the evidence and role of the existence of sharh al-Muwatta written in the Islamic world through the understanding of gender equality which is limited in the meaning of aqīqah. This study uses a literature study and conducting a comparative study of the sharh is written by ulama in Andalusia with the theme aqīqah. The purpose of this paper is to recapture the role of scientists in Andalusia in understanding the contextual of hadith.


1 Introduction

Hadith as the second source of Islamic law after al-Qur'an [1] is a proposition dalil that shows more flexibility than al-Qur'an,[2] bearing in mind that the hadith contains explanations and legal restrictions that previously stated in the al-Qur'an [3]. The existence of the al-Qur'an which is qat'ī al-wurūd in the perspective of Muslims also proves that there is no objection to everything that mentioned in al-Qur'an without the exception of the laws.[4][5][6][7]

This is different from the existence of hadith as an explanation of what is contained in al-Qur'an because the jurists have stated that the position of hadith when viewed from its arrival and its legal judgment is still zanny al-wurūd,[8] therefore the tendency of Muslims to acknowledge their position and understanding of hadith also varies. Because the degree of truth of the hadith must go through the steps that have been determined by hadith scholars, in this case, it is known as hadith criticism which includes criticism of sanad and matan.[4]

The characteristics of the hadith, apart from being shown from the perspective of its arrival and its truth, are also viewed from its understanding, this refers to the reality of the situation and the needs of the community at that time, especially when the Prophet Muhammad in conveying several commands and prohibitions on a problem would tend to apply the law which is related to the situation, and the conditions underlying it or in this case is often referred to as contextualization studies.[9][10][11]
Evidence of the contextualization applied by the Prophet Muhammad in applying the rules to the people of Medina at that time can be seen when the Prophet Muhammad was asked about the best deeds that could be done by the companions and the Prophet answered these questions with different answers.[12][13] Just like when the Prophet Muhammad was asked about what the best deeds were, the answers received by the friends at that time were various, including being kind to parents, not being angry, being silent, being kind to neighbors, and so on.

The form of contextualization did not change with the death of the Prophet Muhammad. Because this can be examined from the contextualization form of the next generation, namely Umar ibn Khattab. His policy, which always considered aspects of the needs of the people at that time, did not become a strange thing anymore when Umar ibn Khattab decided various policies that were not the same as the Prophet Muhammad, such as not giving zakat to converts, not taking spoils in the form of land during the war, also did not apply the law of cutting off hands.[14][15]

The problem arose again when the hadiths began to be codified during the reign of Umar ibn ‘Abd al-‘Aziz. Bookkeeping carried out by Umar ibn ‘Abd al-‘Aziz indirectly had an impact on the emergence of a mere textual understanding without considering the practices that had been carried out by the Prophet Muhammad and Khulafah al-Rashidiyn. Evidence of the emergence of the understanding of this hadith can be seen from the existence of the al-Zahir group founded by Daud al-Zahir. The understanding chosen by the al-Zahir group subsequently led to opposition to the scholars at that time such as the hadith and fiqh figures, namely Ibn ‘Abd al-Barr who strongly opposed the understanding of al-Zahir which was proven through his book, namely Tamhid li Min ta al-Muwatta min al-Ma’a ni wa al-Asa’id. [16][17]

This research will look at Ibn ‘Abd al-Barr’s rebuttal to the understanding of hadiths about aqiqah, namely by answering the sharh written by Ibn ‘Abd al-Barr in his book al-Tamhid li Min ta al-Muwatta ni wa al-Asa’id and its contribution to the development of sharh al-Muwatta in Andalusia. As for the selection of the book al-Muwatta in Andalusia, considering that al-Muwatta is the work of one of the well-known school scholars in the Islamic world, namely Ma’lik ibn Anas. The capability of Ma’lik ibn Anas in jurisprudence or the practice of religion in Islam is one of the factors that underlie this research which is important to be approached with an understanding of the science of hadith. The main theme studied in this study is the limitation of the number of aqiqah animals that must be slaughtered when a child is born, the provisions that state that the number of animals slaughtered for boys are two goats and one goat for women indirectly raises the understanding that there is no equality between men and women.

From the above background, the researcher will carry out mapping activities on the development of sharh al-Muwatta in Andalusia based on the theme aqiqah. The mapping will then prove the contextualization of hadiths carried out by scholars of hadith in Andalusia.
2 Discussion

2.1 Sharh al-hadith and scientific developments in the Islamic world

In general, the period in the development of sharh al-Muwatta according to Ta'hir al-Jawwabi is divided into three periods, namely the phases of growth, progress, and decline. However, it should be noted that in each of these phases a signatory will not be separated from the preparation phase, laying of its foundations, and the phase of its preparation and implementation.\[19\]

In the book Juhud al-Muhaddithin, it is generally stated that the period for the emergence and growth of sharah occurred before the fifth century which is marked by the characteristics of sharah which are still simple by only using a language approach and explanation of the difficult traditions that are difficult to understand; in the 5th to 8th-century hijriyah, the writing of sharh al-hadith how many years was it in its heyday; and starting in the 9th century hijriyah sharh al-hadith was in a phase of decline\[19\]. However, other studies say that the decline phase began in the 11th century.\[20\]

To prove the phase written by Ta'hir al-Jawwabi, the researcher will narrow down the reading of sharh al-hadith al-Muwatta which has been written and can be reread until now, as for the reading hadiths that have been done by researchers of sharh al-hadith al-Muwatta which developed in the Islamic world in each period can be seen in the following table:

<table>
<thead>
<tr>
<th>No.</th>
<th>Name of Book</th>
<th>Author</th>
<th>Year</th>
<th>Country</th>
</tr>
</thead>
<tbody>
<tr>
<td>4.</td>
<td>Al-Tamhid lima fi al-Muwatta min al-Ma'ani wa al-Asanid</td>
<td>Ibn 'Abd al-Barr</td>
<td>463 H.</td>
<td>Andalusia</td>
</tr>
<tr>
<td>5.</td>
<td>Al-IstizJa'ar al-Ja'm li mazhab Fuqaha al-Ams Ja'a wa Ulama' al-Aqtar</td>
<td>Ibn 'Abd al-Barr</td>
<td>463 H.</td>
<td>Andalusia</td>
</tr>
<tr>
<td>6.</td>
<td>Al-Muntaqa</td>
<td>Abu Wali'd al-Bazji</td>
<td>474 H.</td>
<td>Andalusia</td>
</tr>
<tr>
<td>7.</td>
<td>Al-Tajiq 'ala al-Muwatta fi Tafsir lughathiwa Ghawa'mid 'Abd al-Ma'ani</td>
<td>Hisha'm ibn Ahmad al-Waqhishi</td>
<td>489 H.</td>
<td>Andalusia</td>
</tr>
<tr>
<td>8.</td>
<td>Kitab al-Qabas</td>
<td>Muhammad ibn 'Abd Allah ibn al-'Araby 7al-Ma'a'rif</td>
<td>543 H.</td>
<td>Andalusia</td>
</tr>
<tr>
<td>No.</td>
<td>Title</td>
<td>Author</td>
<td>Date</td>
<td>Location</td>
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</tr>
<tr>
<td>9</td>
<td>Al-Masa'il fi Sharh Muwatta Ma'arifi</td>
<td>Muhammad ibn 'Abd Allah ibn al-'Araby</td>
<td>543 h.</td>
<td>Andalusia</td>
</tr>
<tr>
<td>10</td>
<td>Ittiha� al-Sa&gt;lik</td>
<td>Ibn Na&gt;sr al-Di&gt;n al-Dimashqy</td>
<td>842 h.</td>
<td>Baghdad</td>
</tr>
<tr>
<td>11</td>
<td>Tanwi&gt;r al-Hawa&gt;lik</td>
<td>Al-Suyu&gt;ti</td>
<td>911 h.</td>
<td>Baghdad</td>
</tr>
<tr>
<td>13</td>
<td>Abhaj al-Masa'il bi Sharh) Imam Ma&gt;lik</td>
<td>Muhammad ibn 'Abd al-Baqy al-Zarqa&gt;ni</td>
<td>1122 h.</td>
<td>Egypt</td>
</tr>
<tr>
<td>14</td>
<td>Sharh al-Lakna&gt;wi</td>
<td>Imam al-Lakna&gt;wi</td>
<td>1264 h.</td>
<td>India</td>
</tr>
<tr>
<td>15</td>
<td>Kashf al-Mughatta min al-Ma'a&gt;ni wa al-Alfa&gt;z wa al-Wa&gt;q'ah fi al-Muwatta</td>
<td>Muhammad T[a&gt;hir ibn 'A&lt;shu&gt;r</td>
<td>1394 h.</td>
<td>Tunisia</td>
</tr>
<tr>
<td>16</td>
<td>Aujaz al-Masa'il</td>
<td>Muhammad Z{akariyya al-Kandhawi</td>
<td>1406 h.</td>
<td>India</td>
</tr>
</tbody>
</table>

Based on the table above, the researcher concludes that if sharh al-Muwatta also experiences a phase as said by T[a>hir al-Jawwa>bi, but in the period it needs to be reexamined that sharah al-Muwatta is in a phase of emergence and growth, namely before 5th-century hijriyah; experienced a phase of progress, namely in the 5th and 6th centuries hijriyah; as well as experiencing its decline phase after the 6th century or in this case starting from the 7th century Hijriyah which was marked by reduced authorship of sharh al-Muwatta in the Islamic world. From the table above it can also be reclassified based on the author and the area where the sharah was researched which proves that the sharah al-Muwatta was written by many scholars from Arab regions such as Andalusia and India although it cannot be denied that other regions also contributed such as Baghdad and Egypt. although not as much as Andalusia.

The existence of Andalusia as one of the areas under the Umayyad dynasty had given many influences and developments in various fields of Islamic scholarship. The expansion that continued during the reign of al-Wa>lid ibn 'Abd al-Ma>lik ibn Marwan has led T[a>riq al-Ziya>d and Musa> ibn Nas}r al-Lakhami to open Andalusia as one of the bases of Islamic power in the western area of Muslim rule at that time.[21][22][23][24][25][26]

The very heterogeneous culture of society, as well as the different language and culture from Arab indirectly, also influenced the way of the religion of the Andalusian community, however, the potential of Andalusia as an asset to Islamic progress cannot be eliminated.[27][28][29]. Among the evidence that support this statement include efforts to develop scientific knowledge in the field of fiqh which were marked by the change of schools that occurred in Andalusia, such as the presence of the al-Auza'i school whose influence is almost unknown this century until the al-Z[a>hir school of thought which is famous for its textual method of understanding religious propositions, although it cannot be denied that Andalusia also received influence from the four well-known schools of this era, namely the Hanafi, Maliki, Shafi'i, and hambali schools. [30] The presence of four schools of fiqh whose credibility is recognized by Muslims is essentially inseparable from the works produced and developed by their successors. In general, it is not a question anymore if the four schools of thought still survive and are accepted by the majority of Muslims today, including their works which are also researched by world scholars with various backgrounds.[31]

Indirectly examining the understanding of the school by integrating it with the discussion of hadith is a must. The existence of mazhab which is considered as a form of Islamic practice that prioritizes aspects of community needs cannot be separated from hadith as part of the source of law which is the main foothold before a law is implemented. Therefore for the
people of Andalusia, the position of Imam Ma>lik had a greater influence because of the hadith books he wrote at that time. Imam Ma>lik as one of the schools, in reality, can give more role for Andalusia to make scientific contributions as evidenced by the existence of sharh al-Muwat|a, as someone who has credibility in the field of f|q|h also writes works that are related to The hadith, namely al-Muwat|a, of course, became one of the factors of the famous book of al-Muwat|a and became a reference by scholars at that time. Apart from that, it should also be noted that Imam Malik’s life span was between 93 h. - 179 h. It is also another factor that at that time Andalusia was in a period of early development which led many scholars to travel to seek knowledge.[32]

From the above explanation, it can be stated that among the factors that led to Andalusia as a region that had a major impact on the spread of Islam was that Andalusia at that time, namely many scholars traveled to the East to seek knowledge, as well as Andalusia as a western state which had just entered its phase of futu>hat al-Islamiyyah was visited by many scholars to spread Islam. Not only that, but the existence of Andalusia is also strengthened by the establishment of many libraries, which in the Madrasah al-Hadi>thiyah fi>> Andalus book states that there are more than 50 libraries scattered in Andalusia and is the largest library after Baghdad at that time.[32]

The scientific development in Andalusia is undoubtedly, especially in the field of hadith recitation, furthermore, it will be explained about the periodization of sharh| al-hadisth which was written by Andalusian scholars to broaden the discussion and further illustrate the role and evidence of Andalusian scholars in the field of sharh| al-hadisth.

2.2 Period of Sharh|al-Muwat}a in Andalusia

In general, the periodization in sharh| al-hadisth is divided into three, as said by T{a>hir al-Jawwa>bi, namely the period of emergence and growth; Golden age; and the last is a period of decline. Furthermore, if classified in the Andalusian period, it can be questioned as follows:

<table>
<thead>
<tr>
<th>No</th>
<th>Period</th>
<th>Name of Book</th>
<th>Author</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Period of Growth</td>
<td>Tafsi&gt;r al-Muwat</td>
<td>a</td>
</tr>
<tr>
<td>2.</td>
<td></td>
<td>Tafsi&gt;r al-Muwat</td>
<td>a</td>
</tr>
<tr>
<td>3.</td>
<td>Golden Period</td>
<td>al-Tamhi&gt;d lima&gt;r fi&gt;r al-Muwat</td>
<td>a</td>
</tr>
<tr>
<td>4.</td>
<td></td>
<td>al-Tuqs}a ii hadi&gt;th al-Muwatta</td>
<td>Ibn 'Abd al-Barr</td>
</tr>
<tr>
<td>5.</td>
<td></td>
<td>Al-Istiz}a ka&gt;r al-Ja&gt;mi’ limaz}ahib</td>
<td>Hisha&gt;m ibn Ahmad al-Waqhishi&gt;</td>
</tr>
<tr>
<td>6.</td>
<td></td>
<td>al-Muntaqa&gt;</td>
<td>Hisha&gt;m ibn ‘Abd Allah ibn al-Araby al-Ma’a&gt;rifi</td>
</tr>
<tr>
<td>7.</td>
<td></td>
<td>Al-Tal</td>
<td>i&gt;q ‘ala&gt; al-Muwatt</td>
</tr>
<tr>
<td>8.</td>
<td></td>
<td>Tafsi&gt;r lughatih wa Ghawa&gt;mid Trabihi wa Ma’anahi</td>
<td></td>
</tr>
<tr>
<td>9.</td>
<td></td>
<td>Al-Masa&gt;lik fi&gt; Sharh</td>
<td>Muwatta Ma&gt;lik</td>
</tr>
</tbody>
</table>
The period of emergence and growth that occurred before the 5th century will find the work of sharah al-Muwatta consisting of us Tafsi>r al-Muwat}t{a by ‘Abd al-Ma>lik ibn Hab{i>b and the book of Ghar>ab al-Hadi>th al- Muwatta by Abu> al-Husein Muhammad ibn al-Muzfar al-Bazza>r. From the reading of the two works, it can be seen that the characteristics of the existence of sharh} al-hadi>th are still very simple, which is limited to explaining words that have difficult meanings and discussing narration which is still very simple.[33] This is in line with what Ta>hir al-Jaw wa>bi said that sharah at the time of its emergence and growth did not explain the hadith in much detail but only in terms of the aspects needed.[19]

Referring to developments with history, it can be seen that before the 4th century Hijriyah, Muslims were still in the hadith bookkeeping stage initiated by the ulama called the polarsittah. It can also be seen with the entry of philosophy into Islam which began with the translation of philosophy into Islam and at that time Islamic scholarship was still centered in the Arab world so that the need for sharah was not the main point in scientific development at that time.[34][35][36][37]

The existence of sharh} began to be recalculated at a time when the Muslim community was progressing and developing, one of which was making Andalusia as the base of the Islamic power of the Umayyad dynasty at that time, a territory that did not come from Arabic and had a high degree of heterogeneity. Understanding the Arabic language and the knowledge that surrounds it became the main concern of the Andalusian community at that time considering that Islam with all its regulations succeeded in winning the hearts of the people of the area which were previously colonized by various governments such as Rome, Persia, and also the Crusaders who also made slaves and made class social.[11]

Of the various efforts made by the people of Andalusia at that time and their enthusiasm for studying Islam and Islamic science, finally gave birth to sharh} al-hadi>th al-Muwatta whose writings can still be reviewed to date, as for the sharh} among them are al-Tamhid lima fi al-Muwatta min al-Ma’a>ni wa al-Asanid and Al-Istiz}ka>r al-Ja>mi’ limazhab Fuqaha al-Ams}a>r wa Ulama’ al-Aqta>r wa Ulama’ al-Aqta>r written by Ibn ‘Abd al-Barr; al-Muntaqa by Abu Wa>lid al-Ba>ji; Al-Ta’liq ‘ala al-Muwatta fi> Tafsi>r lughatihi wa Ghawa>mid I’rabihi wa Ma’anihi by Hisha>m ibn Ahmad al-Waqhishi>, al-Qabas and Al-Masa>lik fi> Sharh} Muwatta Ma>lik by Muhammad ibn ‘Abd Allah ibn al-Araby al-Ma’a>rifi.

History states that the fifth and sixth centuries were the heyday of Islam, especially in the Abbasid government because in this century, scientific progress was developing and one of them was Andalusia who also felt this influence if it is drawn from the development of sharh} al-hadi>th The needs of the people of Andalusia for sharh} al-hadi>th are more than those of the Arabs and the Arabs themselves because the culture of society also influences the development of the syarah. In further elaboration that in this century’s vulnerability there was no sharh} al-Muwatta from other regions, which also shows that Andalusia as the basis of scientific development cannot be denied because of the existence of these books is evidence of its progress.[38]

If a review is drawn from these books, it can be seen that the study and discussion of these books are wider than the development of sharah in the previous period. As with al-Tamhid lima fi> al-Muwatta|a min al-Ma’a>ni wa al-Asanid written by Ibn ‘Abd al-Barr not only to memyarah al-Muwatta|a, as well as The other syarahs in that century that can be examined are that the sharh} is indeed more detailed from various perspectives, both from the side of the science of hadith which includes the analysis of sanad and observations which are viewed from the side of hadiths that are accepted and rejected, but also the fiqh side which tends to
discuss Hadith can be practiced and practiced based on the circumstances and conditions of society at that time.

The period of progress was the last period of the writing of sharah carried out by Andalusian scholars at that time, given that history has recorded that what happened in the 7th century was caused by the Mongol attack on the Muslim world [39][40] also affects the Islamic power in Andalusia, although the attack occurred indirectly, it has an impact on the mental feeling felt by Muslims. As for directly, the factor that destroyed Andalusia was the attack of crosses against the Islamic government in Andalusia, although this was also motivated by the divisions that often occurred between the kingdoms that existed in Andalusia at that time. It is for this reason that Islamic rule in Andalusia is easier to destroy because of the absence of unity and integrity. Therefore, after the 6th century hijriyah sharh} al-hadith, which was the original work of Andalusian scholars, it could no longer be investigated and Andalusia turned into its state until now.

From the previous description, it can be concluded that sharh} al-hadith written by the Andalusian cleric only reached the heyday, even so, the influence exerted by sharah was written at that time is still visible today. Among the evidence that shows this is that sharah at that time was used as a reference by Islamic scholars who lived afterward and still influence today, including the Sahih al-Bukhari sharh}written by Ibn Hajar al-Athqalani which is a well-known sharh}in the Muslim community in this century.

2.3 Aqiqah and its Interpretation of Gender Equality

In general, the meaning of aqiqah is used as a tradition that is carried out after the child is born by the slaughter of the aqiqah animal. The activity of aqiqah is indirectly part of a tradition that has developed in Arab society even before Islam came. The term aqiqah when viewed in language has a special meaning, which is split and something close to the hair, Ibn Faaris (390 h.) In his book Maqayis al-Lughah states that what is meant by split is that aqiqah is split hair. skin, however, he does not deny the use of other terms such as goat slaughter as well as the meaning of new hair which is marked with the birth of a baby.

The provisions for the division of animals in practice differ from one school to another, as is the case in the perspective of the al-Z{a>hiri school of thought which permits the slaughter of two goats for boys while for girls one goat. So that in the conclusion of the al-Z{a>hiri school of thought, anyone who does not carry out the distribution determined by the text is declared to have deviated from Islamic law. The arguments used by the al-Z{a>hiri group are as follows:

The above argument is also used by groups from Shafi‘iyah or followers of al-Shafi‘i who argue that the number of aqiqah animals that must be slaughtered is the same as the provisions stated by the al-Z{ahiri group, namely two male and female one tail, although in this case Shafi‘iyah tends to see this is not part of absolutes to be applied considering that the law of aqiqah is sunnah, but it needs to be known that if someone has more capability in carrying out aqiqah then it must be fulfilled according to the sunnah from the hadith.

The al-Ma‘liki group or followers of the Maliki school of thought have a different opinion from al-Shafi‘I and al-Z{ahiri which states that the provisions of aqiqah animal slaughter between men and women are the same, namely one goat. Also, because the law of aqiqah is sunnah, Imam Ma‘lik in his book al-Muwatta also states that there is a recommendation to
carry out aqi\>qah even though only by slaughtering birds. The arguments that show this are as follows:

Qata\> dah and Hasan al-Basri as first-century scholars in Islam expressed a different opinion from the three schools above, namely stating that aqi\>qah is only practiced for boys but does not need to be implemented for births rather than female babies. The argument used by this opinion is based on the following hadith:

\[\text{الْغُلََامُ مُرْتَهَن  بِعَقِيقَتِهِ} \]

From the various opinions above, it implies that the scholars have different opinions above, it can be concluded that each ulama and mazhab has different opinions in interpreting the existing arguments. Therefore, it is important to look at the sharh} al-hadid}th approach carried out by the Andalusian scholars.

Sharh} as one of the written works has characteristics that will describe the background and goals to be achieved by the author, including sharh}al-Muwat}t}a. In historical developments, the scholars have classified the syarahs that have been written by the next ulama to describe generally that sharh}among these scholars are Ahmad Mujtaba, Isma\> `il Hajj\> Abd Allah,[41], Muhammad Alfath} Suryadilaga[42], Nizar Ali[43] , etc.

The method of writing hadiths if sequenced in general will be found that the writing of sharh} al-hadid}th is divided into several streams, including sharh} al-hadid}th tafsil}>
\#\>li, sharh} al-hadid}th ijmali, sharh} al-hadid}th muqa\>rin, sharh} al-hadid}th thematic and sharh} al-hadid}th lugha\>wi. And it should be noted that this division is part of the form of ijtihadi of a Muslim by looking at the works that have been written in the previous period and the possibility of additionality will occur if new work is found that is different from the previous period.[44]

First, sharh} al-hadid}th tafsil}>
\#\>li is sharh} al-hadid}th which will explain the hadith in detail and length from various perspectives, or in other words this sharah is a collection of other sharh} streams and when combined becoming sharh} al-hadid}th tafsil besides that, the existence of sharh} tafsil will always meet the needs of the community both from the general public and even academics.[41] Among the characteristics that can be classified towards the form of sharah tafsil are as follows [42] :

1. The writing is done comprehensively and comprehensively, that is, it contains various kinds of explanations and contents in the hadith to be shedarah.
2. The explanation of the hadith is very broad and usually begins with a word explanation in the meaning of the hadith, without exception explaining the asbab al-wuru\>d hadith.
3. Providing a common thread between one hadith and another and the following will make it easier to understand.
4. Describe the understanding of the hadith in depth by taking the opinions and words of scholars who can explain these hadiths, even though in the end sharh} tends to choose their opinion based on the many opinions presented.

Second, sharh} al-hadid}th which describes and explains the hadith globally and in general or what is more commonly referred to as sharh} al-hadid}th ijmali. The existence of this sharh} does not explain the hadith in detail but adjusts to the needs of ordinary readers and not academics, sharh} ijmali usually only briefly describes the understanding of the hadith that will be chanted and rarely expresses the opinions of scholars from various perspectives so that
indirectly understanding is more partial and less precise, used by readers from academia. As for sharh al-hadith, this is also called thematic sharh because it is generally written on a theme and is simple.[45][46]

Third, sharh naqsha in what is often referred to as sharah fiqh. This sharh is one of the sharh al-hadith schools that tend to use the comparison of schools in expressing their sharh by using comparisons, both in the narration of the hadith and the opinions of fiqh scholars who have good competence in the field of religion.[41] In general terms, fiqh sharh has the following characteristics[42]:

1. Comparing analytical editorial (mabahiz lafiyyah) and comparison of narrators, the meaning content of each hadith being compared.
2. Discussing the comparison of various things discussed by the hadith.
3. The comparison of the opinions of the Shayrah covers a very broad scope because the descriptions discuss various aspects, both affecting the meaning of the hadith and the correlation between hadiths and one another.

Fourth, sharh lugha, namely sharh al-hadith which focuses on sharia activities on aspects of language by translating and explaining difficult words from both the sanad and matan perspectives with the aim that readers can understand the hadith personally after knowing the meaning of the language.[47][41]

Of the four syarahs, if applied under the theme aqiqah and grouped into sharh al-Muwatta, it can be seen as follows:

2.3.1 Tafsir al-Muwatta karya 'Abd Allah al-Rahman ibn Marwan ibn Matraf

Tafsir al-Muwatta is one of the sharh al-Muwatta books written in the early days, namely the fourth century of Hijryah. This work was written by an Andalusian scholar named 'Abd Allah al-Rahman ibn Marwan ibn Matraf.[48]. From the researcher's reading of the theme, aqiqah in this book, it is stated that Ibn Matraf in mensharh al-hadith the theme aqiqah only explains it from a language perspective, namely only mentions hadith and does not explain in good detail by mentioning other narrations from the hadith, or using a fiqh approach by expressing various kinds of opinions from scholars based on existing arguments.

From this explanation it shows that this work is still general by only explaining the opinion of aqiqah by stating that aqiqah for men and women is the same. If examined further, it can be stated that the existence of sharh written by Ibn Matraf uses the ijmali and fiqh methods, namely by writing sharah in a short, simple manner, but still contains the essence of narrative comparisons and expressing the views of the schools from various sides.

2.3.2 The Books by Ibn 'Abd al-Barr

In general, the book written by Ibn 'Abd al-Barr and has a connection with al-Muwatta consists of three books, namely the book Al-Tamhid lima fi al-Muwatt[a min al-Ma'a>ni wa al-Asa>nid (17] and Al-Istiz[ka>r al-Ja>m'am limazhab Fuqaha al-Ams]a>r wa Ulam' al-Aqt[a>r[50]. From the reading of the two books it states that the book al-Tamhid lima fi al-Muwatta min al-Ma'an wa al-asanid and the book Al-Istiz[ka>r al-Ja>m'am limazhab Fuqaha al- Ams]a>r wa Ulama 'al-Aqt[a>r is closely related, in other words, that the book al-Istiz[ka>r was written after Ibn 'Abd al-Barr wrote the book l-Tamhid lima fi al-Muwatt[a min al-Ma'a>ni wa al-Asa>n and the book Al-Istiz[ka>r many quote opinions from the book al-Tamhid.
In explaining the concept of aqiṣqah Ibn 'Abd al-Barr explains it in detail by using all three approaches at once, namely by mentioning other narrations in the hadith, using the science of hadith, and applying it through sanad and matan criticism; The third uses the fiqh approach, namely by mentioning the various opinions of scholars regarding the concept of limiting slaughtered animals for aqiṣqah. From the application of the three approaches, it can be seen that Ibn 'Abd al-Barr does not support one opinion with another.

In general, Ibn 'Abd al-Barr has a concept of understanding which states that as long as the hadith is not gharib, that is, other narrations support this statement, it is still accepted in Ibn 'Abd al-Barr's perspective. This can be proven from the statement of Ibn 'Abd al-Barr who commented on and criticized the opinion of Qataḍah and Hasan al-Basrī who stated that aqiṣqah was only for men with the opinion of hadith.

The description above shows that Ibn 'Abd al-Barr in his two works using the muqarin method but in more detail regarding the use of narration and also the elaboration of the opinions of the scholars, and if it is traced with the existing syarah, Ibn Matraf's work can be seen that the development of sharah is visible. more clearly, namely, in the previous period, sharah was still simple while the later phases were even wider.

### 2.3.3 Sharḥ al-Hadith by Abu Walid al-Ba'ji

Sharḥ written by Abu Walid al-Ba'ji entitled al-Muntaqa.[51] In the opening of the book, Abu Walid al-Ba'ji stated that the background for the writing of sharḥ which was named Al-Muntaqa qaṣ because the author saw the phenomenon of shifting hadith that was too detailed by describing various aspects of sharia both from the perspective of sanad and eyes, resulting in the difficulty of readers of the general public in studying the main purpose of the sharḥ which was written. From this background, Abu Walid al-Ba'ji wrote his syarah by focusing on the general aspects of the meaning of the book al-Muwatta to make it easier for the reader, especially the general public to understand the hadith that Imam Malik had written in the first half of the century the second hijrah.

Kitab al-Muntaqa indirectly refutes the statement that during the heyday of the sharḥ al-hadith penitentiary, it has broad and detailed characteristics, considering that sharḥ is general and does not contain many explanations except for those that are important and needed by the general public.

Aqiṣqah in the perspective of Abu Walid al-Ba'ji shows that Abu Walid al-Ba'ji follows the opinion of Imam Malik ibn Anas which states that in the removal of aqiṣqah there is no difference between male and female and both get the same provisions, namely one goat. However, if it is further investigated that the book al-Muntaqa does not use the mustalah hadith approach, namely the criticism of sanad and matan, only uses the narrative and fiqh approaches, therefore the conclusions given by Abu Walid al-Ba'ji tend to be put forward the fiqh side rather than the hadith.

### 2.3.4 The Books of Hisam ibn Ahmad al-Waqishi

Al-Ta'liq 'ala al-Muwatta fi Tafṣīl Lugha wa Ghawrid I'rabīh wa Ma'anihī is a work written by Hisam m in the last half of the fifth-century hijriyah.[52] Meanwhile, if viewed in the language of the name of the book, it means that the book will explain the book al-Muwatta from the perspective of the language both regarding the meaning and also the language rules. Then the researcher reread the work and found that the book had the following characteristics:
1. Choosing words that have foreign and general meanings for further explanation in the process of shifting.
2. Explain the meaning of Arabic in detail by mentioning synonyms as a form of explanation.
3. Using linguistic principles in describing the syarh to expand the study of sharia.
4. Reinforce with exposure to syir who are related to the explanations.

From the description above, it can be seen that this sharh uses a very detailed linguistic method and does not use other methods to explain detailed rules in the field of law as described by previous scholars.

In men's sharh al-hadith which has a relationship with aqiqah, Hisham ibn Ahmad al-Waqishi does not explain it in a written book so that the researcher cannot see the characteristics of sharh written in the theme aqiqah.

2.3.5 The Books by Muhammad ibn 'Abd Allah ibn al-'Araby al-Ma'arifi

al-Qabas[53] and al-Masa'il fi Sharh Muwatta Malik[54] are two books written by Muhammad ibn 'Abd Allah ibn Arab al-Ma'arifi in the sixth-century hijrah. The two books have the same characteristics from the perspective of their main content, namely that they both explain the sharh of the book al-Muwatta from the perspective of fiqh and its fiqh proposals.

The difference that can be seen between the two is that the book al-Masa'il fi Sharh Muwatta Malik has a wider study than the book al-Qabas because in its translation the book al-Masalik also explains from its sanad perspective while the book al-Qabas is only sufficient to explain in terms of fiqh and fiqh proposals, in other words, the book al-Qabas uses the flow of jama'li and the book al-Masa'il fi Sharh Muwatta Malik uses the tafsili flow.

In explaining aqiqah, Ibn al-'Araby al-Ma'arifi uses the fiqh approach and narration in the book al-Masa'il fi Sharh Muwatta Malik and uses the linguistic approach in the book al-Qabas. Indirectly from these two books, it will conclude that Ibn al-'Araby al-Ma'arifi strengthens the opinion of Imam Malik by supporting the statement that aqiqah between men and women is the same, namely one goat.

3 Conclusion

From the above explanation, it can be concluded that the existence of sharh written by Andalusian scholars is various and the theory stated by Tahir al-Jawwabi is not valid considering that it can be seen in the period of writing sharh al-Muwatta does not limit that sharh al-hadith in the early days tended to be simple and followed by sharh which had more complex writing, but sharh was part of the writer's subjectivity in writing it.

The existence of sharh al-hadith as one of the works that cannot be separated from the development of Islam is not limited by place, this is evidenced by the existence of sharh al-Muwatta which tends to show its development in the Andalusian daetah. Also, sharh authorship is essentially motivated by the needs of Muslims at any time which changes from one state to another, therefore it can be seen and concluded that sharh al-hadith can be written in various methods and schools depending on the needs, writer and society at that time.
From the limitation of the problem with the theme sharh from aqīqah it can be concluded that sharh which uses all three approaches at once, namely by mentioning other narrations in the hadiths, criticizing the traditions and observations of hadith, and mentioning various kinds of differences of opinion of fiqh scholars will lead one to a better understanding. It is more comprehensive and does not fall into bigotry, while sharh which is written using only a linguistic or fiqh approach, and narration tends to lead to a fanatical understanding of certain mazhab.
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The Concept of Tafakkur in The Qur'an in Responding
to Covid-19

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Abstract. Thinking is one of the human privileges compared to other of God. In the
uslub of the Qur'an, the word of this thought is expressed in the term tafakkur. Other
terms that have some similarities with it are ta'ammul and tadabbur. Tafakkur activity or
thinking well and deeply is the key to opening the door of divine light, the door of all
knowledge, the beginning or basis for the vision of conscience, and the path to
ma'rifatullah so that it reaches a good understanding of Allah SWT. The urgency of
tafakkur for a muslim is a form of self-reflection so that he can become a servent who is
always grateful. Tafakkur is very much beneficial if done accordingly. However,
tafakkur has limits, among them: they cannot bear testimony about the substance of God,
do not harm, and tafakkur should make us more confident to God.

Keywords: Tafakkur, Al-Qur'an, Coronavirus, Covid-19.

1 Introduction

Starting from a local case, Covid-19 spreads throughout the world one after another using
transmission called imported cases from outside the area of origin or local transmission
between residents. So far, the events that have occurred for the first time in connection with
Covid-19 do not seem to provide a complete picture of this virus. Conclusion so far, the
analysis of experts suggests that Covid-19 is more likely to survive in dry, low-temperature
areas even though the virus is also endemic in countries with the opposite temperature and
humidity conditions. It is also more susceptible to causing death in the aged population.
continue. However, there are also residents in this age group who have managed to recover,
and a baby has also died from Covid-19. The first series of events also show the efforts of
experts to find this antivirus as quickly as possible. So far, these efforts have not yielded the
results as expected. In hindsight, the series of the early emergence of Covid-19 are familiar to
the world community. China is listed as the country that first reported cases of Covid-19 in the
world. For the first time, China reported the presence of this new disease on December 31,
2019. At the end of 2019, the office of the World Health Organization (WHO) in China
received a notification about the existence of a similar type of pneumonia whose cause is
unknown. The acute respiratory infection that attacks the lungs was detected in the city of
Wuhan, Hubei Province, China. According to authorities, some of the patients were traders
operating at the Huanan Fish Market.
Over time, the search said, Covid-19 cases had appeared before. Refer to the 37th WHO report on the Covid-19 situation, 26 February 2020, China's first confirmed case of Covid-19 was on December 8. However, this information also depends on the initiatives of countries that provide disease information to the global health agency. A report published on the page The Lancet medical journal by Chinese doctors from Jin Yin-tan Hospital in Wuhan, who treated some of the earliest patients, cited the date of the first known infection as of December 1, 2019. Information on the origin of the emergence of Covid-19 is still running backward. On December 16, doctors at the Wuhan Central Hospital sent samples from another patient with persistent fever for laboratory testing. These results suggest the virus resembles severe acute respiratory syndrome (severe acute respiratory syndrome /SARS).

On December 30, 2019, Ai Fen, a doctor who is also the head of the hospital's emergency room department, uploaded an image of the laboratory report on Chinese social media. The image was reposted and circulated by another doctor, Li Wenliang. Later, they were reprimanded by the local police for being considered "spreading rumors". Li Wenliang became known as a whistleblower for the Covid-19 case[1].

Based on the problem in the problem described above, the analysis of this paper targeted people behavior's in covid-19 pandemic. This study uses a religion-based approach as an alternative to treat the pandemic effect on Moslem.

2 Research Method

This study uses descriptive qualitative research methods because this method is an attempt to understand the various concepts found in the research process. The research is used in natural object conditions, where the researcher is the key instrument, the sampling of data sources is done purposively and snowball, the data collection technique is by triangulating (combined) data analysis is inductive/qualitative, and the results of qualitative research emphasize the meaning of generalization. As for the research data collection, namely observation, interviews, and documentation studies. Then the data is reduced, displayed, and presented by research procedures.

The descriptive data analysis model used in this research, described in Fig.1 below.

![Descriptive Data Analysis Model](image-url)
3 Literature Review

One of the most important characteristics that must be possessed by a person who believes in Allah SWT is the ability to see the signs of Allah's power through His Angels. As he praised His greatness, Allah created all the creatures in this universe as a reminder and guidance of Allah's greatness, not as a useless spectacle. There is not a single creature created by Allah that is useless. Creatures with each other are all related to each other which functions to maintain the order of the systems that exist in this universe. Understanding these characteristics is called Tafakkur. If a believer can see the greatness and power of Allah in every creature and in His creation in the sense of being able to meditate, then he will always feel close to Allah.

Take the time or fill in the time for tafakkur is one of the interesting ways for the wisdom expert and the taqwa expert in presenting the greatness of Allah in his heart[3]. Tafakkur here means contemplating the greatness and power of Allah in creating and supervising and maintaining the order of the system that He created in this universe. With tafakkur he will discover the secrets behind all God's creatures and always grow the greatness of Allah in his heart.

Tafakkur is an important component that must be owned for every believer[4] because Tafakkur is a reflection of a believer. He can see all good and bad through it. That was Al-Hasan's explanation[5]. With Tafakkur, a believer will know the nature and secrets of His creatures or an event that occurs around him. He will also know the good and bad that is contained in every commandment and prohibition. It is not said that a true believer is intelligent if he does not dhikr and meditates on what is in this universe, as revealed in the Qur'an:

إن فى خلق ٱلسموت وٱلأرض وٱختلف ٱليل وٱلنهار لءايت لأولى ٱلألبب۞ٱلذين يذكرون ٱلله قيما وقعودا وعلى جنوبهم

and they think of the creation of the heavens and the earth. (While saying): "O our Lord, you did not create this in vain, Glory to you, so save us from the torments of hell.

The above verse in addition to the advice for humans to practice meditation also shows one of the characteristics a believer must have, namely always remembering Allah in any state and condition, whether standing, sitting, or lying down[5].

In the previous research about Covid-19 and its relation to religion as mention by [6], we know that people are unpredictable and how religion weaves itself through the cross-section of human life is inconceivably mind-boggling. Surfacing such human worth elements is an open commitment. Similarly, as wellbeing authorities attempt to clarify their proposals, so specialists in the logical investigation of religion need to surface religion-abetted esteem decisions that sway practices pertinent to viral spread.
Bentzen in his research [7] describe amid emergency, people tend to go to religion for stress help and clarification. The 2020 COVID-19 pandemic is no special case; The interest in religion has risen drastically since the beginning of the pandemic with political pioneers and self-sorted out gatherings asking their kindred residents to supplicate.

Jaja, et al [8] in his study on the South Africa region mention that strict and social exercises of any structure must be confined as of now. The guideline affirming 50 people for every entombment presents a chance for the spread of COVID-19. Thus, just close relatives ought to be permitted to cover their friends and family, it likewise refers to that the rules by the WHO should additionally be carefully actualized.

The previous research about Tafakkur by [9] discovered that the tafakkur on Covid-19 infection in the point of view of the Islamic religion delivered discoveries through, to be specific; first, isolate, to be specific confining the territory influenced by the plague is a fitting activity; Second, show restraint; Third, be benevolent and buckle down; Fourth, ask a great deal and pray.

4 Result and Discussion

Imam Sya’rawi commented in his book that humans have a responsibility to understand the natural surroundings or the universe to arrive at the true truth. Contemplating the natural phenomena that occur in the universe will provide enormous benefits to reveal all the signs of the greatness and power of Allah SWT who will lead humans to become creatures who are always obedient, submissive, and obedient to the Creator, namely Allah SWT. However, there are important limits that must not be crossed and must be considered when going to meditation, namely, we must not think about, contemplate, or think about anything related to the Substance of Allah SWT.

There is a hadith from the Prophet's wife that explains how to protect yourself when an epidemic occurs:

"From Siti Aisyah RA, he said, I asked The Prophet Muhammad about tha'un, then The Prophet Muhammad told me, in the past, tha'un is punishment that Allah sends to whomever He wants, but Allah makes it a blessing for believers. So no one gets hit by tha'un, then he keeps himself at home patiently and hopes for His pleasure while realizing that tha'un will not happen to him other than it has become Allah's provision for him, surely he will get a reward like the reward of a martyr. ”(Narrated by Bukhari, Nasai and Ahmad).

In general, this hadith describes physical and mental efforts when disease outbreaks such as Covid-19 have emerged throughout the world, including Indonesia. The sentence "In the past, tha'un was a punishment from Allah” shows that the plague that occurred during the time of the Prophet Muhammad up to now was not punishment but a test or trial that Allah imposes on those whom He wills, so we are not worthy to accuse those affected, the Covid-19 pandemic as a person affected by punishment. No one will be able to avoid the plague if Allah has been destined, and the plague will not befall those whom Allah SWT protects. On the
contrary, the plague is used as a blessing for people who have always believed that nothing happens in this universe but on the arrangement of the Supreme Being.

In this hadith, The Prophet Muhammad guided an outbreak, including:

**4.1 Do not leave the house (Stay at Home)**

The sentence "then he restrained himself at home" is a sunnah exemplified by the Prophet Muhammad when an epidemic broke out. The slogan #stay at home # is a method to cut the spread of the Covid-19 outbreak, because if the crowd is not restricted, surely the spread of Covid-19 will be even more massive. Stay at home is a restriction on small-scale movement within the family circle but is effective in minimizing the spread of Covid-19. As for the regional scale, the Regional Government imposes PSBB or Large-Scale Social Restrictions. With this policy, all human activities are transferred to their respective homes. Students/students study at home, workers/employees work at home, even religious activities are moved to the house. Some mosques and other places of worship in the red zone have been temporarily restricted, such as Friday prayers being replaced by Zuhr prayers at home, and other religious activities that trigger crowds. We need to emphasize that we are not leaving the mosque / mushalla but praying at home to carry out the sunnah during the plague.

The phrase "refrain at home" is interpreted as a prohibition on visiting areas affected by Covid-19 or leaving the areas affected by Covid-19 to other areas as exemplified by The Prophet Muhammad. One of the implementations of this hadith is the prohibition of going home to and from areas where the spread of Covid-19 is indicated. The ban on going home is part of the sunnah as an effective solution to stop the pace of the coronavirus outbreak with a lockdown method.

**4.2 Be patient**

The sentence "patiently and hopefully be pleased with Him" is a sunnah or guidance of the Prophet Muhammad when holding back at home. Patience, in the sense of refraining from leaving the area affected by the plague until the end of the Covid-19 pandemic, solely hopes for the pleasure of Allah and believes that the plague is a commandment of Allah SWT's destiny without complaining and despair. The person who stays at home during the plague will undoubtedly get the reward of being martyred even though he does not die. Therefore, we need to strengthen our intention during the Covid-19 outbreak, while being kind to God, not leaving our physical and mental efforts, and then be patient and put our trust in Him.

Patience does not mean total submission, but patience must be accompanied by maximum physical and mental effort to prevent the spread and the bad effects of the virus, including frequent ablution, maintaining cleanliness, diligently washing hands, maintaining body immunity, applying social/physical distancing, distancing), do not leave the house except in urgent circumstances, and are accompanied by tawakkal to Allah SWT.

**4.3. Improve Worship**

The sentence "and hope for His pleasure" is a sunnah in the form of mental efforts in dealing with the Covid-19 outbreak. During the quarantine period at home, let us improve the
quality of worship and always pray to Allah SWT so that the Covid-19 pandemic will soon disappear from Indonesia. In this holy month, the house can be used as a center of worship during an outbreak, where all series of worship can be done individually or in the congregation with the core family members at home, such as recitation of the Qur'an, Dhuha prayers, Tarawih and Witr prayers, dzikir, breaking the fast, fasting, and other worship activities. We can take advantage of the momentum of Ramadan during Covid-19 to decorate homes with worship activities so that houses can be witnesses of worship and make houses full of blessings. Once again,

This hadith is closed with the sentence "surely he will get a reward like the reward of a martyr", that is, for anyone who is struggling to deal with the Covid-19 outbreak by staying at home with full patience, unresponsiveness, and carrying out worship properly will undoubtedly gain rewards like those of people who died struggling to defend the religion of Allah SWT.

5 Conclusions

Regarding the Covid-19 coronavirus outbreak, as a believer, it is better if apart from doing quarantine or "social distancing" efforts, they also improve our spirituality. If you can meditate further, as a Muslim all this plague is a mercy, a warning for those who think, to continue to make it as wasilah or a way to keep a lot closer to Allah SWT, so that when the level of submission is high, you will feel calm and with all your efforts, and pray for salvation also to Allah SWT, by always involving Him, and hope that all this plague will end, and the cause can also be found soon, Insha Allah. Allah knows best.

Acknowledgments. This paper was supported by PPM for KKN-DR year 2020.
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Ideal Family Interpretation In The Al-Qur’an

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Abstract. The concept of family in the al-Qur’an is a command to be a happy family for each other. If this cannot be realized in a family then the family cannot be said to be a family that is by the concept of the Qur’an. As mentioned in the Quran ar-rum commands to make a family a family that is happy with each other.

Keywords: Ideal Family, al-Qur’an, Interpretation.

1 Introduction

Marriage in Islam aims so that mankind can achieve ideal happiness and fulfill the elements of Sakanah mawaddah wa rahmah. Along with the development of the information age and the flow of globalization, it shows and demands attention that requires awareness, especially in Islamic families. Islam in interpreting Sakanah mawaddah wa rahmah in family life.

The author of this research focuses on discussing the concept of marriage in the Quraish Shihab to discuss the ideal family. The author would like to have a deeper look at the Quran surah ar-rum according to the Quraish Shihab as well as to compare research on classical and contemporary thought to find common ground for this wetting.

Marriage is an inner and spiritual bond between a man and a woman as husband and wife to form a happy and eternal family or household based on the divinity of the Almighty. Marriage is not only temporary but continues between husband and wife in a happy family or household.

In the elucidation of Article 1 of Law No.1 of 1974, it is said that the bond of inner birth is an important thing of marriage because the purpose of marriage is not merely to fulfill the lusts, but to create a happy family and based on the divinity of the Almighty.

In the elucidation of Article 1 of Law No.1 of 1974, it is said that the bond of inner birth of children is very much needed by children because it is the only place and natural environment that can be used to educate children properly, both physical education and spiritual education, and can foster love and affection in their souls.

Parents have a great responsibility for the development and education of children, healthy and clean households that are filled with a sense of peace of security and peace and harmony
with one another will create a happy family that lives in society by giving birth to children who are educated and have bright hopes in the future. The harmonistic relationship between parent and child is very influential on the growth and development of the child's soul and education, a harmonious relationship full of understanding and affection will bring to the child's personality. Considering that the household is the first place of education known by children, parents must be able to know about the purpose of education for their children.

Al-Qur'an is a guide to the way of human life, especially followers of Islam because in it there is wisdom and guidance for anyone who wants to achieve the happiness of the afterlife. The Qur'an which has been proven beyond doubt is indeed worth mentioning the gift of the greatest and most real miracle, is it not called a miracle if it is not stated truthfully.

However, this is the Koran which is really about the problems of life, the principles of faith, the rule of law, the moral values of all summarized in the Koran and it deserves to be said as a miracle. In the Qur'an mentioned above that the Qur'an is used as a guide to life as a law book for Muslims, it has arranged so neatly in providing solutions, responses, signs of happiness to humans. Some small examples of the Qur'an have given the family concept of how to achieve happiness in the family.

This writer wants to know how the ideal family concept is core to achieving the gift of happiness with the concept that can be reached by tracing the verses of the Qur'an ar-Ruu'm: 21. at-Tahrim: 6, and al-Anfal: 28, which the authors consider is the concept of a happy family.

Family institutions are small social units in society. If the family is good, then the community will be good too. Welfare in the community has a close relationship with the formation of individuals in quality family institutions according to Islam. This article will bring an understanding of the family according to Islam, the concept of the family according to Islam, and the characteristics of a quality family based on the propositions of the Koran and al-Sunnah. Understanding of family quality according to Islam is very important to Muslims to achieve the true marriage matrimony and to serve the challenges of life during their full period of faith and wisdom.

According to Harun Nasution, the verses regarding family have a large amount in the Qur'an. The number of family life is a lot in the Koran because the family is the smallest social unit in each society. A good, prosperous, and happy family is made up of a good and happy society. Families that are not strongly bonded will not be able to form a good society. Therefore the firmness of family ties needs to be maintained and this is where one lies, so the verses about family are numerous in the Qur'an. In this connection, it is well to remember that the purpose of worship in Islam is to form good individuals who will be noble. Individuals who do not have a noble character will not be able to form a good family.

It means: "And among the signs of His power is He created for you wives of your kind so that you are inclined and feel at ease with him, and He made you with love and affection. Surely in that, there are signs for people who think. " [Q.S Ar-Rūm: 21]

In the elucidation of Article 1 of Law No.1 of 1974, it is said that the bond of inner birth is an important thing of marriage because the purpose of marriage is not merely to fulfill the lusts, but to create a happy family and based on the divinity of the Almighty. Marriage aims to foster human life in harmony, peace, and happiness so that life can love one another and love between husband and wife and children and other families so that a prosperous family can be created. Harmony and harmony in the household is needed by children because it is the only
place and natural environment that can be used to educate children properly, both physical education and spiritual education, and can foster love and affection in their souls.

Parents have a great responsibility for the development and education of children, a healthy and clean household that is filled with a sense of peace of security and peace and harmony with one another will create a happy family that lives in society by giving birth to children who are educated and have bright hopes in the future. A harmonious relationship between parent and child is very influential on the growth and development of the soul and education of the child, a harmonious relationship full of understanding and affection will bring to the child's personality.

One of the main problems that are often faced by husband and wife, is the economic needs in the household. The inability of a husband to meet economic needs will lead to disharmony between husband and wife who easily triggers divorce. So the data in the Ambon Religious Court shows that the biggest contributing factor to divorce is disharmony which is also closely related to economic problems.

In this connection, the divorce rate in the Ambon Religious Court was dominated by ethnic migrants from outside Maluku. While the divorce rate of the indigenous population is relatively low, due to the still strengthened kinship, family solidarity, and local wisdom. Also, the wife views divorce due to economic pressures, as an irresponsible husband, the quantity of divorced speech from the husband will hamper meeting daily needs; and a husband who is lazy to work is a dishonorable act.

Of all the affairs of infidelity, the most important problem of infidelity is divorce, because infidelity is one of the problems of marriage breakup. Efforts to deal with infidelity include overseeing the relationship of husband or wife, trying as hard as possible to create a harmonious household atmosphere, trying to set a good example, build a conducive environment, improve the quality of values religious values, a solid foundation of love, realizing transparent and harmonic communication, increasing strength and resilience based on self-concept and confidence confidently, developing good and healthy social contact, associating with good people.

Table 1. Data of Marriage breakup.

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Early marriage often brings problems because the level of emotional control of young couples is not yet stable. In a marriage, various problems will be found that demand maturity in handling so that marriage is not seen as mere material readiness, but also mental readiness and maturity to navigate.

Economic needs are indeed a very important basic need for every aspect of the household. Less economic needs will lead to bad things, thus triggering problems between husband and wife. One of these problems is the occurrence of acts of domestic violence (KdRT), which can occur because of the background of the economic problems faced in the family.

Married life can be called unifying two uniqueness. The difference in character, character, taste, and knowledge of two people who are united in the household, living together for a long time. Some household problems that require counselors or counselors in solving their problems include; Inadequate economic problems can trigger tension in the family, differences in character and character as well as personality differences that are too sharp between husband and wife who find it difficult to find common ground, busy husband and wife who are more out of the house and infidelity. Likewise, the education gap between husband and wife, the boredom of routine especially wives who do not have activities outside the home and the main thing is because it is far from religion.
Complex problems caused by gender in a family, such as differences of opinion about the importance of education in the family, husband/wife career, child care, child delinquency, to domestic violence (domestic violence) experienced by the wife/women and children, all of this must be solved in a family manner with the help of counselors who understand gender with all the problems it causes.

The impact experienced by the research subjects when the husband left working outside the area, namely on the physiological, economic, and child aspects which are stressors. The subject's effort to be able to cope with the stress that arises. Stress management used by both subjects is solving problems, drawing closer to God, working in a reasonable portion. Harmonization, sharing, recognizing the causes of stress, crying, good planning, and maintaining health.

Marriage divorce trends in the community, this phenomenon is in the spotlight of researchers. As if the perpetrators of a divorce do not consider marriage to be a sacred contract. In this case, the effect of the divorce event affects the satisfaction of a legal marriage. The ideal family concepts in the Qur'an are mentioned as families that have the concepts of Sakinah Mawaddah and Rahmah.

Sakinah Mawaddah and Rahmah is a sign of the power of Allah and the pleasure of Allah. The word Taskunu from the word Sakana which is silent, calm before it was shaken and busy. From here, the house is named sakan because it is a place of inner peace. Every sex - male or female, male or female is equipped with Allah with genitals that cannot function properly if they are not functioning. The perfection of the existence of beings such as humans is only achieved by the joining of each partner with a partner, especially if emphasized by the existence of the type of creature.

God creates sexual existence and therefore each type feels the need to find the opposite sex. Humans will feel restless, their minds are confused, and their souls will continue to flare up if there is no merging and the fulfillment of needs is not met. The command of marriage has been God Almighty that the chaos of the mind and the turmoil of the soul subsides and each obtains peace. The word ilaiha explains about li taskunu which means or tends to go to Him so that the dating of the above verse means Allah.

The word mawadah is taken from the root of the word consisting of the letters (و) waw and (د) dl double (tasydid), which contain the meaning of love and hope. Ibn Faris in his work Maqayis. Al-Baqa'i believes that the series of letters implies spaciousness and emptiness. Mawaddah is the spaciousness and emptiness of the soul from the bad will. Thus this word means love, but love plus love.

Al-Baqi said that love which seems to bear fruit in attitude and treatment is similar to obedience as a result of admiration for someone. The meaning of the word mawaddah is almost the same as the word mercy, only that mercy is directed to the blessed in a state of need. The word mercy is aimed at weakness while mawaddah is not so. The word mawaddah must be proven in behavior while mercy does not have to be proven in behavior, but the hope is that the behavior implements attitude and behavior.

Building a sakinah family is the dream of every nation, including Indonesia. According to Zaitunah Subhan being a sakinah family, there are two aspects: first, fostering religious aspects to be very important as a supporter of the realization of the sakinah ma waddah family. Parents as leaders who are responsible for organizing diversity in the family of Rasulullah peace be upon him. Rasulullah peace be upon him said: "All of you are shepherds and will be held accountable for their sheep ...., Allah has emphasized the obligation to guard the family against hellfire".

2 Conclusion

Being a happy family is a command of the Qur'an. If you are unable to make each other happy then it is advisable not to get married.

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Interpretation of Sura Ali Imrān verse 64 about Kalimatun Sawâ’: an Analysis Study of Ma’na-cum-Maghza

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Abstract. This article aims to examine the interpretation of QS. Ali Imran [3]: 64 regarding Kalimatun Sawâ’ as a meeting point in the concept of plurality. This study used a descriptive qualitative approach with the ma’na-cum-maghza hermeneutic theory. The results of this study indicate that the Prophet’s invitation against Christians and Jews to Islam is carried out through conversation and not with the element of coercion or threat. The conversation in it is to get to know each other and find common ground that is a common point between them. Thus, the plurality can be accepted as a blessing from Allah SWT who are absent from the disputes and hostilities within them.

Keywords: Kalimatun sawâ’, ma’na-cum-maghza, plurality.

1 Introduction

Plurality is an undeniable reality.1 The essence of plurality is a potential that can be a blessing but can also be anathema to the universe, depending on how humans manage it. A well-managed plurality can be a blessing because plurality fosters curiosity, mobility, appreciation, mutual understanding, co-existence, and collaboration. However, a plurality that is not managed properly can be damming because it can lead to various prejudices. The prejudice that is not based on appreciation is suspicion. A plurality filled with suspicion only produces envy and jealousy. Envy and excessive jealousy can develop into hostility and produce conflict, division, and destruction.

Plurality management well can be realized in various ways. One of them is in the form of discourse to discuss, gather and share views, thoughts, and aspirations to eliminate existing forms of prejudice. History states that these discussion events have occurred between religious

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1 al-Qur’an also states that in essence, Allah wants diversity rather than uniformity (Surah Al-Mâ‘idah [5]: 48.), all of that is created so that people know each other (QS Al-Hujurât [59]: 13) and competing in goodness (QS Al-Baqarah [2]: 148)
communities, such as World Conference on Religion and Peace\(^2\) dan A Common Word Between Us and You “Kalimat Sawa’ bainana wa bainakum (QS. Al’ Imran 3: 64)”\(^3\).

Dialogue between religions through an open letter entitled “A Common Word Between Us and You” Kalimatun Sawa’ bainana wa bainakum (Ali’ Imran 3: 64) then received a lot of attention from intellectuals in various religious institutions and world university institutions. Studies on this dialogue have been carried out by Miroslav Volf, Ghazi bin Muhammad and Melissa Yarrington,\(^3\) Waleed El-Ansary and David K. Linnan,\(^3\) Joseph Victor Edwin,\(^5\) Joseph Lombard,\(^6\) Saifurrahman,\(^7\) dan Sulanam.\(^8\) Also, the understanding of the concept of the kalimatun sawa’ (a common word) is discussed further through the views of Muslim intellectual figures, including in a study conducted by Mujianto Solichin,\(^9\) Ummi Ati Uwaida,\(^10\) Bahrur Rosi,\(^11\) Abdul Khalid Aris,\(^12\) Qurrata A’yun and Hasani Ahmad Said.\(^13\) The studies above have not studied the interpretation of the main verse of the Sawa’ sentence, namely QS. Ali’ Imran 3: 64, especially by using the hermeneutic approach of the Koran. To be able to find out more about this, this paper is here and tries to reveal its interpretation with one of the hermeneutic approaches of the Koran ma’na cum maghza which was initiated by Sahiron Syamsuddin with three application steps; examines the analysis of language, the socio-historical context, and its significance.\(^4\)

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\(^2\) This conference was held for the first time in Tokyo in 1970 and was attended by various religious figures. The conference continued in 1974 and 1979, in which it was formulated that peace is a world community built on the basis of love, freedom, justice and truth. For further information, see Foreword by Muhadjir Darwin in \[1\]

\(^3\) “A Common Word” “A Common Word” is an interfaith dialogue in the form of an international seminar. “A Common Word” appeared in response to Pope Benedict XVI’s statement in the “Grand Oration” on September 12, 2006. The oration aroused the anger of Muslims because his statement was considered insulting the Prophet Muhammad and Islam. On October 13, 2006, 38 Muslim religious leaders and intellectuals sent an open letter to Pope Benedict to clarify his statement. Until finally the following year on October 13, 2007, the letter was followed up by the publication of an open letter signed by 138 religious leaders and Muslim intellectuals from around the world and addressed to 28 Christian religious leaders around the world. The letter is an invitation to all Christians to live in peace and harmony in the differences between “Muslims and Christians” in the framework of fostering and realizing world peace together. For more, see Introduction in \[2\]

Ma'na-cum-magha hermeneutics is a theory of the interpretation of the Koran that was initiated by Sahiron Syamsuddin. Of course, this idea is inseparable from basic assumptions that stem from an attitude of wanting to “mediate” the pros and cons of using hermeneutics as a method of interpreting the Koran. Sahiron departs from the assumption that some hermeneutic ideas can be applied to the *Ulūmul Qur'an*, and can even strengthen the method of interpreting the Koran. Substantially, hermeneutics and the science of exegesis are not different: they both teach how to understand and interpret a text correctly and accurately. What distinguishes the two is the history of their appearance, their scope, and the object of their discussion. Also, he argues that it is necessary to synthesize and integrate Islamic studies with “secular” or Western disciplines, as has been practiced by Islamic figures since the 3rd century AH.[15, hlm. 7–8]

Sahiron classified the typology of interpretation among Muslims today, into three schools, namely: (1) Quasi-objectivist traditionalists; according to this school, the teachings of the Qur'an must be understood, interpreted, and applied according to the understanding, interpretation, and application of the context in which the Qur'an was revealed to the Prophet Muhammad and taught to *sahabat*.[15, hlm. 54] (2) Quasi-subjectivist; This school holds the view that interpretation is entirely the subjectivity of the interpreter because interpretive truth is relative. One of the figures of this school, Hassan Hanafi emphasized that every interpretation of the Koran must be greatly influenced by the interests and interests of the interpreter, therefore the interpretation of the Qur'an is pluralistic,[15, hlm. 56] not just one. (3) Progressive quasi-objectivist; this flow is the same as the first school in terms of exploring the original meaning, but the difference is that this flow makes the original meaning only as a starting point to find the message contained behind the literal text. Among the figures of this genre is Fazlul Rahman with the concept of double movement, Muhammad al-Thalibi with *al-tafsir al-maqaṣid* and Nasr Hamid Abu Zayd with the concept of *al-tafsir al-siyaqī*.[15, hlm. 57–58]

Of the three schools of interpretation above, the traditionalist quasi-objectivist school is considered to impose universal Qur'anic principles in any context into the Qur'anic text, so that the understanding that is born tends to be textual or literal.[16, hlm. 55] Such an interpretation seems a bit stiff and unable to answer current problems, even has the potential to give birth to radicalism and so on. Meanwhile, the second genre, namely the quasi-subjectivist school tends to interpret the Qur'an at will and is very thick with the ideologies of its interpreters. The progressive quasi-objectivist school is more acceptable as an effort to develop the method of reciting the Koran at present. In interpreting the Qur'an, this school is not only fixated on the meaning from which the text was revealed, but seeks to capture the main message contained behind the original meaning of the text. In other words, this view can be referred to as "balanced hermeneutics",[15, hlm. 140] namely paying equal attention to the original meaning (*al-ma'na al-aṣli*) and the main message (significant; *al-magza*).

In essence, the ma'na-cum-magha theory is not new in the discourse of hermeneutics (the method of interpretation). As mentioned above, the *ma'na-cum-magha* theory is applied by paying equal attention to the meaning of the literal origin (*al-ma'na al-aṣli*) and the main message (significance; *al-magza*) behind the literal meaning. The *ma'na-cum-magha* theory is an effort to develop an interpretation method initiated by one of Gadamer's hermeneutic theories, namely the application theory (*anwendung*). As quoted by Sahiron, Gadamer stated...
that after an interpreter finds the intended meaning of a text when the text appears, he then develops the interpretation or re-actualization / reinterpretation while still paying attention to the continuity of this “new meaning” with the original meaning of the text.[15, hlm. 87] When the literal meaning of the text has been found, then the meaning is correlated with the possibility of a second and third meaning while still paying attention to the components contained in the literal meaning.[17, hlm. 102]

The same concept was put forward by Hirch using the terms meaning (meaning / meaning) and significance (significance). It distinguishes between meaning and significance. According to him, this distinction should not be limited to the basic standards surrounding the author’s original intentions. However, this distinction should also take into account all matters related to anachronistic meanings and he realizes that the disclosure of meaning needs to take into account the broad context, and is not limited to the author's context.[18, hlm. 133–134] Also, among Muslim scholars, several figures have the same concept as ma’na-cum-magza theory, including al-Ghazali with the concept of al-ma’na al-zahir (outward meaning) and al-ma’na al-batin (inner meaning). Fazlul Rahman with his theory, double movement, and Nasr Hamid Abu Zayd with his ma’na and magza concepts.[15, hlm. 88]

All of the above interpretation theories idealize that in interpreting (the text) it is necessary to pay attention to the textual context through language analysis as the starting point, and the historical context of the text emerges through historical analysis, then digs for its main message (significance) to be contextualized according to the spirit of the times, places, and the time the text was interpreted.

However, according to Sahiron, all the hermeneutic theories above do not talk clearly about “significance” (magza). Therefore, in his ma’na-cum-magza theory, he adds an explanation of “significance”. According to him, there are two kinds of significance: first, phenomenal significance, namely the main message that is understood and applied contextually and dynamically from the time of the prophet to the time the verse is interpreted in a certain period. Then this phenomenal significance is also divided into two types, namely: (a) historical phenomenal significance, namely the meaning of a verse or a collection of verses that was understood and applied at the time of revelation; (b) dynamic phenomenal significance, namely the message of the Qur'an which is understood and defined at the time a certain verse or collection of verses is interpreted, and after that, it is applied in life. Second, ideal significance, namely the ideal accumulation of understandings of the significance of the verse. This accumulated understanding will be known at the end/goal of human civilization desired by Allah SWT.[15, hlm. 140–141]

As previously explained, the main objective of an interpreter/reader when understanding a text, both the Qur'anic verse and the Prophet's hadith, is to explore the main message (significance) that is contained behind the literal meaning. However, before getting to the stage of extracting significance, several methodical steps need to be taken. The first step is language analysis; An interpreter must pay attention that the language used in the text-the Koran, for example, is Arabic in the 7th century AD. This is very important to do considering that language is dynamic. Therefore, the interpreter must be able to master the basics of linguistics such as synchronic-diachronic, syntagmatic-paradigmatic, and so on. Also, to sharpen this analysis the interpreter can perform intratextuality, namely comparing the use of a word being interpreted with its use in other hadiths. If necessary and possible, the interpreter also performs intertextual analysis, namely analysis by connecting and comparing the hadiths with other texts around the Qur'an, such as hadiths, Arabic poetry, and so on.[15, hlm. 141–142] To assist in analyzing language, as well as its relation to the context of the emergence of
the hadith text, the interpreter should first collect all the hadiths with one topic, as well as present the interpretation or syarh hadith by previous scholars.

After finding the original meaning (al-ma’na al-āsli) of the verse text, the interpreter then explores the main message (magzā; significance) of the verse. Starting from historical phenomenal significance, namely by understanding the macro and micro socio-religious context of the people who lived at the time of the birth of a verse. Macro context is a context that includes the situation and conditions in Arabia at the time of the Prophet himself. The micro context is the small (specific) incidents behind the appearance of the verse which is commonly referred to as asbābun nuzul. And, dynamic phenomenal significance, namely by understanding the development of thought and "spirit-mass" during the interpretation of the Koran. Furthermore, the significance of the ideal,[15, hlm. 141–143] so that the interpreter can contextualize the magzā verse according to the present context.

3 Analysis of the Interpretation of Ma’na cum Maghza in Sura Ali Imran [3] verse 64

The equivalent of the sentence sawâ` in the Koran is found in one verse, namely in Sura Āli ‘Imrân [3] verse 64:

سَوَآٰءِ بَيۡنَنَا وَبَيۡنَكُمۡ أَلَّا نَعۡبُدَ إِلَّا ٱللَّاَ وَلََّ نُشۡرِكَ بِ قُلۡ يَـ ٰٓأَهۡ

Say: "O People of the Book, let (hold) a sentence (provision) where there is no dispute between us and you, that we do not worship except Allah and we do not associate Him with anything and (also) some of us make some of the others, as a god other than Allah ". If they turn away then say to them: "Behold, that we are a people who surrender (to Allah)".

3.1 Language Analysis

The kalimatun sawâ` is a combination of two words, namely the word kalimah and sawâ`. The word kalimah is the singular form of the word kalim, derived from the word kalama which means al-lafâgh, mà yantiq bihi al-insâan mufradan kâna au murakkaban (words, what humans talk about, both one word (singular) and composed). [19, hlm. 695] Ibn Fâris mentions that kalama contains two original meanings, the first refers to intelligible speech (natiqin muhimin) and the second to injury (jarâḥin). The form of the word kalimah comes into the first sense which means al-lafâgh al-wâhidah al-muqimah (a word that can be understood). [20, hlm. 131] Likewise al-Fâriz Ābâdi in Qâmus al-Muḥîṣ explains that the word al-kalimah means al-lafâgh and al-qasidah (words and intentions). [21, hlm. 1155]

Kalimah (كلمة) means a lafat (word) which shows a single meaning, either consisting of one letter or more. Also means a phrase or expression which is perfectly meaningful. For example Lá ilâha illâ Allâh: kalimah al-tauhîd. Allah's sentence is His law or iradat.[22, hlm. 424] The word kalimah has also become an absorption word in the Big Indonesian Dictionary which means word or utterance.[23] The word kalimah (singular) in the Koran is mentioned 28 times, while in the plural form, whether it is leaned or not, it is mentioned 14 times. Apart from the word kalimah, other derivatives of the word kalama in the Koran are the word kalim (called four times), takliman (called once), kalâm (whether leaned or not, called four times, in
The form of *fīl madī* called six kali, in the form of *fīl muḍārī* it is called 18 times.[24, hlm. 722–723] The word *al-kalimah* in the Koran has many forms and meanings. As explained by al-Ashfahani in his book, there are at least more than three meanings. In Sura Al-Baqarah [2]: 124, what is meant by the word *kalimatūn* in the verse is something that Allah tested Ibrāhīm in the form of an order to slaughter his son and circumcise him and a test other than the two. And the word *kalimah* to Prophet Zakariya which is contained in Sura Āl-I'mrān [3]: 39, means the *kalimah al-tauhid*. Sura Al-An'ām [6]: 115, has the intention of *al-qādiyyah*, namely decision. Every decision is called *kalimah* whether the decision is a word or an action. Some say that what is meant by *kalimatu rabbuka* are His laws that have been determined and explained to His servants which have been conveyed, as in QS. Al-Ārāf [7]: 137, QS. Thāhār [20]: 129, QS. Asy-Syūṭī [42]: 14 and QS. Yūnus [10]: 82.[25, hlm. 368]

The word *sawā* comes from the word *sawwā* (سَوَاء), *sawwā* - *yusawwî* - *taswiyah*, the root word consists of three letters, namely *sin*- *waw*- *yā*. According to Ibn Faris, the root of the word refers to the meaning of istiqâmah (strong / firm) and the meaning of *iltidāl baina syaiʻain* (balance or similarity between two things). From the first meaning is born the meaning of ‘perfecting’ because something which is already perfect means that it is firm and firm, likewise the ‘middle’ part of a house or something else is called *sawā* because the middle part is the most solid part among the other parts. Then, from the meaning of the two words *sawā* are also used in the meaning of ‘the same’, so is the term *lā siyyamā* (more so) which means ‘not the same’ because the thing in question has something special and is not the same as the others.[26, hlm. 112]

Al-Fairūz Ābādī in *Qāmus al-Maḥfīż* explains that the word *sawā* means *al-‘adl wa al-wasṭ* (fair and middle).[21, hlm. 1297] Al-Ashfahani in his book discusses the word *sawā* in the part of the word *sawā*. The word *al-musāwīh* means equality in size and scale. It is said in the Arabic sentence *thawb lā taklīfsawā*这意味着 this cloth is the same as the cloth. Likewise in the sentence *dirham lā taklīf sawâ* means that this dirham is worth the dirham. Sometimes the word *sawâ* is also used to equate the *kaifyah* (way of working), for example, the sentence *lā isfâsawâ* means mourning clothes (which are black) this is the same process of making it with that mourning dress. Although the essence of the equation returns to the location where it was made, not in the type of dress, the sentence is used to describe the similarity.[27, hlm. 328]

The derivation of the word *sawâ* in the Koran according to al-Ashfahani has a different meaning. One of them, the word استوى which means the same thing, can be used in two types; one of them is if there are two or more *fīl* (subjects), for example like the sentence *wa ʿādī wa ṣawâ* means Zaid and 'Amru are the same, in this case, they mean the same thing. As in the word of Allah QS. At-Taubah [9]: 19. While the type of use of the word استوى is to represent a type, for example like the word of Allah in QS. An-Najm [53]: 6 and QS. Al-Muʾminun [23]: 28. And when the word استوى is juxtaposed with the letter على it means mastery, for example as Allah says. Thāhâr [20]: 5. Some say that the meaning of this verse is all the same before Him between those in heaven and on earth, it means that everything is upright with the will of Allah to equalize everything, this is like the word of Allah QS. Al-Baqarah [2]: 29. Some say that the verse means that everything is the same before Him, so there is nothing closer to Him than the others because Allah SWT. not like a body (physical) that is in one place without another place. When the word استوى is juxtaposed with the letter إلى then it means the final achievement, either in the physical sense, or in the sense of mastery or management, and regarding this, it is contained in the word of Allah in QS. Fushshilat [41]: 11. then nothing is closer to Him than anything else, because Allah SWT. not like a body (physical) that is in one place without another place. When the word استوى is juxtaposed with
the letter ﺍٓﻟِإٓ, then it means the final achievement, either in the physical sense, or in the sense of mastery or management, and regarding this, it is contained in the word of Allah in QS. Fushshilat [41]: 11, then there is nothing closer to Him than anything else, because of Allah SWT, not like a body (physical) that is in one place without another place. When the word ﺍٓﻟِإٓ is juxtaposed with the letter ﺍٓﻟِإٓ, then it means the final achievement, either in the physical sense, or in the sense of mastery or management, and regarding this, it is contained in the word of Allah in QS. Fushshilat [41]: 11.

The word ﺍٓﻟِإٓ is used for people who are free from the attitude of ﻰﻓرﺎت (exaggeration in something) and ﺃﺕﻓرٰى (reducing the rights of something) both in terms of size and manner. As in His word QS. Maryam [19]: 10 and QS. Thâha [20]: 135. The sentence ﺍٓﻟِإٓ WaitForSeconds (exaggeration in something) means the middle place, he can use the word ﺍٓﻟِإٓ - ﺍٓﻟِإٓ - ﺍٓﻟِإٓ - ﺍٓﻟِإٓ means the same, that is, the sides are equal. And the sentence can be used in the form of nature and time, as long as the word is mashdar. As in QS. Ash-Shâfiit [37]: 55, QS. Al-Baqarah [2]: 108, and QS. Al-Anfâl [8]: 58, Whereas in QS. Ali 'Imran [3]: 64 the meaning of the word ﺍٓﻟِإٓ is fair or righteous in law. And in QS. Al-Baqarah [2]: 6, QS. Al-Munafiqûn [63]: 6, QS. Ibrahim [14]: 21, and QS. Al-Hajj [22]: 25 means the same. The word ﺍٓﻟِإٓ and the word ﺍٓﻟِإٓ is sometimes used to mean ﺍٓلِإٓ which is other than. The sentence ﺍٓلِإٓ ﺍٓلِإٓ means I have someone other than you, which means someone else is filling your place besides yourself or replacing you.[27, hlm. 334–335]

The combination of the words kalimah and sawâ’ into the sentence sawâ’ in a linguistic principle is something special because the word sawâ’ does not follow the form of the word kalimah (muannats). This is explained by al-Tabari who quotes linguists, that the word sawâ’ in this verse is an isim and not a characteristic of the word kalimah so that its form follows that word.[28, hlm. 445]

The meaning of the kalimatun sawa’ in language has also been discussed by al-Tabari,[28, hlm. 441] al-Qurtubi,[29, hlm. 288] dan al-Marâghî[30, hlm. 308–309] in the interpretation agreed to interpret the kalimatun sawa’ as the same and fair sentence or words between us and you there is no difference. These sayings were agreed upon by the Apostles and in the Books that Allah revealed to them. What is meant by a fair agreement or speech is only to worship or not to submit except to Allah Almighty and not associate him with anything. Thus, Islam and Ahl al-kitâb both believe that the universe is the creation of one God, namely Allah who has sent the prophets and messengers.

3.2 Socio-Historical Context of Sura Ali ’Imran [3] verse 64

This verse is included in the category of madaniyah verses, namely those that came down after the migration of the Prophet Muhammad and his companions from Mecca to Medina. Once the Prophet reached Medina in 622 AD, he discovered that the Madina people were a plural society both in religious and ethnic terms. Apart from Muslims from the Ansar and Muhajirin groups, there also lived Jews, Christians, and idolaters, even long before the Prophet’s migration. About the Arab tribes in the city, at least, there are two main tribes, namely Aus and Khazraj, which are at odds with each other. Considering the need for unity between the religious and tribal communities there, the Prophet Muhammad then initiated the “Medina Charter” (Mithaq al-Madina). With this charter, all components of the city can live together in harmony and help each other build civilization.[31, hlm. 133] In full, the contents of the Medina agreement are contained in Ibn Ishaq’s Sirah Muhammad, which has been quoted by many historical figures.[32, hlm. 231–233], [33, hlm. 84] Among the contents of the Medina Charter is that the state recognizes and protects the freedom to practice their
respective religions, all people have the same position as members of society. [33, hlm. 93–94] So that at that time, the people of Medina could live side by side in peace and harmony.

The beginning of Surat Ali 'Imran from the first verse to the eighty-three verse came down to a messenger from the people of Najran who came on 9 H. Narrated by al-Baihaqi in Dalail an-Nubuwa, Ibn Ishaq said, telling me Muhammad bin Sahal bin Abi Umamah by saying, "When the people of Najran came to the Messenger of Allah. Asking about Isa bin Maryam, down on them the beginning of the verse of the letter Ali 'Imran to the verse eighties". [34, hlm. 91]

Verse 64 is motivated by the incident mubahalah which happened in verses 59-63. The invitation to kalimatun sawā (meeting point) is the final answer to the mubahalah story. Narrated by Ibn Ishaq in his sirah, the mubahalah event was preceded by the arrival of the Christian messenger Najran to the Prophet. The delegation consisted of 60 riders. Among them, 14 people have ahead. The 60 people left the matter to three people. The three people are Aqib, Sayyid, and Abu Harithah bin Alqama, and the three of them are leaders, smart people in negotiations. They went to Medina to meet the Messenger of Allah. And entered the mosque when he was praying Asr. When the time for their prayers comes, they also offer prayers in the mosque. Rasulullah saw also said to let them worship. The three messengers also talked with the Messenger of Allah, they said about Jesus as Allah, son of Allah, and the third god along with their information about these three things. Until finally the Prophet said to the two priests, "Enter Islam, you!" both answered, "We have converted to Islam. " The Prophet said, "Surely you have not converted to Islam. Then Islam! " Both of them replied, "We have even converted to Islam before you. " The Prophet said, "You both lie. You reject Islam. You also think that Allah has children. Your worship of the cross. And you also eat pork. " The two priests asked, "Then who is the father, O Muhammad?" Then Rasulullah saw. Shut up and don't answer both of them. In this regard, Allah sent down verses starting from the beginning of Surah Ali Imran up to 80 verses. [36, hlm. 525–526]

After Rasulullah saw, receiving information and explanations from Allah as a basis for resolving disputes between him and them, he was ordered to invite them to change, if they continued to reject the decision. The Prophet invited them to curse each other. But they asked for an opportunity to ponder the matter, and returned to express their opinion about the change of Prophet's invitation. This is none other than because they know that Muhammad was a prophet who was sent, and no one has ever cursed a prophet. If anyone dared to curse him, then he would indeed perish to the roots. Aqib the leader also suggested returning to embracing the opinion held by Christians about Jesus and leaving Muhammad, and returning to their country. After negotiating, they returned to the Prophet. While saying, 'O Abu Qasim, we have decided not to curse you, let you follow your religion, and we will return to our religion. However, please send one of your friends whom you are pleased with to be with us and who will decide disputes between us regarding various issues related to our wealth. We are willing to be punished by him.' After performing dhur prayer, the Prophet finally decided to send Abu Ubaidah bin al-Jarrah to go with the Najran Christians and decide the case which they disputed with rights. [41, hlm. 381]

Apart from the background of the debate with Najran's envoy to the incident of mubahalah, this verse is also the content of the letter sent by the Prophet to King Heraclius in Rome. This

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5 Mubahalah is each party among people with different opinions praying to God earnestly, that Allah will condemn the party who is lying. The Prophet invited the Christian emissary Najran to pray but they did not dare and this is proof of the truth of the Prophet Muhammad. See footnote about mubahalah on [35]

6 This is expressed in many interpretations, including deep [29], [36]–[40]
explanation has been widely quoted by commentators, one of his narrations is in Sharah Bukhari on his narration which he presented through the Az-Zuhri route, from Ubaidillah ibn Abdullah ibn Atabah ibn Mas'ud, from Ibn Abbas, from Abu Sufyan about his story when he came to the emperor, then the emperor asked him about the text of the Prophet. Saw., His qualities and actions, and what he cried out for. Then Abu Sufyan told the whole thing clearly and plainly. Even though at that time Abu Sufyan was still polytheist and had not converted to Islam, this happened after the Hudaibiyyah Agreement and before the conquest of the city of Mecca, as explained by the hadith in question. Also when asked what was the Prophet. ever committed treason? So Abu Sufyan replied, "No. And we parted with him for a time, during that time we didn't know what he was doing." Then Abu Sufyan said, "I cannot add any news other than that. The main purpose of this mediation is that the letter of the Prophet Muhammad was delivered to the emperor which reads as follows: [36, hlm. 529]

\[
\text{في اسم الله الرحمن الرحيم} \\
\text{أمما بعده} \\
\text{ابسن الله الرحمن الرحيم من محمد رسول الله إلى هرقل أعظم الروم. سلام على من دفع الله إليه. أما بعد فأسلم سنة،} \\
\text{وأسلم يوادك الله أن يكونتم فنقول فإن عليك إثم الأرستين. وإن أهل الكتاب تعلوا إلى كلمة سواء بيننا وبينكم} \\
\text{ألا تعلم إن الله لا شريك له شيء ولا يُجيب بعضنا ببعض وإنما نذل به أبواب من دون الله فإن نقول فثنا أشهدنا بألَّ من شملون.}
\]

In the name of Allah, the Most Gracious and the Most Merciful, from Muhammad Rasulullah, addressed to Heraclius, the ruler of the Roman Empire, may the greatest salvation be to those who follow the instructions. Amma Ba'du: Then enter Islam, you will be safe, and enter Islam, surely Allah will reward you twice. But if you turn away, then you are bearing the sins of the artisins (peasants). And in it is also mentioned His words: O People of the Book, let's come to a sentence (provision) where there is no dispute between us and you, that we do not worship except Allah and we do not associate Him with anything and (also) some of us make some others as gods apart from Allah. If they turn away, then say to them, "Witness that we are a people who surrender (to Allah)." (Ali Imran: 64)

Apart from being revealed to the Christian envoys of Najran and the kings of Rome, the commentators also explained that this verse was revealed to the Jews of Medina. This is because the khitab contained in this verse is the man of the book. In explaining this, al-Qurthubi and al-Tabari explain two differences, first, this verse is intended for the expert of Najran by quoting the narrative of Muhammad bin Ja'far bin Zubair, and Ibn Zaid, and al-Suddi, second, for the Jews of Medina by quoting the history of Qatadah and Ibn Juraij. Meanwhile, both (al-Qurthubi and al-Tabari) agreed to categorize the two groups, namely the Narani Najran and the Madina Jews into the khitab of the book in this verse, because they were both given books, namely the Bible and the Torah.[28, hlm. 442], [29, hlm. 289]

In another interpretation, Wahbah Zuhaili explained that ahl al-kitāb in this verse were those who have revealed to him the holy book, Torah, Zabur, the Bible, and the Koran.[44, hlm. 290–91] M. Quraish Shihab explains that ahl al-kitāb in this verse is not only the Najran Christian delegation as referred to in the previous verse but consists of all Jews and Christians. He also quoted the provisional opinion of scholars who included groups suspected of having holy books in their meaning, either residing in Medina or other areas. He also said that the

7 Interpretations that discuss this da'wah letter can be found in Tafsir al-Baghawi, Tafsir al-Qurthubi, Tafsir Ibn Kathir traced in [38, hlm. 609], [39, hlm. 279], [42], [43, hlm. 81]

8 In another book, M. Quraish Shihab explains the meaning of ahl al-kitāb and the opinions of other scholars on this matter. Like the opinion of Imam Shaf'i who stated that the so-called ahl al-kitāb are Jews and Christians of the descent of the Israelites, not including other nations who adhere to Judaism and Christianity. Imam Abu Hanifah and scholar Hanafiah stated that what is called ahl al-kitāb is anyone who believes in one of the prophets, or a book that has been revealed by Allah Almighty, is not
message of this verse was addressed to all of them (in the sense of ahl al-kitâb) even until the end of time.[40, hlm. 108]

3.3 The Significance of Kalimatun Sawa’ in Sura Ali Imran [3] verse 64

Through the above reading, it can be understood that its phenomenal significance is the preaching of the Prophet Muhammad, against Christians and Jews to Islam through conversations between them and there is no compulsion in it. Although in the end, this debate did not make Christians and Jews converted to Islam, but basically, they have realized the truth of the prophetic message, so they also refuse to change and return to their country by guaranteeing their assets to Muslims. The kalimatun sawa’ here is the same and fair sentence among the People of the Book, that the prophetic treaties namely faith and worship are only to Allah Almighty, have been written and taught in their previous books. So the invitation/da’wah of the Prophet to this meeting point is nothing new but has existed before as brought by the Prophets who were sent to their people.

The form of the Prophet’s invitation to spread the teachings of Islam amidst the differences of these peoples is one of the ways that should be exemplified in the relationship between religions and mankind in general. Attempts to reach the common ground (kalimatun sawa’) amid diversity is certainly a challenge, especially in today’s society, where there is rapid development in every element. But it is not impossible to reach it, as was also exemplified by the Prophet, we can also try to reach the common ground. If we meet at one point, then we should cooperate in that. But if we don’t meet at one point (belief in God for example), then let’s try to reach another point, namely competing with each other for goodness.[46]

The main message (significance) in this verse is to try to find common ground (kalimatun sawa’) among each other, this is based on the awareness of the understanding that Allah has determined the creation of humans with their diversity. One of these searches is the form of dialogue to get to know each other so that there is no disagreement, can work together for good, and build a better civilization for the future.

4 Conclusion

The word kalimatun sawa’ in the al-Qur’an is contained in Surat Ali ‘Imran verse 64. Kalimatun sawa’ literally means the same sentence. Meanwhile, after analyzing the interpretation using the ma’na cum maghza approach, the significance is first, the invitation of the Prophet Muhammad, against Christians and Jews to Islam through conversations between them and there is no compulsion in it. The invitation is given the term kalimatun sawa’ because the invitation to believe and worship is only to Allah SWT. has also been contained in their previous books so that there is no difference between them in that matter. Second, inviting people to try to find common ground (kalimatun sawa’) among each other. This is based on the awareness of the understanding that Allah has determined human creation with limited to groups of followers of the Jewish and Christian religions. Thus, if there are people who only believe in Suluf Ibrâhîm or the Book of Zabur, then they are included in the term ahl al-kitâb. In addition, some salaf scholars state that every people who are thought to have a holy book can be considered as ahl al-kitâb, like the Magi. The conclusion drawn by Quraish Shihab is that what is meant by ahl al-kitâb is all adherents of Judaism and Christianity, anytime, anywhere and from whatever descent they are. See [45, hlm. 336–386]
its diversity. One of these searches is obtained through the form of dialogue to get to know each other so that there is no dispute, can work together in goodness, and build a better civilization for the future.
References


Al-Quran Perspective On Architectural Environmentally Friendly in the Aspect of Functions Building

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Abstract. The decline in the quality of the global environment has become the most popular problem in this century. One of them is caused by modern architectural planning that is not environmentally friendly. Islam has been explained in the Qur'an QS. Al Baqarah 2: 11-12 that to improve the quality of human life, it has caused damage to the earth. This research is looking for evidence from the verses contained in the Quran regarding environmentally friendly architecture and the causes of destruction for humans on earth by buildings. The results can be proven that in the Al Quran there are verses regarding the development of the function of the building as a place for human activities that are environmentally friendly and the existence of the building can be proven.

Keywords: Al-Quran perspective, function building, Al Quran and architecture

1 Introduction

Architectural planning in the last few decades, using the concept of Modern Architecture. Buildings, especially housing, are formed vertically and horizontally with the direction of the International style.

The reason for the emergence of this international style was partly due to the industrial revolution (1800-1900), where factories produced mass products. This mass production forces producers to market their products throughout the world. The uniformity of this material ultimately results in the same building style everywhere, regardless of climatic, geographic, and local cultural factors. This style only considers economic and efficiency factors.

But this trend of international style cannot be sustained, at least for the next 100 years. Many buildings that were planned vertically or horizontally were abandoned, even causing a humanitarian disaster. The architecture of this period turns out to have a sizable contribution to environmental destruction, especially in increasing global temperatures, namely 60%, while housing accounts for 40% of that number [1].

Seeing the development of architectural practice as written above, it is true that humans are unconsciously the makers of destruction on earth. The practice of developing building planning technology on the pretext of being for human convenience, in a short time has damaged the earth.
Islam has been explained in the Quran QS. Al Baqarah (2): 11-12,

"And when it is said to them: 'You must not do damage to the earth'. They replied: “We are the ones making improvements”. Remember, they are the ones who do the damage, but they are not aware of it."

Al Quran consists of 4 dimensions, namely writing, reading, meaning, and evidence [2]. Mourice Bucaille admired the contents of the Qur'an and said that the Qur'an is an objective holy book and contains guidelines for the development of modern science. The teaching content is very perfect and does not conflict with the findings of modern science. Interpretation of the ideas contained in the Qur'an, modern science can develop rapidly and play a role in building this world [3].

This study aims to find verses in the Koran that have meaning and evidence about environmentally friendly architecture, especially in aspects of its function as a residence, a place of worship, a building for work and recreation.

The question is how environmentally friendly architecture is written in the Koran, especially environmentally friendly and sustainable for humans and the environment on earth.

1.1 Problems

1. As Rahmatan Lil Alamın, how does the Perspective of the Quran explain architecture?
2. What are the facts of the writings contained in the Quran regarding surviving architecture?

1.2 Aim and Benefit

1.2.1 Aim

a. To get an explanation of the verses of the Al Quran regarding Architecture in the form of writing, reading, and their meaning.

b. Obtain the facts about the explanation of the Koran on general architectural developments.

1.2.2 Benefits

a. For academics, as a basic theory in architectural research based on the Al-Quran

b. For practitioners to consider the design process so that it is environmentally friendly.

2 Theoretical Review

2.1 Aspects of Function Buildings in Architecture

The functional characteristics of a building depend on human activities to fulfill their needs. Humans have 4 main activities in their lives, namely,

a. Residential activities,
In taking shelter activities, taking shelter from nature and wild animals, humans need a place to live or a house.

b. Worship activities.
In activities to serve oneself to the creator, a place of worship is needed.

c. Work activities to make ends meet.
In the need to carry out work activities and earn a living, a workplace is needed.

d. Recreational activities
For the needs to refresh ourselves from daily activities, a place for recreation is needed.

2.2 Environmentally Friendly in architecture

The form of architecture continues to develop by the functions, human needs, and existing natural resources. Starting from the form of a dwelling in a cave, in a tree, a stone house, a wooden house, or a house made of iron and steel.

The development in ancient Egypt has the characteristics of giant buildings, for example, carvings in the palace of Pharaoh. The form of architecture continues to develop in the direction of Classical, Byzantine, Romanesque, Gothic, Renaissance, Baroque, Neoclassicism, Art Nouveau, Neo-Gothic Architecture, Art Deco Architecture, Modernist Style to Postmodernism which is increasingly clawing the sky.

In 1987, the World Commission on Environment and Development (WCED), also known as the Brundtland Commission, discussed a central theme, namely "Our Common Future", also known as the Brundtland Report. This report describes the possibility of a new era of economic growth that maintains and expands the existing environmental resources, at which time the built environment is beginning to be disrupted by modernization. So then in this Brundtland report, sustainable development is formulated where one of the derivatives of the concept is, Eco-Friendly Architecture.

Friendly building concept environment (eco-friendly architecture) there are 4 (four) groupings/sections that are necessary attention, namely, green open space, a sanitation system supporting savings and availability of clean water, efficient use of energy, and utilization of building material technology that utilizes local natural resources.

2.3 The Qur'an and its 4-dimensional characteristics

As explained by KH Fahmi Basya [2], Al Quran has the characteristics of 4 dimensions, namely 1. writing, 2. reading, 3. meaning, and 4. facts.

Table 1. 4 Dimensional in the Quran.

<table>
<thead>
<tr>
<th>4 Dimensions in the Qur'an</th>
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<tbody>
<tr>
<td>1. Writing</td>
</tr>
<tr>
<td>In QS 2: 2 it is explained that the writings in the Qur'an do not doubt it. Where people can benefit from it in the form of knowledge and good deeds. explained that the writings of the Koran are immutable and imperishable. It is written on the guarded tablets of Allah, which he cannot corrupt in any way.</td>
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<tr>
<td>2 Reading</td>
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<tr>
<td>QS 2: 2. This book (Al-Qur'an) does not doubt him; a guide for those who are righteous,</td>
</tr>
</tbody>
</table>

302
The word qurʾān, which already exists in the Islamic holy book itself comes from the verb qaraʾa – “to read,” “to read” - but there may also be some connection with the Syriac qeryana, “to read,” used for reading scriptures during church services. The Qur’an, compiled in its early form of Classical Arabic, is traditionally believed to be a literal transcript of God's letter and an earthly reproduction of an uncreated and eternal heavenly original, according to the general view referred to in the Qur’an itself [3].

QS 9-111. Indeed, Allah buys from the believers, both themselves and their possessions by giving them heaven. They fight in Allah's way; so that they either kill or are killed, (as) the true promise of Allah in the Torah, the Bible, and the Koran. And who can keep his promises more than Allah? So be happy with the buying and selling that you have done, and this is a great victory.

<table>
<thead>
<tr>
<th>Meaning</th>
<th>3</th>
</tr>
</thead>
<tbody>
<tr>
<td>In QS 35: 33 it is said that the Quran has the best meaning and explanation and the most accurate interpretation, although disbelievers will present arguments for debate. There are many interpretations of the verses of the Quran that can only be explained through research and the process of understanding technology and development.</td>
<td>QS 35: 33</td>
</tr>
<tr>
<td>(They will find) heaven 'Adn, they enter into it, in it, they are adorned with bracelets of gold and pearls, and their garments in it are silk.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Fact</th>
<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td>The explanation of reading in the Koran may not have been obtained in the past, but it is known in the present after much evidence has been found in the modern century.</td>
<td>QS 6:67</td>
</tr>
<tr>
<td>Every message (brought by the Prophet) has (a time) of occurrence and one day you will know (the fact).</td>
<td></td>
</tr>
</tbody>
</table>

So that all the writings contained in the Al Quran can be proven by facts, this fact can explain that the Al Quran is a science directly from Allah SWT, to reveal the secrets of the universe, including architecture.

3 Research Methods

This research is qualitative research which is library research which uses books and other literature as the main object. This type of research is qualitative, namely research that produces information in the form of notes and descriptive data contained in the text under study.

With qualitative research, descriptive analysis is necessary. The descriptive analysis method provides a clear, objective, systematic, analytical, and critical description and information regarding the science of architecture contained in the Qur'an. A qualitative approach that is based on the initial steps taken by collecting the required data, then classification and description are carried out.
4 Results and Discussion

There are no searches regarding the verses of the Qur’an that write about architecture, but in the process of forming a place for human life on earth, it begins with verses about the creation of the heavens and the earth, as well as the supporting elements in it.

When finally a universe was complete for human needs, then humans were created. The creation of a place to live for humans has indeed been provided through several processes of space formation, namely the empty universe, the sun and the solar system, the earth (air, land, water, plants, and animals) as found in QS An Naziat 27-33.

4.1 Al-Quran Perspective On the Aspect of Functions in Architectural

4.1.1 The perspective of the Quran regarding a resident

Table 2. A Place to Human Live in Al Quran.

<table>
<thead>
<tr>
<th>Writing and Reading</th>
<th>Meaning</th>
<th>Fact</th>
</tr>
</thead>
<tbody>
<tr>
<td>QS Al Hijr 15: 82</td>
<td>and they carve the houses out of the rock, (which are inhabited) with a sense of security.</td>
<td>In ancient times, mentioned in the days of the Add people, houses and buildings were made in mountains and caves. In Al-Ghazin’s Tafseer, it is stated that there are houses that cannot be moved (permanently) such as houses made of stone and two houses that can be carried anywhere like tents made of livestock skin[4].</td>
</tr>
<tr>
<td>Q.S. An-Nahl 16: 80</td>
<td>And Allah made houses for you, as dwellings and He made for you houses (tents) from the skins of the cattle that you feel light (carry) them, when you travel and when you live and (He makes them also) from sheep’s hair, camel hair, and goat hair, household items, and fun until a (certain) time.</td>
<td></td>
</tr>
</tbody>
</table>

4.1.2 The perspective of the Quran regarding places of worship

In realizing the existence of God, humans will perform worship activities (worship). Al Quran has given instructions, regarding places of worship.

Table 3. A Place of Worship in Al Quran.

<table>
<thead>
<tr>
<th>Writing and Reading</th>
<th>Meaning</th>
<th>Fact</th>
</tr>
</thead>
</table>
Indeed, the first house (worship) that was built for humans, was (Baitullah) which was in Bakkah (Mecca) which was blessed and became a guide for all nature.

**QS Yunus 10: 87.**

And We revealed to Moses and his brother, "Take some houses in Egypt for your people (dwellings) and make your houses a place of worship and pray and cheer up the believers."

It can be explained here that the Kaaba in Mecca was the first Muslim place of worship, which could serve as an example of a place of worship for all Muslims.

During the Covid 19 pandemic, it has been proven that all houses have become places of worship for Muslims, because of the prohibition on gathering and having to maintain distance in public places, as well as in places of worship.

Through the two verses above, it can be explained that the place of worship for Muslims can be done outside the home, as a gathering place for all people, and can be carried out in the home, to worship with family.

### 4.1.3 The perspective of the Quran regarding a place to work or to be creative

Al Quran explains how the presence of human works in the form of a magnificent building at the time of the previous prophets, has appeared.

<table>
<thead>
<tr>
<th>Writing and Reading</th>
<th>Meaning</th>
<th>Fact</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>QS Saba 34: 13</strong></td>
<td>They (the jinn) worked for Solomon according to what he wanted, including (making) tall buildings, statues, plates (large) like ponds, and fixed pots (above the stove). Work, O family of Dawud to give thanks (to Allah). And very few of My servants are grateful.</td>
<td>That the Prophet Solomon could command the genie army, at that time to build tall and magnificent buildings, which consist of tall buildings and there are statues and buildings in the form of large plates and pots like there are stoves. This fact was proven at Borobudur Temple by KH Fahmi Basya in his 30th research.[5]</td>
</tr>
</tbody>
</table>

Currently, many buildings with shiny floors made of marble, granite, and glass have been made using modern technology. Descriptions in the Quran regarding the work of these tall buildings and magnificent palaces have been achieved in the past. So that the Al Quran has inspired humans to make these works, now and in the future.
4.1.4 The perspective of the Quran regarding a place to work or be creative

If we try to describe it, the limitations of human senses and understanding will not be able to describe the true condition of heaven. However, through various verses in the Koran and several hadiths, Allah SWT has described the pleasures of heaven which can be used as a reference to the concept of a garden, although it will not be comparable to the pleasures of heaven in the hereafter. If we follow this concept, balance, harmony, and sustainability of nature and the environment on earth will be achieved[6].

<table>
<thead>
<tr>
<th>Writing and Reading</th>
<th>Meaning</th>
<th>Fact</th>
</tr>
</thead>
<tbody>
<tr>
<td>QS Ar-Rad 13: 35</td>
<td>Referring to the repeated descriptions of the existence of surges, it is a place filled with plants and flowing underneath rivers, illustrating that the ideal garden, or a place of good and harmonious recreation, is that there are pools of flowing water.</td>
<td></td>
</tr>
<tr>
<td>QS al-Baqarah 2: 25</td>
<td>The physical characteristics mentioned in the Koran are beautiful, shady, large areas, easy access, and common areas (public), all of which are things that are very well applied in planning and designing an Islamic garden.</td>
<td></td>
</tr>
</tbody>
</table>

4.2 The Quranic perspective on tall buildings as the cause of destruction

Several verses in the Al Quran explain, a nation which has tall buildings, will end with the destruction of its people.

4.2.1 The Ad

As told to the inhabitants of Iram in Surat Al-Fajr verses 7-8, the Iram nation had succeeded in mastering technology and had high buildings that had never been built in other countries.

This verse explains the existence of tall buildings (skyscrapers) that were carried out by the population at that time past which is ultimately enshrined in the verses of the Quran. The
building above already has lighting technology, namely natural lighting obtained from the sun as its energy source which is then used to facilitate human activities in it.

### Table 6.

<table>
<thead>
<tr>
<th>Writing and Reading</th>
<th>Meaning</th>
<th>Fact</th>
</tr>
</thead>
<tbody>
<tr>
<td>QS Al-Fajr: 7-8, 12</td>
<td>And that is the country of 'Aad, the Prophet Hud' (peace be upon him) which Allah has destroyed with a very cold and strong wind,</td>
<td>The archaeologist who managed to find the ruins of the City of Iram was Nicholas Clapp in 1990.[7]</td>
</tr>
<tr>
<td>7. [With] Iram - who had lofty pillars,</td>
<td>Their intelligence (in high-tech buildings), seems to have made them disbelievers and negligent so that Allah became angry with them by eliminating all nations from the face of the earth.</td>
<td></td>
</tr>
<tr>
<td>8. The likes of whom had never been created in the land?</td>
<td>12. And increased therein the corruption</td>
<td></td>
</tr>
</tbody>
</table>

#### 4.2.2 The Faraah

Pharaoh to reach the sky where Lord Moses lived, had ordered the engineers of his era to build the highest pyramid in the world until the pyramid of Giza was built.

### Table 7.

<table>
<thead>
<tr>
<th>Writing and Reading</th>
<th>Meaning</th>
<th>Fact</th>
</tr>
</thead>
<tbody>
<tr>
<td>QS 28: 38</td>
<td>It means then make for me (Pharaoh) a tall building so that I will see Him (Lord Moses) and stand before Him, in his confession (Moses) who said there is another God besides me (Pharaoh), that he is an Apostle.</td>
<td></td>
</tr>
<tr>
<td>And Pharaoh said, “O eminent ones, I have not known you to have a god other than me. Then ignite for me, O Haman, [a fire] upon the clay and make for me a tower that I may look at the God of Moses. And indeed, I do think he is among the liars.”</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
As we all know Pharaoh was the most renegade man, so he claimed to be the God of his people. When the Egyptian population is getting fanatical about their kufr. Their hostility and denial of Allah’s messenger (Musa) fueled the desire to kill and oppress him and those who followed him. It was then that Allah sent his army to destroy Pharaoh and his people [8].

According to American and French scientists, Professor Gilles Hug and Professor Barsoum, a model of stone making is burned underwood, then the wood is heated to form almost normal hard rock. This scientist also mentioned, actually Pharaoh was very good at chemistry and managing clay [9].

4.3 Green Architecture in the Perspective of the Qur’an

In the explanation of the functional characteristics of buildings in the Qur’an, there are several provisions for surviving architecture, referring to the repeated explanations in (“Surat Al-Araf: 56–58”) regarding existence, land, plants, wind, and also rain. So the spatial dimension for architecture should not only discuss the need for space and human comfort. The space for movement and the comfort of other elements outside of humans will give good to humans and the universe.

Heaven is described as a place that is very comfortable for humans, that is, there are rivers, fertile soil, various fruits, and fresh air. Not a closed space with artificial airs and lifeless artificial objects.

So that it can be formulated as follows:

1. Architecture must conform to environmental geographic factors
2. Architecture must be by the culture of the population
3. Architecture must use environmentally sensitive materials
4. Architecture must be harmonious and take into account the air, water, and plants around it
5. Tall buildings must consider environment-sensitive factors

So far, the provisions above have started to be made compulsory for all buildings in the world, especially in the agreement on Sustainable Development. The principle of preserving nature, being environmentally friendly and all its derivatives that are being promoted intensively in the present, have been written in the Al Quran. The principle of green building which encourages humans to protect the earth in line with the Islamic concept, which guides so that buildings are in harmony with nature, have properties that exist in nature, are not wasteful of energy and do not damage nature

5 Conclusion

The perspective of the Koran in the field of architecture is not written explicitly about architecture, but rather explains the characteristics of functions in buildings and materials. The development of architecture as a forum for human activity from time to time has been written in the Koran, through writing, reading, meaning, and facts.

In the aspect of building functions, there are 4 categories in Architecture, Environmentally Friendly Architecture in the Al Quran explains,
5.1 Residential Aspects

In Surat An-Nahl and Al Hijr, it is explained that a residence is built with materials and uses existing technology around the environment. Buildings are adapted to the patterns of human activities in living.

5.2 Aspects of the workplace or to be creative

In the QS Saba and Al Mukmin, it is explained that the workplace or creating creations in building, intellectual (intelligence) can be applied optimally. Can use high technology, but still environmentally friendly. The buildings that have survived until now are proven to use simple materials found around the environment.

5.3 Aspects of places of worship

The place of worship is explained that it can be made inside and outside the house. In surah Ali Imran, it is clear that places of worship for Muslims should be made on a large scale, so that they can be used by many people. Whereas in Surah Yunus it says that, our houses must have a place for worship.

5.4 Aspects of recreation areas

As in Surah Al Baqarah and Al Araad, recreation areas are described as supposed to be like gardens of heaven, contained in flowing water, trees, animals, blooming flowers, and fresh air. These natural factors can create a balance in the environment on earth.

The use of the material is described starting from the use of natural materials in the form of rocks, trees, and animal skins, to iron and technological assistance.

The perspective of the Koran on architecture is proven by the findings of facts about the legacy of the building.

Al Quran has warned, how the destruction and destruction of a nation will occur when tall buildings begin to appear on the face of the earth if they do not pay attention to space for movement and the comfort of other elements outside of humans.
References


Abstract. The interpretation of the Al-Quran and its literature throughout Indonesia in the 20th century experienced significant development and progress very rapidly since it was started by Mahmud Yunus in the 1940s. The tafsir writer wrote the interpretation for the advancement of Muslims in Indonesia. At least there are interpretations written in Indonesian that are used for reading material for the people of this country. Because many Indonesian Muslims do not deepen and understand the al-Qur'an which is originally Arabic. After the interpretation of Mahmud Yunus' work, then Ahmad Hasan interpreted the Qur'an with his interpretation of Al-Furqan, namely in 1940. Then, H. Zainuddin Hamidy and H. Fachruddin HS wrote their tafsir works with a better arrangement. There are many interesting sides to this interpretation. In a paper on this interpretation work, the speaker will discuss one of the commentators in Indonesia, the more popular one by the name of Haji Zainuddin Hamidy and his friend Fachruddin HS.

Keywords: Interpretation, Fachruddin, Zainuddin.

1 Introduction

Padang City, West Sumatra in 1906, H. Fachruddin HS Datuk Majo Indo, in Sit Tujuh Batur, Limapuluh Kota district was born a child of a very popular and respected scholar, namely, H. Husein Tuanku Khatib, his mother was named Hj. Putiah Fatimah and her brother named Makinuddin HS.

H. Fachruddin HS Dt Majo Indo is active in the Sumatran Thawalib student association and serves as Chairman of the PERMI (Indonesian Muslim Association) Payakumbuh Kab. 50 Cities.

1.1 Background of Fachruddin HS.

Within the family, Fachruddin Hs. When he was a child, he received attention and appreciation from his family about his goals in the future. Fachruddi Hs wanted to become a scholarly father or a great scholar. So that in order to achieve this goal he needed to explore knowledge, both Islamic religious knowledge and general science, for that he studied at various schools both formally and informally.
While studying in Bandar Dalam, he and his friends began to gain lessons and insights about world knowledge from two dispatched magazines, namely Islamic magazines with Arabic writing named Al-Iman and Al-Basyir wan Nadzir, Al-Iman Magazine was published by Religious Madrasah in Padang Japan District 50 Cities.

After a year of studying at Bandar Dalam, Fachruddin Hs moved to Batang Tabit, studying with Tuanku Mudo Hamzah. After studying there for two years, he moved to study at Sinchin, a madrasa led by Tuanku Mudo Ahmad Sack, who is usually called Tuan Karung. While studying there besides studying religion and science, he also read various magazines and newspapers to find out about events in the world and in Indonesia.

The knowledge that he has, of course, is based on a background of thought which is influenced by either a figure or a history of education. One of which is:

1. Akidah and Islamic law, are two main points contained in Islamic teachings. According to him, faith means things related to belief, faith, and belief. His thoughts are based on the thoughts of Mahmud Syaitut, which are stated in his various books.

2. The book of Mental Guidance Al-Qur'an which he composed contains 32 themes related to the mental development of a Muslim by looking at the Qur'anic ayat and providing explanations on each of the related issues so that everyone can take a lesson. His explanation was based on several books of interpretation which influenced one of them being Ahmad Mustafa Maraghi, Sayyid Qutb, Ibn Kathir, and so on.

1.2 Curriculum Vitae of H. Zainuddin Hamidy

Haji Zainuddin Hamidy was born in Koto Nan IV Payakumbuh on February 8, 1907. The son of Abdul Hamid and Halimah. He is said to have several unique characteristics, such as his hobby of playing football, even according to one of his students, H. Haffash Shamah, when he does not teach he often plays football with his students. In addition, Buya Zainuddin Hamidy called his students as ustadz. This motivated them to the point that many became scholars. Buya Zainuddin Hamidy also has a habit that makes a distinctive impression on the hearts of his students, namely when teaching the hadith, if he forgets, he rubs his face from forehead to chin, and when he removes his hand from his chin he immediately mentions the hadith he had previously forgotten (mentioning hadith starting from sanadnya). Other habits, as told by his urid Dr. Nukman MA, Buya Zainuddin Hamidy never saw a book while teaching. Even though he still carries a book, the book is only held and not open.

About Buya Zainuddin Hamidy, Buya Hamka said: “Ustadz Syekh Haji Zainuddin Hamidy is a simple person. The conversation from his mouth was one on one, not much. When people talk about useless things, they just keep quiet. When people ask questions, he answers with a smile. A smile that contains a thousand and one meanings ... ”

playing football is his favorite sport. Even this hobby of playing football was carried over until he was an adult. H. Haffash Shamah, his student said that if Buya Zainuddin did not teach, he would play soccer with his students and the youth around the pesantren.

H. Zainuddin Hammidy's educational background and thoughts

1.2.1 Formal and Non Formal Education

Besides ordering Zainuddin Hamidy, he also took formal education. In the government school in Payakumbuh, he studied for five years. Then, he continued his studies at Darul Funun al-Abbasy Padang, Japan.
His love for science is seen in him always learning anytime and anywhere. During the school holidays from Darul Funnun, he went to meet my master Ahmad Karung in Batang Tabik, for the Koran (Learning Al-Qur'an). Here, Zainuddin met Fachruddin Hs. Dt, Majo Indo whose biography is one of his closest friends in cooking and writing.

1.2.2 Studying to Mecca

Shaykh Abdullah Abbas, head of Madrasah Darul Funun al-Abbasy, ordered Zainuddin to be his successor at Darul Funun. However he went to Mecca to study in 1927, his wife, Rahmah was abandoned. He studied at Ma'had Islamic and was the first person from Indonesia to study. After five years of studying, he then returned to his homeland in 1932.

1.2.3 Sanad Tahfizh

Dr. Nukman revealed that in the past, scientific culture in Minangkabau was one of them before studying religion, one had to learn the Qur'an first.

Zainuddin Hamidy after returning from Mecca, he is known as a memorizer of the Qur'an and an expert on hadith. Get the title muhaddits. Students who are known to memorize the Qur'an are: 1) Zubir Said, an expert reciter and hafiz, 2) Arius Saikhi, a clever man and an expert in reckoning, 3) Abdurrahman Zainuddin, Zainuddin's own son, a professor at the University of Indonesia (UI) and an al-Qur'an memorizer.

Buya Zainuddin is an al-Qur'an memorizer who is very skilled in the field of ulumul Qur'an, he is very concerned about the interpretation of the al-Qur'an and the development of the science of hadith in Indonesia.

The science that he has, of course, is based on a background of thought that is influenced by either a figure or a history of education that he has taken. The following is the background of thought that influenced his scholarship which is reviewed from several papers:

1. The Mustahalah Hadith Book which became his guide when teaching hadith at the Training College, Pakayumbuh, and PGA Bukit Tinggi. Is a book about the science of hadith in the creed by Imam Abu Muhammad an-Naisaburi, with the title Ma'rufatul 'Ulumul Hadith. In the book describes the science of hadith merayah, which is the science that discusses the rules for knowing things (conditions) sanad, mind, ways of receiving and conveying hadith the characteristics of hadith and the like.

2. In the next section he translated more of several well-known hadith books. In his remarks, he first saw the problems that occurred and the needs that existed in society and also aimed to uphold Islamic law in Indonesia.

1.3 Zainuddin Hamidy's work

Shaykh Zainuddin Hamidy is known to have far-reaching views for the future. Apart from being active in teaching, politician, organizer, and hadith expert, he is also a book writer. However, during the Dutch and Japanese times, the book was lost. The following is his written work:
1. The translation of the book al-Qur'an Karim, is the Tafsir Al-Qur'an which was written with Fakhruddin HS according to the periodization of tafsir in Indonesia, the interpretation in the 1963s was the fourth generation in the 20th century.

2. Translation of the book Sahih Bukhari, co-written with Darwis Z and Fakhruddin HS in 2006 is the second publication year.

3. Translation of the Hadith Arba'in book, the book of tauhid and Mustahalahlul Hadith, these books become the basis for teaching the science of hadith.

2 Text formatting

2.1 Philological Data of Qur'anic Interpretation

Mafri Amir explained that:

"This philological data is written from a collection of commentaries in the Ushuluddin Faculty Library at UIN Syarif Hidayatullah Jakarta, namely:

- Name: Tafsir Qur'an Original Text - Translation - Full Description of 30 Juz
- Compiled by H. Zainuddin Hamidy & Fachruddin Hs.
- Language of the Book: This book uses Indonesian in the past
- Publisher: from Widjaya Djakarta
- Year of publication: in 1967

The systematics of writing applied to the Qur'anic Tafsir are as follows:

- The interpretation of this book is included and explained in the footnote section
- Verse writing side by side with the translation
- Writing the interpretation in accordance with the order of the Qur'an, starting from the essence of Al-Fatihah to Al-naas
- There are several tables of contents writing. Such as writing a table of contents according to juz, a table of contents according to alphabetical order, and there is also writing a table of contents only for the most important/thematic parts of the letter.

This book has been published 4 times, the first printing in 1955, the second printing in 1962, the third printing in 1963, the fourth printing in 1967. What is being examined is the fourth edition.

The length of this book is 28 cm high and 25 cm wide. Turning to the contents of the book, this is in a hardcover condition, while the paper used is newsprint that has faded color, there are lots of blots and the paper starts to tear. In general, during his period of time, the interpreting scholars in Indonesia used Arabic-Malay, while in this book he used Indonesian with perfected spelling.
Fig. 1. Architecture of a typical wireless sensor node.

Fig. 2. Architecture of a typical wireless sensor node.
2.2 Background for writing the Qur'anic interpretation

When viewed from the background of writing this interpretation is a contribution to the religion of Islam as in the book's introduction:

"The compilation of this Qur'anic interpretation is not an easy matter, but rather heavy and difficult work. And this writing requires a study that is several years old and its preparation requires sufficient effort, thought, and time. Alhamdulillah, this long and hard work has been completed as a contribution and service to the height of our religion.

2.3 Characteristics of Interpretation

The author does not interpret the entire verse but only interprets the parts of the verse which according to the interpreter writer it is important to interpret and interpret it only
globally. This commentary book does use Indonesian which is not standardized and does not match the Perfected Spelling.

At the beginning of the book, there are remarks and an introduction from Sheikh Sulaiman ar-Rasuli Bandung, in 1956 a speech from Sheikh Ibrahim Musa Parabek, and previously who wrote 3 in 1953, Haji Agus Salim. This interpretation was completed in 1953. Then, the authors Zainuddin Hamidy and Fachruddin HS wrote a list of letters according to the Latin alphabet and the end of the book Zainuddin Hamidy and Fachruddin HS included the content instructions, with the alphabet, a list of letters, and the most important contents.

2.4 Types of Tafsir (Naw'u at-Tafsir)

In writing the interpretation of the Koran, the author does not explain in detail in his commentary book, \( \text{ijtihadi} \).

2.5 Method (Tariqah)

The author uses the \( \text{ijmali} \) method in interpreting words. The author quotes commentary books such as Tafsir al-Kabir, Tafsir Fathul Qadir, Tafsir Ruhul Ma'ani, Tafsir al-Qur'an Nul 'Azim, Tafsir al-Manar, and Tafsir al-Jawahir, The Holy Qur'an works A. Yusuf Ali and also by Maulvi Muhammad Ali MA, and The Meaning Of The Glorious Koran by Muhammed Marmaduke Pickthall, etc.

When viewed from a systematic point of view, the writer uses the tahlili method, because in order according to the tartib verses and letters in the al-Qur'an, it begins with the letter al-Fatihah and ends with the letter al-Naas.

2.6 Pattern (Lawn)

Although this interpretation does not lead to a lawn (pattern), the discussion leads to a lawn (pattern), namely social (Adabi-Ijtima'i).

2.7 Source (Mashodir)

The source of the written hadith, Sahih al-Bukhari, Sahih Muslim, and other hadith books. Among them is al-Mufradat Fi'qharibil Qur'an by al-Asfahani, Mu'jam Gharibil Qur'an by Muhammad Fuad Abdul Baqi, and Mu'jam al-Qur'an by Abdul Rauf al-Misry. This interpretation is supported by many scholars such as Haji Agus Salim and Syekh Ibrahim Musa.

2.8 Separation Technique (Al-Qism or Al-Majmu'ah)

He uses the Al-Majmu'ah technique (one discussion). When viewed from a systematic point of view.

2.9 Interpretive Steps
The author in writing this book used a mushafi tartib containing the number and name of the surah, the number of verses from which the Makkiyah-Madaniyyah descended. also translated the name of the letter.

2.10 Examples of Interpretation

The following is an example of interpretation by referring to the hadith and its Sababul Nuzul

وَإِذْ قَالَتُ الْمَلَايِكَةُ إِنَّمَا فَسَجَدُونَ إِلَّا إِبْنِ إِدَّمَ وَإِبْنِ إِبْلِيْسَ وَإِبْنِ إِلَّيْـۡسَ وَإِبْنِ أَبِي وَاَسْتَكْبِرُوَّمُتَانِ

"And when We said to Malikal: You submit to Adam. Then they submit, apart from the devil (footnote no: 28); he is reluctant and proud of himself, and he is one of the unbelievers. “
(Surah Al-Baqarah: 34)

3 Thetoric

Thomas De Quincey discloses for fraudulent purposes like this:

“The other applies itself more specifically to a definite purpose of utility, viz. fraud. ”
(Covino, W.A and Jolliffe, D.A. 1995: 3)

Modern rhetoric scientific is used as a joint for worship. The principle of disclosure to get a balanced impression. That is, the concept must be connected with the liyubayyina concept which is civilized and has morals. It is not enough just to use rhetoric as an example of the highest intellect as expressed in Aristotle's ethos.

The rhetorical ethos shows revelation as in surah al-Ahzab (33) verse 21 and surah al-Qalam (68), verse 4 as follows: II

And indeed Allah's Apostle is a good role model for you and for those who expect to meet Allah and the next day and who remember Allah as much as possible.

(H. Zainuddin Hamidy and Fachruddin Hs., Quran Tafsir: 1991: 610)

And you actually have high character.

(H. Zainuddin Hamidy and Fachruddin Hs., Quran Tafsir: 1991: 845)

The rhetorical ethos in the example of the verse above shows the Prophet to be a role model for us. In all of our work, everything begins with intention. And that intention lies in the heart. if our heart is broken, then the whole body is damaged. Therefore intention becomes a path to charity. Here the Malay language can be seen in the very impressive art of expression.

3.1 Semiotic

The Malay language associated with the Malay sign system is not just semiotic which Saussure and Peirce express about the concept. The system rejects the concept of arbitrariness
contained in the Saussure and Peirce Triadic Models. All problems regarding the refusal of arbitrariness can be seen from the semiotic perspective, namely hujah aqli and hujah naqli. Hujah aqli shows in concrete to abstract order. Hence, the phenomena of various symbols have the same meaning. And the naqli hujah can also be rephrased with the Surah Ar-Rum and Al-Hujurat the meaning of the above verse, showing signs of the greatness of Allah and to increase our worship of Allah SWT. Here are explained about the features of the concrete, abstract, and unseen. The realm in question is the afterlife. It rejects Peirce's suggestion of rejection of God. Then, absolutes regarding the matter of the truth of significance in the triadic. • Truth is still relative and necessary with the truth of revelation. Regarding the need for the widest semiotic that gets the fit of that model by trying to find Malay through its sign system, namely, language is a gift from Allah, its nature, and as a sign of His greatness. "And when We said to Malikat: You submit to Adam. Then they submit, apart from the devil (footnote no: 28); he is reluctant and proud of himself, and he is one of the unbelievers. " (Surah Al-Baqarah: 34)

4 Conclusion

The results of the investigators' search on Hamidy and Fachruddin in writing the al-Qur'an tafsir, this type of interpretation is an interpretation. When viewed from a systematic point of view of writing and interpretation, and seen from the method of interpretation, this work uses the tahlili method, because he writes the interpretation of the verses of the Koran in the order of verses and chapters, which begins with the beginning of Surah al-Fatihah and ends with a letter. al-Naas. Lawn (Corak) Tafsir Qur'an Karim by Zainuddin Hamidy and Fachruddin Hs can be seen from what has been illustrated from his description, namely on social lawns. Then we look at the interpretation from the systematic point of view of the writing, the separation technique, or what is also called Al-Qism, this interpretation uses the Al-Majmu'ah technique, meaning that this interpretation uses one discussion.

References

Al-Qur'an Transliteration According to Muallaf at Annaba Center Indonesia

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Abstract. Transliteration of Al-Qur'an among converts is deemed necessary. In practice, users do not really understand some of the symbols in the transliteration contained in the Mushaf. This study aims to find out how the views of the santri, to know the impact of the transliteration of the Al-Qur'an for them. This research is a field research with qualitative research type. The subjects of this study were the students at the Annaba Center Indonesia Foundation for Islamic Boarding School Muallaf Development. One of which is the santri, who are users of the Al-Qur'an Transliteration from among converts get the impact of studying the Al-Qur'an Transliteration, by participating in the recitation of Al-Qur'an reading deposits, it is known that transliteration can spoil the user if it is not accompanied by learning Al-Qur'an reading. Intensive Quran, users are also felt to be minimal in reading information about transliteration and have not tried their best to find out and learn more about what and how transliteration is.

Keywords: Transliteration, Muallaf, Mushaf.

1 Introduction

Al-Qur'an is a holy book that must be read, its meaning is implemented and practiced for Muslims in everyday life. This book that was revealed to the Prophet Muhammad uses Arabic, according to the language used by the Prophet Muhammad, in the words of Allah SWT:

"Indeed, We sent it down in the form of Al-Qur'an in Arabic so that you will understand." (Q.S Yusuf / 12: 2).[1]

In practice, not all Muslims are able to read the Al-Qur'an in Arabic script. In the Daily Republika, quoting from Wildan, the Academic Leader of the Al-Qur'an, stated that the number of Indonesians who cannot read the Qur'an is around 60%. This means that only 40% of Muslims in Indonesia can read the Al-Qur'an. From 40%, only 20% can read it properly.[2] Indonesia is a country with the largest Muslim population in the world and a Muslim is required to be on time and pray in Arabic. Even though the Indonesian population is Muslim, not all of them can read the Al-Qur'an which is written in Arabic.[3] This data at least gives an overview of the condition of the Indonesian Muslim community in reading the Al-Quran. To help people who cannot read Arabic letters, it is necessary to convert Arabic letters to Latin letters in Indonesian. From here then came the need for the Al-Qur'an transliterated Latin, as a way out to solve the problem of reading the Al-Qur'an. Latin Arabic transliteration is a method or approach used so that Arabic and written language can be represented spoken in Latin script. Transliteration itself is used for various purposes, such as titles and names of people,
Transliteration comes from English "transliteration", which means sound symbols, phonemes, or words in the writing system, or symbols that are determined according to the rules of the language. [8] From this understanding, it can be seen that transliteration is related to sound symbols and writing systems.

In the Fandom House Webster's College Dictionary, transliteration is taken from the verb "transliterate" which means to change (letters, words, etc.) into the corresponding characters of another alphabet or language. [9] In Webster's New Twentieth Century Dictionary Of The English Language Unabridged, transliteration is defined as to write or spell (words, etc) in the alphabetical characters of another language that represents the same sound or sounds. [10] In this sense, transliteration can be interpreted as writing and pronouncing foreign letter characters in the form of symbols that have the same sound.

The government has issued SKB of the Minister of Religion and the Minister of Education and Culture (often referred to as the “Joint Ministerial Decree” / SKB2M), No. 158 / 1987- No. 0543 b / u / 1987 on Arabic-Latin transliteration. Then in 2007 the Lajnah Pentashihhan Mushaf Al-Qur'an Agency for Research and Development and Training of the Ministry of Religion of the Republic of Indonesia published the Tajweed Transliteration Al-Qur'an Manual as a development of the SKB2M. The Tajweed Transliteration Guidelines are used as a reference for publishers who will publish the transliterated Al-Qur'an. The pentashihan data in the Pentashihan Mushaf Al-Qur'an Lajnah shows that in 2015 the transliteration of the Al-Qur'an manuscript with various variants was submitted by many publishers for ditashih. There are various transliteration models, all of which have their own place in society. This fact reinforces the assumption that many people use Al-Qur'an Transliteration because they cannot read Arabic characters. [6]

Straightening the spelling of the Arabic loanwords as well as the Arabic-Latin transliteration guidelines is very urgent to do. Because, at this time there are so many guidebooks to read the Al-Qur'an, worship guides and prayers that use transliteration, namely writing Arabic words (pronunciation) in Latin letters. The goal is to make it easier for ordinary people to learn to read the Qur'an by themselves. The problem lies in the practice of transliteration. To read the Al-Qur'an or recite Arabic recitations must require teacher guidance. Without teacher guidance, and only relying on transliteration guides, it is feared that it will result in incorrect pronunciation. Ideally, this transliteration should be able to guide the reader to pronounce lafadz-lafadz Al-Qur'an correctly. Regarding transliteration teaching, there are two different views. The first group argues that transliteration is a symbol of Arabic letters only. The second group consists of those who consider transliteration not just symbols, but letters that have been standardized according to Enhanced Spelling. [7]
Qur'an Manual as a development of the SKB2M. The Tajweed Transliteration Guidelines are used as a reference for publishers who will publish the transliterated Al-Qur'an.[6]

When viewed in the field, transliteration based on SKB2M has been widely used, especially by government institutions, public and private educational institutions, and especially the Lajnah Pentashih Mushaf Al-Qur'an of the Indonesian Ministry of Religion. This transliteration is not specifically intended to transcribe the Al-Qur'an but to transliterate Arabic script in general into Latin (Indonesian) script for academic purposes and so on.[11] According to Ahmad Musaddad, quoting Ismail Raji al-Faruqi as saying: The purpose of translating the Al-Qur'an letters is to bring people who are less able to read Arabic letters to the actual pronunciation of the Al-Qur'an text. Regarding this, Isma'il Raji al-Faruqi said, "The Latin alphabet transliteration of the Qur'anic passage is not the holy al-Qur'an al-Karim, but a means to reaching and understanding it." [6] Arabic -Latin from the verses of the Koran is not the holy Qur'an itself. However, it is only a means of reaching and understanding it.

This research is a type of field research with a mixed approach, namely qualitative and quantitative. A qualitative approach is shown to understand social phenomena from the perspective of the participants. The quantitative approach is shown to study large and small populations by selecting and examining selected samples from the population to find the relative identity,[12] distribution, and interrelation of the sociological and psychological variables. [13] This research is also supported by a research library.

The scholars are very careful in this matter, because they try to always protect the Qur'an and really care about it, so that the Qur'an can be protected both in terms of reciting and writing. He can be read as when he was sent down, namely in the time of the Prophet Muhammad, both regarding the hum, the length and the short, the harakat-harakat, the breadfruit, and so on.[14] There were differences of opinion among scholars regarding the writing of the Al-Quran for non-Arab residents using this Latin script or transliteration. Al-Imam Al-Margimani, who once wrote the book Al-Hidayah, said "It is forbidden to write the Mushaf in Persian. And this has become the agreement of the scholars. "[15]

Abu 'Amr al-Dani, quoting the words of al-Imam Malik, when asked about the ability to violate the letters wa and alif in the Mushaf, he said "no". [16] In another narration it states: "... Malik was asked: what do you think about the person being asked to write the Mushaf at this time. Did he write it as the hijaiyah letters that are circulating today. He replied: I have no opinion about that. However, he must write it as the initial writing,[16], than Arabic letters so that non-Arabs can read it? " he replied, "It is the agreement of the scholars, that it is haram."[15] Whereas scholars who allow the opinion that the writing of the Koran in non-Arabic or transliteration is not tauqifi from the Prophet, but only one way of writing that is approved and accepted by the people well, so it becomes a necessity that must be used as a reference and should not be violated. Among these scholars are Shaykh Izuddin ibn Abdussalam, Badruddin Muhammad ibn 'Abdu al-Lah al-Zarkasyi and others. Al-Zakarsyi said that following writing with one model only applies to the early generations, because science develops along with the times and now it is feared that there will be a misunderstanding of the Al-Qur'an among the common people.[17]

The Annaba Center Indonesia Muallaf Development Foundation is the first Muslim Islamic boarding school established in Indonesia built in 2008 on an area of 1,200 meters which is the waqf of the Muslims, starting from the male training dormitory located on Jl. Cenderawasih IV, No. 1 Rt 02 Rw 03 Kel. Sawah Baru, Kec. Ciputat. Then after that in 2014 a special hostel for girls was built and it was inaugurated in 2016. [18] The background for the establishment of the Annaba Center Indonesia Foundation stems from the personal experience of Ust Syamsul Arifin Nababan or commonly called Ust Nababan. Ustadz Nababan is a ustadz
with a convert to Islam who feels concerned and is called to save the faith of the converts because most of the converts feel lost their way when they first converted to Islam. They do not get a touch of religious formation after vowing to say 2 sentences of the shahada and then get a certificate of being Muslim. In learning the Qur'an, students or students have different study times or time to read the Qur'an. However, most of the informants read the Al-Qur'an after the Fajr prayer because there was a reading deposit that required them to read the Qur'an after the Fajr prayer. In the agreement or commitment set by the supervisor and leader of the Islamic Boarding School for Muallaf Development, the Annaba Center Indonesia Foundation Ust. Syamsul Arifin Nababan said that every convert who wants to become a santri in Annaba is obliged to be able to read the Al-Qur'an within 1 month, [18] however the author found that some students can only read the Al-Qur'an for more than 1 month. The author also found that all those who reach the target of 1 month can read the Koran and spend time reading the Qur'an apart from when they are deposited or after dawn prayers, they also routinely read the Koran after fardhu prayer, after the sunnah prayer, even in his spare time at school. In contrast to those who did not reach the target for 1 month, they read the Koran only when the deposits were even the authors also found that deposits were mandatory for students, but in fact not all students followed the reading deposits to ustadzah or Al-Qur'an teachers. 'an and after being traced and conducting more in-depth interviews that those who are considered to have reached the target of 1 month in reading the Qur'an are not yet fully fluent in reading the Qur'an, therefore some of them admit that they are still using the Al-Qur'an. Transliteration Qur'an in order to smooth or just ensure their reading when reading the Qur'an. Based on the writer's findings, the time spent by the students to read the Al-Qur'an is very influential on their achievement of fluency in reading the Al-Qur'an.

As discussed in the previous chapter, transliteration can be interpreted as writing and pronouncing foreign letter characters in the form of symbols that have the same sound. Meanwhile,[10] according to Kridalaksana, transliteration is "the replacement of letter by letter from one alphabet to another (often separated from the actual pronunciation): for example, Abd al-Rauf's writing is a transliteration, which is different from Abdurrauf's which is a transcript and according to the pronunciation.[19] From the results of the analysis, the author obtained an understanding of the definition of transliteration in the Koran according to the students at the Islamic Boarding School for Muallaf Development at the Annaba Center Indonesia Foundation, which is divided into two groups of understanding, namely transliteration of the Qur'an, Arabic-Latin (Indonesian) and transliteration of Al-Qur'an as a tool in reading the Koran. Of the 18 informants, 11 of them understood that the transliteration of the Al-Qur'an was Arabic-Latin (in Indonesian), while 7 of them understood that the transliteration of the Al-Qur'an was a tool for reading the Al-Qur'an. According to the students at the Annaba Center Indonesian Islamic Boarding School, the transliteration view of the Al-Qur'an is divided into 2 groups of views. There are those who think that transliteration of the Al-Quran is easy and others see that transliteration of the Al-Quran is a way to help read the Al-Qur'an. Of the 18 informants who saw the transliteration of the Al-Qur'an easier, there were 8 people and 10 others saw transliteration of the Al-Qur'an as a way to help read the Al-Qur'an. According to the author's investigation of the students at the Annaba Center Indonesia Islamic Boarding School for Converts who have a convert to Islam, one of the reasons for deciding to convert to Islam is because the language of the Qur'an is so interesting to hear that has an impact on peace of mind and soul.[20] This also became one of the reasons for the interest of the students to study the Qur'an more deeply.
2.1 Transliterated Al-Qur'an Mushaf Profile
The author examined 3 Mushaf Al-Qur'an Transliteration used by students at the Islamic Boarding School for Muallaf Annaba Center Indonesia. Here the author provides a brief explanation, in order to find out the information on each Mushaf studied.

Mushaf Al-Qur'an Transliteration Per Word and Translation Per Word (AT-THAYYIB) 2011.
This manuscript is equipped with transliteration per word and translation per word, the transliteration used is the Arabic-Latin transliteration guideline of the joint decision of the Minister of Religion and the Minister of P and K No: 158 of 1987- Number: 0543 b / u / 1987 the purpose of its publication is expected " The presence of Mushaf At-Thayyib can multiply the rewards of the readers because it leads the reader to be more precise and truer in reading the Qur'an and guides the reader to be able to understand all the words in the Qur'an that are read.[21]

2.2 Mushaf Al-Qur'an Al-Hadi Latin Mushaf 2015
This manuscript is equipped with a standard Latin transliteration of the Koran of the Ministry of Religion of the Republic of Indonesia per word, a translation of the version of the Ministry of Religion of the Republic of Indonesia which is equipped with the title and subtitles of each theme in translation, asbabun nuzul, translation per word, as well as recitation and description of how to read on each page. The purpose of publishing this manuscript according to the information contained in the "Preface" of the Mushaf is "to be more able to provide colors in the publication of the Koran so that every Muslim in Indonesia in particular and the whole world in general loves, owns, and shares knowledge. which we have learned by examining the path above the Qur'an and the Sunnah." [22]

3. Mushaf Al-Qur'an Tajweed Color Transliteration Per Verse Translated Per Verse (Al-Munawwar) 2015
This manuscript is equipped with Tajweed Color, transliteration per verse, translation per verse. The purpose of publishing this manuscript according to the information contained in the "Foreword" of the Mushaf is "so that Indonesian Muslims can find it easier and more motivated to continue learning, teaching and practicing the Al-Qur'an.[23]

Time to Read Al-Qur'an Santri Annaba Center
In the agreement or commitment set by the supervisor and leader of the Islamic Boarding School for Muallaf Development, the Annaba Center Indonesia Foundation Ust. Syamsul Arifin Nababan that every convert who wants to become a santri in Annaba is obliged to be able to read the Al-Qur'an within 1 month.[18]
Here the author found that there were several students who had only been able to read the Al-Qur'an for more than 1 month. The author also found that all those who reach the target of 1 month can read the Koran and spend time reading the Qur'an apart from when they are deposited or after dawn prayers, they also routinely read the Koran after fardhu prayer. , after the sunnah prayer, even in his spare time at school.

In contrast to those who did not reach the target for 1 month, they read the Koran only when the deposits were even the authors also found that deposits were mandatory for students, but in fact not all students followed the reading deposits to ustadzah or Al-Qur'an teachers. 'an and after being traced and conducting more in-depth interviews that those who are considered to have reached the target of 1 month in reading the Qur'an are not yet fully fluent in reading the Qur'an.
Therefore they admit that they still use the Al-Qur'an Transliteration in order to streamline or just confirm their reading when reading the Al-Qur'an.

<table>
<thead>
<tr>
<th>Tabel 1. List time of reading holy Al-Qur'an</th>
</tr>
</thead>
<tbody>
<tr>
<td>No.</td>
</tr>
<tr>
<td>-----</td>
</tr>
<tr>
<td>1</td>
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<tr>
<td>2</td>
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<td>3</td>
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<tr>
<td>4</td>
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<tr>
<td>5</td>
</tr>
<tr>
<td>6</td>
</tr>
<tr>
<td>7</td>
</tr>
</tbody>
</table>

Ownership of Al-Qur'an Transliteration

Here the authors present the ownership data of students who have a transliterated Al-Qur'an from this data, the author calculates the answers to the same interview results and the authors present them in the table below:

<table>
<thead>
<tr>
<th>Tabel 2. List Ownership of Al-Quran Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>No.</td>
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<tr>
<td>-----</td>
</tr>
<tr>
<td>1</td>
</tr>
<tr>
<td>2</td>
</tr>
<tr>
<td>3</td>
</tr>
</tbody>
</table>

The reason for the interest in converting
In the following, the author will show a table of various reasons for the interest in converting to the Islamic Boarding School for Muallaf Development of the Annaba Center Indonesia Foundation.

<table>
<thead>
<tr>
<th>No.</th>
<th>Reasons for Interest in Converting</th>
<th>Number of Mentions</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>How to dress</td>
<td>6</td>
</tr>
<tr>
<td>2</td>
<td>Good morals</td>
<td>4</td>
</tr>
<tr>
<td>3</td>
<td>Polite</td>
<td>7</td>
</tr>
<tr>
<td>4</td>
<td>Good words</td>
<td>2</td>
</tr>
<tr>
<td>5</td>
<td>Directed Islamic teaching</td>
<td>4</td>
</tr>
<tr>
<td>6</td>
<td>Recitation of the holy Qur'an</td>
<td>5</td>
</tr>
<tr>
<td>7</td>
<td>Call to prayer</td>
<td>3</td>
</tr>
<tr>
<td>8</td>
<td>Shalawat</td>
<td>1</td>
</tr>
<tr>
<td>9</td>
<td>Trinity</td>
<td>4</td>
</tr>
<tr>
<td>10</td>
<td>Nyaman</td>
<td>2</td>
</tr>
<tr>
<td>11</td>
<td>Comfortable</td>
<td>3</td>
</tr>
<tr>
<td>12</td>
<td>Calm and serene</td>
<td>2</td>
</tr>
<tr>
<td>13</td>
<td>Takbir sound</td>
<td>1</td>
</tr>
</tbody>
</table>

Some of the informants interviewed by the writer mentioned that one of the reasons they decided to convert to conversion was through hearing, including the informants from Bandung with the initials Z.A and Amel, these two brothers decided to convert to Islam because of the call to prayer.

"Indeed, for us, my brother and I, Islam is not foreign because our environment is indeed Muslim, such as prayer, fasting, the call to prayer is not foreign to us, but at that time our eyes were still closed so that we didn’t feel anything untouched to convert to Islam. At first when I was in college I was hit by family problems, I dropped out of college, my college fell apart and saw my parents' condition was not harmonious anymore, there I felt empty lost my life purpose was messy until the peak I was confused where I was going there I was like losing my trust for some reason I am confused about wanting to complain or pray to whom, but I still believe that God is there, finally I prayed even though at that time I did not know my prayer, I showed God who God was where I prayed asking to be given instructions on what I should do. Then I fell asleep and when I woke up all I heard was the sound of the call to prayer at dawn, somehow my heart was so trembling I believed that it was God's guidance for me and it turned out that what I felt was also felt by my sister Amel. Alhamdulillah Allah's guidance came down for us through the call to prayer. "[24] Unlike the case with Aminah Ashri Hutabarat, an accounting scholar from Padang, West Sumatra, she also received guidance through hearing, namely the chanting of the holy Qur'an and the sound of takbir during Eid al-Fitr which could make her heart and soul vibrate to tears.

Not only are they interested in the melodious chanting of the holy Qur'an verses and the sound of the call to prayer. Another reason they are attracted to Islam is that they hear prayers, as expressed by R.S. after hearing the prayers he feels a calm and serenity of the soul that is different from the songs in general, shalawat is felt like a medicine that can reassure the heart and soul.

Author concluded that the students at the Annaba Center Indonesia Islamic Boarding School decided to become converts, one of the factors, namely through hearing through the
chanting of the holy Al-quran, the sound of the call to prayer, the sound of takbir and prayers. This can thrill their hearts and souls so as to lead them to embrace the teachings of Islam.

Furthermore, it can be through feelings, another factor that can be felt is the feeling of being comfortable, calm, serene, and cool when gathering or seeing Muslims gather or interact. Sakinatuddiniah and her narrative felt this:

"My brother and I were invited by my brother to Riau and there were lots of Muslims there. There is a strange feeling there, how comfortable it is so different from Nias because it is usually locked, right? Then this heart is very happy and comfortable to see that Muslims are different from Christian ones because everything feels peaceful and cool." [25]

And the last one is behavior. According to the data that the author obtained in this behavior there are four reasons that make these students believe to embrace Islam, namely how to dress, good morals, manners, and regular Islam. As stated by Julia Freista Ribeiro or usually called Sofia, she decided to become a convert because she saw the orderly teachings of Islam, then the way to dress Muslims, especially women who are covered and are obliged to wear a hijab, as well as good speech, is polite to all humans.

Transliteration of Al-Qur'an for Muallaf

According to the students at the Annaba Center Indonesian Islamic Boarding School, the transliteration view of the Al-Qur'an is divided into 2 groups of views. There are those who think that transliteration of the Al-Quran is easy and others see that transliteration of the Al-Quran is a way to help read the Al-Qur'an. Of the 18 informants who saw the transliteration of the Al-Qur'an easier, there were 8 people and 10 others saw transliteration of the Al-Qur'an as a way to help read the Al-Qur'an.

One of the reasons for deciding to change religions and then convert to Islam is because the language of the Koran is so interesting to hear that it has an impact on the peace of mind and soul. Here the author presents data on various reasons for my interest in studying the Qur'an from this data. for the answers to the same interview results and the authors present in the table below:

<table>
<thead>
<tr>
<th>No.</th>
<th>Reasons for Interest in Studying the Al-Qur'an</th>
<th>Number of Mentions</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Guidelines for Muslims</td>
<td>2</td>
</tr>
<tr>
<td>2</td>
<td>Feel closer to God</td>
<td>5</td>
</tr>
<tr>
<td>3</td>
<td>Uniquely different from the previous scriptures</td>
<td>3</td>
</tr>
<tr>
<td>4</td>
<td>Make it more calm, comfortable, and serene</td>
<td>3</td>
</tr>
<tr>
<td>5</td>
<td>The language is very good</td>
<td>2</td>
</tr>
<tr>
<td>6</td>
<td>Heart conditioning</td>
<td>2</td>
</tr>
<tr>
<td>7</td>
<td>Solutions to various problems</td>
<td>1</td>
</tr>
</tbody>
</table>

Efforts to Know Recitation and Memorization of Al-Qur'an

The purpose of reading the Koran varies, one of which is to add provisions for the afterlife, which is different from the opinion of other students who express that they feel reading the Koran is an obligation for him because the Qur'an gives a calm impact as well. gain knowledge through translation of the Qur'an.
In the following, the writer will present the data regarding the reasons for the students to learn recitation / tahsin Al-Qur'an. The data below the authors get from calculating the answers to the same interview results and the authors present them in the table below:

**Table 5. List Reasons for Studying Tajweed / Tahsin**

<table>
<thead>
<tr>
<th>No</th>
<th>Reasons for Studying Tajweed / Tahsin</th>
<th>Number of Mentions</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Correction of readin Qur'an</td>
<td>13</td>
</tr>
<tr>
<td>2</td>
<td>Sharpening the tongue accordin to the lawof tajweed</td>
<td>3</td>
</tr>
<tr>
<td>3</td>
<td>Know the rules of reading the Qur'an</td>
<td>2</td>
</tr>
</tbody>
</table>

According to the data that the author obtained, the majority of the reasons for the students to learn to learn recitation / tahsin are to improve the reading and in part, namely to sharpen the tongue so that the reading is in accordance with the law of recitation and to know the principles of the science of recitation.

Recitation of Al-Qur'an Reading Deposit

In the process of depositing the readings, every morning recitation on Monday to Thursday the students at the Islamic Boarding School for Muallaf Annaba Center Indonesia read their respective Al-Qur'an first, then the reading they have read is sent to the ustz. The students are also free to want to read around the mushalla or outside, for example someone reads in front of the mosque, in the gazebo or in their respective rooms.

**Benefits of recitation.**

Problems and Solutions of Al-Qur'an Transliteration

1. Problematic Users of Al-Qur'an Transliteration

From the data the author obtained, the students at the Annaba Center Indonesian Islamic Boarding School had difficulties when faced with Al-Qur'an Transliteration. The difficulties faced are various, most of the difficulties are confusion when pronouncing letters that have no equivalent such as the letters صﺹ and ضﺽ which according to the old transliteration were written sh and dl or in SKB2M transliteration written with ṣ and ḍ.

As according to Siti Hajar, he had difficulty reading the Al-Qur'an Transliteration apart from the letters that did not match the pronunciation he was also confused about how long the mad he was reading.

"Sometimes there are obstacles too, but not really because you have a cleric as a companion. Maybe if not accompanied, you can get confused or even misread, for example, how long is the mad, if there is a companion or teacher, we can ask questions, then for example the letter ﷺ reads the Latin and the writing is different but by listening to the murattal too so know how to read it, while looking at the transliteration or matching it to Arabic while listening to the teacher recitation / murotal." [26]

In contrast to Graciella Victoria Safira or commonly called Ciella, she revealed that the Al-Qur'an Transliteration can be a long way for its users because Ciella feels this way. Here's the expression:

"It can be a pleasure to be spoiled if I read the Latin one because I'm used to it and connects when reading it. Right, there are difficulties in reading it because it doesn't match the Arabic reading, but because of my habit I like to see Latin but it's good to help for beginners like us." [27]

Mrs. Endang realized how important it was to learn to read the Al-Quran, but after that Mrs. Endang did not want to read the transliteration of the Al-Quran anymore. at this time he only
reads the translation of the Al-Qur'an alone to avoid mistakes if he reads the transliteration of the Al-Qur'an.

2. Solutions to User Problems Al-Qur'an Transliteration

There are 3 solutions provided by the students at the Annaba Center Indonesian Islamic Boarding School as users of the Al-Qur'an Transliteration who have converts to the background. First, that is, it needs proper regulations from the government in this case the Ministry of Religion - Lajnah Pentashihan Al-Qur'an Mushaf. It is hoped that the manuscripts that include transliteration should include a reading guide that also accommodates recitation of tajweed [26].

3 Conclusion

Based on the description of the results of the analysis, the author gets an understanding of the definition of transliteration in the Koran according to the students at the Islamic Boarding School for Muallaf Development at the Annaba Center Indonesia Foundation, which is divided into two groups of understanding, namely transliteration of the Qur'an, Arabic-Latin (Indonesian) and transliteration. Al-Qur'an as a tool in reading the Koran. While the view of the transliteration of the Al-Qur'an for santri at the Annaba Center Indonesian Islamic Boarding School, according to the results of the data the author obtained, was divided into 2 groups of views. There are those who think that transliteration of the Al-Quran is easy and others see that transliteration of the Al-Quran is a way to help read the Al-Qur'an.

Judging from the background of the students, who come from converts, of course they have a higher level of difficulty, because they do not know enough Arabic letters, so transliteration becomes their tool for reading the Al-Quran. Al-Qur'an as a way of life for Muslims turns out to have an impact on anyone who interacts with it, including the transliteration of the Al-Qur'an Mushaf, one of which is the santri at the Annaba Center Indonesia Foundation Muallaf Development Pesantren. Students who are users of the Al-Qur'an Transliteration from among converts get the impact of studying the Al-Qur'an Transliteration, by participating in the recitation of Al-Qur'an reading deposits, it is known that transliteration can spoil the user if it is not accompanied by learning Al-Qur'an reading. Intensive Quran. In practice, users do not really understand transliteration symbols. On the other hand, users are also felt to be minimal in reading information about transliteration and have not tried their best to know and learn more about what and how transliteration is. The intensity of reading the transliterated Al-Qur'an is also lacking, so it requires more intensive assistance.
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“Personal interview with Siti Hajar, Mushalla Pesantren Pembinaan Muallaf Yayasan Annaba Center Indonesia Kampung Sawah Ciputat Tangerang Selatan, 09 September 2019 at 20:01 WIB.”.

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The Challenges of Multiculturalism and Reality in the Qur'an

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Abstract. Multiculturalism is a phenomenon that emerged in the 1970s, an ideology used in managing a pluralistic society. In practice, this ideology has succeeded in creating peace and prosperity in the country where this ideology was originally created. However, in recent decades, multiculturalism is considered a failure in managing multicultural societies in several countries such as in Europe. Violence, terrorism, racism still occur in these communities. Where the ideology of multiculturalism should make people respect each other, respect one another, and uphold the values of brotherhood. So based on these problems, this article will explain the challenges faced by multiculturalism and how the Qur'an describes multiculturalism and the basic values of multiculturalism.

Keywords: Multiculturalism, Failure and Qur'an

1 Introduction

Multiculturalism is a phenomenon of the modern world that existed in the 1960s and gained recognition in the 1970s, multiculturalism is an alternative model in order to build a country and overcome and manage the plurality of society (Nurdin:2015).

Then the term multiculturalism becomes an acknowledgment of local culture by respecting other cultures, it becomes an intermediary and also a defender for the oppressed community and also supports the thoughts or beliefs that are belittled(Masduki:2016). Finally, the term multiculturalism in general can be received positively in Indonesia's pluralistic society. The emergence of multiculturalism is based on the need for recognition (Joshua:2011).
2 The background of the emergence of multiculturalism

Historically, multiculturalism is a new phenomenon that emerged along with immigrants from Middle Eastern countries to western countries after World War II and then an increase after the 1960s. These immigrants cause changes in the demographic composition such as social, ethnic and cultural, along with the immigrant problems that arise because of differences culture brought by those who are contrary to the principles of cultural values that exist in the countries visited (Reiner: 1996).

As stated by B. Parekh, in the early 1970s the multiculturalism movement appeared first in Canada and Australia, then in the US, UK, Germany and other countries. In the United States, the development of multiculturalism, otherwise known as identity politics, was initiated by the student and youth movement in the second half of the 1960s, which challenged established stereotypes and institutions.

3 Definition of Multiculturalism

According to Taylor, multiculturalism is the idea of regulating diversity by applying basic principles on the recognition of diversity itself (politics of recognition). According to Hermandes, multiculturalism is a form of cooperation, equality and appreciation in a world that is increasingly complex and does not return to monoculture. Therefore, multiculturalism is a plurality of relations that contains every minority group vis a vis the majority (majority group) and also in it there is an existential struggle for recognition, equality, equality, and justice (Taylor: 2019).

According to Parekh, multiculturalism is the answer to the failure of the three major moral traditions (monism) that are developing in life, namely Greek monism, Christian monism and Classical Liberal monism. One of the keys to multiculturalism, according to him, is the way they view differences which are expressed as deviations (moral pathology) (Jupp, n.d.). According to Bloom, multiculturalism is an understanding, assessment and appreciation of one's culture and respect and curiosity for other people's ethnic cultures. Simply put, multiculturalism is translated as an assessment of the culture of others, not in the sense of agreeing on all aspects of the culture, but trying to see how a particular culture can express values for its own members.
According to Azyumardi Azra, multiculturalism is a world view which is then manifested in political awareness (Azra:2010).

4 Multiculturalism Problems

The ideology of multiculturalism has been successfully applied since the 1970s in western countries and has become a tool in starting a new chapter in managing and maintaining a multicultural society with different cultural, ethnic, national and religious backgrounds. However, in the last two decades there have been many debates because the ideology of multiculturalism is considered to have failed to integrate immigrant groups, especially those who are Muslim. Some of the violence and terrorism committed by extreme groups who are anti-Islam or Islamophobic, then the ideology of multiculturalism is tested and its feasibility is questioned in managing a pluralistic society.

4.1 Successful Application of Multiculturalism

The Australian government carried out social and political engineering in the 1970s by implementing multiculturalism as the state ideology. This policy aims to reduce and at the same time stop the conflict of values and norms that occur in each group of society, on the one hand the white people and on the other the immigrants who came to the country. After being implemented, the implementation of this ideology is considered successful in managing and overcoming any existing conflicts, ranging from low levels of political violence, terrorism and religion. The implications of multiculturalism are also seen in every immigrant ethnicity and other religious communities, so that they can be protected and integrated and survive (Jupp:2011).

In America in the 1970s the emergence of multiculturalism was due to efforts to achieve equality in the same public space, but there were various obstacles because the Protestant white cultural features were very different from the cultural patterns of blacks, Native Americans and Indians, all of whom belong to a minority group. So that Abel said "we are all multiculturalism now" with the intention that what is happening today in the United States is the result of every series of multiculturalism educational processes that have emerged since the 1970s (Tariq:2007).
4.2 The Failure of Multiculturalism

The negative view of multiculturalism says that it is a threat to a nation and the western way of life. The opinion that is optimistic about multiculturalism believes that it can overcome political problems, social rights and economic problems that occur in minorities.

The debate about multiculturalism has failed in Europe since the last three years when the Boston bombing occurred in the attack at Woolwich and was followed by the protest at Stockholl. At that time, the European community thought that the ideology of multiculturalism in Europe had failed to resolve conflicts (Derek:2008).

This statement is even stronger, when in 2002 The New Statesman issued a report regarding the disappearance of the ideology of multiculturalism, then in 2004 The Independent reported that the commission for racial equality considered multiculturalism to have ended even though the ideology was still valid at that time.

5 Multiculturalism in the Qur’an

In the theological perspective, according to Abdullah Yusuf Ali, which is contained in the letter al-Hujurat verse 13, in that verse there is an explanation of the plurality that exists in this world, a reality and sunnatullah, he continued to explain in his interpretation of The Holy Qur’an that brotherhood is not only dwells on Muslims only but applies to all mankind in essence. The verse is very clear that humans were created from a pair of men and women who have the aim of getting to know and understanding each other’s character and being made into different groups.

5.1 Multiculturalism Values in the Qur’an

1. Justice (al-is) and Equality (al-musawwa)
(Surah ali Imran verse 18, Qs. Al-Zariyat verse 51, Qs. Al-maidah verse 8, Qs. Al-Araf verse 29, Qs. Mumtahanah verse 8, Qs. Al-Anam verse 152, Qs. An- nisa verse 58, Qs. al-Baqarah verse 124, Qs. ali Imran verse 57).

2. Human Rights (Human Rights)
3. Tolerance
(Surah al-Baqarah verse 208, Qs. Ar-Rum verse 22, Qs. Al-Isra verse 70, Qs. Al-Ma'idah verse 32, Qs. Al-An'am verse 151, Qs. Al-Ma'idah verse 98, Qs. Al-Imran verse 64, Qs. Al-Baqarah verse 256).

Table 1. These are the basic values of multiculturalism in the verses of the Qur'an

5.2 Quality of multicultural values in the verses of the al-Qur'an

Al-Qur'an verses which clearly show the values that form the basis of multiculturalism. Among them Qs. al-Hujurat: 13 which reads:
"O people, we actually created you from a man and a woman and made you nations and tribes so that you would know each other. Surely the most noble among you in the sight of Allah is the most devout among you. Allah is All-Knowing, All-Knowing."

Tables. These are three values form Qs. al-Hujurat verse 13.

Table 2. There are three values form Qs. al-Hujurat verse 13.

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<td>Egeliteranisme (Equality of Degrees)</td>
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In this verse the values of multiculturalism can be grouped as follows:

Then in Qs. al-Maidah verse 48:

"If Allah willed you, he will make you one people (only), but Allah wants to test you against His gift to you, so be competent to do good. Only to Allah will you all return, and He will tell you what you have disputed about."

According to M. Quraish Shihab, the word lauw in the verse shows that making mankind only one kind is not His will, and the word lauw in
the verse contains an impossibility. And Allah SWT does not want mankind from ancient times until now only one people in all things. Thus Allah SWT created human beings with diversity, so humans can choose their respective religions and beliefs. This is so that humans can compete in doing good and creativity in improving quality with the existence of differences and competitions in this regard (Quraish: 2002).

**Tables.** These are the basic values of multiculturalism in the Qur’an

**Table 3. Basic values of multiculturalism in Qur’an.**

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6 **Conclusions**

**Conclusions.** The idea of multiculturalism is an idea that emerged in the 1970s and developed rapidly throughout countries with different backgrounds of socio-political conditions. However, the basic values of the formation of multiculturalism have existed since 14 centuries ago. Where the holy al-Qur’an separately in each verse describes and accommodates the basic values that make multiculturalism exist. Basically, the values of equality, justice, tolerance and all the terms that refer to these things have been described in the Qur’an. In simple terms, it can be said that the true reality of multiculturalism already exists in Islamic teachings, to be precise in the holy book of the Koran. So by understanding every item of the values of the Qur’an can make every individual, group, nation that leads the nation to be more advanced in a civilization that upholds the noble values of humanity.
Acknowledgements. There is no reply that the author can give other than prayer and thanks, may Allah SWT accept good deeds, give His pleasure to us, give a reward worthy of all his efforts and hopefully all of us in His protection. Gosh. The author is fully aware that this journal is far from perfection. Therefore, both suggestions and criticisms from readers are very authors expect for further improvement. Finally, the authors express gratitude to Allah SWT very deeply and hopefully this journal is useful for writers in particular and to all parties in general.

References

Abstract. This article proves that the ideological construction of an interpretation determines the tendency of the product of interpretation and has the potential to reduce the meaning of a text and reject other interpretations. The findings in this article prove that the construction of the interpretation of Rokhmat S. Labib is more of a process of elaborating verses for certain interests by designing themes and sub-themes with tendentious conclusions and even blaming "infidel" Muslims who are not aligned, intolerant of differences, partial and fanatical. His interpretation is often separated from the context of the verse, which results in this work being inconsistent in taking references even though he does not ignore the historical context of the verse. This article also proves that the author's background determines the ideological tendencies and interests in an interpretation, more tendentious an interpretation is more radical.

Keywords: Al-Wa'ie, Tafsir, Ideology, Radical

1 Introduction

Rokhmat S. Labib was a quite productive religious man. He has produced many works in the form of both written and video. He has a lot of ideas in his personal account such as: http://rokhmatslabib.blogspot.com, https://twitter.com/rokhmatlabib?lang=en, https://www.facebook.com/ust.rokhmat.s.labib, and several youtube account channels; KhilafahChannel, NewsKhilafahChannel, and FokusKhilafahChannel.

Many of his ideas present religious matters both normatively and ideologically. In many of his writings he criticized and corrected the government. Among the narratives that are critical of the government is the failure to cultivate natural resources. In writing with the theme "Islamic Solutions Overcoming Adversity." He emphasized that the lives of most Indonesians are far from prosperous. Krisis not only hit the economic sector, but almost all sectors of life. He criticized the chaotic political conditions, the deteriorating education, corrupt morality, rampant crime and so on. Meanwhile, according to him, natural wealth is very abundant starting from the forest, various animals and fauna, the land, the beautiful nature. Nevertheless, he also provided solutions to the community with the theme "Prevent Disaster: Implement Sharia!". He interpreted the Koran Surat [34]: 15-16. According to him the tragedy that happened was because they disobeyed His commands and turned away from His sharia, Allah also brought disaster to them.

In the Beritagar.id media on Friday, 19 May 2017, a piece of news was displayed entitled "The Chairman of the DPP HTI Rokhmat S. Labib: The government has trampled on Pancasila." The content of the news is Labib's response to the issuance of Government Regulation in Lieu of Law (Perppu) Number 2 of 2017 concerning community organizations (Ormas) which then permanently dissolves the organization.

On another occasion, his writings on the caliphate in various media were very abundant. Among them Mediaposition.com presents Labib's comments which were released on its website on March 18, 2018, giving the theme "KH. Rokhmat S. Labib: If the Khilafah Stands, They Will Not Easily Destroy Muslims ". The online radio site www.radiosilaturahim.com broadcasts news on the theme "HTI Comes to the People to Uplift the Islamic Caliphate".

Meanwhile, when asked about his intention to turn HTI into a political party? He answered that the definition of a political party is to foster society, care about people's affairs, not only about prayer and zakat, but also preaching how Muslims govern the country and society.

Thus, Labib's writings are very abundantly uploaded in cyberspace, both in the form of his personal writings and interviews, seminars, news and videos that are spread on various sites and social media. In addition to completing his commentary work entitled "Tafsir Selected Verses of Al-Wa'ie", currently Labib is focusing on completing Tafsir Juz 30 and several letters in chapter 29 and several
letters such as Surat Al-Furqan, Surat Muhammad, Surat Al-Hujurat also Surat Al-Fath which is in the process of editing.  

2 Research methods

In this paper the following methods are used; First, the perspective of the research data source is the type of library research study. This method is intended to trace written sources about a thought or phenomenon, in this case it is a product of the interpretation of Rokhmat S. Labib. This method is also used to explore the sources contained in the reference. Second, Interview, this method is intended for unilateral questions and answers which are carried out systematically and based on research objectives. Interviews were conducted directly with Rokhmat S. Labib to explore additional information about biographies, thoughts, and interpretations as well as to confirm data obtained from written sources. While the form of research in the analysis perspective is presented qualitatively to produce descriptive data. Thus, it can analyze the data obtained from literature reading and interviews and then produce descriptive data which is then analyzed to be proven and concluded. The data analysis method used is descriptive analytical, content analysis and comparative.

3. Previous Research

The academic community has not yet developed a detailed research framework for understanding the construction of ideological interpretations. Throughout this study, previous research studies have only described partial research on Labib's interpretation of one particular case, namely the question of the caliphate such as Farah Farida, his writing entitled Portrait of Ideological Interpretation in Indonesia; Study of the Interpretation of the Selected Verses of Al-Wa'ie. Farida concluded that the work was strongly influenced by the ideology of Hizb ut-Tahrir. Lufaefi in his two writings, Reconstruction of the Jargon of the Formalization of Sharia: Efforts to Maintain Unity in the Frame of Diversity and Criticism of the Interpretation of the Khilafah Verses: Study of Tafsir al-Wa'ie. According to him, this work is classified as a quasi objective, traditionalist revivalist style which does not touch the realm of the context at all.

Most studies have not captured the richness of Labib's interpretation in a comprehensive manner, even though he has many interpretations that have certain tendencies. Besides that, they did not elaborate with other interpreters. Some of them put this research into one discussion category and ignore other discussions. For this reason, research around Labib's interpretation is especially in the context of ideological interpretation whose object of study in this study emphasizes the study of radical ideology in the comprehensive interpretation of Rokhmat S Labib on all aspects of his interpretation which are not limited to his interpretive works but scattered writing in print and virtual media. Therefore, the object of study is not limited to the issue of the caliphate. This paper also assesses and verifies the authenticity and credibility of the sources it obtains and elaborates other interpretations as external criticism.

3. Results and Discussion

3.1 Terminology of Ideology in Interpretation

The definition of ideology in this paper refers to Nasr Hamid Abu Zayd's understanding of what he calls ideological interpretation. In his thinking, Abu Zayd sometimes uses the term ideology in a strict sense, namely as group awareness to protect their interests against other groups in a society. Sometimes he uses this term loosely when he criticizes any interpretation which in his view has no basis in the interpreted text itself. He also linked ideology with political and pragmatic manipulation of the meaning of texts, by contrasting ideology with scientific understanding. However, in general, Abu Zayd uses the word ideology to refer to religious interests, tendencies and beliefs.  

Ideology has an impact on the production of text so that it can construct the meaning of the subject, so that the right way to photograph the construction of ideology can be done through research on language. The Koran as a text is an open corpus that has the potential to accept all forms of exploitation, whether in the form of reading, translation, interpretation, and taking it as a source of reference.
3.2 Relationship between ideology and interpretation

The sacred text of the guidelines for Muslim authority has the potential to be stretched out to be legitimized according to its justification. Ijtihad interpretation can be translated as part of the work of experts to understand reality in relation to the holy text of the Koran. The Ijtihad necessitates the occurrence of various interpretive opinions on the interpretation of the Qur'anic texts. In simple terms, the conception of ideology is an element of thought that is often used as a means of legitimating the truth or elements of belief which are used as the basis for belief and elements of action that are used as guidelines for human behavior.10

Therefore, in the view of critical discourse, all aspects of the text are empowered to wrap certain interests to be conveyed to readers or listeners. This is what lies behind the use of critical discourse as an analytical tool to reveal the forms and representations of ideology that occur in da'wah discourse texts produced by Hizbut Tahrir as organizations or religious groups that have certain ideologies.11 So that interpretations that are not in accordance with the context tend to be ahistorical or ideological. For example, when interpreting verses in the context of tawhid, then interpreted with the concept of Hakimiyyah.12

In short, ideological interpretation is an interpretation whose content contains an urgency of the interpreter's very tendentious subjectivity. The emergence of ideological bias has implications for the correctness of interpretation which is measured according to certain theological schools. As a result, the product of the interpretation at that time could not be separated from the interpreter's almanmer, thus the political interpretation was power-oriented so that if there was a conflict, they would look for arguments to justify their opinion.13 Ideological reading of a text will produce authoritarianism and even radicalism in interpretation, this is because the approach used is ahistorical.14

3.2 Radical Standardization in Interpretation.

The radicalism to be translated in this paper refers to the opinion of Yusuf al-Qardawi in his work Al-Sahwah al-Islamiyyah: Baina al-Juhad wa al-Tatarruf so that it connotes an ideology that is unnatural or exaggerated as al-Qardawi calls it.15 It can be said that someone with a radical ideology is, first, intolerant of respecting the opinions of others. Second, fanatics who always feel right and think that others are wrong. Third, it tends to be exclusive or closed. Fourth, have revolutionary ideas that tend to be violent in achieving goals in their activities.16 This is confirmed by Adiand Husaini's opinion. According to him, in socio-cultural and socio-religious terms, radical groups have strong group ties and display distinctive features of self-appearance and rituals.17

More specifically, according to the Majlis Ormas Islam (MOI), the characteristics of the radicalism movement are, firstly, rejecting the NKRI as the basic state of Pancasila and the 1945 Constitution. Second, being racist, imposing violence, killing and rebellion. Third, make efforts to weaken the resilience of the nation in the field of political ideology, economy, social culture and morals. Fourth, actively carry out disintegration.18 This criterion is strengthened by the state agency that has the authority in dealing with radicalism, namely the National Counterterrorism Agency (BNPT), which stipulates that at least four criteria can be considered radical. First, want to make changes quickly using violence in the name of religion; Second, takfiri or mengafakan other people; Third, support, spread, and invite to join the forbidden group. Fourth, interpret jihad in a limited manner.19 In addition, they made Islam the final ideology in regulating individual life and constitutional politics and rejected the Non-Middle Eastern ideology including Western ideology by using religious texts as a means of legitimacy or justification for their actions. Literal and partial or fragmentary understanding of the verses of the Koran and the Prophet's Hadith often results in a person trapped in narrow insights and unable to contextualize teachings with concrete life.20

3.3 Labib's Ideological Interpretation of Reading

Interpretation of Tagut System

Currently, the theme of the caliphate is familiar to Muslims in Indonesia. For Labib, who is an accomplished HTI fighter, the arguments relating to the caliphate are an inspiration for faith. Among other things, the interpretation of the caliphate in the Tafsir Al-Wai'ie is the 30th verse of the Qur'an Surah Al-Baqarah with the main title "The Position of Humans on Earth and the Obligation to Uphold the Khilafah" (Tafsir QS Al-Baqarah [2]: 30)21 Meanwhile, according to Labib, the opposite of the caliphate system is the tagut system. In the interpretation, it is explained about the meaning of tagut which is taken from the verse yuriduna an yatahakumun a ila tagut.22 Al-Asfahani interpreting the word tagut in language comes from the word taja'awal al-hadd al isyan, which is beyond the
limit. Not much different, Labib interprets the word tagut in language with al-kathir al-tugyan, which is too much to go beyond the limit in iniquity.\textsuperscript{23}

In fact, if you look at history when the verse above was revealed, it started from a personal case between a hypocrite and a Jew. To handle this case the Jews asked him to meet the Prophet Muhammad, but he refused and instead asked him to come back to the Ka'ab bin Al-Ashraf. This person is what Allah calls a tagut. This interpretation was agreed upon by al-Zamakhshyari. He explained that Allah nicknamed tagut because of his extreme actions against the Prophet or it could be because he was similar to Satan or because the choice to seek law from other than the Prophet was considered punishing Satan.\textsuperscript{24}

The tagut word in the Koran is at least repeated in several letters including Surat Al-Baqarah [2]: 257, Surat Taha [20]: 24 and 43, Surat al-Nazi'at [79]: 17, Surat al- Alaq [96]: 6, Surat al-Kahf [18]: 80. For example, in the Quran Surat Al-Baqarah [2]: 257 which reads "And unbelievers, their leaders are tagut."\textsuperscript{25}

Meanwhile Labib interprets these verses for people who are punished by laws other than sharia by the term Ansar tagut. According to him, it could be individuals or consist of several people or even an agency or institution or group that helps tagut or the tagut system. In this case helping can be done verbally, in writing or physically. Those affected by the treachery were infidels so that they were controlled by the Nationalists, Socialists, Democrats, and secularists. They ruled Indonesia with the law of ignorance and discarded the law of Allah, so they are tagut kafir who plunged the Muslim ummah into the darkness of life (shirk, munkar and disbelief) as explained in the Quran Surah Al-Baqarah: 257 above.

Meanwhile, Al-Tabari interpreted the word tagut in the 256th verse of Surat Al-Baqarah as Satan or a sorcerer. Al-Tabari did not associate it with the government system.\textsuperscript{26} Meanwhile in verse 257 tagut is a person who only believes in Prophet Isa but kufr in Prophet Muhammad.\textsuperscript{27}

Labib's interpretation is closer to the meaning of tagut which is associated with political activities as Qutb interprets the meaning of the word tagut in the Qur'an, Surat al-Nisa, verse 51 above into the concept of God's sovereignty. In the interpretation of Qutb it is defined as aspects of government, politics and power, so that the interpretation tends to be ideological.\textsuperscript{28}

Meanwhile, according to Lufaefi, the discourse of Islamization in a plural country as initiated by fundamentalists needs to be reviewed, namely through contextual ijtihad. The scope of the interpretation of the verses of the Koran must be expanded, through the study of text and context (quasi objectivist modernist). The jargon of Islamization should be reconstructed. The formalization of Islamic values can be done without having to dismantle existing laws. This is also in accordance with the objectives of Islamic law (al-maqashid al-shari'ah), which is to protect the rights of individuals as Indonesian citizens, who are not only Muslims.\textsuperscript{29} By implementing the traditions of mutual respect and protection, it is hoped that harmony in diversity will be maintained.

Makmun Rasyid divides the formulation of Islamic intent into two things; First, legal-formal Islam is Islam which only shows its symbolic side, without knowing how much Islamic values it contains. Second, True Islam is one that does not have to appear empirically through symbols, but implements substantial values in Islam, including respecting diversity and differences.\textsuperscript{30} The ideology of Pancasila is not an ideology that comes out of Islamic values, even in the core of each of its principles, namely divinity, humanity, unity, deliberation in achieving social justice for all people.\textsuperscript{31}

The distinction between Labib and the interpreter whom he referred to is clear. Based on what has been described above, it can be concluded that Labib's interpretation is included in the category of interpretation with a tendency towards radical ideological reasoning. He interprets the meaning of tagut as related to the political aspect and tends to interpret it with a tagut stamp of leadership that does not have a caliphate system, even labib has the term Ansar tagut for groups who do not want to fight for or want to block and reject it. Its interpretation leads to nuances of intolerance to differences and tends to be literal in understanding the meaning of tagut.

Interpretation of Democracy.

The verse that approximates the word democracy in the Koran is "shura" recorded in the Koran Surah Ali Imran [3]: 159 and Surat Al-Shura [42]: 38. In his interpretation entitled "Shura is not democracy".\textsuperscript{32} Labib interprets the word of Allah: "their business is being decided by deliberation between them."\textsuperscript{33}

Labib emphasized that this verse is not a proof of democratic principles in a state. He interpreted that the shura in the Koran is not democracy. According to Labib, the highest sovereignty is not the people or the rulers but Islamic Sharia. They are all obliged to comply with the provisions, not the provisions of democracy.\textsuperscript{34} Meanwhile, democracy is a view of life and a system of government that makes the people as the holder of the highest sovereignty, which requires that all legislation be sourced
from the people and its practical implementation is the parliament which is considered as the people's representation so as a consequence any laws that have been enacted by the parliament must be implemented and obeyed by the people; regardless of whether the law is in line with sharia or not. In the end Labib stated that all these principles were clearly vanity and contrary to Islam, contrary to the many propositions that obliged Muslims to apply sharia in the totality of life.

In his interpretation he also refers to Taqiyyuddin al-Nabahani that opinion taking (akhdh al-ra'y) is called shura if it is carried out by the caliph, amir, or the owner of authority, such as the chairman, commander, or person in charge of the person they lead. It can also be done between husband and wife when they want to wean their children before two years, they are ordered to discuss it.

Perbedaan shura yang sangat mencolok dengan demokrasi –menurutnya- adalah dalam opinion taking. Shura in taking opinions is only done to Muslims, because damir hum (their pronoun) in this verse refers to Muslims only. This shows that the same commandment is also conveyed in the words of Allah SWT: (Surah Ali Imran [3]: 159. Based on these two verses, Taqiyyuddin al-Nabahani concludes that special shura is done on Muslims in a qath'i manner. with ibda 'al-ra'y who can be heard from everyone, both Muslim and non-Muslim.

To strengthen his justification, Labib interprets wa al-ladhina [i] stajabu li rabbihim to show that they are people who welcome, accept and obey His sharia. Therefore, when they are praised for performing shura in all their affairs; then the shura they do is certainly in the corridor of sharia. Herein lies the importance of understanding the basis for decision making in shura.

The globalmuslim.web.id site wrote a headline: "Inviting to Democracy is the same as Inviting to Jahannam". According to Labib, the parties that invite democracy are the parties that invite to the door of Jahannam !. Labib openly emphasized that democracy is a kufr system that follows the steps of the devil. "It is haram to take it, apply it and propagate it!"

Labib's interpretation above confirms Abdul Qadim Zallum who claims that democracy is a kufr system that has been spread by the West to Islamic countries. He stated that this system was against Islamic laws. Thus a political system built on a democratic system is a tagut system and the actors of these systems can also be said to be the tagut. Labib explained how bad democracy is, when attending the muzakaroh of figures and ulama organized by the Indonesian Young Ulama Intellectual Council (MIUMI) in Tebet Jakarta. He emphasized that due to the implementation of a democratic system, all laws that Allah sent down in the Koran must not be implemented before obtaining the approval of the DPR.

Hizb ut-Tahrir rejects the modern state structure because it considers it a secular system and democracy is man-made which is not Islamic. He has a view of total Islamization that must be implemented as a whole, regardless of democracy. He wants the democratic system to be abolished and to replace it with an Islamic legal system. In the provisions of Hizb ut-Tahrir deliberations as stipulated in Article 108 of the Muqaddimah al-Dustur: Opinions on an issue must pay attention to the following matters: First, there is no deliberation on issues relating to the determination of sharia law and syar'iyyah opinions. Second, taking opinions in matters relating to the definition of a case, both definitions that are syari'iyyah and non-syar'iyyah - for example, the definition of Sharia law. Third, in matters requiring expertise and knowledge, opinion taking must be referred to a person who is indeed an expert in this matter. Fourth, in matters relating to an activity to be carried out or technical matters, decision making is based on acclamation or a majority vote.

On another occasion, Labib uploaded the theme "It's strange, why do oligarchs actually live in a democracy that protects the people's sovereignty?" Oligarchy is defined as political power held by a small elite group of society. Why does the democratic system in Indonesia live, such as the weakening of the KPK by some political elites. What is the difference with oligarchy in Islam? A group of people who are in power in Islam are still the implementers of sharia law, which they also run under the supervision of society whose interests are also the implementation of sharia law.

Meanwhile, according to Al-Shawkani, this shura verse instructs one another without haste and not exclusively logically. Because it is said to be shura when conducting deliberations without prioritizing each other's logic. Ibn Kathir interprets this shura verse by telling the caliph Umar at the end of his life when he was stabbed and gathered his friends to choose who would replace him afterward. Shura which was done by Umar's best friend along with six other friends. While al-Zuhaili mentioned that Islamic law and religion is based on the doctrine of tawhid as a pure religious instrument and on justice and this is part of solid democracy), there is no fanaticism in it, there is no injustice nor chaos and this way is the call of the Koran as a lamp. This verse instructs them to exchange opinions and shura is a source of leadership.

Thus the exegetes do not contradict democracy and shura. Al-Zuhaili even touched on democracy several times in its interpretation, for example in interpreting Surat al-Hujurat verse 13 of Al-Zuhaili. According to him, this ta'aruf verse is related to several things, including those related to equality. In
terms of equality, all humans are the same, like comb teeth in human origin, they come from one father and the same mother and in rights and obligations and this is the principle of true democracy (al-dimaqratiyyah al-haqqah).51

Meanwhile, the labib interpretation contradicts the two and even justifies democracy as a source of disbelief and immorality born from secularism, so calling for democracy is the same as inviting jahannam. There is a very significant difference between Labib's interpretation and the interpreters he refers to. He uses the text of religious authority to legitimize his ideological realm in forbidding democracy. This is an interpretive attitude that tends to have a radical tendency to disagree with groups who disagree by justifying democracy as a source of kufr and immorality born from secularism, which in turn upholds the democratic system or merely sympathizers means upholding the kufr system because everything invites kufr, even though in his statement was dissolved he stated to the Free People's Daily that HTI adhered to the existing laws, so this statement confuses his interpretation.

5 Conclusion

The product of interpretation is a manifestation of the author's ideological gesture, because it cannot be separated from the author's subjective ideas and ideas. Therefore, in an interpretation it is very important to first look at the background of the author. Such a reading will at least give birth to a picture or sketch and nuances of a certain tendency or even a strong interest in it.

The findings in this paper prove that the construction of Labib's interpretation is more of a process of elaborating verses for certain interests by designing tendentious themes and sub-themes full of radical ideology. In this case, the understanding and interpretation of the text of religious authority can be seen from the themes and sub-themes raised in the interpretation as well as the reflective conclusions of the verses it interprets with a radical ideological tendency. His interpretation which is often elaborated on is broader so that it is separated from the context of the verse even though he does not not the historical context of the verse. This paper also explains that the author's background determines the ideological tendencies in his interpretation and the construction of radical ideologies has the potential to reduce the meaning of religious texts and reject other interpretations, even blame, so that the more tendentious, the more radical. This paper shows a shift in the direction of interpretation from referring to the treasures of classical interpretation to the domain of ideological interests that is more dominant and results in this work being inconsistent in referring to classical works.

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Formulating Digital Strategy Using Design Thinking Approach at Eguards

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Abstract. Eguards are newly established startups that provide on-demand online security. It’s still difficult to be able to develop the potential of existing resources and trying to improve customer brand awareness. Therefore, research being conducted on digital strategy planning. This digital strategy planning uses the Design Thinking approach supported by an analysis of the Platform Design Toolkit. This digital strategy planning focuses on analyzing platforms from the customer side of Eguards. The data collection method is carried out through literature study, observation, and interviews conducted at Eguards startup and Eguards user questionnaire. The results of this research are in the form of three suggested features that researchers propose in this research which are intended to increase the ease of Eguards application users, namely the “chat-on apps” feature, the feature can see the coverage of the Eguards service area and the feature of adding payment methods.

Keywords: Digital Strategy Planning, Design Thinking, Design Toolkit, Digital Platform, Startup.

1 Introduction

The information system is expected to help the performance of agencies in obtaining the information needed by using information technology. It can be seen that IS / IT has several important roles in an organization, among others, IS / IT is a means to assist an organization in achieving efficient integration between management and operational perspectives (back office and front office process), improve the quality of service to consumers, IS / IT can also be used as a basis to help decision making. Also, IS / IT can assist an organization in planning future work programs or in general, it can be said that IS / IT functions as a means of assisting the organization in realizing its strategic objectives [1].

The main cause of an organization’s failure to implement IS / IT is the lack of careful planning of IS / IT implementation. [1]. Planning for IS / IT implementation must be aligned between the IS / IT strategy and the IS / IT strategy. Strategic planning for IS / IT is necessary for any organization that will utilize IS / IT. This document is a reference to investing in IS / IT. Without clear planning, the IS / IT investment that will be carried out will run without direction, contributing that is not optimal and not aligned with the objectives to be achieved [2].
In a business or company in the digital era, digital capabilities are quite able to drive the progress of a company by utilizing easily accessible technologies such as SMACIT (Social, Mobile, Analytics, Cloud, and Internet of Things) [3] that presents a great opportunity for companies to compare the value propositions, especially combining existing competencies with technological capabilities [4].

Indonesia currently has 2,152 digital startups. In the past year, Indonesia recorded a growth of around 200 startups, from 1,940 startups in 2018. This condition puts Indonesia in the fifth position as the country with the largest number of startups in the world. Based on these data, Indonesia only lost to the United States which had 47,212 startups, India 6,856 startups, British 5,037 startups, and Canada 2,557 startups. Indonesia is far superior compared to Australia which ranks 7th with 1,540 startups and Singapore which ranks 14th with 700 startups [5].

Faced with a large degree of uncertainty and risk, many startup companies are not able to plan through thought and strategic planning. Even though the survival rate of startup businesses is only 50% in the first 5 years, many of the business owners believe that a strategic plan is unnecessary and too difficult to implement. However, several studies have shown that small and medium scale companies that formulate strategies can outperform their competitors [6].

The number of startups that continues to grow every year makes a startup company in this case Eguards which are the object of research from researchers are required to continue to improve the quality and ease of service and continue to innovate to win the competition. Eguards, which is one of the new startups, found it still difficult to be able to develop the potential of existing resources, besides that Eguards was still trying to increase customer brand awareness. These deficiencies can have an impact on competition between competitors and the survival of the company.

From the background explanation above and the literature references that researchers read, the role of digital strategy planning is needed by a startup company to be able to align business strategies with IS / IT strategies to support each other and is also one of the keys to achieving vision and company mission. This digital strategy planning uses the **Design Thinking** approach supported by the **Platform Design Toolkit**.

### 2 Literature Review

An information system is a collection of interacting components to collect, store, process, provide information that can help an organization achieve its objectives [7].

An information system is a system within an organization that meets the needs of daily transaction processing that supports the organization's managerial operational functions with the strategic activities of an organization to be able to provide reports needed by certain external parties [8].

Briefly Haag and Ken (1996) define information technology as a set of tools that assist you in working with information and performing tasks related to information processing [9].

Digital strategy planning takes perspective and pursues different goals. The focus of this strategy is the changes in products, processes, and aspects of the organization due to new technology [10].

A digital strategy is a strategy that can help a company to improve competitiveness and increase profits by utilizing information systems and information technology [1].
Design Thinking is a discipline that uses designer sensibility and methods to match people's needs with what is technologically feasible and what is appropriate according to the business strategy can be transformed into customer value and market opportunities [11].

The Platform Design Toolkit is a set of design thinking and canvas modeling systems to help design digital and non-digital platforms. The platform here is intended as a tool to help companies access the strengths that exist in the ecosystem and achieve goals that go far beyond their limits and potential as a single company [12].

The platform is any hardware or software whose function is used to Host an Application or Service. Application platforms, for example, consist of hardware, operating systems, and coordinating programs that use instruction sets for specific processors or microprocessors. In this case, the Platform creates a foundation that ensures object code will be executed successfully [13].

A startup is a company formed by humans to create something new with extreme conditions and calmness. It doesn't say about how big the company or what industry sector is, it just says we only try to build companies when we don't know what we don't know [14].

A startup is a company that is designed to develop quickly. Startups do not have to be engaged in technology and obtain funds from investors. The most important thing is the rapid development of the company, all matters relating to startup will follow the development of the company [15].

3 Research Methodology

In this research, researchers used two main methods, namely data collection methods and digital strategy planning methods. The data collection method is carried out in four stages, i.e.:

3.1 Observation

The observation was carried out by looking directly at the business processes and activities that are running at startup Eguards. This activity aims to see the business processes that occur, operational activities that occur, and find data needed for research.
3.2 Literature Review

Researchers collected various information relating to this research. This information was sourced from various literary sources related to the research the researchers carried out.

3.3 Interview

Interviews in this study were conducted for data collection conducted through face to face and question and answer between researchers and related divisions, such as with the CEO, COO, and CTO. From interviews conducted it can be seen how the conditions of resources, information systems, information technology, and infrastructure that exist in Eguards.

3.4 Questionnaire

The questionnaire is aimed at Eguards users, aims to obtain habits or behavior of Eguards users and responses to the proposed features to be developed. The questionnaire is divided into three stages, in the first stage, the questionnaire contains questions about user habits or behavior in using the Eguards application, in the second stage contains questions about user responses about application features that will be proposed by researchers, and in the third stage contains questions about user responses to prototype display proposed features that have been made.

For digital strategy planning methods are divided into two stages, namely internal business analysis and external business analysis.

3.4.1 Internal Digital Business Analysis

Internal business analysis is carried out to determine the running digital business conditions and the business strategies adopted. Internal business analysis using the help of the Platform Design Toolkit.

3.4.2 External Digital Business Analysis

External business analysis is conducted to determine the company's external digital conditions that affect the course of the company. In this case, the researcher focuses on Eguards users as the external side of the company. The external business analysis uses the help of a Design Thinking approach.

The Design Thinking stages in this study include Empathize, which is to empathize with users, in other words, the researcher listens to the wishes of startup users Eguards. Then Define, the researcher defines the hopes and desires of the user. Input from the users was then used as an idea (Ideate) to develop products or services at startup Eguards. In the next stage, namely Prototype, researchers provide an overview or proposal on the product or service based on user feedback. Then test a prototype that was previously made to get feedback.
4 Result

4.1 Internal Digital Business Analysis

4.1.1 Design Toolkit Platform

Design Toolkit is a design framework that can be used to imagine, develop, and launch platform strategies that mobilize ecosystems. The Toolkit is made of a series of design canvases plus additional resources.

4.1.2 Ecosystem Canvas Analysis.

![Ecosystem Canvas](image1)

Figure 2. Ecosystem Canvas

Figure 3 is a canvas of ecosystems that exist and play a role in companies, in Eguards there are four types of entities that have attributes in them.

4.1.3 Ecosystem Entity Portrait Analysis.

![Ecosystem Entity Portrait](image2)

Figure 3. Ecosystem Entity Portrait

The picture above is a canvas of one of the entities in the ecosystem canvas, the analysis conducted focuses on the entity that plays an important role in collaborating with the Eguards in carrying out its business processes, namely Partners who act as Security Advisors.
4.1.4 Ecosystem’s Motivation Matrix Analysis.

The picture above is an ecosystem motivational matrix, which shows what relationships are given from one entity to another, the relationships provided in the form of exchange of values from each entity. There are PC (Peer Consumers), PP (Peer Producers), PA (Partners) labels describing the role of each entity in the ecosystem.

4.1.5 Transactions Board Analysis.

The picture above is a transaction board that explains transactions or interactions that occur between entities, this transaction board also explains what value is obtained from that interaction and where or through what transaction or interaction took place.
4.1.6 Platform Experience Canvas Analysis.

![Platform Experience Canvas](image)

Fig. 6. Platform Experience Canvas

Images on the experience canvas on the platform, this canvas depicts the important phases of the platform by explaining the business model, the resources, components and costs incurred and obtained by Eguards.

4.1.7 Minimum Viable Platform Canvas Analysis.

![Minimum Viable Platform Canvas](image)

Fig. 7. Minimum Viable Platform Canvas

The picture above is a transaction board that explains transactions or interactions that occurs between entities, this transaction board also explains what value is obtained from that interaction and where or through what transaction or interaction takes place.
4.1.8 Platform Design Canvas Analysis.

Figure 8 is a platform design canvas, explains the overall analysis of the toolkit design, is a summary of the overall toolkit design canvas that has been collected, and describes each of the existing entities and relationships between entities.

4.2 External Digital Business Analysis

This study uses the stages that exist in Design Thinking.

4.2.1 Empathize Phase.

This empathizing phase aims to observe user experiences and their habits. The researcher made observations using a questionnaire to external parties, namely the Eguards application user, at this stage the researcher focused the user's response on the Eguards service namely:

- How long have users been using the Eguards application, how often have users used the Eguards application?
- Does the user use other similar applications besides the Eguards application as well as the reason the user prefers the Eguards application compared to other applications? What services are used by Eguards users and the availability of users in providing their data?

The following are the results of the questionnaire from some of the questions the researchers did.
1. The results of the long measurement of using Eguards application

![Fig. 9. Questionnaire Results Diagram](image1)

2. The results measure how often you use the Eguards application

![Fig. 10. Questionnaire Results Diagram](image2)

3. The results measure the use of applications other than Eguards

![Fig. 11. Questionnaire Results Diagram](image3)

4. The results measure the reason for choosing the Eguards application

![Fig. 12. Questionnaire Results Diagram](image4)
5. The results of the availability measure provide a user's personal data

![Fig. 13. Questionnaire Results Diagram](image)

6. The result of the service size that is often used

![Fig. 14. Questionnaire Results Diagram](image)

The conclusion of the questionnaire results obtained by researchers from Eguards users is:

- The service most frequently used by users is custody of assets or houses.
- More users do not agree to provide their data.
- More Eguards users do not use other applications even though there are other similar applications such as My Guards, G4S, and Mytra Guard. The reason users prefer Eguards compared to other applications is the reason for convenience.
- Most Eguards users have used the application for one year with most respondents using the application when there is a need.

From the above points, it can be concluded that Eguards need to focus on updating their applications that provide convenience to users because the biggest reason users choose the Eguards application compared to other applications is ease.

4.2.2 Define Phase.

In this phase, the researcher makes observations on the company to get how the business is run, as well as what are the important things so that Eguards can move the business.

A. Eguards Market Target

![Fig. 15. Eguards Market Target](image)
After elaborating on the results of observations in the company and interviews with relevant parties, researchers found several problems that were felt from the user's side of the existing Eguards application, namely:

- After getting security personnel who will be on duty, customers are given detailed information on security personnel including contacts who can be contacted via email manually.
- Not all regions in JABODETABEK have been covered by Eguards service, so customers are still confused about whether there are Eguards services.
- The Eguards payment method is currently only available via UOB bank transfer.

### 4.2.3 Ideate Phase

From the problems that have been found in the previous phase, researchers make solutions and are presented in the table of problems and solutions below.
Table 1. Problem and solutions.

<table>
<thead>
<tr>
<th>Problems</th>
<th>Solutions</th>
</tr>
</thead>
<tbody>
<tr>
<td>How to keep customers loyal and not move to other competitors.</td>
<td>By developing application features to provide convenience for each transaction (solutions based on the results of the questionnaire user responses Eguards).</td>
</tr>
<tr>
<td>Customers are still given detailed security personnel information including contacts that can be contacted via email manually.</td>
<td>Creating features that enable customers and security personnel on duty can be connected to each other on the platform.</td>
</tr>
<tr>
<td>The customer is still confused whether the area already has Eguards service or not.</td>
<td>Create the Eguards area coverage feature in the GMaps column.</td>
</tr>
<tr>
<td>The Eguards payment method is currently only available via UOB bank transfer.</td>
<td>Providing other payment methods.</td>
</tr>
</tbody>
</table>

From the description of the problems and solutions that have been outlined in the above table, the authors propose many suggested features to Eguards users through a questionnaire for future application development as follows.
1. User response to the addition of the "Chat-on Apps" feature

Fig. 18. Questionnaire Results Diagram

2. User response to be able to see the coverage area of the Eguards service in the "Google Maps" column

Fig. 19. Questionnaire Results Diagram

3. User response to adding other payment methods

Fig. 20. Questionnaire Results Diagram

From the description above on the platform side, the researcher will design a feature that functions to strengthen the solution that has been given, to be applied to the Eguards mobile application, as follows:

- Chat-on apps. This feature is available if the customer's order has been verified by Eguards and has obtained security personnel who are ready to serve. The concept of this feature is the reciprocated message feature as found in the Go-Jek and Grab applications.

- Eguards area coverage. This feature appears in the Google Maps column in the initial order menu. Describe the scope of the area that already has Eguards services.
Other payment methods. This feature is an addition to the payment options that are currently available.

4.2.4 Prototype Phase

In this phase the researchers designed the prototype display of the Eguards mobile application using the Moqups tools, the display design at this stage followed the proposed feature solution which was the solution in the previous stage.

A. Prototype Display of Chat on App

![Fig. 21. Prototype Display Of Chat on App](image)

B. Prototype Display of Eguards Territory

![Fig. 22. Prototype display of Eguards territory](image)

C. Prototype Display of Other Payment Methods

![Fig. 23. Prototype Display of Other Payment Methods](image)
4.2.5 Test Phase

This phase is a continuation phase from the previous phase where the prototype display that has been previously made is tested by asking the Eguards user to respond to the results of the prototype display through a questionnaire.

1. User responses to the prototype "Chat on App"

Figure 24 above is the result of user responses to the prototype of the "Chat on App" feature, where there are 88% of users who choose to be suitable and 12% are not.

2. User response to prototype coverage of the Eguards area

The picture above is the result of the user's response to the prototype coverage of the Eguards area, where 77.3% of users chose it accordingly and 22.7% did not match.

3. User responses to prototypes of other payment methods

The picture above is the result of user responses to prototypes of other payment methods, where there are 86.7% of users choosing to be suitable and 13.3% not suitable.
5 Conclusions

After describing the digital strategy above, the following conclusions from this research:
To answer the problems identified at Eguards startup, a digital strategy based on the Design Thinking approach is supported by an analysis of the Platform Design Toolkit. Because after an analysis using the Platform Design Toolkit, a value proposition is found for the Eguards business, which is providing security services according to customer needs and also after analyzing using the Design Thinking approach, an application needs analysis is found that matches the customer's desires by using a questionnaire in the Design Thinking approach.

The Design Thinking approach focuses on the Eguards startup application platform from the customer side, it can be concluded that Eguards need to focus on updating their applications which makes it easy for users because the biggest reason users choose the Eguards application compared to other competitor applications is ease, can be seen from Figure 13.

There are three proposed features that the researchers propose in this study which are intended to increase the user convenience of the Eguards application, namely the "chat-on apps" feature, the feature can see the coverage of the Eguards service area and the feature of adding payment methods. This proposed feature was obtained from the researchers' observations, interviews with startups, and responses from Eguards users through questionnaires.
References

Application of PhET Simulation Media in Physics Learning During a Pandemic Covid-19

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Abstract. The coronavirus outbreak has made teaching and learning activities that should be carried out in schools now must be carried out at home with controlled by teachers and parents. Many students complain that they are burdened by many tasks and their low ability to solve problems – especially in physics. This difficulty can be caused by several factors, one of which is a lack of understanding of the physics concepts being studied. The purpose of writing this article is to identify how the application of PhET simulation media in the physics learning process during a pandemic. The method used is the descriptive qualitative method with interview techniques. Based on the results of interviews and data analysis, it can be concluded that the PhET simulation media can be used as a reference medium for learning physics during this pandemic. This is because the PhET simulation media can increase students' interest in physics. The abstract needs to summarize the content of the paper.

Keywords: PhET simulation media, physics learning, Covid-19.

1 Introduction

In the last few months, the world community is facing the Coronavirus outbreak. This virus originated in Wuhan, China. This virus can be transmitted from human to human and has spread widely. Recently, WHO has confirmed that this virus can spread through the air. As of August 11, 2020, there were 19,936,210 cases and 732,499 deaths from 216 countries, including Indonesia.[1]

This condition cannot be ignored, because this virus is quite dangerous and deadly. Therefore, the Indonesian government has implemented Large-Scale Social Restrictions (LSRR) (Indonesian: Pembatasan Sosial Berskala Besar or PSBB) to break the chain of spreading the Coronavirus.

The implementation of the PSBB is believed to be the most effective way to reduce the rate of transmission of the Coronavirus. This can be seen from the steps taken by the government, namely by appealing to the public to impose restrictions on activities in certain sectors including the education sector.[2]

Due to restrictions on activities in the education sector, teaching and learning activities (KBM) is carried out at home, but there is still controlled by teachers and parents. In this distance learning, the interaction between teachers and students occurs virtually using tools or technology such as computers, notebooks, or cell phones.
Situations and conditions like this may not be conducive because both teachers and students have to adapt first. Not a few students also complain because they are burdened by many tasks. Especially in learning physics, students' problem-solving ability is still low. The difficulty in solving this problem can be caused by several factors, one of which is a lack of understanding of the physics concepts being studied.[3]

Physics is a way to understand how this universe works. Physics is not just equations and numbers, so it is very important to understand the concepts qualitatively. One way to understand this concept is to do a practicum. Because the more the senses are used to receive something, the easier it is to remember and understand.[4] But the current pandemic situation has eliminated all of that. A practicum that should be done in the laboratory cannot now be implemented.

However, in the era of the industrial revolution 4.0, the development of the world of technology and information has been very rapid so that it can provide an alternative substitute for practicum in the laboratory to help students understand concepts, one of which is by using PhET (Physics Education and Technology) simulation media.

This PhET simulation media was developed by Katherin Perkins et al from the University of Colorado, United States. This media can be run directly from a website using a standard web browser or it can download and install an entire website (currently around 60 MB) for offline use.[5]

This PhET simulation consists of objects that are invisible to the real world, such as atoms, electrons, photons, and electric fields. Students can interact through pictures and intuitive controls which include click and drag, slide switches, and buttons. With the animation presented, students can investigate the cause and effect of the phenomena presented so that it can help students visually understand physics concepts.[5]

Based on the explanation above, the purpose of this study was to identify how the application of PhET simulation media in the physics learning process during a pandemic.

2 Literature Review

A virtual laboratory is interactive multimedia which consists of various heterogeneous formats including text, hypertext, sound, images, animation, video, and graphics. This virtual laboratory can be used to describe a phenomenon that cannot be seen in real situations. The development of a virtual laboratory is expected to be able to overcome learning difficulties experienced by students, such as procuring tools and materials that are commonly used for practicum activities in the laboratory.[6] Virtual laboratories can also increase student activity. Media-based learning Virtual laboratories provide opportunities for students to explore, thus enabling them to always be active, not just listening and taking notes.[7] One of the laboratories that can be used is the PhET simulation media.

PhET simulation media is an interactive simulation media on the internet using the Java programming language and flash. This PhET simulation media was developed by Katherin Perkins et al, a team from the University of Colorado in the United States. This media can be run directly from a website using a standard web browser or it can download and install an entire website (currently around 60 MB) for offline use.[5]

The PhET simulation medium provides an inadequate range of experiments for the laboratory. The advantages of this PhET simulation media include being able to perform
experiments that cannot be carried out by real tools. Besides, this media is also designed to make it easier to analyze a concept, especially physics in the form of a simulation.[6]

Several studies have been conducted regarding the application of PhET simulation media in the physics learning process. According to research conducted by Masita et al. Using the Nonequivalent Control Group Design, which is a study consisting of an experimental class taught using PhET Simulation and a control class taught without using PhET Simulation. This study revealed that in the experimental class there was an increase in understanding of physics concepts by 0.62, while in the control class it was only 0.13. So it can be said that using the PhET simulation can improve students’ understanding of physics concepts. However, there are shortcomings in this PhET simulation media, namely not all students already have an Android smartphone, which causes the student to be slow to understand the simulation.[8]

Anwar et al's research conducted testing of PhET media with a photoelectric effect simulation specification as an experimental tool to determine the Planck constant (h) and show whether the kinetic energy of photoelectrons depends on light intensity or not. The result of this research is that the PhET simulation media can provide a good level of accuracy in determining the Planck constant of $(6.80 \pm 0.09) \times 10^{-34}$ Js. Meanwhile, the photoelectron kinetic energy is shown to be independent of light intensity. So it can be concluded that the PhET media can prove the Planck constant value and help in understanding abstract concepts and theories such as the photoelectric effect phenomenon easily, quickly, and practically.[9]

PhET simulation media can also improve students’ critical thinking skills, such as research conducted by Alifiyanti and Ishafit. This study used a classroom action research method with a guided inquiry learning model. The results of this study reveal that the application of guided inquiry learning models assisted by PhET Simulation can improve students' critical thinking skills, especially on the subject of the kinetic theory of gases. Through Phet Simulation, students become more active and interested in studying physics and also better understand the material and its application in everyday life.[10]

Besides being able to improve students' critical thinking skills, learning physics with the help of PhET simulation media can also increase student motivation. This is in line with research conducted by Thohari et al. The result of the research is that physics learning by applying a generative model will be more effective in increasing student motivation if the choice of media must also be considered, one of which is the PhET media. PhET Interactive
Simulations are animated, interactive, and play-like simulations in which students learn by exploring.\[12\]

3 Research Method

In this study, researchers used descriptive qualitative research methods. This data collection technique is done by interview. The data from the interviews were then analyzed using qualitative descriptive analysis, that is, through the data obtained from the interview results, they are described as a whole.

Data analysis began by conducting in-depth interviews with the informants. After conducting the interview, the researcher made a transcript of the interview results. After the researcher wrote the results of the interview into the transcript, then the researcher made data reduction through abstraction, which is taking data that is by the research context and ignoring unnecessary data.

The informants in this study were 3 people in twelfth grade at one of the senior high schools in West Jakarta. This resource person tried the PhET simulation media first, then gave their opinion about this media.

The descriptive data analysis model used in this research, described in Fig.1 below.

![Data Collection](image1)

![Data Reduction](image2)

![Data Display](image3)

![Conclusions: Drawing/Verifying](image4)

Fig. 2. Qualitative descriptive data analysis model of Miles dan Huberman.\[13\]

4 Results and Discussion

This discussion was conducted based on the results of interviews with several students who had used the PhET simulation media.

The learning process will be more meaningful if students are interested in participating in learning. PhET simulation media is a medium that can help develop students' abilities and
skills and can also increase student interest in learning. This statement is in line with research conducted by Wieman and Perkins (2006) that the use of PhET simulations in learning often leads to questions that train students’ higher-order thinking skills.[14] And research by Saregar (2016) states that the application of PhET simulation media through a student-oriented approach can increase student interest in learning physics.[15]

According to the informants, this PhET simulation media has a simple, colorful, and attractive appearance because it contains illustrations and required variables. The resource persons were interested in using this PhET simulation media in the physics learning process, especially in a pandemic like now. Because usually the teacher only provides material in the form of PowerPoint, whereas when using the PhET simulation media the user can change the available variables so that it doesn't seem boring when learning.

Apart from that, according to the informants, the PhET simulation media is also very easy to access and free. The PhET simulation can be used for free both online and offline so it is quite easy to use in class. The simulation is written in java and flash form so that it can be run with a standard web browser as long as the java and flash programs are installed on the computer being used. To ensure the effectiveness of teaching and its usefulness, all simulations have been tested and evaluated.[16]

The most important thing in using the PhET simulation media is that the PhET simulation media can improve students’ understanding of physics concepts. The informants can conclude the relationship between variables by themselves by changing one variable and seeing its impact directly on other variables. This is in line with the statement that the PhET simulation media was developed to help students visually understand physics concepts using dynamic graphics that can explicitly bring to life the visual and conceptual models used by expert physicists.[5]

This PhET simulation media can also clarify abstract physics concepts. This is because the PhET simulation media can visualize the physical mechanism model from a phenomenon to the micro-level. For example, in static electricity, the source understands better because they can see positive and negative charges directly and the phenomenon of attraction and repulsion between these charges.

However, besides the advantages of the PhET simulation media that have been described above, some things need to be remembered and become an important note, namely that before using this PhET simulation media, students need to be given instructions in advance so as not to get confused. Or in other words, in implementing the use of simulation media, it needs to be accompanied by an appropriate learning model or method to achieve a learning goal. Because the learning media only functions as supporting material for student learning, it is not a learning medium that is studied independently by students.[17]

5 Conclusion

From the results of the research and analysis that has been done, it can be concluded that students are interested in using PhET simulation media in learning physics during this pandemic. This is because the PhET simulation media has an attractive appearance and easy access, the most important thing is that this media can improve students’ understanding of physics concepts - especially for abstract physics concepts. Therefore, learning physics with the help of PhET simulation media during this pandemic can be used as a reference medium for accompanying models or learning methods.
Acknowledgment. This paper was supported by PPM UIN Syarif Hidayatullah Jakarta for KKN-DR year 2020.
References


Community Perspectives Concerning Discipline to Wards Large-scale Social Restrictions (LSSR) and Social Distancing when Covid-19

Abstract. The perspective of society regarding PSBB and Social Distancing is of course vary. The Covid-19 pandemic is not only happening in Indonesia but throughout the world. This PSBB and Social Distancing policy is an effort to break the chain of spreading the Covid-19 pandemic. The implementation of PSBB and Social Distancing is based on government regulations in articles 59 and 60 of Law Number 6 of 2018 concerning health quarantine, with rules and procedures for prevention. The purpose of this study is to determine the perspective of the community on discipline regarding the PSBB and social distancing regulations that have been set by the government. The method used in this study using qualitative methods with data collection techniques through observation and interviews. Based on the research results, It can be concluded that the community's self-awareness is still minimal because there are still many people who carry out activities outside the home to fulfill their needs, such as working by still following health protocols, but some people consider this policy trivial. Even though the government has imposed a new normal, it does not mean that this pandemic is over but it must be more concerned and still apply health protocols.

Keywords: LSSR, Social Distancing, Self-Awareness, Covid-19

1 Introduction

The world, including Indonesia, is facing a very terrible and terrible epidemic, namely a pandemic Coronavirus Disease 2019 or often called Covid-19. Currently, on August 10, 2020, 127,083 cases of COVID have been recorded in Indonesia. This virus was first discovered in Wuhan City, China at the end of December 2019. Coronavirus is part of a disease virus class that causes diseases that occur in humans and animals. Coronaviruses are pathogenic microorganisms that infect living things, coronaviruses consist of DNA and RNA. Also, the coronavirus is transmitted very quickly and spreads to all parts of the world. According to WHO, people who have weak COVID-19 immunity can have fatal consequences and result in death if they do not get proper medical treatment in the form of complete isolation and quarantine.

Around the world and especially in areas in Indonesia, many people have been positively affected by Covid-19, even increasing every day. Therefore preventive steps were taken in the form of large-scale social distancing and social distancing both on a full and limited scale.
This policy has been forced to be taken by many countries as a bitter choice to minimize and suppress the number of Covid-19 spread which continues to increase from time to time because until now there has not been a vaccine to deal with this outbreak.

People in Indonesia must apply disciplined behavior in the PSBB (Large-Scale Social Restrictions) and Social Distancing policies that have been appealed to by the government because the implementation of this policy is a further effort to prevent the outbreak of the COVID-19 pandemic. And it is believed to be the most effective way to reduce the rate of transmission of the Corona Virus or COVID-19 pandemic.

2 Literature Review

In the journal entitled "Implementation of Large-Scale Social Restrictions, A Public Policy in Handling the Covid-19 Pandemic" by Ahmad Fauzi and Widyaiswara, it can be concluded that the understanding related to the legal basis and policy implementation is in the unity of perceptions, views, so there is still bias in the stages, implementation as well The implementation of the PSBB policy for the DKI Jakarta area and the West Java Answer can be declared a success, this can be seen from several things, including the readiness of public officials in handling the spread of the epidemic, supporting facilities, availability of costs, coordination with the parties involved and sanctions given to policy violators, The conditions in the field that can be observed related to the handling of Covid-19 are a unit of command, public officials, in this case, the Governor immediately came down to monitor policies and there has been a decrease in the Covid-19 case. As well as supporting facilities to deal with the Covid-19 pandemic such as Personal Protective Equipment (PPE), ventilators and masks are still limited. But for DKI and West Java a solution can be found[1].

In a journal entitled "The Effectiveness of Large-Scale Social Restrictions in Bekasi City in Overcoming Covid-19 with a Model Susceptible-Infected-Recovered (SIR) "essay Rahmadya Trias and Herlawati, it can be concluded that the simulation results with the SIR Model show a reduction in COVID-19 cases in Bekasi City. This shows the good effects of the implementation of PSBB in the city, as well as the effectiveness in other areas that have implemented PSBB as a comparison, for example, the City of DKI Jakarta. Of course, other matters still need to be studied accompanying the PSBB policy, such as economic, social, and cultural issues. However, it is necessary to maintain strict supervision, especially when starting to switch from PSBB to the policy under normal conditions[2].

In the journal entitled "The Effect of Physical Distancing and Social Distancing on Health in a Linguistic Approach" by Arief Kresna and Juni Akhyar, it can be concluded that the Indonesian government is the right policy to reduce the impact of the spread of the Covid-19 virus infection in Indonesia. The policy chosen has also been by WHO's appeal regarding physical and social distancing. We can find this in public places, where we can see the physical distancing symbol that indicates the distance between a person and another person, such as those at bus stops, train stations, supermarkets, until public transportation has started using numbers or distance marks to maintain limit visitors to avoid physical contact with other visitors.

Based on the explanation above, it shows that the physical distancing and social distancing policies have a significant effect on public health, where the physical distancing and social distancing policies adopted by the government can inhibit the spread of the Covid-19 virus infection among the community. By implementing health protocols and efforts that
need to be considered by the wider community to always maintain cleanliness and implement a healthy lifestyle so that people avoid the danger of transmission and the effects of health problems from the transmission of the Covid-19 virus[3].

In the journal entitled "The Influence of Social Distancing Policies on the Covid-19 Outbreak on Vulnerable Groups in Indonesia" by Anung Ahadi Pradana, Casman, and Nuraini it can be concluded that in a pandemic phase that requires the implementation of social distancing for society, vulnerable groups consisting of children, pregnant women and the elderly are among the groups that experience the worst impacts. Health workers are required to prioritize assessments of vulnerable groups with preparation in terms of understanding related to COVID-19, how to prevent it, obstacles that may occur in implementing prevention efforts, and what modifications can vulnerable groups make to support social distancing efforts. The need for the welfare of vulnerable groups to be considered due to the low access to social and health services that can be reached by this group. Important things to the attention of health workers during the COVID-19 pandemic include: Continuing primary prevention through routine screening and isolation to reduce the spread of disease, using internet-based Counseling, Information and Education (IEC) techniques for the community to reduce dependency community in primary and secondary health services, creating programs to protect vulnerable groups from infections that occur, and ensuring fast response services and supporting tools in hospitals, especially services for the elderly[4].

In the journal entitled "Raising the Awareness of the Indonesian people to Break the Chain of Spread of the Covid-19 Outbreak" by Sinar Rizki A, et al, it can be concluded that SARS-COV2 is also included in the scope of the coronavirus class which is also the same cause as the SARS health case that arises. in 2003, this disease can cause respiratory problems and inflammation of the lungs. The disease is caused by SARS-Cov-2 infection and can be transmitted by coughing droplets from person to person. Symptoms that arise vary, including the usual flu symptoms (fever, cough, headache, runny nose, sore throat, muscle aches) to serious complications (sepsis or pneumonia.) We must be careful with the Covid-19 virus. and we can reduce the transmission of the COVID-19 virus by 1) Wash your hands with hand soap and running water. Do not touch the mouth, nose, eyes, and facial areas before washing hands thoroughly. Use a hand sanitizer if there is no water. (2) don't forget to wear a mask when in public places. Apply cough etiquette when not wearing a mask by covering your nose and mouth using your arms, or you can also use a tissue, and also don't forget to throw the tissue in the trash. (3) Perform physical distancing, namely by maintaining distance and also avoiding crowds. When in a crowd, don't forget to leave 1-meter distance from the people in the crowd. (4) Avoid direct contact, such as shaking hands, hugging, because it can cause infection with the virus. (5) Maintain cleanliness and environmental health. (6) Maintain a healthy body by eating nutritious foods and also exercising regularly, (7) Doing positive activities, doing activities that you like to avoid stress. (8) Pray and draw closer to God. (9) Go to the hospital if you feel the symptoms of the Covid19 virus and also do self-isolation[5].

3 Theoretical Basis

3.1 Public

The term community comes from the Arabic word "syaraka" which means to participate, participate, or "musyaraka" which means to hang out with one another. The term society is
also known in English, namely, society, which was previously derived from the Latin socius, which means "friend"[6]. According to John Lewis Gillin and John Philip Gillie, society is the largest group of people who share the same customs, attitudes, and feelings of unity. The society includes smaller groupings[7].

According to Ralph Linton, society is a group of people who have been working together for a long time, so that they can organize themselves as a social unit with certain boundaries. This definition shows that there are conditions that are called society, namely the existence of life experiences. together for quite a long time and there is cooperation among group members, have thoughts or feelings of being part of one group unit.

The experience of living together gives rise to cooperation, adaptation to the organization, and patterns of behavior of members. The time factor plays an important role because after living together for a long time, there is a process of adaptation to organizational behavior and group awareness[8]. Meanwhile, according to the National Education System Law Number 20 of 2003 Article 1 Paragraph 27, the community is a group of non-governmental Indonesian citizens who have concerns and roles in the field of education[9].

3.2 Large-Scale Social Restrictions

Large-Scale Social Restrictions (PSBB) are restrictions on certain activities of residents in an area suspected of being infected with a disease and/or contamination in such a way as to prevent the possibility of spreading disease or contamination. If we take a closer look at the definition of PSBB, which is stated in the general provisions, it has the same principles as physical distancing, namely the limitation of community activities. Territorial quarantine in general terms is a restriction on the population in an area, including the area of entrance and its contents, who are suspected of being infected with the disease and/or contaminated in such a way as to prevent the possibility of spreading disease or contamination. Entrance referred to here has the meaning as a place for the entry and exit of all types of vehicles, people, and/or goods, either in the form of ports, airports, as well as state land border crossings. The regional quarantine mechanism is regulated in Article 54 and Article 55 in Law no. 6 of 2018[10].

3.3 Social Distancing

Social Distancing or it can be interpreted as social distancing restrictions when referring to an article in the Public Health Department (Yusup et al., 2020), it is explained that social distancing means creating distance between oneself and others to prevent transmission of certain diseases.

In Indonesia, the term social restrictions have been regulated in Articles 59 and 60 of Law Number 6 of 2018 concerning Health Quarantine (Setiawan, 2020). This rule also explains the difference in meaning between lockdown and social distancing. According to the law, regional quarantine (lockdown) is a restriction on the population in an area including the area of entrance and its contents that are suspected of being infected with a disease and/or being contaminated in such a way as to prevent the possibility of spreading a disease or being contaminated. Meanwhile, social distancing is the limitation of certain activities of residents in an area that is suspected of being infected with a disease and/or contamination in such away.

In the application of social distancing, a person is not allowed to shake hands and always pay attention and maintain a distance of at least 1-2 meters when interacting with other people, especially with someone who is sick or at high risk of suffering from Covid-19. There are several examples of the application of social distancing that is commonly done, namely
working from home, studying at home for students and students, postponing meetings or events that are attended by many people, not visiting people who are sick but simply by telephone call or teleconference as to prevent the possibility of spreading the disease or contamination[3].

3.4 Concept of Self-Awareness

Consciousness has the same meaning as introspection (awareness). Consciousness is also defined as a condition in which an individual has full control over internal and external stimuli [11]. Joseph Murphy in his book Amos Neolaka defines consciousness, which is awake or aware of behavior where the conscious mind regulates reason and makes choices about what is desired, for example, good and bad, beautiful and ugly, and so on[12]. According to Hurssel in his book Amos Neolaka, Consciousness is the conscious mind (knowledge) that regulates reason. This thought inspires the soul to make choices of good and bad, beautiful and bad, and others[12].

Self-awareness is the basis of emotional intelligence. The ability to monitor emotions over time is essential for psychological insight and self-understanding. Someone who has emotional intelligence will try to be aware of his emotions when they control him. But this self-awareness does not mean that a person is carried away in the flow of his emotions so that the mood takes over him completely. Conversely, self-awareness is a state when a person can become aware of the emotions that are coming on his mind as a result of the problems at hand so that he can master them later. People who have more confidence in their emotions are likened to reliable pilots for their lives. Because he has a higher sensitivity to their true emotions[13].

Binswanger and Boss describe self-awareness as one of the unique and fundamental characteristics of humans, which distinguishes humans from other creatures. In short, in their view, self-awareness is the capacity that enables humans to live as a whole and full persons. They will reject the term personality if the term refers to a set of traits or traits that remain in humans. They developed the concept of being-in-the-world namely; the physical world or the biological world (Umwelt), the human world, or the social world (Mitwelt), the world itself including human needs (Eigenwelt). They believe that each individual's personality is unique and can be distinguished by the way he exists in or relates to the three levels of the world. What is meant by "the world" according to Husserl's view, actually not the world as understood or interpreted by scientific theories? A world that is directly and without an intermediary, experienced by every individual in everyday life. Nothing but a pure symptom or phenomenon. This is the world that humans live, live, or experience.

From the various opinions above, it can be concluded that self-awareness (self-consciousness) is one of the unique and fundamental characteristics of humans, where humans have an-in-the-world consciousness (umwelt, mitwelt, eigenwelt). Also awareness of being-outside the world (becoming = imprisonment), namely freedom that cannot be separated from responsibility.

Umwelt can be understood as a "ser world" (natural world) if the biological world is equated with the environment (environment) that is related to biological needs; urges, instincts. It can be defined as the world of natural laws and scientific cycles, the world of sleeping and waking, birth, and death. Mitwelt means human relations with other humans, in humans, there is communication that involves meaning, the meaning of others is partly determined by relationships with one another, the essence of relationship is that the encounter of two persons is changed. The relationship always involves mutual awareness, and this
always happens in an encounter. Meanwhile, eigenwelt means self-awareness, which is related to oneself and the unique way it is present in humans.

4 Research Methods

This research was conducted using qualitative methods. Qualitative methods are often called naturalistic research methods because the research is carried out in natural conditions (natural setting)[14].

In qualitative research, researchers are required to be able to extract data based on what the data sources say, feel, and do. In qualitative research, the researcher is not what the researcher thinks should be but is based on what is happening in the field, experienced felt, and thought by the data source. (Moleong 2005) This qualitative approach was chosen because researchers wanted to know the meaning understood by the subjects in this study. The qualitative approach always tries to understand the meaning of the subject under study, where the researcher observes and makes intensive interaction or communication with the subject under study to be able to understand and develop categories, patterns, and analysis of social processes that occur in society.

The data collection technique in this study was carried out by observation in the form of direct and online interviews, which amounted to 3 informants. By asking about perspectives about discipline on PSBB (Large-Scale Social Restrictions) and Social Distancing during the Covid-19 pandemic.

The descriptive data analysis model used in this research, described in Fig.1 below.

![Fig. 1. Qualitative descriptive data analysis model of Miles dan Huberman[15].](image)
5 Result and Discussions

From the results of research that has been conducted by researchers when conducting interviews, that the steps of the community that have been carried out in the disciplinary policies of PSBB and Social Distancing around the area where they live, such as in RW areas that implement a lockdown system, namely the entry and exit point for people to the RW area through one door (one aisle) and the other aisle is closed. Also, other steps are being taken towards this policy, namely continuing to carry out positive activities and activities in the home. The sanctions have given by the government for violating these policies according to article 93 and article 9 of Law No.6 of 2018 regarding health quarantine, one year sanction, and a fine of 100 million rupiahs, and in Article 27 concerning violations of the PSBB, sanctions will be imposed following the laws and regulations starting from minor crimes and if repeated, they can be more severe. Then the sanctions are given to each region vary, such as in the form of physical sports such as push-ups, running, etc. "I broke the PSBB rules" and then swept along the street.

The PSBB and Social Distancing policies carried out by the government during this pandemic are one of the best solutions in overcoming the spread of Covid-19, but with this policy, it is not entirely a good solution, surely every policy has pros and cons, the cons of this policy are A new problem that will arise is that the economy will deteriorate, but still have to comply with the PSBB policy so that the spread of the virus can quickly end. With this pandemic, people initially experienced anxiety if they left the house because they were afraid of contracting Covid-19, but with this policy, people are required to think more critically and selectively so that the anxiety felt by the community is slightly less than before the existence of this policy, especially now that it is already in place. in new-normal times.

The negative impact that is caused if the community violates the PSBB and social distancing policies is to cut off the economic income of the Indonesian people because with this pandemic many workers have been laid off and many business people close their businesses, the biggest impact that will occur is the wider area of distribution and also people.

The number of people who are positive for COVID-19 is increasing. While the positive impact of this policy is by carrying out activities and activities at home so that it can prevent the entry of new cases or slow down and prevent the transmission of the Covid-19 virus in the local community, carrying out activities at home can also help ease the task. the doctors and nurses who treat COVID-19 patients at the hospital.

The right solution for people who still violate this policy is to give a warning to people who still violate it and if necessary, they must be subject to heavy sanctions. Even though they are required to leave the house for important activities, people are still obliged to wear masks and comply with health protocols.

6 Conclusion

Based on the analysis and discussion of the research entitled "Public Perspectives Regarding Discipline Against PSBB (Large-Scale Social Restrictions) and Social Distancing Policies During COVID - 19" it can be concluded that All over the world and especially in areas in Indonesia, there are already many people who are positively affected by COVID - 19 every day, because of that preventive steps are taken in the form of social distancing and social distancing both on a full and limited scale. The PSBB (Large-Scale Social Restriction)
Issued by the Ministry of Health is a countermeasure and at the same time prevents the spread of Covid-19 which is increasingly widespread in Indonesia. Meanwhile, social distancing is restrictive action by keeping a distance of at least two meters from other people and avoiding crowds to prevent disease transmission.

The steps given by the government in this PSBB and Social Distancing policy are providing health protocol directions, namely by urging the public to keep their distance and keep wearing masks, wash their hands, etc. Besides that, the government also implements this policy so that people stay at home and carry out activities at home, as well as work from home, distance education, and others. The government also provides sanctions for violating the policy in the form of fines, minor criminal sanctions and if repeated, they can be heavier.

The PSBB and social distancing policies can be solutions that can overcome the spread of COVID-19 which is increasing every day in Indonesia, but this policy, it is not entirely a good policy, there are pros and cons in every policy, the cons are that with this policy there are new problems. what will arise is that the economy will deteriorate, but still have to comply with the PSBB policy so that the spread of the virus can quickly end.
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Abstract. The explanation of WHO in regards to COVID-19 is a worldwide pandemic that stresses all degrees of society. Investors also started selling their risky assets. Every Indonesian economy was also affected. The stock market also showed its reaction. This study uses a comparative method, which is to compare stock prices and transaction volume before and after the announcement of the COVID-19 case in Indonesia using the paired sample t-test. The results showed that there were significant differences in stock prices and transaction volume before and after the announcement of the COVID-19 case in Indonesia.

Keywords: COVID-19, Stock Price, Transaction Volume

1 Introduction

At the end of 2019, the whole world was shocked by the emergence of the coronavirus or COVID-19 which was considered deadly. COVID-19 cases were first discovered in Wuhan, China. This virus then spread to almost all over the world, even in Indonesia. The first positive case was announced in Indonesia on March 2, 2020[1]. The development of this coronavirus caused everything to go into tumult. With the issuance of orders to stay at home, social distancing, physical distancing, work from home, closing shopping centers, hotels, public places, and flight restrictions. Practically the total of what parts have been influenced by the coronavirus. Such responses will influence business execution in nations with high sure cases[2].

As long as positive cases of the coronavirus continue to increase and migration persists, this virus will affect the economy and the stock market[2]. The world financial circumstance declined with the development of the coronavirus. Although the exact impact of the global economy is not yet known, the stock markets of the United States, Europe, and Asia experienced a sharp decline, the stock market experienced a decline of more than 20% [3]. In Indonesia, there has been much unemployment, the value of imports has decreased, even the domino effect of the cancellation of domestic and international flights has led to a decline in foreign tourists, decreased revenue from the air service sector, and decreased hotel occupancy[4].
The stock exchange has also been affected by the emergence of the coronavirus. Investors' concerns are increasing as new cases are added every day. Major events can significantly affect the stock market[5]. The COVID-19 outbreak has affected investment and the business environment in China[6]. Investors' concerns are increasing along with the addition of new cases every day, this makes trading volume and stock prices in the stock market drop dramatically[7], [8]. Market sentiment responded quickly to the outbreak and even more quickly with social media, which spurred trading activity and caused stock movements to price extremes[9]. The pandemic has created risks and uncertainties in global financial markets[3]. Stock exchanges in South Korea noted that trading volume has decreased by nearly 4%. WHO announces that COVID-19 is a global pandemic, it makes investors sell risky assets, KOSPI trade falls more than 5%[10]. In Indonesia, the IHSG reached its lowest point in history at Rp3,937[11]. Several sectors performed better during the COVID-19 outbreak, especially the information technology sector and pharmaceuticals manufacturing, but the beverage, air transportation, transportation, wholesale, hotel, tourism, and retail sectors have bad performances[6], [12], [13].

Matahari Department Store is a retail company based in Indonesia. With social distancing policy, Matahari had to close its outlets nationally, this was done to avoid mass layoffs. Despite having Matahari.com e-commerce, the operational closure of outlets resulted in a decline in the condition of the retail business. With the closure of outlets nationally, LPPF's stock conditions moved towards a weakening trend[14]. As of 14 August 2020, the LPPF reached its lowest price of IDR 1,095 on 3 April 2020, while the lowest transaction volume reached 741,400 shares on 19 March 2020[11].

The purpose of this research is to compare whether there is a significant difference between stock prices and transaction volume before and after the announcement of the first COVID-19 case in Indonesia. The research question for this paper is to investigate the difference in the stock price of PT. Matahari Department Store, Tbk. before and after the national announcement of the first case of COVID-19. Also to determine whether there a significant difference in the transaction volume of PT. Matahari Department Store, Tbk. before and after the national announcement of the first case of COVID-19.

2 Literature Study

Ifa Nurmasari (2020), researched "Dampak COVID-19 terhadap Perubahan Harga Saham dan Volume Transaksi (Studi Kasus pada PT. Ramayana Lestari Sentosa, Tbk.)". The results showed that there were significant differences in stock prices and transaction volume before and after the announcement of the COVID-19 case in Indonesia.

Siswantoro Siswantoro (2020), researched "The effect of the first COVID-19 case announcement on stock prices and stock trading totals". The results showed that there were significant differences in stock prices and transaction volume before and after the announcement of the COVID-19 case in Indonesia.

Dayong Zhang, Min Hua, and Qiang Ji (2020), research on "Financial Markets Under the Global Pandemic of COVID-19". The results show that the risk of global financial markets has increased in response to the COVID-19 pandemic. The great uncertainty due to the pandemic and the economic downturn makes the market very volatile and unpredictable.

Dao Le Trang Anh and Christopher Gun (2020), research on "The Impact of the COVID-19 Lockdown on Stock Market Performance: Evidence from Vietnam". The results showed
that the increase in daily positive cases and pre-lockdown in Vietnam had a significant negative effect on stock returns in Vietnam. In other words, it is not surprising that COVID-19 pandemic is affecting the stock market in Vietnam. Meanwhile, the lockdown has a significant positive effect on the performance of Vietnam's stocks because it increases investor confidence in the Vietnamese government's reaction so that the value of shares that are in low value again helps improve the performance of Vietnam's stock market.

Abdullah M. Al-Awadhi, Khaled Alsaiifi, Ahmad Al-Awadhi, and Salah Alhamadi (2020), research on "Death and Contagious Infectious Diseases: Impact of the COVID-19 Virus on Stock Market Returns". The results showed that stock returns were significantly negatively related to daily growth in total confirmed cases and daily growth in total cases of death caused by COVID-19.

2.1 Stock Price

A company can sell its ownership rights in the form of shares (stock)[15]. Shares are of two types, namely common stock and preferred stock. Preferred stocks are stocks that have a mixture of bonds and normal stocks. If the company provides only one offering class, these offers are mostly common stock. Investors make equity participation through shares to expect a profit. The level of profit that will be obtained by investors is commonly known as stock returns. The stock price is the price obtained at the close of the stock market during the observation period. This investor's rate of return is strongly influenced by stock prices. If investors buy the stock price at a low price and sell at a high price, the investor will get capital gains. Conversely, if you buy at a high price and sell at a low price, investors will experience capital loss.

H1: There is a significant difference in stock prices before and after the first announcement of COVID-19 in Indonesia at PT. Matahari Department Store, Tbk.

2.2 Stock Price

The transaction volume is the total shares traded in a certain period. Transaction volume reflects the power between supply and demand, which is a manifestation of investor behavior[16]. The volume of a stock transaction reflects the investor's interest in buying or selling shares of a company. The transaction volume value is not the same as the stock price, so if the transaction volume value is high, it is not certain that the price of a share will also be high. High transaction volume value can occur if there is a good event[17].

H1: There is a significant difference in the volume of transactions before and after the first announcement of COVID-19 in Indonesia at PT. Matahari Department Store, Tbk.

3 Research Methods

Comparative research is research that compares one data to another[18]. This study is included in a comparative study because this study compares stock prices and transaction volume before the announcement of the first COVID-19 case in Indonesia and after. This study uses secondary data, namely stock prices and transaction volume from PT. Matahari Department Store, Tbk. taken from the yahoo finance website. The data used is data taken 30 days before and after the announcement of the first positive COVID-19 case in Indonesia,
namely March 2, 2020. The stock price used is the price at the time of closing or the closing price. The data used are daily data while the transaction volume used is the daily share transaction volume of PT. Matahari Department Store, Tbk.

This study using a paired sample t-test. This test is used to measure how much difference the stock price and the share transaction volume of PT. Matahari Department Store, Tbk, before the announcement of the COVID-19 case which occurred for the first time in Indonesia and after the announcement. The data in this study were processed using SPSS version 16.0.

![Diagram](image)

**Fig. 1.** Comparative research on stock prices and share transaction volume when the announcement of COVID-19 in Indonesia

## 4 Result and Discussion

### 4.1 The difference in the stock price of PT. Matahari Department Store, Tbk. before and after the announcement of the first case of COVID-19 in Indonesia.

<table>
<thead>
<tr>
<th></th>
<th>N</th>
<th>Mean</th>
<th>Standard Deviation</th>
<th>Minimum</th>
<th>Maximum</th>
</tr>
</thead>
<tbody>
<tr>
<td>X1</td>
<td>30</td>
<td>3,403.3</td>
<td>310.83129</td>
<td>2940.00</td>
<td>4150.00</td>
</tr>
<tr>
<td>X2</td>
<td>30</td>
<td>1,792.3</td>
<td>668.60861</td>
<td>1095.00</td>
<td>3210.00</td>
</tr>
</tbody>
</table>

Table 1 shows the descriptive statistical results of stock prices before the announcement of the COVID-19 case in Indonesia and after. The stock price before the announcement of the COVID-19 case in Indonesia had an average of IDR 3,403.3 and the stock price after the announcement of a positive case in Indonesia had an average of IDR 1,792.3. Before the
announcement of the COVID-19 case in Indonesia, the maximum stock price reached IDR 4,150 on January 20, 2020, and a minimum value of IDR 2,940 on January 31, 2020. After the announcement of the COVID-19 case in Indonesia, the stock price only reached a maximum value of IDR 3,210 on March 4, 2020, and the minimum value was IDR 1,095 on April 3, 2020.

Table 2. One-Sample Kolmogorov-Smirnov Test Stock Price

<table>
<thead>
<tr>
<th></th>
<th>X1</th>
<th>X2</th>
</tr>
</thead>
<tbody>
<tr>
<td>N</td>
<td>30</td>
<td>30</td>
</tr>
<tr>
<td>Normal Parameters a</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mean</td>
<td>3.4033E3</td>
<td>1.792E3</td>
</tr>
<tr>
<td>Std. Deviation</td>
<td>3.10831E2</td>
<td>6.68609E2</td>
</tr>
<tr>
<td>Most Extreme Differences</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Absolute</td>
<td>.164</td>
<td>.232</td>
</tr>
<tr>
<td>Positive</td>
<td>.164</td>
<td>.232</td>
</tr>
<tr>
<td>Negative</td>
<td>-.098</td>
<td>-.148</td>
</tr>
<tr>
<td>Kolmogorov-Smirnov Z</td>
<td>.896</td>
<td>1.269</td>
</tr>
<tr>
<td>Asymp. Sig. (2-tailed)</td>
<td>.399</td>
<td>.080</td>
</tr>
</tbody>
</table>

a. Test distribution is Normal

Table 2 shows the One-Sample Kolmogorov-Smirnov Test of the stock price. The requirements that must be met before conducting the paired sample t-test are that the data must be normally distributed, therefore a data normality test is required. This stock price data normality test uses the Kolmogorov-Smirnov. The stock price interpretation value before the announcement of the first COVID-19 case in Indonesia was 0.896 and the stock price interpretation value after the announcement of the first COVID-19 case in Indonesia was 1.269. Both have an interpretation value above 0.05, it can be stated that the stock price data meet the normality assumption or the data is normally distributed.

Table 3. Paired Samples Test of Stock Prices

<table>
<thead>
<tr>
<th>Paired Differences</th>
<th>Mean</th>
<th>Std. Deviation</th>
<th>Std. Mean Error</th>
<th>95% Confidence Interval of Difference</th>
<th>t</th>
<th>df</th>
<th>Sig. (2-tailed)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pair 1 X1-X2</td>
<td>1.6110 483,65419</td>
<td>88.30277 1430,400</td>
<td>1791,59 4</td>
<td>18.24 29</td>
<td>.000</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 3 shows the results of data processing from the paired sample t-test of stock prices which are operated using SPSS version 16.0. In the table, it can be seen that the significance value is smaller than 0.05. This value indicates that H1 is accepted and H0 is rejected, which means that there is a significant difference between the stock price of PT. Matahari Department Store, Tbk. before and after the announcement of the first COVID-19 case in Indonesia. Table 3 also shows the difference in the average value of the stock price of PT. Matahari Department Store, Tbk. before and after the announcement of the first COVID-19
case in Indonesia, amounting to Rp1,611. The value is positive, this indicates that the stock price before the announcement has an average value greater than the average value of the stock price after the announcement. This indicates a decline in the stock price of PT. Matahari Department Store, Tbk. caused by the COVID-19 pandemic. This is in line with previous research[3], [6], [17], [19], but not by research[20]. The decline in stock prices that occurred was caused by investors' concerns over the COVID-19 pandemic. This is driven by the presence of coverage on social media which encourages the movement of stocks to extreme prices[9]. Meanwhile, in Anh's research, it was stated that the Stock Market in Vietnam had a significant positive effect. Even though it had experienced a decline due to a shocking event during the pre-lockdown, during the implementation of the lockdown with the reaction from the government in handling COVID-19 in Vietnam, it increased investor confidence so that stock prices increased again and improved the performance of the stock market in Vietnam[20].

4.2 The difference in the Transaction Volume of PT. Matahari Department Store, Tbk. before and after the announcement of the first case of COVID-19 in Indonesia.

Table 4. Descriptive Statistics of Transaction Volume

<table>
<thead>
<tr>
<th></th>
<th>N</th>
<th>Mean</th>
<th>Standard Deviation</th>
<th>Minimum</th>
<th>Maximum</th>
</tr>
</thead>
<tbody>
<tr>
<td>X1</td>
<td>30</td>
<td>6,097,197</td>
<td>4.08471E6</td>
<td>2,025,200</td>
<td>20,079,400</td>
</tr>
<tr>
<td>X2</td>
<td>30</td>
<td>18,622,660</td>
<td>1.49374E7</td>
<td>741,400</td>
<td>49,779,100</td>
</tr>
</tbody>
</table>

Table 4 shows the results of descriptive statistics on transaction volumes before the announcement of the COVID-19 case in Indonesia and after. The average transaction volume before the announcement of the COVID-19 case in Indonesia was 6,097,197 and the transaction volume after the announcement of positive cases in Indonesia had an average of 18,622,660. The data used are 30 data taken from 30 days before the announcement of the first COVID-19 case in Indonesia and 30 data taken from 30 days after the announcement of the first COVID-19 case in Indonesia. Before the announcement of the Covid-19 case in Indonesia, the volume of share transactions of PT. Matahari Department Store, Tbk. reached a maximum value of 20,079,400 shares on January 20, 2020, and a minimum value of 2,025,200 shares on February 11, 2020. After the announcement of the COVID-19 case in Indonesia, the volume of shares transaction reached a maximum of 49,779,100 shares on April 3, 2020, and the minimum number was 741,400 shares on March 19, 2020.

Table 5. One-Sample Kolmogorov-Smirnov Test Transaction Volume

<table>
<thead>
<tr>
<th></th>
<th>X1</th>
<th>X2</th>
</tr>
</thead>
<tbody>
<tr>
<td>N</td>
<td>30</td>
<td>30</td>
</tr>
<tr>
<td>Normal Parameters a</td>
<td>Mean</td>
<td>Std. Deviation</td>
</tr>
<tr>
<td></td>
<td>4.08471E6</td>
<td>1.49374E7</td>
</tr>
<tr>
<td>Most Extreme Differences</td>
<td>Absolute</td>
<td>.224</td>
</tr>
<tr>
<td></td>
<td>Positive</td>
<td>.224</td>
</tr>
<tr>
<td></td>
<td>Negative</td>
<td>-.159</td>
</tr>
<tr>
<td>Kolmogorov-Smirnov Z</td>
<td>.896</td>
<td>1.225</td>
</tr>
</tbody>
</table>
Table 5 shows the One-Sample Kolmogorov-Smirnov Test transaction volume. The requirements that must be met before carrying out the Paired Sample t-Test are that the data must be normally distributed, therefore a data normality test is required. This stock price data normality test uses the Kolmogorov-Smirnov. The interpretation value of the transaction volume before the announcement of the first COVID-19 case in Indonesia was 1.225 and the value of the stock price interpretation after the announcement of the first COVID-19 case in Indonesia was 0.883. Both have an interpretation value above 0.05, so it can be stated that the transaction volume data meet the normality assumption or the data is normally distributed.

Table 6. Paired Samples Test of Transaction Volume

<table>
<thead>
<tr>
<th>Paired Differences</th>
<th>Mean</th>
<th>Std. Deviation</th>
<th>Std. Mean Error</th>
<th>95% Confidence Interval of Difference</th>
<th>t</th>
<th>df</th>
<th>Sig. (2-tailed)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pair 1 X1-X2</td>
<td>1.64E36</td>
<td>3.00088E</td>
<td></td>
<td></td>
<td>-</td>
<td>-</td>
<td>.000</td>
</tr>
<tr>
<td>1.252</td>
<td>6</td>
<td>1.86630</td>
<td>6.38797</td>
<td>4.174</td>
<td>29</td>
<td>.000</td>
<td></td>
</tr>
<tr>
<td>55E7</td>
<td>E7</td>
<td>E6</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 6 shows the results of data processing from the paired sample t-test transaction volume operated using SPSS version 16.0. In the table, it can be seen that the significance value is smaller than 0.05. This value indicates that $H_1$ is accepted and $H_0$ is rejected, which means that there is a significant difference between the transaction volume of PT. Matahari Department Store, Tbk. before and after the announcement of the first COVID-19 case in Indonesia. Table 6 also shows the difference in the average value of the transaction volume of PT. Matahari Department Store, Tbk. before and after the announcement of the first COVID-19 case in Indonesia, amounting to -12525463.3. The value is negative, this indicates that the transaction volume before the announcement has an average value smaller than the average value of the stock price after the announcement. This indicates an increase in the average transaction volume of PT. Matahari Department Store, Tbk. caused by the COVID-19 pandemic.

PT. Matahari Department Store, Tbk experienced a significant increase in stock transaction volume due to the COVID-19 case in Indonesia, this is in line with the previous research[3], [6], [17], [19], but not with the research[20]. The increase in the volume of stock transactions occurred due to the increase in the buying and selling activities of shares at PT. Matahari Department Store, Tbk. The increase in the volume of transactions that occurred was not followed by an increase in share prices. This incident shows that many investors are selling their shares because of the concerns and pessimism of investors who will suffer losses due to economic uncertainty and decline due to the COVID-19 pandemic[3]. This panic has intensified with the fear that the stock market will experience a global downturn in the future[2]. While research[20], explained that the Vietnamese stock market has returned to life and is attracting capital inflows from investors in line with the increasing confidence of investors due to the reaction of the Vietnamese government in handling COVID-19.
5 Conclusion

The conclusion of this study is to test paired sample t-Test, from the stock price of PT. Matahari Department Store, Tbk. before and after the announcement of the COVID-19 case in Indonesia, there is a significant difference. This is indicated by the sig value of 0.00 <0.05. Likewise for the volume of transactions from PT. Matahari Department Store, Tbk. before and after the announcement of the COVID-19 case in Indonesia, there is a significant difference. This is indicated by the sig value of 0.000 <0.05.

With the COVID-19 case, all Matahari Department Store outlets closed nationwide. Even though it has been selling online through its e-commerce, namely Matahari.com, the company still shows a decline in performance due to the closure of its operational outlets. Therefore, companies should maximize the use of Matahari.com to increase sales and turnover. That way, investors will be interested in buying company shares because of the increased income generated.

Acknowledgments. This paper was supported by PPM UIN Syarif Hidayatullah Jakarta for KKN-DR year 2020.
References


Reflexivity Of God And Worship In Mathematics 19
On Hahslm And Covid With Economic

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Abstract. This study aims to explore the link between numbers 19, Islam, and science because of Covid-19, mathematics, and economics. In this report, it is clarified that Islam and the number 19 in mathematics related to Covid-19 and the economy are closely related. A descriptive analysis theory methodology and literature review was used in this research. The technique uses the approach of Hahslm and the study of reflexivity. The findings of this study reveal that number 19 is a sign of reverence of Heaven, which means that Heaven constructs based on reverence. In the H process, 472319, the number 19 is also kept. Reward or adoration is in God's eyes. It is discovered in number 19 (one nine) that the beginning before the cosmos existed was God and then adoration. In the Quran, the number 19 appears and the term virus is Covid-19. In Indonesia and internationally, the effect of Covid-19 has made the economy volatile.

Keywords: Mathematics 19, Covid, Economics, Hahslm.

1 Introduction

1.1 Background

The integration between science and religion still appears to be a discourse. However, there is no clear data that indicates that science and religion are integrated or can be integrated [1]. The term numeric or gematric meaning is often used in mathematics. The numeric value of the letter is the number that is paired with the letter. [2]. The number 19 is the number one. Where the prime number itself has the value of the initial number, which has two division variables, 1 and the number itself. Consequently, the number 19 can not be separated by any other number. This further reveals the essence of Allah, which is not owned by either of the slaves. There is also a regular non-trivial magic hexagon in mathematics, consisting of 19 cells.

Number 19 has multiple interpretations and attributes, both in daily life and in the revelation of God, Al-Qur'an. Apart from mathematics, the Qur'an is also concerned about numbers. Several numbers are mentioned in the Qur'an, such as one (wahid), three (tsalaatsah), seven (sab'ah), and nineteen (tits'a'asyarah) (Irawan, 2005). It should be realized that there are also mathematical constructs in the Qur'an, as well as the formal approximation and regularity sequence of the number 19. [4].
There are 38 different numbers mentioned in the Qur'an. Out of 38 numbers, 30 is a natural number, and eight is a fraction. The relation to the numbers and the letter-number where the numbers have a certain pattern. The number of numbers listed is often ordered in a certain pattern.

The number 19 is also the first and last positive number, and there are 1 and 9. One (1) means the Ultimate One, like Allah who created the heavens and the earth and their contents. One (1) is also the first number to appear before the other numbers occur. The meaning of the first numbers is the same as the meaning of the beginning of the first, of which Allah is the Maker. Nine (9) is the largest number in one digit from 1 to 9 such that the number 9 is the greatest outcome in the form of a reward received from worship, particularly a salaah.

The collective sense of 19 (one nine) is 'from 1 to 9' or is translated as 'from Allah to Worship.' Some reports indicate that 19 (one nine) is the beginning and the finish. This translation is confused since 1 variable is represented as 2 symbols. It would be more rational if 1 element is defined as 1 symbol and 2 symbols represented 2 elements.

Number 19 (one nine) is more correct when claiming that number 1 stands for Allah and number 9 is not for Allah, but stands for other components that are similar to Allah, the factory, or the Ibadah. This is the phrase of scholars who still say, "May Allah receive worship."

Humans believe that religion is easier to be closed to Allah than to be closed to humanity. Humans prefer that worship is sent far away so that they can be nearer to Allah than worship is closer to humans. This explanation shows that number 9 is a symbol of prayer, not a symbol of Allah.

The reason for numbers 19 (one nine) is a sign of God's Reverence that will produce new mathematical treasures in mathematics, astronomy, and Islam. So far, researchers have focused on only one of the highest elements, that is, God. Even the American parliamentary theory is generally called 'In God We Trust'. For the second aspect besides God, worship is connected with the presence of the number 1 or God. This worship would become a new factor in the study of its purpose and nature in mathematics, science, and Islam.

The number 19 is also laid out in the writing of Covid-19, inaugurated by the World Health Organisation (WHO), which was historically decided based on a guideline with the WHO, the World Food and Agriculture Organization of the United Nations. [5]. Covid-19 reached nearly every country in the world, which affects everybody. [6]. As a result of this pandemic, many community activities have changed. Those that worked outside are now expected to work at home, which requires living at home. Not many employees have lost their jobs as a result of this epidemic. The effect of this epidemic could reduce the country's economy, and in August 2020 the World Bank declared that the world will be in recession. This research has hypotheses that the number 19 is the symbol of God and Worship. God is represented by number one (1) and worship is the symbol of number nine (9).

1.2 The Purpose

The purpose of this analysis is to address the question of the issue by:

1. Analyzing the advantages of number 19 in mathematics and its connection to Islam and Wahhabism.
2. Analyzing the number 19 in the name of Covid-19 and the tumultuous economic effects in the future.
2 Theoretical Basis

2.1 Mathematics And 19

Mathematics is a discipline that is fundamental to daily life, and mathematics has been understood from a very young age. [7]. The number 19 is an integer and is both an odd number and a prime number or a number that is not divisible by other numbers. Peter Plitcha, a German chemist, argues that it seems that all the mathematical formulas and numbers are related to the two poles of the mathematics of this universe. Also, the number 19 is unique since it consists of two digits, one of which is the first number in the number, and nine of which is the last digit in the number.

Mathematics 19 is stated in verse 30 of Al-Mudatsir [74], which reads:

عَلَيْهَا
تِسْعَةََ
عَشَرََ

Meaning: And on it, there are nineteen.

[8] founded the miracle of numbers 19 in the Quran. The letters of Mutasyabihat are formed by multiplication of 19. [9] Numbers 19 are calculated in certain respects from the presence of a word in the Quran. Numbers 19 are hidden in the Quran. Around 19 are the numbers with the greatest mysteries and phenomena that mathematical strategy is emphasized.

2.2 Hahslm Theory

The theory of Hahslm derives from QS. Al-Hijr[15]: 87 in which the meaning of the number 19 is stored. There are 2 (two) of this verse's key phrases, 7 and the Quran. It is possible to mathematically transform the word Quran into 2319, which is a factorization of the number 114 (one hundred and fourteen) or the complete surah in the Quran. The numbers 7, 2, 3, 1 and 9 are obtained after being transformed. A new number appears, namely number 4, which is the sum of the previous numbers (7, 2, 3, 1, 9) mathematically, where the number 22 can be rooted in number 4.

Hahslm's mathematics has 6 digits contained in the Qur'an, 472 319. The conversion to letters is the Hahslm formula, or called the Hahslm formula, from this Hahslm mathematical principle. The importance of this formula is the direction by the worship of a clear path from man to Allah.

2.3 Covid - 19

A new type of virus that can be transmitted to humans is Extreme Acute Respiratory Syndrome Coronavirus 2 (SARS-CoV-2), or Covid-19. [5]. This virus causes both moderate and serious respiratory infections in many cases. At the end of December 2019, this virus was first identified in the city of Wuhan, China. In many countries, including Indonesia, this virus has also spread. In general, three main symptoms are caused by people infected with the coronavirus, including a body temperature above 38 ° Celsius, cough, and shortness of breath. [10].

2.4 Economics

Economics is a social science that studies the human activities of products and services in the fields of development, distribution, and consumption. The economy itself comes from the
Greek language, which means family, household, "Oikos"; and "nomos" means rules, regulations, and laws. [11].

In a peculiar science known as Economics, economics is commonly debated. Science, fitness, statistics, religion, and social problems are included in economics. Economics, including consumption, distribution, production, and trade, is also split into several parts of applied science. Economics talks about national growth based on labor productivity and other value-added results.

3 Methodology

3.1 Type of Research

By analyzing, describing, defining, describing, or explaining the number system 19 with Covid-19, economics, and H theory, the type of study is descriptive. This thesis was carried out with literary studies that looked for theoretical references related to Mathematics 19, Covid-19, and Economics.

3.2 Research Scope

Due to the pandemic, the scope of the number 19 is in Mathematics, Islam, and also Covid-19 and the economy.

3.3 Data Collection Methods

This analysis utilizes secondary knowledge obtained by intermediary media. This knowledge can be accessed for reference through books, notes, current facts, or published articles and journals.

3.4 Hahslm Methodology

By integrating the value of worship into data analysis, this research uses the Hahslm methodology. Qualitatively speaking. The concept in the Hahslm methodology is that kauniyah is the same as Qualiyah.

The system of life that occurs in humans, in the world, and the universe derives from the concept of Islam, i.e. Islam is the concept of early creation. The term Islam has three root words, namely the letter of 's or sin, the letter of 'l or lam, and the letter of 'm or mim. There is a verse that confirms Islam's ontological sense, namely verse 19 of QS Ali Imran (3), which reads:

"Verily Din beside Allah is Islam .." (Surah Ali Imran [3]: verse 19)

Definition of theory H according to [12] is:

1. Narrowly, Theory H is defined in five dimensions of invariant arrangement as a theory of three dominant archetypes with a particular context.
2. In general, Theory H can be interpreted as a theory of the basic concept of creating patterns with certain relationships for the most common use. H comes from the Hahslm formula, the letter of the AL-Quran Hijr, which also stands for Huda or life.
4 Analysis

From the number 472319, Theory H includes the number 19. The Qur'an also references the number 19, which is repeated many times indirectly, both in the numerical number of basmalah lafadz, the initials of letters, and other structures. In QS. Al-Hijr[15] verse 87 says that the 7 repeated by Allah and the great Qur'an are issued by Allah. Number 7 is the interpretation of "7 that is repeated." In the form of the multiplication of 114, the description of "the great Quran" stores the significance of the number 2319.

In picture 1 above, the number 19 is divided into the number 9 and the number 1. The arrow in image 1 from 9 to 1 does not mean 9 to 1 directly specifically so that the first sequence is 9, then the second sequence is 1. But the image I described was that 9 was represented by 1 to 3. In general, the narrative that represents 9 will be represented by 1 to 3, then 3 will have the power to appear as 9. And back again, nine to 1. As for figure ii analogous with the figure I method that Worship (W) approached God (G) then God (G) makes Human (H), where Worship (W) is performed by Human (H). This refers to QS. Adz-Dzariyat[51]:56 God gives worship to humans. The series of this verse coincides with the starting aspect of God in picture ii. The God-Human-Worship Loop is now the God-Human-Worship-God-Human Loop. Taking the last three elements of W-G-H from this verse, the sequence also corresponds to the second image of W-G-H.

This formation of W-G-H presents a new approach to the meaning of Islamization or Integration in which human (H) is created from a pattern (W) by God (G). Human beings have been formed by God as creatures, but the idea of an early human form or the blueprint of such a human form is the pattern of worship.

An analogy for picture iii above is individuals in front of the mirror. It starts with the People (P), but since this image emphasizes the meaning of 19 so that it begins with the left entity, the Shadow (S) is mirrored in a Mirror (M) in front of the Mirror (M) in the direction of the People (P). Then this person (P) form is sent as the Shadow (S), then the Shadow (S) is reflected again via the Mirror (M). In these models, there is continuity, so they are said to behave like the truth.

The Quran verse and the word Covid-19 comprise the number 19. Proof of the kauniyah verse occurs in the form of a virus with 19, and there is also the number 19 in the Quilayah verse. There is the meaning of verse 19 in paragraph 3.19, and the meaning of the verse that stores the number 19 is there. The number 19 can be interpreted as humankind is returning to its worship function with this coronavirus. Human behavior around the world is modified with Work From Home (WFH), with implications for wellbeing and crises. Economic difficulties are not triggered by material or money issues, it turns out. The global effect of coronavirus, which begins with tiny micro-creatures. Humans are beginning to recognize that intangible values are not physical values that must also be included in any operation in the world, namely
worship. In Islam, with the concept of worship, humans were created by Allah. In humans, icons of worship exist. Allah created humans starting with a model of worship, not a model of the universe itself nor the human himself. This study analyzes the dogma from the Quran about the creation that God created humans than humans for worship. From this sentence, the human was stated first, and worship stated secondly. From the analysis above, God must be closed to worship then humans with a combination of number 19 prove this hypothesis. Nineteen is evidence about God and worship, and 19 is proofed that God did not directly create human buat God had made design first.

The number 19 is also included in the Covid-19 name, which is the beginning of the coronavirus outbreak's spread at the end of December 2019. This expansion was first seen in the town of Wuhan, China. At the start of the spread of the Covid virus, at the end of December in China, 266 people were infected. [13].

As of today, the total number of cases in Indonesia is rising. This prompted the government to adopt the policy of Large-Scale Social Controls (PSBB). There are several rules in this policy, including the online school system and lectures, where it is not possible to avoid the use of this online learning system. [14]; the work system is WFH or Work From Home; religious constraints; restrictions on activities in a location; restrictions on social activities; restrictions on rules of transport; and others. Therefore, like before, humanity can not socialize with people now.

Indonesia's economic conditions began to fall during the Covid-19 pandemic. The Indonesian economy is currently rising at -5.32% of GDP by 2020 in Q2 2020. According to the Ministry of Finance's predictions, the Indonesian economy will slow down in 2020 due to the gradual recovery of Covid-19 in 2021. This means that it has decreased from the previous year.

Several sectors, including the Medium Small Micro Enterprise (MSME) and tourism and its derivatives, such as transport, hotels, and restaurants, are most affected by this pandemic. For MSME players, the influence of Covid-19 is immense. MSME players experienced a very large drop in turnover with this pandemic, which initially sold a lot of goods and now only a handful have been sold. Not many MSME players have altered their methods of selling. Because of this pandemic, the individual who originally opened a shop in a shophouse is now forced to close and has moved to using digital media in marketing activities and reducing running costs. While entrepreneurs in their marketing activities use digital channels easily, the turnover they get is not as much as those sold in stores.

MSME players are now beginning to complain about their sales dropping. This is due to a decrease in interest in public purchasing and distributing obstruction. Because of this, there is not much decrease in workers, which may make these workers have little income now so that they find it difficult to meet their everyday needs.

To analyze shifts in the Gross Domestic Product (GDP) in the future, MSMEs need a predictive analysis of the future. Due to the PSBB or Moderate Lockdown applied by the government, mathematics can be used to create a formula for predicting an economic decline. After strict social distancing was carried out by the community, the Covid-19 transmission began to decrease. Mathematics can make economic predictions with the Moderate Lockdown (ML) formula: 0.95X2-3.9X + 5.
With the introduction of a moderate lockdown, there will be changes in GDP, as in Indonesia. Data on changes in GDP from January 2020 to June 2023 are the results of the study above.

Since the Mild Lockout was implemented, a country's income has steadily decreased. A country's income shows a figure of 5,00005 in January 2020 and decreased until August 2021. Where the lowest point of a country's income is in August 2021, which indicates a country's income is just 1,00005, which is in August. And from October 2021 to June 2023, it began to increase again. Indonesia showed a decline in GDP due to the implementation of the Moderate Lockdown in May-June 2020. And GDP will recover again in a direction that is more in line with the health process due to Covid-19 and the hope of finding anti-viral drugs and vaccines in the latest of the year 2020.

5 Conclusion

The number 19 in mathematics is also found in Islam. In Islam, several numbers 19 that can be referred to as the meaning of God and the commandments of worship are stored in Theory H. Mathematics 19 and Covid-19 and Theory H containing the meaning of 19 are a sign of Allah's greatness. And the object of the creation of this universe is worship. From the meaning of worship, not from a human model, Allah initiated creation.

The number 19 has much in common with the Covid-19 name that caused a global pandemic. With this pandemic, the economic development of Indonesia declined from the previous year. GDP is down, the economy around the world is contracting, and it will come down with discipline for social distancing and vaccine expectations in the next year.
References

Altruism a Piety in Philanthropy Visualization on YouTube: Case Study Hobby Makan Channel

Abstract. This study attempts to illustrate the Hobby Makan channel on YouTube as messages of philanthropic activities. The video visualization on this channel consists of four components: (1) Thumbnail, which consists of texts and pictures, (2) Opening, location of the street food, (3) Main contents: reviewing food and its texture, (4) Closing: delivering persuasive words about religious messages. The religious messages are delivered by saying a common statement “Borong Semua” (all of them) to share and participate in helping disadvantaged people. This statement has soon become famous and has inspired similar channels to do the same. The Hobby Makan channel has shown altruism and piety through philanthropic activities in its videos. As a YouTuber with more than 3 million subscribers, Hobby Makan has the power to influence people. Its videos have inspired another YouTuber to do the same. This study, therefore, aims at illustrating how fundraising innovation through electronic technology has been adapted to a current trend in millennial society. As a qualitative case study to analyze phenomena, a semiotic approach is applied to analyze the channel contents or message. As the result, the study shows an increasing approach and innovation in philanthropic activities in da’wah.

Keywords: Philanthropy, Visualization, Hobby Makan, YouTube Channel.

1 Introduction

In its 2018 report, APJII/Asosiasi Penyelenggara Jasa Internet Indonesia (Indonesian Internet Service Providers Association) mentions the number of internet users in Indonesia in 2017 is 143.26 million. This number has increased more than 10,000 compared to 2016. Most of them have used internet for chatting (89.35%), social media (87.15%), search engine (74.84%), seeing pictures (72.79%) and watching video (69.64%). Watching videos becomes the five top list of users’ activities in their daily life [1]. YouTube has earned its popularity in Indonesia since 2010 when Sinta and Jojo lip-syncing “Keong Racun” video went viral among Indonesians. Their video struck a massive hit. Since then, Indonesians have loved watching YouTube which has gradually taken over TV station audiences [2]. Since its launch in 2005, YouTube has attracted millions of people around the world. In 2010, Google bought YouTube with $1.65 Billion and boosted the viewers up to 700 million in a week. At present, about 1 million videos are uploaded every day [3].
According to medium.com, Indonesia is nominated as the Top 25 Countries with the most YouTube viewers. It ranks 18th place. It even ranked 16th place of the Top 25 Countries with the most YouTube viewers, in 2019 [4]. USA, India, UK, South Korea, Brazil, Thailand are nominated as the top 10 countries with the total YouTube views. One main issue for Indonesian people to watch YouTube is internet access, which is still expensive in this country.

This phenomenon has opened up a new opportunity for many people to work as YouTubers. They can use their creativity to create videos and upload them on YouTube. The Indonesian YouTubers who have reached the most number of subscribers in East Asia are Atta Halilintar and Ria Ricis. There are about 79 million active viewers and 340 channels earning silver buttons [5].

In terms of business, a YouTuber gains two benefits, online popularity, and increasing income. Some Indonesian YouTubers have even become billionaires with a dramatic increase in income every month, among others, (1) Zuni and Family income is worth IDR 193.2 billion per year, (2) DeHakim with IDR 84 billion, (3) Rans Entertainment with IDR 84 Billion, (4) Bapau (Baim Paula) with IDR74.1 Billion, (5) Gen Halilintar with IDR 63 billion, (6) Praya Brother with IDR58.8 Billion, (7) Ria Ricis with IDR47.6 Billion, (8) Arif Muhamad with IDR46.2 million, (9) Atta Halilintar with IDR44.8 Billion, and (10) Deddy Corbuzier with IDR 43.4 Billion respectively [6].

Hobby Makan Channel was created in 2017 by Evan and Tiwi, a married couple from Pontianak. Their subscribers have reached 3.84 million in August 2020. In the beginning, their content was about food cooking and street food reviews in Pontianak. However, they changed their video concept in 2019. Since then, they have not only conducted food reviews but have also given charity to mobile street food vendors. They like traveling around Indonesia and the world. Their video content is reviewing street food in certain places they have visited. Almost every week their channel uploads 3-4 videos about food review. The number of videos on their channel reached 945 videos on September 6, 2020 [7]. As Muslims, Evan and Tiwi try to get their faith into the videos. They do not only review street food but also give charity and spread positive messages through their interaction with the vendors. Many comments in their
channel show positive vibes and like they have opened their conversation with the interviewees. This charity called Borong Semua is mostly liked by viewers and leads to philanthropy activities. It has influenced other YouTubers, including Baim Wong, to do the same. Here, the Hobby Makan viewers are not only from Indonesia but also come from Malaysia, Singapore, and Brunei Darussalam.

As a blessing to the Universe, caring and loving are parts of Islamic teaching. Prophet Muhammad (peace be upon him) has given a wonderful example of how Muslims should treat people and all God’s creatures. It is mentioned on Al-Hujarat (49:13):

"O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted."

In Islamic history, philanthropy has played a significant role in Islamic civilization. Philanthropy has been carried out in different forms including education funds, health care aid, humanitarian aid, social and community development. [8] The main goal of Islamic philanthropy is to raise the status of disadvantaged people and create social welfare in all aspects. This study attempts to illustrate how philanthropy is created using video visualization on Hobby Makan Channel.

Hobby Makan channel shows its altruism and piety through its philanthropic videos. Many viewers and other YouTubers are inspired by this channel to do the same. In terms of altruism, Moris, and Webb in Jannah (2016) [9] mentions all religions address their followers to have altruistic behavior. It is defined as an act of love, willing to help, and show good behavior. In this study, altruism which is presented through philanthropic activities is visualized by Evan and Tiwi in their YouTube videos.

2 Research Method

This research uses descriptive qualitative research methods, by describing the visualization of altruisms and piety in philanthropy of Hobby Makan Channel. Visualization of the video in this research is using the visual principles of a television program. The data in this study was collected through literature and observation on the Hobby Makan channel and YouTube videos in general. The triangulation method was used in analyzing data, by describing philanthropy actions shown in the video.

3 Literature Review

Islamic Philanthropy is an act of dedication to do good deeds and care about people’s well-being in religious, social, and economic aspects. In Islamic theory, philanthropy is defined as helping the poor and needy, in both ritual and social dimensions. Ritual obligations stated in
the Quran, shalat, and zakat (charity), for example, are acts of social and economic dedication to sharing wealth instead of keeping it by the rich [10]. Razaq [11] mentions Islamic philanthropy has been integrated and adapted to the Muslim society in Indonesia. At the beginning of Islam in Indonesia, forms of philanthropy including zakat, sadaqah, and infaq were practically implemented to help fight against poverty. In turn, they have developed into multiple sectors; healthcare, education, corporate social responsibility, culture, and politics. According to Hidayati, philanthropy is an act to give something to others through sharing, loving, and caring behaviors. It aims at improving social welfare. Rubiyanah [13] says Islamic philanthropy as part of da’wah. Max Muller and Sayyid Kuttub in Rubiyanah [13], describe dakwah as a sacred mission that needs to be done. In Islam, it is an obligation for every Muslim. Jahar [14], claims that philanthropy is not just love for humanity, but also an act of worship related to Muslim religious obligations. Qur’an mentions several principles of da’wah and communication; saying the right words, showing honesty, politeness, and calmness and giving solution. To call and invite people to be aware of and believe in God’s commands needs to be done carefully to impress their heart; Qaulan Bali’ghan (clear and firm words) and Qaulan Layyinan (gentle words), Qaulan Mar’ifan (polite words), Qaulan Maisuran (understandable words) and Qaulan Kariiman (noble words).

In Islam, altruism is mentioned in different words including Itsar, ihsan, infaq, and sodaqah. Itsar, for example, means to put the interest of others before one’s interest. Ihsan is an act of kindness not only to humans but also to the environment, animals, and plants. Lastly, Infaq and sodaqah mean to give others what they need [9].

Philanthropy is not merely an expression of feeling by words. It needs to go with actions. In this modern era, it requires strategies and approaches to communicate with different types of social classes of people to send messages and call for engagement. To that end, the art of communication is a means to reach people. In communication, the message is classified into two forms, verbal (related to words and language) and non-verbal messages. The verbal messages, for example, are related to words, while non-verbal messages are described through gestures, colors, haptic, intonations, visual style, and alike (Curtis and B et al, 2006) [15]. This study uses the communication and da’wah approach to analyze the philanthropy visualization on Hobby Makan Channel. Harold Laswell (Effendy, 2004) in Nurhadi and Kurniawan [16], is famous for his definition of communication, Who (says) What (to) Whom (in) Which Channel (with) What Effect. This definition describes five key factors of communication: 1. communicator, the one who sends the message, 2. message (verbal and non-verbal words), 3. Audience (the one who receives the message), 4. Media, 5. Effect (cognitive, affective, and behavior changes). Alan H Monroe in Purnomo [17] formulates 5 strategies to create messages for the audience: (1) Attention, the message should captivate the audience’s interest (2) Needs, to get the audience’s attention, the message sender should know the audience’s needs, including education, entertainment, social, and so on. (3) Satisfaction, the message should bring satisfaction to the audience. The information, for example, is presented with data and facts in the way the source is accountable. (4) Visualization, this strategy is how the message turns into a media, such as film, book, poster, advertisement, and alike. (5) Action, the next step is the message that could inspire the audience to act, buying the product, or watching the movie, for example.
YouTubers with the most number of subscribers in today’s electronic technology can serve as communicators and preachers. They send messages to the subscribers as audience and influence them at the same time. As communicators, YouTubers with lots of subscribers can make their videos go viral. For this reason, if their videos have good messages and positive content, they will bring positive impacts. In contrast, if the videos are improper, they will get negative comments and the number of subscribers will gradually decrease. A YouTuber’s background, in this regard, has a significant role in sending the video contents. Muslim YouTubers will share their message by associating them with religious content verbally or non-verbally. Muslim preachers generally share their messages dealing with religious issues on youtube. In other words, a YouTuber's personality and video content are inseparable [18].

Benkler (2011) and Cross (2011) in Nasrullah [19] consider the YouTube platform as a social media and media sharing. This platform distributes content and creates channels owned by users to share their page. There are several reasons how the contents are wanted and liked by social media users: (1) the contents are considered as important messages, (2) the contents show familiarity and association with the users, (3) the contents are used as a new database to share the information needed. Mandibergh (2012) in Nasrullah [19] defines social media as a means to fulfill mutual networking among users and inspire them to generate content.

Social media gives changes for nobody to somebody. Everybody can be a celebrity or influencer. The celebrity is even addressed as a religion in terms of followers (Nurhablisyah, 2014) [20]. Here, the celebrity concept is built through media. Celebrity is known as a person who has popularity in politics, entertainment, social, sport, and alike. The term of influencer is created on social media (Anjani & Irvansyah, 2020). [21] An influencer is defined as a person who has the power to sell or promote goods or services on social media accounts. In today’s marketing process, an influencer is perceived as someone who has direct access to her/his followers to influence or to pursue them. There are several categories of influencer, (1) mega influencer, including public figure and celebrities who have already been popular among mass media, (2) macro influencer or opinion leader, influencer who has ability to communicate with more than 1 million followers, (3) micro influencer, someone who has small scale of followers (1,000 – 10,000) and intensively communicate with the followers on social media. These influencers earn income from the brands and advertisement they represent.

Parra [22] illustrates how a YouTube channel can become a business strategy. There are several ways for YouTubers to make profits from their channels. The advertisement added to their video content will make them earn income. Once their channels attract users and advertisement enterprises, YouTubers deserve income from the advertisements, subscription fees, and merchandise. The more videos are uploaded, the more popular their channels will be among the subscribers and viewers.

Mabruri [23] argues that TV Programs, films, and videos have the same platform, but play different roles. A video is part of other types of film. It includes corporate profile, TV commercial, TV Program, and Music Video. There are 3 key factors of film affecting audiences: (1) visual, (2) audio, and (3) duration. The film creators do not only think about the production process but also consider the audience’s preference.
The video production process on YouTube is created based on the television production concept. In practice, television program production is a complicated procedure. It involves a lot of people and costs a lot of budgets. On YouTube, however, everybody can make their video with a minimum budget and cost. In terms of audiovisual media, the visualization of video uploaded on YouTube should adopt the broadcasting principles. Wurtzel in Latief and Utud [24] illustrates four major stages in the non-dramatic television process: (1) pre-production planning, (2) setting up and rehearsal, (3) production, and (4) post-production. In the pre-production stage, for example, creators should plan the basic idea of the content. There are a lot of video contents on YouTube; interview and discussion on a trending topic, humor, culinary, music, religious shows, traveling, sport, and so on. They should write down the idea and put it into the shooting plan. In the second stage, rehearsal, they could practice and test the planning before video shooting takes place. In the production stage, they should prepare all the things related to production, including lighting, equipment, audio, crews, and so on. Luckily, YouTube video makers could work on their own using smartphones and applying natural light from the sun or flash. The fourth stage is the post-production or editing process. In this stage, the creators use a computer program to edit their videos and audios. Editing videos do not only focus on video lighting, effects, and audio leveling but also on applying texts, animations, etc.

To create a good program, YouTubers should apply creative thinking. Alex F. Osborn in Latief and Utud [24], mentions a formula to produce creative videos, known as SCAMPER; Substitution (substituting another program/video), Combination (combining several types of program or video, such as an interview with games or cooking with interview), Adaptation (adapting another video or program), Modification (modifying a well-known video), Practice for another user (sharing goods and money to help others), Elimination (to add or edit video component), and Reverse (giving a different display to build different atmosphere).

In term of TV program visualization, Fachruddin [25] mentions shot or visual plays a very important role in the TV program. There are several principles in which the camera represents the audience’s perspective to understand the phenomenon or theme. The principles are (1) focus, which means the shot should be sharp and clear, (2) Irish (natural and bright), (3) shot size, (4) composition, (5) stability, (6) camera movement, (7) continuity, and (8) motivation. In this study, the authors demonstrate one video from Hobby Makan Channel as the main theme which was uploaded in August 2020 and presented Borong Semua (All of Them) from 2019-2020.

3 Result and Discussion

Hobby Makan Channel with Borong Semua as a tagline uploads videos on Youtube as an act of philanthropy. Each video has already got viewers. In creating Borong Semua videos, Evan and Tiwi spend and share IDR1,000,000,- for every street food vendors they have met. If 3 videos are created each week, there would be 12 videos in a month. It means it would cost about IDR12,000,000,- each month. According to socialblade.com [26], the average income of Hobby Makan Channel is $3,700-58,700 each month. The income is then allocated to cover the production budget.
The production budget is considered an important factor in creating a program. Mabruri [23] claims that self-produced videos need to consider the budget carefully. At a TV company, the production will follow procedures; discussion among the personnel and officers, and approval from the management. YouTubers, in contrast, work on their behalf and all risks are therefore handled on their own. Compared to TV, YouTube may cost a minimum budget for simple equipment, talents, location, and software editing. Many YouTubers create programs from pre-production to post-production involving only a few personnel. If the videos get good comments and bring more viewers, the YouTubers will earn a higher income. This income can be used for production and cover the operational cost.

**Fig. 2.** Hobby Makan Channel Socialblade.com

**Fig. 3.** Hobby Makan Channel and Thumbnail
*Hobby Makan* Channel presents several themes ranging from cooking, traveling, food tasting, and *BorongSemua*. Working together with *Ojol/Ojek Online* (online driver), following the government regulations due to the Covid-19 pandemic where everybody must stay at home, *Hobby Makan* Channel is created to make people stay at home and enable them to order food by online service delivery. As the new normal started in July 2020, the channel has continued to do street food review by applying health protocol for Covid-19. The average duration of the videos is 10-15 minutes. The visualization of *Ngalahin Pentol Terlaris, Cara Bikinnya Gak Ada Yang Seperti Ini di Pinggir Jalan* video uploaded on August 28, 2020, for example, is illustrated as follows:

**Table 1.** Visualization of *Ngalahin Pentol Terlaris, Cara Bikinnya Gak Ada Yang Seperti Ini di Pinggir Jalan* Video by *Hobby Makan* Channel

<table>
<thead>
<tr>
<th>Segment</th>
<th>Visual</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Thumbnail</td>
<td><img src="image1" alt="Thumbnail Image" /></td>
<td>Thumbnail is the first picture displayed on the first page of the YouTube channel. Thumbnail particularly has a strong point of impression to attract viewers by clicking the play button. <em>Hobby Makan</em> has its thumbnail design, consisting of red font and a unique video title.</td>
</tr>
<tr>
<td>Opening</td>
<td><img src="image2" alt="Opening Image" /></td>
<td>Street food review starts with the location and the spot. The opening scene does not directly show Evan and Tiwi’s face. It only illustrates Evan’s hand and the location. Evan, in this case, holds the camera with his right hand, while his left-hand points out the street, building, and other spots. The audio in the opening segment mostly focuses on Evan’s voice, describing the location in the Indonesian language with a Malay accent.</td>
</tr>
</tbody>
</table>
Almost all food review is about testing the food, food price, food texture, and main ingredients. The shot angle mostly goes close-up to medium close-up.

In the closing segment, Evan pays the sellers for all the food left and gives it for free to other customers. The closing statement is gratitude, wishes, and goodbye.
4 Conclusions

The Philanthropy Visualization on Hobby Makan Channel is represented on Borong Semua videos. The videos start with a street food review and end with the situation where the Hobby Makan channel owners buy all the food left and give it to other customers. Here, the authors conclude the study with the followings:

1. Philanthropy visualization is shown as a means of sharing and caring for the street food vendors and other customers in the videos uploaded on the Hobby Makan channel. The amount of money spent on the food is collected from YouTube income through the number of viewers and subscribers.

2. The act of philanthropy visualized on Hobby Makan videos demonstrates altruism and piety which attract users to get involved in religious activities, kindness, and solidarity.

3. Hobby Makan channel does not only give charity but also informs viewers about the food and the street vendors.

4. The channel owners develop a new technique of religious communication through verbal and non-verbal messages. The video contents have been used as a tool to send messages among online media users.

5. YouTube video production process is similar to the one in the TV program and film production. There are three key factors; video, audio, and duration. The average duration of Hobby Makan videos is about 10-15 minutes. Most of the videos were shot during the day on a mobile phone or video camera. The brightness and sharpness of the videos are considered as good lighting with composition. Hobby Makan channel commonly uses medium close-up and close-up shots to capture objects. By using minimum property, the channel can save production cost which eventually enables it to focus on street food review and give charity.
References

Strengthening the Concept of Preventive Theory (Sadd aż-Żarī'ah) Against Adolescent Reproductive Health

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Abstract. A point of view in understanding the problem of the risk of damage and the difference in the use of the istinbāṭ method can be done with the istinbāṭ law method of Sadd aż-Żarī'ah which considers mafsadat and maşlahat. Sadd aż-Żarī'ah is a prohibition against anything that was originally permissible so that it does not lead to what is forbidden. The same goes for education about reproductive health that is delivered by families/teachers/peers to adolescents. Reproductive health is a series of conditions for the development of adolescents, which have been misinterpreted and even taboo for discussion. Therefore, through mix-method research, with 188 respondents online, studies, discussions, and reinforcement were given to evaluation for 3 months. Strengthening the preventive theory (Sadd aż-Żarī'ah) was carried out in this study to avoid self-damage to the susceptibility of adolescents, even to imparting knowledge of sex education which resulted in early pregnancy / venereal disease. The results showed that physical growth and damage due to promiscuity affect the intervention of assertive acceptance and reproductive growth and development in adolescents.

Keywords: Sadd aż-Żarī'ah, Reproductive Health, Adolescent Growth.

1 Introduction

Sadd aż-Żarī'ah[1] in Munawwaroh[2] is composed of two lafadz (iḍofah), namely which has the meaning of closing the blemish, closing the damage and preventing or it can also be interpreted as the opposite of the word to open.[3] While lafadz has the meanings, wasilah, and way.[3]

Sadd aż-Żarī'ah according to Ibn Asyur is a term (laqab) used by fiqh experts regarding the method approach to canceling, preventing even prohibiting actions (not containing elements of damage) which are thought to lead to damage. Al-Mazri also explains the same thing that sadd aż-Żarī'ah is a prohibition against everything that was originally permissible so that it does not lead to things that are prohibited. [4] The main cause of this method of prevention is the purpose of carrying out a job that leads to prohibition or damage.

[5] Likewise with the life journey of a teenager. A teenager has physiological changes that require reinforcement both from himself and from those in his environment. This condition is considered important because adolescent reproductive health will affect the physical and psychosocial health status of adolescents in the future.
Carver [7] and Samlee Plianbangchang [6] state that adolescence (ages 10-19 years) is a period of a rapid transition in life from "childhood" to "adulthood." This phase of life is full of opportunities and healthy youth is a great asset to contribute to national development. But at the same time, adolescents are also faced with risks and vulnerabilities. Lussier & Fitzpatrick (2016) in the WHO Southeast Asia (SEA) region there are around 350 million adolescents, which constitute 22% of the total population. Adolescence is generally considered a healthy period of life because the mortality rate in this age group is relatively low. This condition causes adolescents to face many challenges in their lives and some of them are related to their health. Of course, these health challenges will be different from what they faced when they were younger or older.

Referring to the description above, the researcher considers it necessary to pay attention to integrated preparatory intervention for adolescents, especially through strengthening Sadd az-zar'ah's preventive theory to anticipate deteriorating mental health conditions for adolescents in facing their growth and development environment, both in the family, peer, and social environment even through social media.

The problem of adolescent vulnerability to adolescent reproductive health growth and development conditions is complex. And the purpose of this study is that adolescents can adapt to internal psychological physical changes and anticipate acceptance in their environment. Adolescence (ages 10-19 years) is a period of a rapid transition in life from "childhood" to "adulthood." This phase of life is full of opportunities and healthy youth is a great asset to contribute to national development. However, adolescents are also faced with risk and vulnerability at the same time. Lussier & Fitzpatrick [7] in the WHO Southeast Asia (SEA) region there are around 350 million adolescents, which constitute 22% of the total population. Adolescence is generally considered a healthy period of life because the mortality rate in this age group is relatively low. This condition causes adolescents to face many challenges in their lives and some of them are related to their health. Of course, these health challenges will be different from what they faced when they were younger or older.

Referring to the description above, it is necessary to pay attention to the integrated preparation of strengthening Sadd az-zar'ah preventive theory to anticipate the deterioration of the mental health conditions of adolescents in the face of their growth and development environment both in the family, peer, and social environment through social media.

The problem of adolescent vulnerability to adolescent reproductive health growth and development conditions. Adolescents must be able to adapt to their internal physical-psychological changes and anticipate their acceptance in their environment.

Research using a mixed-methods approach, which was conducted for 5 months in 2020, quantitatively and qualitatively and descriptively analytical and equipped with literature study. 188 respondents were randomly taken through social media (WhatsApp group application) representing all regional provinces in Indonesia during the pandemic period. Data obtained through online and google forms, carried out since identification, building trust in adolescents, intervention using Sadd az-zar'ah prevention theory, ending with an evaluation of youth readiness.
2 Results and Discussion:

![Fig. 1. Distribution of Respondents](image)

Of the 188 respondents who participated in this research activity, there was 102 adolescent (87.5%), 34 parents (10.2%), 26 teachers, and 26 friends/neighbours. As for the role of parents, there are 26 people (25.5%) as the head of the family, 30.7% as the eldest child, 34.1% as the youngest child.

![Fig. 2. Architecture of a typical wireless sensor node.](image)

<table>
<thead>
<tr>
<th>NO.</th>
<th>Variable</th>
<th>Time</th>
<th>Amount</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>&lt; 1 hrs.</td>
<td>30</td>
<td>55.6</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>1 hrs.</td>
<td>26</td>
<td>22.2</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>&gt; 1 hrs.</td>
<td>26</td>
<td>22.2</td>
<td></td>
</tr>
</tbody>
</table>

Table 1. When Adolescent and Parents chat

This condition according to Puchalski[7] and Kuziemsky[7] illustrates that when communicating with adolescents, the process that occurs should be during interaction and chatting or assessing adolescents in a non-judgmental manner. Adolescent who is invited to communicate must be respected and their families/peers also shouldn’t judge. We have to assume that adolescents value and believe the same as group beliefs during the communication process in interactions. So that the communication process in interactions with adolescents will be effective if it is carried out for a longer period in an atmosphere of harmony, and is not done hastily.
Table 2. Characteristics of Interaction Activities on Reproduction between Adolescents and Parents, Peers, and Teachers

<table>
<thead>
<tr>
<th>Variable</th>
<th>Adolescents</th>
<th>T</th>
<th>P value</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mean</td>
<td>SD</td>
<td>95% CI</td>
</tr>
<tr>
<td>Parents</td>
<td>1.139</td>
<td>0.741</td>
<td>-0.414-0.321</td>
</tr>
<tr>
<td>Peers</td>
<td>0.023</td>
<td>1.318</td>
<td>-0.019-0.137</td>
</tr>
<tr>
<td>Teachers</td>
<td>0.279</td>
<td>1.102</td>
<td>-0.19-12.196</td>
</tr>
</tbody>
</table>

From Table 2 above, it can be seen that the interaction activity between adolescents and parents, peers, and teachers has almost an effect, there is a high difference between parents and adolescents, but it is quite influencing the interaction. However, teachers have a higher influence than peers and parents, namely 0.056.

Januseviciene[7] and Ramirez-garcia[9] explain that information about sexual initiation in adolescents and adolescents is difficult to obtain.

[10] However, the age of sexual debut has reportedly decreased throughout the year in countries in the region. Early sexual activity is associated with lower levels of exposure to condom use in adolescents with a risk of sexually transmitted diseases (STIs), HIV infection, unwanted pregnancy, unsafe abortion and its consequences. The need for unmet contraceptive services is high among adolescents in Bangladesh, India and Nepal. The use of available contraceptives is still low in several countries; 87% of women aged 15-19 in India and 58% in Bangladesh do not use any contraceptive method.

Table 3. The effect of respondent characteristics on the implementation of preventive interventions Sadd aż-zařāfah in the use of film media about adolescent reproduction

<table>
<thead>
<tr>
<th>Variable Independent</th>
<th>Variable Dependent</th>
<th>Mean Square</th>
<th>df</th>
<th>F</th>
<th>p value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Physical Growth</td>
<td>- Assertive Acceptance</td>
<td>1.048</td>
<td>1</td>
<td>2.062</td>
<td>0.057</td>
</tr>
<tr>
<td></td>
<td>- Reproductive</td>
<td>248.32</td>
<td>1</td>
<td>0.694</td>
<td>0.839</td>
</tr>
<tr>
<td></td>
<td>Growth</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Damage due to</td>
<td>- Assertive Acceptance</td>
<td>2.441</td>
<td>1</td>
<td>4.804</td>
<td>0.006</td>
</tr>
<tr>
<td>Promiscuity</td>
<td>- Reproductive</td>
<td>97.746</td>
<td>1</td>
<td>0.273</td>
<td>0.541</td>
</tr>
<tr>
<td></td>
<td>- Growth</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Based on the results of the multivariate test, it was found that physical growth and damage due to adolescent promiscuity affected the intervention, acceptance of assertive adolescents on reproductive development in adolescents.

This condition was conveyed by 34 informants with similar remarks:

"As parents try to understand the feelings of children, then surrender to Allah Swt."
"Worried"
"a little worried"
"Videos are very useful"
You have to be more careful and alert, don't panic and just stay at home 

I take the positive lesson; I can interact more often with teenagers

I even prefer to be at home because I spend more time with my family

When asked about information about changes in adolescent reproductive health, there were significant differences, found that 60.56% were:

Sometimes, but uncomfortable
Sometimes I talk about other things
Always, even if I avoid
Always, when I'm happy
Never (because of shame and confusion)
Never (because of my secret)
There's no use for me to tell (you don't understand)
About weight gain
Maybe for the current era promiscuity has become something that is often done, but as teenagers, we must have a firm principle to reject it

Kessler RC, Angermeyer M, Anthony JC, Berg[11] states that adolescence is an important period in developing and maintaining social and emotional habits that are important for mental health. These conditions include adopting a healthy sleep pattern; do regular exercise; develop coping, problem-solving, and interpersonal skills, including learning to manage emotions. The environment contributes to supporting such as family, schools, and the surrounding community.

It is estimated that 10-20% of adolescents globally have problems with mental health conditions, but these conditions are poorly detected and treated.

The more risk factors adolescents face, the greater the potential impact on their mental health. Factors that can contribute to stress during adolescence include a desire for more autonomy, the pressure to conform with peers, exploration of sexual identities, and increased access to and use of technology. The influence of media and gender norms can exacerbate disparities between the realities of life of adolescents and their perceptions or aspirations for the future. Other important determinants include the quality of domestic life and relationships with peers.

Some youth are at greater risk of mental health conditions because of living conditions, stigma, discrimination or exclusion, or lack of access to quality support and services. These conditions include adolescents who live in humanitarian and vulnerable environments; adolescents with chronic illnesses, pregnant adolescents, parents of adolescents, or those who are married young and/or forced; orphan; and adolescents from ethnic minorities or sexual backgrounds or other discriminated groups.

Likewise explained by Namazi and Tanatabaie[12] said sex education for children and adolescents is widely considered by Muslims as 'dangerous knowledge for the vulnerable' that 'awakens' premature sexuality (i.e. premarital) and damages Islamic identity. . Such understanding is rooted in part in the general (wrong) interpretation of Islam's emphasis on the 'lack of capacity' of children and their 'need for protection', as well as in the invisibility of youth and agency sexuality in most Islamic traditions. The increasing overlap between
'immaturity' and 'sexuality' in the lives of contemporary youth has made childhood/adolescent sexuality and sex education a challenging issue for many Muslims today. This demands recognition of childhood/adolescent sexuality and agency as important subjects of examination, particularly in Islamic studies and regarding the sexual education needs of Muslim adolescents.

Individuals experience different sensitivity to the impacts of climate change on different ages and stages of growth in life, especially this occurs in adolescence. For example, the very young and the very old are very sensitive to climate-related health impacts including the process of interacting with peers.[13] Ibnul Qayyim in I'lam ul Muwaqqi'in mentions ninety-nine content of Saddu Dzari'ah from the Qur'an and As-Sunnah. Dzari'ah from the perspective of being obliged to be closed or prevented is divided into three parts in the opinion of the scholars, namely (1) What is agreed by the people about the obligation to be closed or prevented. (2) What has been agreed by the scholars regarding the obligation to be closed. Like prohibiting growing grapes because it will be made into an intoxicating drink? (3) What happened to him was the difference of opinion among the scholars. That is to be cautious about what can be done, but most of it can lead to something that is forbidden. Thus it can be accepted that through strengthening Preventive (Sadd aż-Zarī'ah) Adolescent Reproductive Health needs to be implemented and developed following the phase of adolescent growth and development.

Rizki Ariani[12] said the principle of ushul fiqih or fiqh method, namely A such as Żarī"ah, which has two meanings namely Sadd aż-Żarī"ah and Fath aż-Dzari'ah. If something comes to better then it is called Fath aż-Dzari'ah, that is, it is permissible, if something/media brings badness then it is called Sadd Dzaria'ah, which is haram like the use of condoms on teenage couples who behave in free sex and especially in interaction behavior association that results in the health of other teenagers. The essence of the dzari'ah rule is that which connects something maslahat to mafsadat. That is if a teenager performs an activity/behavior which is permissible because it contains a benefit, but the goal he will achieve ends in an immunity, just as teenagers can mix with the opposite sex even though they are not mahrums, but when they are sold condoms it will open up opportunities to do so. adultery, because tools/drugs to prevent pregnancy due to intercourse can be found easily in drug stores or pharmacies nearby, this becomes haram.[13]

The vulnerability of adolescents needs to be facilitated and anticipated by the people in their environment, although the health element in a society tends to be only curative (treatment). This condition can protect him from several cases which are maslahat for humans and the desirability of sharia and everything that harms it is categorized as mudhorot and mafsadah which must be removed as much as possible but through the application of the concept of Preventive (Sadd aż-Zarī'ah) it can be started with a level of prevention and even towards promotion. so that adolescents as family members can adapt to healthy behavior and remain active in their lives according to the teachings of Allah Swt. Hidayah
References


Effect of Service Quality and Price Fixing Hajj Guidance Group to The Satisfaction of Congregation Perform The Pilgrimage

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Abstract. This study was conducted to test the hypothesis whether there is an effect of KBIH service quality on congregational satisfaction, also to test the hypothesis whether the effect of price fixing given by KBIH on congregational satisfaction and to analyze how much influence simultaneously the service quality and pricing given by KBIH on the satisfaction of pilgrims performing the pilgrimage. This type of research is a survey research that makes the behavior of the hajj organizers who are affiliated in 3 (three) KBIH in the Metro city of the Haj season in 2018. The nature of the research is quantitative with a statistical approach. The data was collected by distributing questionnaires and questionnaires using a Likert scale which were then tested for validity and reliability. The population in this study amounted to 351 people. The sampling technique used the Slovin formula with 187 samples. The data analysis technique uses multiple linear regression analysis which previously carried out the classical assumption test including linearity test and normality test. After using multiple regression analysis, the hypothesis is tested using the t test and the F test and knowing the Adjusted R Square. Based on multiple regression analysis with the equation $y = 5.072 + 0.268X_1 + 0.448X_2$, the results of this study are: 1) there is a significant effect of service quality on congregation satisfaction with a value of $t = 4.196$; 2) there is a significant effect of pricing on congregation satisfaction with a value of $t = 6.525$; and 3) The magnitude of the effect of service quality and price setting simultaneously on the satisfaction of the KBIH congregation is low, only 36.7%.

Keywords: Service Quality, Pricing and Congregation Satisfaction

Introduction

The last pillar of Islam, namely performing the pilgrimage, is a rule that Muslims are rarely able to carry out. Hajj is an obligation that must be performed for every capable muslim, both male and female. There is a value of responsibility in the pilgrimage, so for those who are
able but do not fulfill it, that person sins. Basic sharia commands for Hajj according to S. Al-
Imron; 97

\[
\text{فيه ما آتى بنيت مقام إبراهيم ومن ذكاله كان مربعاً ولل على الناس جميع}
\]

Meaning: in him there are real signs, (among them) the station of Abraham, whoever enters it
(the Baitullah) is safe for him; Performing Hajj is a human obligation to Allah,
namely (for) people who are able to travel to Baitullah. Whoever denies (obligatory
hajj), then Allah is rich (does not need anything) from the universe.

Various kinds of characteristics of Indonesian pilgrims, especially those who do not
understand how the situation in Mecca is certainly something that must be anticipated, in this
case the Ministry of Religion for Hajj and Umrah to anticipate it by paying intense attention.
Many efforts have been made by the Director General of Hajj by escorting from the start of
registration in their respective regions. However, it does not rule out the existence of several
small groups that are trying to help ease the heavy burden on the Hajj director general himself.
The small group in question is the presence of the Hajj Guidance Group or commonly
abbreviated as KBIH. In terms of workload, the existence of KBIH is indeed beneficial for
the Director General of Hajj because there are many things that at least are able to unravel the
accumulation of Hajj pilgrimages by the Director General of Haj but have been helped by the
existence of KBIH.

However, the existence of KBIH does not always provide convenience for the
congregation, but also sometimes makes it difficult for prospective Indonesian pilgrims to
come. Based on a survey that has been conducted by researchers to the Head of PHU Ministry
of Religion, Metro City Mr. Drs. H Muhlisin, that many of the pilgrims, when it was
determined by the Central Ministry of Religion to be dispatched and asked to make the rest of
the payment, turned out that many of the prospective pilgrims ignored and did not even pay it
because they failed to pay off and what was even more dangerous was due to the additional
cost burden from the Hajj Guidance Group itself.

Based on the results of temporary observations made by researchers regarding the
implementation of the Hajj in the city of Metro in 2018, in general, prospective Metro pilgrims
are divided into the two major groups. The first group is the ministry of religion group or
commonly referred to as independent hajj pilgrims, and the second group is the KBIH
congregation group. Most of the congregations who are members of the KBIH are spread
across 5 (five) KBIH in Metro City. Seeing that there are some pilgrims who seem dissatisfied
with the good services and services that will and have been accepted by the congregation as
members, so that based on the illustration above, it appears a very complicated problem for prospective Indonesian pilgrims. On the one hand, the existence of KBIH, however, needs to be evaluated both in terms of service quality, price fixing and congregational satisfaction with the two aspects mentioned above, so this is the importance of this research to be carried out. Therefore, the importance of doing this is to determine whether there is an effect of KBIH service quality on congregational satisfaction, then is there an effect of the price given by KBIH on congregation satisfaction and to analyze how much influence jointly between service quality and price provided by KBIH on congregation satisfaction in carrying out the pilgrimage.

Discussion
1. Hajj Guidance Group

It is an Islamic religious institution that organizes guidance for the pilgrimage as a government partner in the framework of organizing the pilgrimage nationally. Organizational, KBIH is a sub-ordinate of the Hajj Organizing Committee (PPIH) which has the duty and responsibility of assisting and serving the prospective guests of God, especially those who carry out the regular pilgrimage / regular BPIH while still in the country and when they arrive at Holy land.

The most recent law related to KBIH is Law of the Republic of Indonesia Number 8 of 2019 concerning the Implementation of Hajj and Umrah Worship Chapter V concerning Hajj and Umrah Guidance Groups Article 52 to Article 56. Some of the KBIHs obligations include:

a. Provide guidance to pilgrims;

b. Obey the statutory regulations regarding the implementation of the haj pilgrimage;

c. Coordinating and assisting the smooth running of the haj pilgrimage with related officials;

d. Sign a letter of agreement with the pilgrims that contains the rights and obligations of both parties;

e. Submit a list of guided pilgrims to the head of the local Ministry of Religion office;

f. Report guidance activities to the head of the local Ministry of Religion Office;

g. Emphasize national identity and not group identity.

Then related to the main tasks of KBIH, namely:

a. Organizing / implementing additional Hajj guidance in the country as well as providing guidance;

b. Organizing / implementing field guidance in Saudi Arabia;

c. Carrying out consulting services, information and resolution of cases of worship for worshipers in Indonesia and Saudi Arabia;

d. To develop self-confidence in the mastery of the pilgrimage rituals that he / she guides;

e. Providing services that are directive, counseling and appeal to avoid things that can lead to jinayat haji (hajj violations).

As for the functions of KBIH include:

a. Implementing additional Hajj guidance in the country as training guidance;

b. Implementing field guidance in Saudi Arabia;

c. Services, consultations and information sources for the study
d. Motivator for members of the congregation, especially in terms of mastery of the science of manasik, legality and perfection of the pilgrimage.

2. Customer Satisfaction

According to Philip Kotler, consumer satisfaction is a feeling of pleasure or disappointment for someone who appears after comparing the performance (results) of the product thought against the expected performance. Conceptually, customer satisfaction can be interpreted as: Objectives, Products / Services, Product Value for Consumers, Consumer Needs and Desires and Consumer Expectations for Products / Services which all of which will lead to the Consumer Satisfaction Level.

Several factors affect customer satisfaction, namely:

a. Product quality; customers will feel satisfied if it shows that the product used is quality;

b. Quality of service or services; customers are satisfied when they get good service or as expected.

c. Emotions; customers feel proud and get confidence that other people will be amazed by them when using products with certain brands that tend to have higher levels of satisfaction.

d. Price, namely products that have the same quality but set a relatively cheap price will provide higher value to customers.

e. Costs, customers who do not need to pay additional costs or do not need to waste time to get a product or service tend to be satisfied with the product or service.

From the five descriptions above, in this study the researcher only used 2 (two) factors which are thought to be able to influence the satisfaction of congregation in the three KBIH Metro cities, namely service quality and price setting. Three main components of customer satisfaction, namely:

a. Response (Type and Intensity); is an emotional response as well as cognitive.

b. Focus; focus on the performance of objects adjusted to several standard values.

c. Response time; happened at a certain time.

Some of the characteristics of satisfied consumers include:

a. Product loyalty;

b. Positive word of mouth communication;

c. The company is a major consideration when buying other brands.

According to Kotler, customer expectations when buying actually consider the product's function (product performance), among others:

a. Products perform better than expected, which is called positive disconfirmation;
b. The product works as expected, which is called a simple confirmation;
c. The product is performing worse than expected, so it is called a disconfirmation;
d. Negative (negative disconfirmation), disappointment because you are not satisfied.

3. Quality of Service

Service is any action or performance that one party can offer to another, which is basically intangible and does not result in ownership of something. The production may or may not be related to the physical product. Some of the characteristics of the service include: Intangible; Inseparability; Variability; Perishability; services as commodities that are not durable and cannot be stored. Several service models in the service business can be interpreted as follows; Smile to consumers, friendly, polite and outgoing, do things better, reach out and approach guests with all kindness, invite consumers to come back. This Word document can be used as a template for papers to be published in EAI Core Proceedings. Follow the text for further instructions on text formatting, tables, figures, citations and references.

Service quality is defined as dynamic conditions associated with products, services, human resources, processes and the environment that meet or exceed expectations. Kotler and Keller stated that service quality must begin with customer needs and end with customer perceptions, where customer perceptions of service quality are a comprehensive assessment of the excellence of a service. According to Tijptono, the dimensions of service quality are as follows: tangible evidence, reliability, responsiveness, assurance and empathy.

4. Pricing

According to Philip Kotler, price is the amount of value or money charged for a product or service for the amount of value that consumers exchange for price benefits which have become an important factor influencing buyer choice, this applies in poor countries, but non-price factors have become more important in the behavior of choosing buyers in this decade (10 years), so that in a narrow sense it can be explained that the definition of price is the amount of money charged for a good or service. Referring to the opinions of Kotler and Keller, there are 5 main objectives of pricing, among others: life sustainability, maximum profit now, maximum market share, maximum market control, product quality leadership, Other Purposes. According to Kertajaya, indicators of price include the suitability of product prices with product quality, and product price suitability with benefits obtained.
5. Research Instruments

Test the validity and reliability of the questionnaire in this study using the help of the SPSS 22 software application.

### Table 1:
Research Questionnaire Validity Test

<table>
<thead>
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<th>( r ) table</th>
<th>( r ) count</th>
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<tbody>
<tr>
<td>1.</td>
<td>High integrity and ability to use Hajj supporting facilities</td>
<td>0.1200</td>
<td>0.916</td>
<td>Valid</td>
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<tr>
<td>2.</td>
<td>Quality of knowledge of KBIH Officers Information and Service Responsibility</td>
<td>0.1200</td>
<td>0.911</td>
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</tr>
<tr>
<td>3.</td>
<td>HR responsiveness</td>
<td>0.1200</td>
<td>0.886</td>
<td>Valid</td>
</tr>
<tr>
<td>4.</td>
<td>HR communicative</td>
<td>0.1200</td>
<td>0.838</td>
<td>Valid</td>
</tr>
<tr>
<td>5.</td>
<td>Politeness</td>
<td>0.1200</td>
<td>0.862</td>
<td>Valid</td>
</tr>
</tbody>
</table>

### Table 2:
Results of the Research Questionnaire Reliability Test

<table>
<thead>
<tr>
<th>Source: Data Processed With SPSS 22</th>
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</thead>
</table>

<table>
<thead>
<tr>
<th>Classic Assumptions Reliability Statistics</th>
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</thead>
<tbody>
<tr>
<td>Cronbach’s Alpha</td>
</tr>
<tr>
<td>.750</td>
</tr>
</tbody>
</table>

Reliability test on the 3 variables tested, namely congregational satisfaction, service quality and pricing can be seen in the following table:

### Table 2:
Results of the Research Questionnaire Reliability Test

<table>
<thead>
<tr>
<th>Source: Data Processed With SPSS 22</th>
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<td>Cronbach’s Alpha</td>
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<td>.750</td>
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</tbody>
</table>

The results of the normality test in this study are as follows:
Linearity Test

Linearity test uses the SPSS 22 program using the compare means function as follows:

Table 3: Linearity Test Results of Service Quality Variables

<table>
<thead>
<tr>
<th></th>
<th>( X_1 )</th>
<th>( X_2 )</th>
<th>( Y )</th>
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<tbody>
<tr>
<td>N</td>
<td>187</td>
<td>187</td>
<td>187</td>
</tr>
<tr>
<td>Normal Parameters</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mean</td>
<td>17,278.1</td>
<td>17,909.1</td>
<td>17,732.5</td>
</tr>
<tr>
<td>Std. Deviation</td>
<td>4,393.12</td>
<td>4,698.97</td>
<td>4,254.99</td>
</tr>
<tr>
<td>Most Extreme Differences</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Absolute</td>
<td>0.05</td>
<td>0.05</td>
<td>0.078</td>
</tr>
<tr>
<td>Positive</td>
<td>0.05</td>
<td>0.05</td>
<td>0.065</td>
</tr>
<tr>
<td>Negative</td>
<td>0.05</td>
<td>0.05</td>
<td>0.078</td>
</tr>
<tr>
<td>Test Statistics</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Asymp. Sig. (2-tailed)</td>
<td>0.061</td>
<td>0.061</td>
<td>0.097</td>
</tr>
</tbody>
</table>

Based on the results of the linearity test on the output table "Anova Table: above, it is known that the sig. Deviation form Linearity value is 0.361. Because the Sig. 0.361 > 0.05, it can be concluded that there is a linear relationship between service quality variables and congregation satisfaction variables.

Table 4: Results of the Linearity Test of Pricing Variables

<table>
<thead>
<tr>
<th></th>
<th>( X_1 )</th>
<th>( X_2 )</th>
<th>( Y )</th>
</tr>
</thead>
<tbody>
<tr>
<td>N</td>
<td>187</td>
<td>187</td>
<td>187</td>
</tr>
<tr>
<td>Normal Parameters</td>
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<tr>
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<td>0.097</td>
</tr>
</tbody>
</table>

Based on the results of the linearity test on the output table "Anova Table: above, it is known that the sig. Deviation form Linearity value is 0.361. Because the Sig. 0.361 > 0.05, it can be concluded that there is a linear relationship between the price setting variable and the congregational satisfaction variable.

Multiple Linear Regression Analysis

Table 5: Multiple Linear Regression Results
Based on data analysis using the SPSS 22 program, the regression equation is obtained as follows: \( Y = 5.072 + 0.268X_1 + 0.448X_2 \)

From the above equation, it means that the resulting constant value is 5.072, indicating that if the variable value of service quality and price setting is considered constant, then the congregational satisfaction level at KBIH is 5.072.

The service quality regression coefficient value is 0.268, which means that the service quality has a positive effect on the satisfaction of the congregation using KBIH services because the variable regression coefficient is positive. This means that for each increase in the value of service quality by 1 unit, the satisfaction of the KBIH congregation will increase by 0.268%. This means that the better the quality of service, the higher the satisfaction level of the KBIH congregation.

The value of the price fixing regression coefficient is 0.448, which means that the price fixing has a positive effect on congregational satisfaction in the KBIH because the variable regression coefficient is positive. This means that for each increase in the value of the price setting by 1 unit, the satisfaction of the congregation at KBIH will increase by 0.448%. This means that the better the pricing of food, the higher the satisfaction level of the KBIH congregation.

Determination Coefficient Test

This test is carried out to predict and see how much influence the contribution of service quality (\( x_1 \)) and price-setting variables (\( x_2 \)) simultaneously (together) to the variable of congregational satisfaction (\( y \)).

Table 6

Test Results for the Determination Coefficient Test (R Square)

<table>
<thead>
<tr>
<th>Model</th>
<th>R</th>
<th>R Square</th>
<th>Adjusted R Square</th>
<th>Std. Error of Estimate</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>.611</td>
<td>.373</td>
<td>.367</td>
<td>3.0875</td>
</tr>
</tbody>
</table>

Based on table 6 above, it can be seen that the coefficient of determination is 0.367 which means that the contribution of the variable service quality and pricing in explaining the satisfaction of pilgrims is low because only 36.7% of the service quality and pricing variables can affect the satisfaction of the congregation, while the rest 63.3% is influenced by other factors not discussed in this study.

Hypothesis testing
Simultaneous Test with F-Test (Anova)
This test is conducted to test whether there is an effect of service quality and price setting simultaneously on the variable of congregational satisfaction

Table 7:
F Test Results

<table>
<thead>
<tr>
<th>Model</th>
<th>Sum of Squares</th>
<th>df</th>
<th>Mean Square</th>
<th>F</th>
<th>Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1255.872</td>
<td>2</td>
<td>627.936</td>
<td>54.843</td>
<td>.000²</td>
</tr>
<tr>
<td>Residual</td>
<td>3105.759</td>
<td>184</td>
<td>11.450</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>3361.631</td>
<td>186</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Based on table 7 above, it can be explained by using a significance level of 0.05 obtained F count of 54.843 with F table of 3.040 thus F count> F table with a significance level obtained 0.000 <0.05 so that together the quality of service and determination Price has a simultaneous effect on congregational satisfaction at KBIH in Metro city, Lampung Province.

Partial Test with T-Test
To see the effect of the independent variable on the dependent variable itself, the instrument used was the t test statistic. Testing the regression coefficient with a confidence level of 95% (significant level 5%) and df = n-3, then the t table obtained is 1.984.

Table 8:
Hypothesis Testing Results

<table>
<thead>
<tr>
<th>Model</th>
<th>Unstandardized Coefficients</th>
<th>Standardized Coefficients</th>
<th>t</th>
<th>Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Constant)</td>
<td>6.972</td>
<td>1.238</td>
<td>4.107</td>
<td>.000</td>
</tr>
<tr>
<td>X1</td>
<td>.268</td>
<td>.064</td>
<td>.277</td>
<td>4.196</td>
</tr>
<tr>
<td>X2</td>
<td>.448</td>
<td>.069</td>
<td>.431</td>
<td>6.525</td>
</tr>
</tbody>
</table>

Based on table 8 above, it can be explained that the quality of service has a significant effect on the satisfaction of the KBIH congregation in Metro City because t count = 4.196> t table = 1.984 and a significance value of 0.000 (sig <0.05). Based on the above analysis, it can be concluded that the service quality variable (X1) has a significant effect on the satisfaction of the KBIH Metro City congregation.

Based on table 8 above, it shows that the regression coefficient of the service quality variable is 0.268 and is positive with a significant probability level of 0.000 with a significant probability value alpha, which is 0.05. Thus these results indicate the better the quality of KBIH services, the more satisfaction of the KBIH congregation in Metro Lampung city will be increased.

Based on table 8 above, it can be explained that pricing has a significant effect on the satisfaction of the KBIH congregation in Metro City because t count = 6.525> t table 1.984 and a significance value of 0.000 (sig <0.005). Based on the above analysis, it is concluded that the price setting variable (X2) has a significant effect on the satisfaction of the KBIH congregation in Metro city.

Based on table 8 above, it shows that the regression coefficient of the pricing variable is 0.448 and is positive with a significant probability level of 0.000 with a significant
probability value <alpha, which is 0.05. Thus these results indicate that the better the price setting, the greater the satisfaction level of the KBIH Jamaah in Metro city. Based on the results of the descriptive analysis it is known that of the 187 respondents studied who were the third congregation of KBIH, namely Armina Jadid, al Hikmah and Arofah Muhammadiyah, were men who were more than 67 years old with a job as a retiree with an average income of ≥ IDR 10,000,000.

The effect of service quality and pricing on congregational satisfaction at the three KBIHs in Metro City can be seen using regression analysis techniques. Based on the results of multiple linear regression analysis, it is known that service quality has a positive and significant effect on congregational satisfaction in the three KBIH Metro cities. This is known from the acquisition of the value of t count> t table (4.196> 1.984) with a significance of 0.000 and a regression coefficient value of 0.268 which is positive.

Based on the results of multiple linear regression analysis on the effect of price setting on the satisfaction of pilgrims in the three KBIH of Metro City, it is known that price setting has a positive and significant effect on congregational satisfaction in the three KBIH of Metro City. This can be seen from the acquisition of the value of t count> t table (6.525> 1.984) with a significance of 0.000 and a regression coefficient value of 0.448 which is positive. From the results of the regression analysis, it can also be seen that the quality of service and pricing can only affect the satisfaction of the congregation in the three KBIH Metro cities by 36.7% (adjusted R² value). In other words, there is the influence of other variables of 63.3% which are not measured in this study. The variable ability of service quality and price setting can be said to be weak, because several other variables must be considered in measuring congregational satisfaction. Broadly speaking it can be explained that the implementation of service quality and price fixing carried out by the three KBIH metro cities is only able to provide a small contribution to the creation of friendly satisfaction with the services they get, this of course has a negative influence on the continuity of the city’s Hajj Pilgrimage Guidance Group foundation. Metro.

CONCLUSION
1. There is a significant effect of the quality of services provided by KBIH on congregational satisfaction.
2. There is a significant influence between the pricing given by KBIH on congregation satisfaction.
3. The magnitude of the effect of service quality and price fixing simultaneously on the satisfaction of the KBIH Metro congregation is 36.7%, which means that service quality and price have a low effect on congregational satisfaction.

BIBLIOGRAPHY
Pre Survey with Drs. Muhlisin as Head of PHU Ministry of Religion of Metro City, Interview on Monday, August 13 2018 in the Sie PHU Office Room of the Ministry of Religion of Metro City

RI Minister of Religion Decree No. 396 of 2003 concerning Amendments to the Decree of the Minister of Religion of the Republic of Indonesia No. 371 of 2002 concerning the Implementation of Hajj and Umrah Worship Article 1. Prior to 2003, Hajj guidance institutions existed but had not been regulated by the Government. From several existing histories, most of the KBIHs that were established were individual or family institutions that were not legally incorporated and only relied on experience and networks in the land of Haram (Mecca)


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