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Preface

I am delighted to write this Foreword to the Proceedings of The 2nd International Conference on Islamic Studies, The State Institute for Islamic Studies of Ponorogo. ICIS is a biennial conference hosted by the State Institute for Islamic Studies (IAIN) of Ponorogo. This conference's main objective is to connect scholars and invite researchers to disseminate their recent research and discuss current issues on Islamic Studies.

The conference's main theme for this edition is "The Future of Moderate Islam in Indonesia". 28 selected papers authored by the academicians from some Indonesian and South East Asian universities will be presented. These papers will be clustered into different sub-themes, namely, Innovative Model of Moderate Islamic Education in the 4.0 Era, Islamic Law and Modern Indonesia, Islamic Banking and Finance, Islamic Thought and Philosophy Islam, youth and Social Media.

This year, of course, is challenging, especially for academicians as we face a global pandemic. Many face-to-face academic agendas have to be moved virtually and postponed. We are grateful, with all limitations we encounter, we are still able to continue this prestigious agenda despite various adaptations. On behalf of the committee, I would like to sincerely express our appreciation to the Rector of The State Institute for Islamic Studies of Ponorogo, Dr. S. Maryam Yusuf, and vice-rectors financial and moral supports to the committee. I would also like to thank all scientific committees and organizing committee members, especially Rumah Jurnal of IAIN Ponorogo, who spend much time and energy arranging this agenda. Finally, our thank goes to the authors for their contribution and participation in this conference.

Sincerely,
Dr. Mukhibat Syaufa, M.Ag,
Technical Program Chair of The 2nd ICIS
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The Strategies of Religious Leaders to Become Regional Heads in Indonesia

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Abstract. Religious leaders who took part in political contention are trapped in conditions of religious politicization and identity politics. But it also became a capital in gaining political support from their group. This study was conducted to analyze the strategies carried out by religious leaders to become candidates for regional heads which were then analyzed using motivation theory and rational choice theory. This study uses descriptive qualitative method with data collection techniques through in-depth interviews of various informants who directly interacted with religious leaders who ran for regional head. The data were collected by direct observation during the regional head election and when religious leaders are being regional heads. This study found that there are several strategies carried out by religious leaders to become regional heads in Indonesia such as gaining support from businessmen who have money, joining the ruling party, switching to other party, making a coalition with party cadres that won the general election. Also, there are some who have a strategy of closing the opportunity of their rivals to compete in the election and became a single candidate or became a senior cadre in political parties.

Keywords: Religious Leaders; Regional Heads; Politicization of Religion; Identity Politics

1 Introduction

As a result of the 1998 reform, the presence of religious political parties was inevitable. This can be seen from the emergence of several religious political parties that took part in the first general election after the reform held in 1999. Those parties were the “Prosperous Justice Party” (Partai Keadilan Sejahtera, PKS), the “Crescent Star Party” (Partai Bulang Bintang, PBB) and the “Islamic Community Party” (Partai Ummat Islam, PUI) and other two religious organizations-based parties i.e. the “National Awakening Party” (Partai Kebangkitan Bangsa, PKB) and the “National Mandate Party” (Partai Amanat Nasional, PAN) (Filsafat et al., 2012). Directly or indirectly, the emergence of those religious parties in Indonesia gave rise to two conditions between populism and identity politics as well. On the one hand, it became a unifying means or symbol of those who embrace religion and have political attention. But on the other hand, it has created polarization which is prone to abuse religious symbols (Suseno, 2018).
The politicization of religion usually occurs in the form of the use of norms, doctrines, teachings, principles, texts, symbols, jargon and others related to religion to gain practical power (Al Qurtuby, 2018). The politicization of religion means the instrumentalization of religion to get practical political interests. Religion should have a strategic function towards the existing political reality (Kurniawan, 2018). In the regional head elections, the politicization of religion is also still being carried out by those who are involved in politics, repetisi (Fuad, 2014).

The disbursement of political flow and identity politics in Indonesia, religious political parties in Indonesia face another problem, in the form of political pragmatism. Islamic parties later built pragmatic coalitions in various regions to win regional elections as conducted by PKS, the "United Development Party (Partai Persatuan Pembangunan, PPP) and PBB as well as other parties that have a voter basis or have links with Islamic mass organizations such as PAN and PKB. At least from the available data, from the 101 regions that held the 2017 regional elections, as many as 22 pairs of non-Muslim regional head candidates were promoted by Islamic parties, both alone and in coalitions with other parties. Those parties were PKS, PPP and PBB. If combined with parties that have a voter basis or have links with Islamic mass organizations such as PAN or PKB, there would be many more (Lukman, kbr.id, Saturday, 18 February 2017). The president of PKS, Muhammad Sohibul Iman, stated that his party is not lazy in supporting candidates who are non-Muslim. "It is very possible, right? PKS has been from the beginning promoting, you see in Papua the most obvious example, Mr. Lukas Enembe to be the regent and governor and he has supported the PKS for two periods. There is no problem," Sohibul said (Hutabarat, 2019).

Table 1. Non-Muslim Regional Head Candidate Pairs Promoted by the Islamic Parties in the 2017 Regional Elections

<table>
<thead>
<tr>
<th>No</th>
<th>Names of Regional Head Candidates</th>
<th>Bearer Parties</th>
<th>Regions</th>
<th>Information</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Hj. Yasti Soepredjo and Yanny Ronny Tuuk</td>
<td>PKS, PDIP PAN, PKB</td>
<td>Bolaang Mongondow Regency, North Sulawesi</td>
<td>Muslim-Christan</td>
</tr>
<tr>
<td>2</td>
<td>Jefirstson Riwu Kore and Hermanus Man</td>
<td>PAN, PPP, Demokrat, Gerindra</td>
<td>Kupang Mayor, East Nusa Tenggara</td>
<td>Christian-Catholic</td>
</tr>
<tr>
<td>3</td>
<td>Petrus Fadolon and Agustinus Utuwaly</td>
<td>PKS, PKB, PKPI Nasdem, Demokrat, Gerindra, Hanura,</td>
<td>Maluku Tenggara, Barat Regency, Maluku</td>
<td>Catholic</td>
</tr>
<tr>
<td>4</td>
<td>Richard Louhenapessy and Syarif Hadler</td>
<td>PPP, Golkar, Nasdem</td>
<td>Ambon Mayor, Maluku</td>
<td>Christian-Muslim</td>
</tr>
<tr>
<td>5</td>
<td>H. Iranto Malingong and Hesmon Firatoni VL Pandili</td>
<td>PPP, Golkar, PAN, Nasdem</td>
<td>Banggai Kepulauan Regency, Central Sulawesi</td>
<td>Muslim-Protestan</td>
</tr>
<tr>
<td>6</td>
<td>Herman Yosef Loli and Yohanes Viany Burin</td>
<td>PKS, Gerindra</td>
<td>Lembata Regency, East Nusa Tenggara</td>
<td>Non-Muslim</td>
</tr>
<tr>
<td>7</td>
<td>Joseph Lagadoni Herin and Marius Payong Paty</td>
<td>PPP, Golkar</td>
<td>Flores Timur Regency, East Nusa Tenggara</td>
<td>Catholic</td>
</tr>
<tr>
<td>8</td>
<td>Samson Richargo Atapary and Mohamed Suhfi Majid</td>
<td>PKS, PDIP</td>
<td>Seram Bagian Barat Regency, Maluku</td>
<td>Protestant-Muslim</td>
</tr>
</tbody>
</table>
| 9  | Ali Sangaji and | PKS | Pulau Morotai | Muslim- -
In the context of local politics, in the regional head elections, many religious leaders who nominated themselves to be the candidate of regional heads presented the political mobilization of religious culture symbols in the use of campaign jargons, exploitation of the charisma of kiai (an honorific title for Muslim clergy), big name of religious organizations, popularity of pesantren (Islamic boarding school) or other religious educational institutions (Haris, 2015). The existence of religious leaders who gained social and political legitimacy made them easier to occupy certain political positions in the area, both as executive and legislative officials (Hannan et al., 2018).

As time goes on, voters in Indonesia are increasingly independent in determining political choices (Yunas, 2016). The existence of social media has become the source of voters' preferences to be less influenced by the jargon, charisma and political charm of certain figures (Ediraras et al., 2013). Besides, the pragmatic behavior that occurs evenly among voters in Indonesia becomes an important issue for the development of direct democracy in Indonesia (Allen, 2015), (Fossati et al., 2020).

<table>
<thead>
<tr>
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<th>Bearer Parties</th>
<th>Regions</th>
<th>Information</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pdt Yulce Makasarat</td>
<td>PPP, PAN</td>
<td>Regency, North Maluku</td>
<td>Non-Muslim</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Stefanus Kaisma and Mustafa Salam</td>
<td>PKS, Golkar</td>
<td>Mappi Regency, Papua</td>
<td>Muslim-Non-Muslim</td>
</tr>
<tr>
<td>11</td>
<td>Befa Yigibalom and Yemis Kogoya</td>
<td>PKS, PPP, PDIP, PKPI, Golkar, Hanura, Demokrat</td>
<td>Lanny Jaya Regency, Papua</td>
<td>Non-Muslim</td>
</tr>
<tr>
<td>12</td>
<td>Benyamin Arisoy and Nathan Bonay</td>
<td>PPP</td>
<td>Yapen regency, Papua</td>
<td>Non-Muslim</td>
</tr>
<tr>
<td>13</td>
<td>Yairus Gwijangge and Wentius Nimiangi</td>
<td>PKS, PAN, Golkar, PKPI Demokrat</td>
<td>Nduga Regency, Papua</td>
<td>Non-Muslim</td>
</tr>
<tr>
<td>14</td>
<td>Albertus Suripno and Adrian Roi Senis</td>
<td>PBB, PDIP Hanura</td>
<td>Sarmi Regency, Papua</td>
<td>Non-Muslim</td>
</tr>
<tr>
<td>15</td>
<td>Amos Yakka and Robeka Enembre</td>
<td>PKS, PAN</td>
<td>Tolikara Regency, Papua</td>
<td>Non-Muslim</td>
</tr>
<tr>
<td>16</td>
<td>Yuni Wonda and Deinas Geley</td>
<td>PKS, PDIP, Golkar, PAN, Nasdem, Hanura, Gerindra</td>
<td>Puncak Jaya Regency, Papua</td>
<td>Non-Muslim</td>
</tr>
<tr>
<td>17</td>
<td>Jansen Monim and Abdul Rahman Sulaiman</td>
<td>PKS, Golkar, PDIP</td>
<td>Jayapura Regency, Papua</td>
<td>Protestan-Muslim</td>
</tr>
<tr>
<td>18</td>
<td>Bartolomius Mirip and Deny Miagoni</td>
<td>PKS, PKPI</td>
<td>Intan Jaya Regency, Papua</td>
<td>Non-Muslim</td>
</tr>
<tr>
<td>19</td>
<td>Anthon Iyowauw and Yanuarious Tigi</td>
<td>PKS</td>
<td>Dogiyai Regency, Papua</td>
<td>Non-Muslim</td>
</tr>
<tr>
<td>20</td>
<td>Irene Manibuy and Abdullah Manaray</td>
<td>PKS, PPP, PKB, Hanura</td>
<td>West Papua</td>
<td>Muslim-Non-Muslim</td>
</tr>
<tr>
<td>21</td>
<td>Bernard Sagrim and Paskalis Kocu</td>
<td>PKS, PDIP, Golkar, Nasdem</td>
<td>Maybrat Regency, West Papua</td>
<td>Non-Muslim</td>
</tr>
<tr>
<td>22</td>
<td>Gabriel Asem and Metusala Yekwam</td>
<td>PKS, PDIP, PKB, Nasdem, Golkar, Demokrat, Gerindra, Hanura</td>
<td>Tambrauw Regency, West Papua</td>
<td>Non-Muslim</td>
</tr>
</tbody>
</table>

Source: https://pilkada2017.kpu.go.id/hasil/
This condition raises problems among religious leaders who want to become candidates for regional heads. They can no longer rely on their closeness to the ummah and capitalize on their religious forums or become advisors for recitation (Lokal, 2010). They must have large capital to win the contestation, including having a vast social and political networks, as well as adequate political support to become regional heads. This research was conducted to answer the question of how the strategy of religious leaders to become regional heads in Indonesia.

2 Method

This study uses the descriptive qualitative method. The results of the study show a number of strategies and efforts taken by religious leaders who were contesting for regional head elections in Indonesia. This study involved some of regional heads coming from various regions in Madura, Java, Sumatera, Kalimantan, and Nusa Tenggara. The data in this study were collected from in-depth interview techniques and direct observation to various related sources. In-depth interviews were carried out with people close to the regional heads, the winning team, and political consultants during the regional head election. Observations were made when the religious leaders were involved in the regional head election contestation. Also, any information related to the strategies and efforts taken by them were collected from online sources as well as the data and material related to the theory used to review the findings of this study, and those that are related to the strategies of religious leaders to become candidates for regional heads.

3 Result and Discussion

Religious leaders who participated in political contestation, in this case, the regional head election made various efforts or strategies to become a regional head candidate in Indonesia. Their efforts and strategies are diverse, not just being a cadre of political parties. In fact, not all political parties have the ability, both financially and electorally, to hoist their cadres to
become candidates for regional heads (Irham, 2016). Political parties still have many problems that have not been solved yet. Political parties are supposed to be a place for preparing generation to be national leaders, both at the central and regional levels (Hanafi, 2016) so that ideally the candidates for national leaders at the central level in various branches including executive, legislative, and court, as well as at the regional level, come from political parties (Rekrutmen et al., n.d.). But in fact, political parties merely seem to be event organizer (Gustiana Kambo, 2016), (Solikhin, 2017). Political parties also often play the role as vehicles used by regional head candidate to take part in political contestation in the regions (Razaqtiar, 2016). The others even just make political parties as a patron from any criminal acts such as corruption that have trapped regional head candidates (Permana, Aditya, 2018). So, the religious leaders who took part in regional head election contestation usually take various efforts and strategies as following.

3.1 Coalition with Entrepreneurs

Religious leaders who nominate themselves as regional heads usually have social capital in the form of networks with prospective voters. This capital is obtained from religious activities such as preaching, giving religious instruction, religious speech, istigosah (praying together in public), and various religious agendas that involve them with the masses. All of these, of course, would be their main asset in terms of gaining popularity which in turn more or less give impact on their electability. Once, for instance, there was an issue to carry Ustadz Abdussomad to become a Vice-Presidential candidate in the 2019 Presidential Election. One of the reasons is because he is considered to have great potential, famous suddenly, and has a lot of fans, especially through social media (Herdiana, 2013).

Yet, the social capital owned by religious leaders who plunged into local politics such as regional head elections is not supported by adequate financial capacity. The ability of religious leaders to influence their ummah (Muslim community) to accept their religious teachings is not in line with the acceptance of the ummah to support their political agenda. This is one of the factors why many religious leaders failed when running for political contestation. Likewise, religious leaders are unable to get financial support from their ummah. Such a condition would not happen when they invite the people to give charity and donate their money for religious social activities.

The religious leaders then make strategies to build coalitions with other parties. One of which is with entrepreneurs or other parties that have huge financial capital. The huge number of operational costs to win a regional head candidate make religious leaders unable to finance independently. They need funds from other parties, people who have money or entrepreneurs (Nopyandri, 2011).

Such a case happened in Sumenep, East Java. KH. A. Busyro Karim, the caretaker of the Pesantren Alkarimiyah Gapura, Sumenep Regency, East Java, gained support from a politician and businessman Said Abdullah to run in the regional head election for the period of 2010-2015. In this cooperation, Said Abdullah then paired KH. Busyro Karim with Soengkono Sidik, a bureaucrat supported by Said Abdullah. All costs for winning agenda were borne by Said Abdullah which was estimated to have spent Rp 12 billion. The pair won the election and led the Sumenep Regency government. From this first successful coalition with Said Abdullah, KH. Busyro Karim again continued his coalition for the second period of 2015-2020 in which he paired with Achmad Fauzi. Gaining support from Said Abdullah, the pair won the election and appointed to be the Regent and Vice Regent of Sumenep for the 2015-2020 period. Except Said, other entrepreneurs who joined in a
coalition with KH. Busyro Karim was H.M. Sahnan, a coal and property entrepreneur who lives in Surabaya, East Java.

“Our capital is less indeed and eventually we make coalition. There was an offer at that time. I know exactly that the first meeting occurs because of the lobby of the individual which then bring Kiai Busyro to see Mr. Said. At that time Mr. Said still serves as Treasurer of the East Java PDIP (the Indonesian Democratic Party of Struggle). The meeting is held in Jakarta. At the meeting, an agreement is made to give support to kiai Busyro and Mr. Said stated "I am ready to support the funds."

This support is actually winning agenda apart from the support given by the party. The PKB as the bearer of Kiai Busyro actually could run alone as they have 11 seats in the Regional House of Representative. But due to financial problem, they inevitably choose to make coalition until now. (Interview with Zahrir Ridha, the Busyro-Soengkono winning team, at his house, Monday, April 1, 2019).

Similar case took place in Salatiga City, Central Java. In contrast to KH. Buysro Karim who collaborated with entrepreneurs as a political investor, Ustad Muhammad Haris created a coalition with a businessman, Yulianto, to pair up directly to become a candidate in the Mayor election of Salatiga, Central Java. Yulianto was the treasurer of GAPENSI (the powerfull Indonesian builders Association) branch Salatiga for the 1998-2002 period. He also became the Chair of the HIPMI (the Indonesia Young Entrepreneurs Association) branch Salatiga for the period of 2006-2010. Since 1994, he became the director of PT. Putra Perwira Tama Salatiga. Yulianto-Haris was unstoppable and won the election of the mayor for two periods, 2011-2016 and 2017-2022 although their opponents were from PDI-P who were also supported by religious figures.

According to Wima Edy Nugroho, the political consultant of this pair, the victory of Yulianto-Haris in the election was a result of the combination of Yulianto's economic power and party cadre militancy that supported Haris. "An extraordinary collaboration if I may say, for raising support from potential voters, their team is militant." (Wima interview, Monday, March 16, 2020 in Surabaya)

3.2 Party Switching

Another strategy undertaken by religious leaders to become regional head candidates is moving to another party especially the winning party which of its general chairman or board member becomes a president. As what happened to KH. Muhammad Zainul Majdi (Tuan Guru Bajang), Governor of West Nusa Tenggara (NTB) who switched to the Demokratic Party. Tuan Guru Bajang is a member of the House of Representatives of the Republic of Indonesia (DPR RI) from PBB for the period of 2004-2009. In the 2008-2013 regional head election, he ran for NTB Governor in pair with H. Badrul Munir promoted by PBB and PKS and won the election. Having been the Governor of NTB, Tuan Guru Bajang then joined the Partai Demokrat led by Susilo Bambang Yudhoyono (SBY) who was the president at that time. Tuan Guru was then appointed as the Chairman of the Regional Leadership Council of the Demokratic Party NTB. In the 2013-2018 regional head election, the alumni of Al-Azhar University Cairo again ran for NTB Governor candidacy in partnership with Muhammad Amin. Tuan Guru Bajang was promoted by the Demokratic Party, and received support from the Gerindra, Golkar, PDIP, PPP, PAN and PKB.

While in Sumenep, East Java, the religious figures/ kiai who switched to another party to be able to run for regional head candidate was KH. Ramdan Siraj. He was a cadre of the PKB artai Kebangkitan Bangsa (PKB) who was elected to become the Regent of Sumenep through election process in the Regional House of Representatives (DPRD) during the period
of 2000-2005. In the direct regional head election for the period of 2005-2010, PKB brought the pair of KH. Ramdan Siraj-Moh. Ramli. But officially it is not possible to carry two candidates from the same party in the General Elections Commission (KPU). Therefore, KH. Ramdan Siraj switched to PPP to run for regional head election in partnership with Moch. Dahlan. This pair won the election by defeating the candidates carried by PKB.

3.3 Coalition with the Winning Party

The strategy of making a coalition with the winning party was carried out by religious leader Ahmad Heryawan. Ahmad Heryawan is a religious figure, the alumnus of the Islamic and Arabic Sciences Institute (LIPIA) who was later being active in da'wah (preaching) activity and became a member of the Regional House of Representative (DPRD) DKI Jakarta from PKS for the period of 1999-2009. In 2008, he ran for Governor candidacy of West Java in partnership with Dede Jusuf who was a cadre of the Democratic Party led by Susilo Bambang Yudhoyono who was at that time the President of the Republic of Indonesia. He was again renominated as Governor of West Java for the second period in partnership with Dedi Mizwar who was promoted by PKS and Demokrat. Both led West Java until the 2013-2018 period.

3.4 Become a Single Candidate

Being the sole candidate in the regional head election took place in Pasuruan Regency, East Java. H.M. Irsyad Yusuf or familiarly called Gus Irsyad was born and raised from a family of religious leaders as well as the younger brother of Saifullah Yusuf (Gus Ipul) who was the former Vice Governor of East Java. Gus Irsyad was active at IPNU (Students Association of Nahdlatul Ulama) Pasuruan and then became the commander of Banser (Multipurpose Ansor Front) of the Pasuruan Regency and the Vice Chairperson of GP (Youth Movement) Ansor. In the 2004 elections, he was a member of the Regional House of Representative (DPRD) Pasuruan from PKB. In the period of 2010-2014, he became the Chairman of the DPRD. Gus Irsyad then ran for the Regent candidacy of Pasuruan for the period of 2013-2018. Carried by PKB and the Democratic Party, the pair of Irsyad Yusuf-Riang Kulup Prayudha (Satria) won the election. Gus Irsyad then ran for the second period of 2018-2023 and paired with A. Mujib Imron (Gus Mujib) as the sole candidate, without rivals, because they were supported by all parties in Pasuruan Regency. There were no independent candidates.

3.5 Become a Party Cadre

One of religious figures who was a party cadre and then elected as the regional head was Ustadz Irwan Prayitno. Irwan is the founder and chairman of the Padang Cendekia Islamic Education Foundation (1988-1995). He also established the Al-Madani Education and Da'wah Foundation Padang in 1990. This doctoral graduate of Putra University Malaysia also became a member of the World Assembly of Muslim Youth (WAMY) Indonesia in 1992-1995, and a member of the “Indonesian Islamic Propagation Council” (Dewan Dakwah Islamiyah Indonesia, DDII) Padang, in 1992-1995. After the Reformation Era in 1998, he became the Chairman of the Justice Party which then turned into PKS. In West Sumatra, Irwan later became a party cadre who was considered a senior, both in terms of his academic achievement and party level. Irwan was born and completed his elementary school in
Yogyakarta. After graduating from elementary school, he moved to Padang, West Sumatra with his parents. In Padang, he completed his secondary education. After that, he moved to Jakarta to pursue his undergraduate degree at the University of Indonesia (UI). During 2004-2009, Irwan was a member of the Indonesian House of Representatives (DPR RI). He was re-elected for the 2009-2014 period but only one year at the office as he was nominated by his party to run for Governor candidacy of West Sumatra for the 2010-2015 period. He paired with Muslim Kasim and won the election. Both was re-elected for the second period of 2016-2021.

Table 2. Religious Leaders Who Become Regional Heads in Indonesia

<table>
<thead>
<tr>
<th>No</th>
<th>Name</th>
<th>Region</th>
<th>Period</th>
<th>Strategy</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>KH. A. Busyro Karim</td>
<td>Sumenep Regent, East Java</td>
<td>2010-2020</td>
<td>Coalition with entrepreneurs</td>
</tr>
<tr>
<td>2</td>
<td>Ustad Abdul Haris</td>
<td>Vice Mayor Salatiga, Central Java</td>
<td>2011-2022</td>
<td>Coalition with entrepreneurs</td>
</tr>
<tr>
<td>3</td>
<td>KH. Zainul Majdi (Tuan Guru Bajang)</td>
<td>Governor of Nusa Tenggara Barat (NTB)</td>
<td>2008-2018</td>
<td>Party Switching</td>
</tr>
<tr>
<td>4</td>
<td>KH. Ramdan Siraj</td>
<td>Sumenep Regent, East Java</td>
<td>1999-2010</td>
<td>Party Switching</td>
</tr>
<tr>
<td>5</td>
<td>Ustad Ahmad Heryawan, LC</td>
<td>Governor of West Java</td>
<td>2008-2018</td>
<td>Coalition with the winning party</td>
</tr>
<tr>
<td>6</td>
<td>Gus Irsyad</td>
<td>Pasuruan Regent, East Java</td>
<td>2013-2023</td>
<td>Become a single candidate</td>
</tr>
<tr>
<td>7</td>
<td>Ustad Irwan Prayitno</td>
<td>Governor of West Sumatra</td>
<td>2010-2021</td>
<td>Become a party cadre</td>
</tr>
</tbody>
</table>

Source: Gained from various sources, 2020

The strategies of religious leaders to become regional heads in Indonesia can be analyzed using motivation theory. In the motivation theory, as elaborated by David McClelland, it is said that humans in taking action are driven by motivation. The motivation that drives individuals to achieve, to power, and to affiliate. Achievement motivation enables people to take responsibility for the situation and strive to find solutions for the problems. Besides, people with achievement motivation will dare to face the risks resulting from the responsibilities that have been taken. Of course, there would be a concrete feedback from what has already been carried out. (G. Nicholls et al., 1989).

Being the head of a region bears a great responsibility to implement development programs and serves the interests of the community. Not all challenges are easy to be managed by religious leaders who become regional heads. From the viewpoint of norms and moral responsibility, the words, attitudes, and actions of the religious leaders are always considered by many people. But after they become regional heads, not only their words or actions, but also the policies they make as public officials, in fact, the religious leaders who become regional heads often fail in carrying out self-transformation from merely religious leaders to public officials. The position as religious figures is always admired, valued, praised, and served. But after they become public officials, the situation changed. He must serve the needs of the people, including visiting and absorbing the aspirations of those who were always coming to them before.

McClelland, as cited by Pamela Braden, said that humans were trying to succeed in getting what they have set. But, individuals who have the motivation to achieve need to do work and challenging things. Thus, there will be efforts to overcome difficult situations and problems. People who are motivated to achieve will work effectively both by working alone
or working together and associating with high achievers. Individuals who are not highly motivated or have low motivation for achievement are more complacent and do not dare to design success, due to lack of confidence and dislike of challenges. (Horner & Baack, n.d.). McClelland’s achievement motivation theory states that people are interested in things that will motivate them to move forward. On the contrary, people who have low achievement motivation tend to pay more attention to matters related to the surrounding environment (Hersey & Blanchard, 1988).

Changing attitudes and mentality from being served to serving is the toughest challenge for religious leaders when become political leaders. As long as being religious leaders, they are living in a homogeneous society. While as regional heads, they must enter into heterogeneous and even plural society. This is the fact that must be faced. The position of religious leaders usually just deals with positive and fine activities but as the heads of the region, they must interact with all groups in the area, both good and bad ones.

Besides, there is a need for power, to influence others, to control others, and to make others behave as they desire. The other need is affiliation, a desire to maintain relationships with others and work in a friendly and close way. In McClelland’s view, motivation will encourage people to do something. When their motivation is very strong, it will have an impact on efforts to rationalize it. It will continue to repeat for the same situation. Then the way to realize will be the same, repeatedly, with high frequency (Harrell & Stahl, 1984).

These challenges would examine the religious leaders as regional heads whether they are able to face and overcome them or not. If they are successful, it would be their capital as politicians and their influence and power are automatically becoming greater. So far, their influence is limited to those who become their community. Now, they are able to influence and dominate people outside of it. At the same time, it would be their social and political capital to regain power at the same level or higher.

Things that need to be considered in motivation theory are, if the reward is a factor that comes from outside (extrinsic), then the term of satisfaction will last shortly. The motivation which is achieved from things that are positive and complex would last longer (Pardee, 1990). Achievement motivation as stated by McClelland is also in agreement with that of (Tsekos et al., 2013) who states that a person's activities to achieve goals and maintain or develop what has already been achieved is part of achievement motivation. Also, (J. G. Nicholls, 1984) states that the achievement motivation is the motivation aimed at developing or demonstrating high abilities (Duda & Nicholls, 1992). People would have a high motivation while having high achievements as well. The achievement motivation is the motivation that aims to pursue achievement (Purwanto, 2014).

Becoming a regional head is a special achievement for religious leaders who have plunged into practical politics. It is considered as an achievement because it is the top position of the leader of that area. Being a member of legislative body is also another achievement too but this position is not the only one. Many people occupy the same position. Likewise, in terms of the authority to control power, both in the form of policies and regional budgets and finances arrangement, the regional head has a central and dominant role. Work results and performance as the regional head are also in parallel with his achievements in public.

Motivation to gain power and achievement and the affiliation of religious leaders who become regional heads can be analyzed with the perspective of rational choice theory. The rational choice theory refers to James Coleman's opinion. Coleman uses rational choice theory at the micro-scale that is individual behavior referring to an individual's subjective beliefs and preferences (political actors). To be considered rational, the actor is expected to
gather information to prove his belief (Coleman, 1986). Yet, endless continuous information gathering is also a sign of irrationality, especially when the situation has a certain urgency. Anthony Downs gives an explanation of rational choices on political issues. Politicians and voters act rationally. The motivations underlying politicians act are related to personal desires such as income, prestige, and power. These goals cannot be obtained unless raised so they aim to maximize their political support and policies made are only a means to obtain or achieve these goals. Hence, the theory of rationality assumes that humans always want to get something and want to succeed with the desire to get results immediately (Peter Beilharz, 1991).

The regional head is the ruler at the local level. His power is quite large including the power to manage the financial budget, to make policies, to control the government apparatus. Even the regional head is the highest position of three political authorities in the region i.e. the executive, legislative, and judicial, through the “Regional Leadership Communication Forum” (Forum Komunikasi Pimpinan Daerah, Forkopimda). The regional head has vast authority starting from the central regional government till the village level and including all sectors ranging from education, health, to social. After the era of regional autonomy, his authority is broader except foreign affairs, defense, fiscal, and religious affairs. The regional head has a great opportunity to accumulate wealth, as individuals capital, families, and groups. In historical records, there has not been a regional head whose wealth is decreasing after in charge in the office.

Rational choice theory focuses more on actors. The actor is seen as human beings who have a purpose. This means that the actor always has a goal, and his actions are aimed at achieving that goal. The actor is also considered to have choices (or values, needs). Rational choice theory ignores what the choice or what the source of the actor's choice is. What is important is the fact that his actions are taken to achieve goals that are appropriate to the level of the actor's choice. So, the actor will do things that will take them to his goals and desires. The actor is the individual who always has a goal in everything that he is undergoing. The power of the actor depends on the resources that he has so that once he is able to control and has certain interests, he would also be able to control the resource (Pakulski, 2009).

In the view of rational choice theory, religious leaders who become regional heads are part of the reflection to fulfill their self-interests. And when in charging at the office, their self-interest will be manifested in various forms of interests, most of which benefit themselves and their groups. It is not surprising that in many cases, regional heads are suspected of corruption cases, due to violation and illegal actions.

Rational choice theory is the only theory that might result in the integration of various sociological paradigms. Coleman is confident that his approach operates from the basis of the methodology of individualism and can use rational choice theory as a micro-level foundation to explain macro-level phenomena. The basic idea of the Coleman’s rational choice theory is that people act intentionally towards a goal. That goal is then resulted in values or choices (Publications, 2017).

It becomes relevant that religious leaders who are involved in regional elections seek to realize their goals and interests, with a variety of strategies, methods and efforts. This is of course driven by the motivation to power and the power gained is used to create their achievements. One of achievements that is easily measured in the era of materialism is in terms of wealth and property. This is obtained from the power they have to control various policies, budgets, and resources in the regions.

According to Arjawa, based on James Coleman's explanation, the sources that play a role in rational choice theory are actor and resources. Actor and resources are two interrelated...
things. In this case, the actor always has a role in running and controlling resources against those who are looking for resources. Thus, it can be said that controlling over resources depends on the ability of the actor and his considerations that are most favorable to him. The stronger the actor, the stronger he could control the resources. The actors in this case can be in the form of groups or individuals (Sosiolog et al., n.d.).

4 Conclusion

Religious leaders who plunge into local politics contestation, especially regional head candidacy, have various strategies to be able to gain power to become regional heads. Some made coalitions with businessmen, switch to other parties or joined the ruling party. The others took all the election tickets as a single candidate and some became loyal and consistent party cadres. All of these are driven by motivation to power and gain achievement for themselves and their families and groups. Henceforth, the power acquired is used to fulfill self-interest, in the form of attaining the welfare for himself, family and group. What is done by individuals, including religious leaders, is part of an effort to maximize self-interest. If there is more than that, it is part of an effort to preserve the power that has been achieved. The rewards obtained will encourage the repeat of the actions that have been taken, to be realized again and regain the rewards obtained.

References


Generosity Education for Children
(Case Study At Mi Muhammadiyah Dolopo Madiun)

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Abstract. Generosity education can be taught to anyone, including at MI Muhammadiyah Dolopo Madiun, promoting generosity education to foster charity and charity as an implementation in carrying out Islamic religious law to shape the character of children from an early age to have a high social life and care for others who need others. This study aims to determine (1) the implementation of philanthropic education to foster charity and charity in MI Muhammadiyah Dolopo Madiun, (2) To find out the inhibiting and supporting factors of philanthropic education to foster charismatic charity and alms in MI Muhammadiyah Dolopo Madiun. This research uses a qualitative approach to the type of case study. Data collection techniques in the form of interviews, observation, and documentation. Data analysis techniques used are data reduction, data presentation, and concluding. The results of the study: (1) The implementation of philanthropic education to foster charity and charity in building a caring character and have a high social life starting from an early age with a school program that has been carried out namely on every Friday starting at 7.30 WIB, can philanthropy every Saturday on the fourth week is managed by the school institution itself and LAZIS MU in Madiun District, which is dedicated to zakat, infaq, alms, and fund raising when friends are sick and disasters. (2) Supporting factors for philanthropic education to foster a love for charity and charity are support and cooperation with teachers, parents of students who are very enthusiastic, and LAZIS MU of Madiun Regency. While the inhibiting factor is that there are children who forget not to bring money and are not disciplined in giving.

Keywords: Generosity Education; Fostering Charity; Charity

1 Introduction

The complexity of the changing world in the global era requires the Indonesian government to prepare and prepare strategies to compete in that era. Globalization is identical with the existence of people who are interrelated with one another with the development of technology. The development of this technology makes it easy for humans to carry out their activities. However, globalization also harms the life of the order, it is hoped that the emergence of moral degradation [1].
One of the government's responses to this is education policy based on character. The building of national character represents the government's effort to establish morality and national identity character [2] [3]. Character education is a process that transfers knowledge, determines attitudes and actions towards events in the environment that are carried out based on values or rules [4] so that students have firm competence towards value or rule and can build harmonious social relationships without putting aside the value that he held in high regard. How character education can help overcome, hope, and do goodness [5].

Character education is aimed at forming students who have competencies, both intellectual, skills, social, and spiritual competencies [3]. Required by schools apart from students who are smart in academics, good skills, also have good morality as well [6]. The level of education that forms the character building of the Ministry of Education and Culture is the elementary school level. This is based on the basic stages of children's development which is the stage where the character is easy to be formed [7]. Based on research conducted by Dodds, D. M. [8], Berkowitz, M. W & Bier M. C [9]. This study discusses the development of educational character in elementary schools. Character education is an integrated whole with the education curriculum, not intended for separate students [3].

Basic education is the foundation of character and completes student learning at a higher level. Basic education also has a direct commitment to religious education as the basis for the formation of national morals [10]. Education is a complete effort to develop humans [11]. The purpose of the National Education System Law is to make the character of children as early as possible in developing a culture of good character in building the nation. Character education in essence is to create children who have noble character and have good morals to create a civilized national life. In the context of Islamic religious teaching, the foundation of character education is contained in the Qur'an Luqman verse 17 which means: it means: "O my son! do prayers and ask (people) to ask for ma'ruf (goodness) and prevent (them) from the evil (bad) and be patient with what is happening to you, which is including important matters " [5].

The concept of character education in Islam in the verses of the Qur'an is intended so that humans always support and challenge ugliness. Ibn Khaldun directed the goals of Islamic education consists of 2 forms, namely: 1) goals oriented to the afterlife (life in the end times in the Islamic concept) and 2) goals oriented to life in the world. These two objectives of Islamic education are discussed by Islamic education institutions. So that all activities executed are developed to achieve these two objectives. The role of educators in achieving the goals of Islamic education is vital. The role of educators in addition to being a facilitator and educator in academic-intellectual activities also plays a role as a woman who directs and guides her students to become human beings who have a character.

One Islamic educational institution that has developed a character-based education model is MI Muhammadiyah Dolopo Madiun (hereinafter abbreviated as MIM Dolopo Madiun). Based on observations made, MIM Dolopo Madiun consistently applies character education in the teaching and learning process in schools. One character known to be the hallmark of this institution is generosity education.

Charity character (in Islamic conception known as infaq and alms) at MIM Dolopo Madiun was developed in collaboration with LAZISMU Madiun District. This activity is motivated by the vision of the institution that is to foster an appreciation of Islamic teachings by the Qur'an and as-Sunnah as a source of wisdom in acting, noble character and to foster a passion for charity and alms from an early age at any condition in any condition in MIM Dolopo Madiun neighbourhood. Based on the explanation of the data, the author considers that the implementation of philanthropic character education in MIM Dolopo Madiun is worth studying. So that in this study the authors sought to see the implementation of philanthropic
education, and see the supporting and inhibiting factors for the implementation of these activities.

2 Research Methods

The research approach used is qualitative. The purpose of choosing this method is to discover in-depth individual thought patterns and events by taking into account the relevant context. Understanding social phenomena through a holistic picture and the meaning of social phenomena in depth. [12] This type of research is qualitative research through the case study method. [12]

Qualitative data obtained through interviews, observation, and documentation. The main respondents in this study were the principal, educators, and several students. [13] Data collection techniques are the most important step in research. Data collection is obtained through primary and secondary sources. Primary sources are data obtained directly from the main respondent, while secondary sources are obtained from other people or documents. [14]

The instrument used in this study is an interview guide in the form of an open interview. This interview is to get data on the implementation of philanthropic education to foster charity and charity and the supporting and inhibiting factors of the generosity education. Qualitative observations are observations in which researchers directly go to the field to observe the behaviour and activities of individuals at the study site. [15] This observation was carried out to observe the activities of teachers and students at MI Muhammadiyah Dolopo Madiun. Observations made were non-participants meaning that researchers did not go into the field.

Documentation is done by observing written documents. In carrying out the method of documentation, researchers investigate written objects such as books, magazines, documents, regulations, minutes of meetings, diaries, and so on. [13] Documentation is carried out to dig up data and clarify empirical symptoms by examining, recording, documenting related to generosity education to foster a love of charity and alms in MI Muhammadiyah Dolopo, Madiun Regency.

Data analysis techniques in this research are carried out by organizing data, describing it into units, synthesizing, composing into patterns, choosing what is important and what will be studied, and making conclusions that can be shared with others. [16] Data analysis in qualitative research, carried out at the time of data collection takes place, and after completion of data collection within a certain period. The data analysis is data reduction, data display, and conclusion drawing/verification. [16] Reducing data means summarizing, choosing the main points, focusing on the important things, looking for themes and patterns, and removing unnecessary. Displaying data is done in the form of tables, short descriptions, or charts. Through the presentation of these data, the data can be organized, arranged in a relationship pattern, so that it will be easily understood. By displaying the data it will be easy to understand what is happening, plan the next work based on what has been understood. Conclusion Drawing/verification that is drawing conclusions and verification.

3 Results and Discussion

The effectiveness of the implementation of charity character education programs at educational institutions certainly cannot be separated from the existence of a character education road map. Well-structured character education can and must co-exist with academic programs. All components of education in schools must be managed properly to create quality academic activities, a conducive school environment for the implementation of learning, and
unity of educational vision. [17] The stages of the implementation of philanthropic character education carried out at MIM Dolopo Madiun according to interviews from Mr. Supriyono (Head of Dolopo Madiun MIM), namely 1) determining the purpose of philanthropic education, 2) preparation of philanthropic education program activities, 3) program socialization to all school staff, students, and stakeholders, 4) program implementation, and 5) program evaluation. The series of activities can be seen in the following figure:

![Fig. 1. Stages of Charity Character Education at MIM Dolopo Madiun](image)

The principle of generosity character education at MIM Dolopo Madiun is in line with the basic principles of Lickona's character education. Charity character education at MIM Dolopo Madiun pays attention to the following principles: 1) character education is developed based on ethical values of Islamic religion and national character; 2) the application of character education is carried out thoroughly in aspects of thought, feeling, and behavior; 3) character education programs are arranged systematically and comprehensively to develop overall superior character in schools; 4) all elements of the school support each other for the success of the program; 5) structured character education guidance to students; 6) habituation of characters to students and create pride; 7) the example given by school leaders, teachers, and staff; 8) cooperation and unity of vision, the mission of the school with parents of students; and 9) evaluation of character education to see the successful implementation of the program [18].

Generosity character education at MIM Dolopo Madiun is carried out with infaq and routine alms programs which are conducted once a week which is carried out every Friday. The average weekly infaq and alms income collected was IDR 300,000 - IDR 1,000,000. In one month, the infaq and alms program can collect IDR 1,200,000 to IDR 4,000,000. The money collected is then used to 1) help people in financial difficulties; 2) help students with families in the poor category; 3) distribution of staple food to the public; and 4) donations to orphanages. The whole distribution of infaq and alms involves the whole student, so students are trained to have a concern for the condition of their social environment. Generosity Education is a translation of Islamic teachings that are broadly grouped into three things, namely aqidah, worship, and morals [19].

One of the generosity education strategies adopted by MIM Dolopo Madiun to increase the effectiveness of the program is the motivation given by the teacher and all elements of the staff in the school, the motivation is strengthened by the role of the school management as a model character model. The process of character education in schools can be carried out well
if in practice teachers’ pay attention to the principles of character education as follows: 1) use a proactive and effective approach to building character; 2) creating a caring school environment; 3) give opportunities to students to do good; 4) has a scope for a curriculum that is meaningful and that values all students, builds a child's character and helps him to succeed; 5) bring up self-motivation in students; 6) involve family and community members as partners in efforts to build character [20].

Generosity character is social piety in MIM Dolopo, concerned with Islamic values that are social both concerning God and the social environment is the actualization of personal piety (individual) and social piety, personal piety referred to is Habblumminallah namely the ability to give thanks for favours that are Allah gave to his servants and perseverance in doing charitable deeds. The social transfer is Habblumminannas, that is, social transformation, which means someone who has a high sensitivity in social skills to empower people around him.

Generosity education to foster charity and charity that is programmed by MIM Dolopo so that students know the meaning, benefits and can stimulate infaq and alms activities so that students’ goals for children have a high concern and can be implemented in the community. This is by guidelines for the administration of infaq and alms from the Indonesian Ministry of Religion, namely the indicator of giving and giving alms to know the achievement of an activity carried out at school carried out by the learning that has been determined. The provisions of the indicators of charity and alms are: 1) understanding the provisions of infaq, 2) understanding the provisions of alms, 3) implementing the provisions of infaq and alms, 4) Simulating procedures for infaq and alms [21].

This was reinforced by the Ministry of National Education about values or indicators of generosity, namely school indicators in the development of culture and character of social care or better known as generosity. According to the Ministry of National Education philanthropic education activities can be carried out through the following activities: 1) facilitating social activities, 2) carrying out social actions, 3) providing facilities to contribute, 4) caring for classmates, 5) building harmony among classmates [7]. The habit of charity voluntarily and without coercion can build one's character to have the independence to care and have a high social life.

The implementation of generosity education is influenced by internal and external factors. The following is an explanation of the factors supporting and inhibiting philanthropic education to foster fondness for alms and charity at MIM Dolopo Madiun, namely 1) Teacher cooperation which always motivates students to be disciplined in both giving and giving alms. 2) cooperation between parents who support their children and do not mind if they give more money to set aside for infaq. 3) Collaboration with LAZISMU of Madiun Regency as an infaq and alms charity institution dedicated to community empowerment through the productive use of zakat, infaq, and alms funds. The inhibiting factors are internal factors within the child itself, which are negligent or forgetfulness not to bring money for infaq, which disrupts student discipline in giving and giving alms.

4 Conclusions

a. The implementation of generosity education to foster charity and charity in MI Muhammadiyah Dolopo with the design of philanthropic education namely 1) the preparation of the design of generosity education; 2) socialization to all leaders, teachers, students, and parents of students; 3) implementation of philanthropic education through direction, motivation, and demonstration of the character of generosity; and 4) evaluation.
b. The inhibiting factors of generosity education to grow fond of charity and alms in MI Muhamadiyah Dolopo are divided into internal and external factors, while the internal supporting factors of philanthropic education are the culture of charity character education that has not been fully formed, either by teachers or students. While external factors that hamper the application of charity character education is the lack of parents' awareness of students to provide guidance and motivation for character education at home.

References


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Abstract. Each Hadith Science study program has its own learning paradigm which can be seen from the curriculum structure of the study program. This paradigm model of Hadith studies program in University was interesting study to form learning hadith paradigm map. This research used qualitative approach with direct observation and interview methodology taken from Kolej Universiti Islam Antarabangsa Selangor (KUIS), Malaysia, and UIN Sunan Kalijaga Yogyakarta. The study revealed that Hadith Science study program at KUIS Malaysia tended to apply the normativity paradigm as shown in the structure of study program’s curriculum. On the other hand, the hadith science study program at UIN Sunan Kalijaga Yogyakarta tended to use historicity paradigm model. In addition, UIN Sunan Kalijaga Yogyakarta also a combination of normativity and historicity approaches in some subjects (integrative method).

1 Introduction

The attention of Muslims to hadith studies has been far behind compared to the study of Al-Qur’an and other sciences. In Indonesia, Islamic studies have focused more on fiqh and sufism than on hadith. Hadith studies have only been discussed at a basic level, without further analysis of the sanad (chain of narration) and matn (text) of hadith. The limitations of hadith studies in Indonesia can be seen in the methods and results of legal stipulations used by Islamic organizations and institutions in issuing fatwa (religious verdicts).

Books of fiqh, tafsir (Qur’anic interpretation), and sufism using Malay language have been widely circulated in Indonesia from 17 century AD. For example, Abdul Ra'uf al-Sinkili (d. 1693M) wrote a fiqh book Mir'ât al-Tullâb in 17th century AD; Syekh Jalaluddin wrote Hidâyah 'Awwâm in 1719; by, 3) Muhammad Arsyad al-Banjari (d. 1812M) wrote Sabîl al-Muhtadîn in 1778; Abd al-Rauf al-Sinkili wrote Kifâyah al-Muhtâjîn (book on sufism) in 17th century and Tarjuman al-Mustafîd (tafsir book) in the 17th century (Wahid, 2006). These books are examples of Indonesian scholars’ works which do not represent any science of hadith.

Tasrif (2007) suggested that hadith studies in 1970s still had used a limited literature similar to the one used in Islamic boarding schools and madrasa. This condition shows that the hadith studies at the tertiary level in Indonesia is still lagging behind. Initially, the hadith
studies at Islamic Religious Higher Education (PTKI) have only put as a secondary study and not yet taught independently. Hadith studies had been taught under sharia faculty and had not become a separate study program. In 1990, however, hadith studies were moved to the Faculty of Ushuludin under the name of the department of hadith interpretation (Tafsir Hadits). In 1990s, the study of hadith still received little but growing attention, although in general the department of hadith interpretation focused more on advances in the science of the Qur’an and tafsir. Eventually the department of hadith studies, which specifically studied the field of hadith, emerged in 2013.

The department of Hadith studies was still relatively new after separated from the the Department of Hadith Interpretation. However, the scientific paradigm in the department is still relatively underdeveloped in contrast to the more advanced study of Al-Qur’an. The current research emphasized on the paradigm of hadith studies in PTKI and factors which influence the paradigm of hadith studies in PTKI. This study focused on comparing a domestic university (UIN Sunan Kalijaga Yogyakarta) and an international Islamic one (Islamic Antarabangsa Universiti Selangor, Malaysia).

2 Research Methodology

This study used a qualitative approach which aimed to describe the integrity of a problem by understanding the meaning of problems. This qualitative approach focused on general principles which are based on the manifestation of symptom units that existed in human life. This method was also called an artistic method because the research process was more artistic and an interpretive method because the results of the study were collected from the field data interpretation (Hayati, 2015).

The researchers gathered the data naturally from the Department of Hadith Science, Ushuluddin Faculty of UIN Sunan Kalijaga Yogyakarta and the Faculty of Islamic Studies and Civilization, Qur’an and Sunnah, Kolej Universiti Islam Antarabangsa Selangor (KUIS) Malaysia. These data were obtained naturally without the researchers’ intervention so the researchers could validate the data from both sources. Three data collection methods have been employed in this study: were interviews, observation, and documentation. The data analysis technique in this study followed Miles and Huberman’s framework, consisting of data reduction, data presentation, and conclusion drawing.

![Fig.1. Process Data Analysis Offered by Miles and Huberman](image)
3 Result and Discussion

KUIS is an Islamic higher education managed by the Selangor Islamic Religion Council (MAIS) and is under the coordination of IPTS. The establishment of KUIS showed the commitment of the kingdom of Selangor in education and science. KUIS is aimed to produce da'i (Islamic preacher), ulama, and umara (leader).

KUIS’s motto is "the catalyst of tradition of science". Its campus’ is architecturally characterized by the historical glory of Islam in Andalusia. KUIS is an aggressive and proactive higher education institution. It provides academic programs based on monotheism and modernism principles to be a qualified Islamic university. This effort is supported by the lecturers and the staff (mudarris, mu’allim, muaddib, murabbi, and murshid).

KUIS offers educational programs for basic level, diploma, bachelor, master, and doctoral degrees of philosophy in accordance with the Malaysian Eligibility Agency (MQA) standards. KUIS has some competitive disciplines, including Islamic studies, commerce, Islamic banking, education, communication, and information technology.

KUIS consistently produces professional staff and Muslims who are able to lead the community and develop Islamic knowledge. In addition, KUIS also plays an important role in providing an alternative to continuing studies to a higher level. To establish its academic tradition, research and innovation, KUIS expands the network through some MoUs and MoAs with national and international institutions.

KUIS programs include holistic development programs, healthy environment, good climate (qudwah hasanah), academic brilliance, and Khidmat Ummah program. In addition, KUIS train graduates who have good morals, religiously and nationally devoted, which in the end can help to build a safe and prosperous country (baldatun thayyibatun wa rabbun ghafur) using its good facilities.

KUIS curriculum includes a variety of religious subjects such as al hadith, ulumul hadith, legal traditions, rijal al-hadith, the science of takhrij hadith, and manahij muhaditsin. Rijal al-hadith subject focuses on the normative aspects of the study of companions of prophet Muhammad SAW, particularly the 'adalah al-shahabah'. Some Islamic scholars suggested that the companions of Prophet Muhammad are considered as human beings who are free of criticism and free from practice of 'Ilmu al-Jarh wa al-Ta‘dil'. Praises to companions is always based on texts, which are enforced as arguments that justify theologically. All companions are described as honest people without exception.

One example of the normative paradigms is based on Surah Ali 'Imran verse 110 which stated that all companions are fair:

"Yeast are the best community that hath been raised up for mankind. Ye enjoin right conduct and forbid indecency; and ye believe in Allah. And if the People of the Scripture had believed it had been better for them. Some of them are believers; but most of them are evil-livers."

Some hadith scholars concluded that the word خَيْرَ أَمْنَةٍ means that the companions of Prophet Muhammad SAW are the best people, just, and not allowed to be criticized. Some hadith experts and interpreters who have a broader view stated that the sentence خَيْرَ أَمْنَةٍ meant that Muslims who do al-amr bi al-ma'ruf wa al-nahiy 'an al-munkar and believe in Allah are better than other people. The interpretation shows that not only the prophet Muhammad
SAW’s companions, but also other Muslims can achieve the goal stated in the ayah. Another popular hadith which support this pinion opinion is a hadith of ‘adalah al-sahabah’, as follow:

“Do not all of you abuse my companions, for the sake of the Essence whose soul is in its hands, if one of you gave alms of gold as big as the hill of Uhud, surely your alms would not equal one or half of my best friend.”

This hadith appeared when the Prophet heard the debate between Khalid b. Walid and ‘Abd al-Rahman b. ‘Awf. The Prophet rebuked Khalid b. Walid with the Hadith. According to al-Baidawiy, the use of these hadith was due to the virtue of companions and the small number of friends before Fath Makkah. After Fath Makkah, the situation changed because the number of companions increased (Shuhudi, 1995).

Based on the context above, Prophet Muhammad prohibited the act of swearing or swearing between one friend and another, as in the example of the debate between Khalid b. Walid and ‘Abd al-Rahman b. ‘Awf. Isma’il suggested that researching the companions’ personality is not the same as insulting them. The research objective is to determine the authenticity of the hadith of the Prophet Muhammad as a source of Islamic teachings.

The study of hadith related to Shi’a is still based on normative theology and truth claims. The hadith studies assume that there is no truth and safety for humans except in religious thinking. For example, the hadith studies in KUIS focus on the judgment of heretical Shiites in understanding the hadiths of the Prophet Muhammad and question the credibility of the narrators of hadith and similar studies. Studies on the issue of liberalist and orientalist are focused on the issue of the narrators’ misunderstanding of the hadith, the results of liberalist and orientalist studies, but it does not emphasize the way of thinking, methodology and approach.

UIN Sunan Kalijaga Yogyakarta is one of the leading Islamic religious colleges in Indonesia. It has a hadith science study program which vision is "excellent and leading in the integration and development of hadith and scientific studies for civilization" aims to produce scholars of hadith science who are professional and have academic qualifications. A scholar is able to carry out critical-analytical research to participate in solving social problems related to the discipline of hadith. To support these visions and objectives, the department of hadith studies offers curriculums which include hadith science, hadith software studies, hadith hermeneutics, hadith on aqidah and akhlak, legal and social hadith, ma’ani science, research methodology on hadith and living hadith.

UIN Sunan Kalijaga Yogyakarta follows the historical scientific paradigm. Learning hadith means studying and examining the history of the Prophet Muhammad. History is important occurrence and event that happened in the past (Poerwadaminta, 1991). This historical event is not only seen from the material of the events, but also seen from other aspects. Historical events must be viewed based on who the person was, where the event happened, when the events occurred, and why the events occurred. The historical approach in the study of hadith requires the readers and scholars of hadith to use critical reasoning in understanding the prophet’s hadiths. A person who wants to understand the prophet’s hadith needs the knowledge of ashabul wurud (knowledge of the history/background of hadith in a broad sense) by taking into account the historical-empirical conditions of the Hadith conveyed by the Prophet.
Studies on the history of the Prophet Muhammad require rich data related to the Prophet's life fourteen centuries ago. One important course related to the history of the prophet is hermeneutics course. In this course, students studying the prophet’s hadith were required to understand the situational and historical-sociological backgrounds of Arab society at the time the prophet Muhammad issued his hadith.

Reading the prophet’s hadith means trying to give meaning and interpret hadith. Dilthey emphasized that interpreting (verstehen) is a process to understand the text as a part of historical expression, understanding what needs to be reproduced, and not the inner condition of the author, as well as understanding the meanings of historical events that drive the creation of the hadith (Masnur, 2005). Thus, when someone reads the prophet’s, he/she should focus on the text and other aspects (Bertens, 1985).

Living sunnah course, which emerged to response the shift in perspective regarding the prophet’s hadith, also represents the historicity paradigm. The course aims to standardize the meaning of the hadith and narrow the scope of meaning of the hadith down. The prophet Muhammad’ traditions, which all contain Islamic teaching values, have continued to develop until now. With the sustainability of this tradition, Muslims today can enjoy, understand, record, and carry out the guidance of Islamic teachings in accordance with what the Prophet Muhammad had done and exemplified (Ali, 2015). In addition to the methodological approach, the reference books used in the Living Hadith subject also reflect a scientific paradigm with a historical approach, such as Richard C. Martin's "Islamic Studies Approach in Religious Studies", Sahiron Syamsudin's "Living Qur'an Methodology and Living Hadith", and M. Atha’ Mudhhar's "Islamic Studies Approach" books.

The two subjects methodologically will influence lecturers and students in studying other courses. The thematic hadith studies and subjects (method of syarah hadith, ma'ani al-hadith science, aqidah-akhilak hadith, legal and social hadith, political and economic hadith, science of hadith, qiraatul kutub syarah hadith, thematic tafsir hadith and reading text on hadith) have a major influence on lecturers and students.

The normative theological paradigm is in fact still used in several courses in the hadith science study program of UIN Sunan Kalijaga Yogyakarta, especially in mustalah hadith and observational studies of hadith courses. For example, students taking observational studies of Hadith course tend to use textual understanding of the hadith. Arabic language is a big obstacle for students of Hadith Science study program. Most students rely on Indonesian translation to read and understand the prophet’s hadiths, so they may only understand hadiths textually. Hadiths were produced fourteen centuries ago, so the cultural context and the historical aspects that surround the production of hadiths should be taken into account. However, truth claims that are characteristic of the normative paradigm are starting to be abandoned. This is a good development in Islamic studies, especially the study of hadith. This shows that despite the tendency to use the historical paradigm with logical reasoning, it does not negate the normative paradigm in understanding some learning material in certain subjects.

**Integrative Paradigm**

Abdullah (2002) explained that the science integration-interconnection paradigm between various scientific fields and approaches used in conducting a study are related to one another. All scientific disciplines being studied are from the same source, but the dimensions and focus of attention in each discipline different (Abdullah, 2002).
Following Abdullah’s concept above, the hadith department at UIN Yogyakarta inclines to use the integration-interconnection paradigm, as demonstrated in Science Philosophy and Islamic Philosophy courses which aimed as the basis for scientific development in the hadith science. Methodologically, several courses were offered to build students’ critical reasoning in understanding the prophet’s hadith. This critical reasoning was aimed to dismantle the systematic Islamic knowledge. Science which should have been historical in nature has turned into a closed, intolerant, rigid nature, and shows more ideology than the religious spirit. Social theories in hadith studies, religious social research methodology, hadith hermeneutics, contemporary hadith thought, orientalist hadith thought, living hadith and hadith and media courses were offered to stimulate the development of the study of hadith at UIN Sunan Kalijaga. The historical aspects of the hadith can be well revealed, so that the understanding of the hadith of Prophet Muhammad is relevant with today’s challenges.

4 Conclusion

The department of hadith studies at UIN Sunan Kalijaga Yogyakarta used the historical and integrative scholarly paradigm in the teaching process. However, the department’s syllabus showed that introductory courses offered for freshman students who experienced transition from high school to college employed a normative scientific paradigm. On the other hand, the hadith department at KUIS Selangor Malaysia employed a normative scientific paradigm to develop the knowledge of hadith. Of the various subjects and syllabi studied, the lack of methodological subjects offered by the study program is an indicator that studies with a normative approach are still dominated with the Qur’an and Sunnah studies.

References

Muhammadiyah Organizations' Role for the Inclusion of Sharia Banking in Indonesia

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Abstract. Sharia banking in Indonesia experienced growth very well. The Muhammadiyah organization is one of the influential organizations contributing and played a role in developing Sharia banking in Indonesia. The study's purpose was to determine Sharia banking development in Indonesia and Muhammadiyah organizations' role for the inclusion of Sharia banking. This research uses a literature study using a qualitative approach. The data used is sourced from secondary data. The analysis technique used is descriptive qualitative. This study indicates that growth occurred in Sharia banking from May 2018 to May 2019; the most considerable growth in financing grew by 13 percent. Sharia banking assets grew by 11 percent, and third party funding grew by 10.57 percent. The Muhammadiyah's organization's role in developing Sharia banking inclusion included the issuance of a fatwa from the Muhammadiyah's Tarjih Council in 2006 concerning the prohibition of banking interest in conventional banking. The Muhammadiyah organization cooperates directly with several sharia banking parties related to depositing funds and financial services.

Keywords: Sharia Banking; Inclusion; Muhammadiyah

1 Introduction

The basic idea of system Sharia banking can be put forward simply. Islamic financial institutions' operation is mainly based on the PLS principle (profit-and-loss-sharing). The principle of revenue sharing in Islamic finance is highly recommended and is an appropriate and relevant solutions. It overcomes the problem of limited fund allocation, whether in the form of a loan or saving funds to manage and finance business effectively. Sharia banking does not charge interest in invites participation in the funded business sector. The deposit also shares in the profits of the bank in accord shares with a predetermined ratio. Then there is a partnership between Sharia banking and depositors on the one hand, and between investment bank customers as depositors' resource managers in various productive endeavors [1].

The characteristics of the sharia banking system that operate based on the principle of profit and loss sharing provide an alternative banking system. That is mutually beneficial to the community and banks and highlights fairness in transactions, ethical investment, promoting togetherness and brotherhood in production, and avoiding speculative activities in

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financial transactions. By providing various products and various banking services with a more varied financial scheme, sharia banking becomes an alternative banking system that is credible and can be enjoyed by all Indonesian society classes without exception [2].

Profit-sharing contracts used in sharia banking are mudharabah and musharakah, commonly called with the Natural Uncertainty Contract (NUC), contracts that do not provide certainty of results. Both NUC products are referred to as product with a trust contract (inquil al-Amanah). The practice of moral hazard reflects the betrayal of the customer's trust in the bank and its trust in the customer. Trust is a factor that is highly relied upon by sharia banking as values based on Islamic teaching. Both NUC contracts are prone to customers and banking management's moral hazard practices if there is no moral commitment in carrying out the contract. Al-Qur'an prohibits us from betraying trust (Surah Al-Maidah verse 1). Therefore, Islamic banks' management needs to show a concrete commitment to maintaining trust values throughout the contract [3].

Along with the improvement and reform of the national banking system after the economic crisis, sharia banking, which is part of the national banking, began to enter a new phase of implementing the national banking system. The reform era of Sharia banking began with the approval of Law No.10 of 1998 concerning sharia banking [4]. Sharia banking is getting stronger with the presence of law number 21 of 2008 about specifically sharia banking.

Shari'ah Islamic law gives its followers an overview of the basic principles of individual economic behavior that lead to common goals (maqashid al-sharia), promoting people's well-being. From there, Islam provides space for scholars to conduct in-depth and severe research in many fields, including studies of the Islamic economy, to select strategies compatible with existing economic and social development stages. Islamic law gives room for contextualization (ijtihad) by not essentially violating it. The study was to make Islam productive (Empirical Islam). Islamic teachings allow Muslim scholars to conduct in-depth studies that will enable them to develop Islamic knowledge (maslahah) [5].

A financial banking institution's existence supports the meeting between those who need funds for working capital and investment with excess funds. The availability of financial resources for business is supported by the ease of banking mediation that encourages business expansion and eliminates unemployment funds. Sharia banking is a bank that works using a profit-sharing system, not using an “interest” (“bunga”) mechanism. Sharia banking is a banking financial institution whose operations and products are developed based on the Qur'an and the Sunnah of the Prophet Muhammad SAW [6].

Sharia banking system never lends money but sell goods to customers by providing facilities to repay the price of goods. It leases goods to customers for a certain period. Sharia banking buys from suppliers of goods to obtain goods that are sold or leased to the customer. Strictly speaking, customers have never received funds in the form of loans from sharia bankings. The modus operandi that sharia banking cannot charge customers interest. Due to the enactment of the prohibition on lending money with interest, sharia banking does not provide funding facilities directly to customers like conventional banks, but through other modus operandi [7]. The financing provided is in the form of financing for sale and purchase, rental financing, and in the form of profit and loss sharing.

Sharia banking in Indonesia is an essential part of Muslims who want transactions bank by Islamic law. Sharia banking also proved could have been avoided from the storm of the crisis in 1998, which hit in Indonesia. The market share of sharia banking has penetrated 5 percent of the total national banking. Sharia banking continues to experience growth, data below:
Table 1. The Growth of Sharia Banking in 2018

<table>
<thead>
<tr>
<th>No</th>
<th>Component</th>
<th>December 2017</th>
<th>November 2018</th>
<th>Growth %</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Asset</td>
<td>424,181</td>
<td>451,202</td>
<td>6.37%</td>
</tr>
<tr>
<td>2</td>
<td>Labor</td>
<td>55,746</td>
<td>56,694</td>
<td>1.70%</td>
</tr>
<tr>
<td>3</td>
<td>Offices</td>
<td>2,169</td>
<td>2,215</td>
<td>2.12%</td>
</tr>
<tr>
<td>4</td>
<td>Funding Customers</td>
<td>21,692,463</td>
<td>24,164,548</td>
<td>11.40%</td>
</tr>
<tr>
<td>5</td>
<td>Financing Customers</td>
<td>4,520,667</td>
<td>4,863,840</td>
<td>7.59%</td>
</tr>
</tbody>
</table>

Source: Financial Services Authority, Statistic of Sharia Banking in December 2018 (Data Processed)

The data above shows the growth in several components at sharia banking from December 2017 to November 2018. The enormous growth in is funding customers (DPK) is growing by 11.40 percent, now the number of customers has reached 24,164,548 people use sharia banking for third party funds. Growth also occurred in sharia banking assets, which grew by 6.3 percent, with total assets currently 451,202,000,000. The smallest growth in the number of workers working at Islamic banks grew by 1.70 percent. Efforts are needed to continue improving and expanding Islamic banks to continue developing, including seizing the consumer market; currently, the market share of sharia banking is only around 5.8 percent.

The vital role of community organizations becomes vital in developing sharia banking. Society organizations have congregations or members widely spread in various regions, so it has a vital role in supporting the development of sharia banking. One of the organizations that contribute to the development of sharia banking is the Muhammadiyah Organization. Muhammadiyah also followed the issuance of a decision through the Tarjih assembly number 8 of 2006 concerning the prohibition of banking interest, including the usury category; this will encourage followers of Muhammadiyah to be able to use sharia banking, which is already numerous and easily accessible to all levels of society.

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The summary of the Muhammadiyah Council Tarjih (MTT) Fatwa Number 8 of 2006 concerning banking interest: first, Islamic economics is an economic system based on sharia values, injustice, honesty, interest-free, and commits to improving mutual prosperity. Secondly, for the establishment of the Islamic economy, Muhammadiyah, as the Islamic missionary movement amar makruf nahi munkar and tajdid, needs to be actively involved in developing and advocating for the Islamic economy within the framework of shared prosperity. Third, interest is usury because (1) is an addition to the principal of the loaned capital, in the case of Allah says, And if you repent (from taking usury), then for you the principal of your treasure; (2) the additions are binding and promised, while those that are voluntary and not promised are not usury. Fourth, Sharia Financial Institutions are asked to continue to improve their operational suitability with sharia principles. Fifth, Appealing to all ranks and members of Muhammadiyah and Muslims, in general, to pray according to sharia principles. Sixth, the Islamic ummah in general and Muhammadiyah people significantly increased appreciation of the economy based on sharia principles and developed an economic culture based on sharia values [8].

Another role played by Muhammadiyah organization to develop sharia banking in Indonesia is by collaborating with some sharia bankings. PT Bank Syariah Mandiri, PT Bank Bukopin Syariah, and PT Panin Bank Syariah signed a financial management cooperation agreement with the Muhammadiyah Central Board. The cooperation agreement is written in a memorandum of understanding (MoU) signed by the three banks' representatives' representatives with the Chairman of PP Muhammadiyah Haedar Nashir at the PP Muhammadiyah Jakarta Headquarters. The three banks will facilitate Sharia banking products or services through financial integration systems or cash management. Collaborative cash
management services include liquidity management solutions, contribution collection solutions, billing solutions, and payment solutions [9]. Syamsul Anwar, Chairman of MTT PP Muhammadiyah, said MTT was concerned to participate in the Islamic economy's acceleration. It focuses on Islamic economics; this was proven by 2006; MTT PP Muhammadiyah issued a fatwa on banking interest. "We want to encourage financial institutions to participate in developing Sharia banking in general and in particular. We also hope that all Muslims can be involved in Sharia banking in Indonesia. Therefore, sharia banking still has to struggle hard at this time, it must continue to be improved so that the public can increasingly trust it," Syamsul added, efforts are needed to improve the economy of the people. This is divided into several pillars: the Islamic bank itself, academics, the community, and institutions with a vision of the Islamic economy [10].

Chairman of MEK PP Muhammadiyah, Syafrudin Anhar, emphasized that the blueprint for economic was the result of MEK and economists' thinking from the deans of economics at Muhammadiyah University in Indonesia. They tried to formulate that Muhammadiyah in the 2nd century became an economic force that could make a positive and significant contribution to national economic growth. This blueprint can be a barometer for Muhammadiyah in developing the economic activities of the people. Besides, in the blueprint contents in the next ten years, Muhammadiyah will focus on developing the real sector, including building automotive, tourism, food, and marine industries that are synchronized with the Islamic financial industry. "With this blueprint, we believe that Muhammadiyah will grow thousands of businesspeople in various regions and have a significant contribution to economic growth [11].

The Muhammadiyah organization's contribution to the development of sharia banking is part of the muhammadiyah's life ideals to be achieved in terms of Mu'amalah Duniyawiyat. Muhammadiyah is working to implement mu'amalat duniyawiyah based on religion's teachings and makes all activities in this field worship of Allah SWT. Muhammadiyah invites all levels of Indonesian society who have received God's gift in the form of a homeland, which is rich in sources of national independence and the Unitary State of the Republic of Indonesia based on Pancasila and the 1945 Constitution, to jointly strive to create a prosperous nation blessed by Allah SWT [12].

Muhammadiyah etymologically means the prophet Muhammad's followers because it comes from Muhammad. Simultaneously, in terminology, it means the Islamic movement, preaching amar ma'ruf nahi Munkar and tajdid, sourced from al-Qur'an and as-Sunnah. In connection with the background of the establishment of Muhammadiyah in general, the factors causing it are; first, the subjective factor is the result of K.H. Ahmad Dahlan on the Qur'an in examining and discussing its contents. Second, objective factors can be seen internally and externally. Internally the impurities of the practice of Islam due to not making the Qur'an and as-Sunnah as the only reference by most Indonesian Muslims. Muhammadiyah is an Islamic Movement that carries the mission of amar ma'ruf nahi munkar with the intent and purpose of upholding and upholding the Islamic Religion so that an actual Islamic society can be realized. Muhammadiyah believes that Islam relates to all aspects of life, including aqeedah, worship, morality, and mu'amalat dunawiyyah, which are a unified whole and must be carried out in individual and collective life. By carrying out the movement's mission, Muhammadiyah can realize or actualize the Islamic Religion as rahmatan lil-'alamin in life on this earth [13].

Muhammadiyah is committed to making the economy the 3rd pillar of the organization. This economic movement is one of Muhammadiyah's priorities going forward. This is done because the organization is well aware of the economic sector's function and role in advancing the nation; with thousands of generous businesses, it is evident that Muhammadiyah, as a
social movement, is also engaged in the economy. The economy's input into the company's pillars means Muhammadiyah wants to develop further and advance its economy in particular and the people in general. The main thing is to increase Muslims' competitiveness in the economic field, which, indeed, compared to other Muslims' economic conditions, the difference is noticeable. For that, PP Muhammadiyah's Economic and Entrepreneurship Council (MEK) must take appropriate steps to develop and advance society's economic movement [14].

The Roadmap Development Sharia Financing 2017-2019 for Indonesia is to create a sharia financial services industry that grows and is sustainable, equitable and contributes to the national economy and financial system stability towards Indonesia's realization as a world center for Islamic finance. Furthermore, to achieve this vision, the primary mission to be carried out from 2017 to 2019 is (1) increasing institutional capacity and availability of sharia financial industry products that are more competitive and efficient, (2) expanding access to sharia financing product and services to meet community needs, and (3) increasing the inclusion of sharia financing product and coordinating with stakeholders to increase the share of the Islamic financial market. In carrying out this mission, there are several excellent programs undertaken to grow Islamic finance, including strengthening the institutional capacity of the Islamic financial services industry; increased availability and diversity of Islamic financial product; use of fintech in the context of expanding access to Islamic finance; expansion of the Islamic financial services network; optimization of sharia financial promotion; increasing the capacity of human resources, and improving coordination between stakeholders in the context of developing Islamic finance in Indonesia [15].

The outlook Shia banking for 2019 will be marked by changes to mitigate the domestic economy's state affected by global political economy changes. First, the financing period's tenor will be longer so that the customer repayment burden remains, but bank yields are high. Second, ijarah and ijarah mumtahiya tamlik that provide yield flexibility will be more desirable than murabaha. Third, consumer-backed housing financing will be more attractive to banks because of lower risk weights to save on capital usage. Fourth, the profit-sharing funds will increase to prevent funds from escaping to other banks. The sharia banking outlook in 2019 is divided into first-semester outlook and second-semester outlook. The first semester is a crucial period for two reasons. First, externally is the peak of external pressure. Second, internally it is the beginning of changes in business, organizational, and governance policies. At the same time, the second semester is the result of adjustments made in the first semester. If the first semester's strategy succeeded in bringing the bank through the bottleneck, then the second semester, the bank will enter a period of healthy and robust growth. If, on the contrary, the bank will be burdened by three things. First, problem financing increased. Second, the ratio of operational costs increases. Third, liquidity is increasingly depressed. One solution, Islamic banks will increase financing yields while extending the term so that the customer repayments remain the same. The customer has no additional monthly installment expense; the bank gets higher yields to pay a competitive profit-sharing fund compared to conventional banking [16].

From the description above, researchers feel the need to conduct more in-depth research on Muhammadiyah organizations' role in developing Islamic banks in Indonesia. There are many forms of Muhammadiyah organization activities that show its role in the economic field, especially in developing sharia banking. To know the development of sharia banking and find out the form of the Muhammadiyah organization’s role in the development of sharia banking in Indonesia.
Neneng Nurhasanah, in their research, concluded that the Muhammadiyah ijtihad Method and the Islamic Unity Board of Persis (Persis) in issuing fatwas related to sharia banking originated in the Qur'an and Sunnah. In contrast, the Muhammadiyah ijtihad method and the Islamic Union's Hisbah Council (Persis) in issuing fatwas related to sharia banking were sourced from the Qur'an and Sunnah. In contrast, bahts al-masa'il NU's decision refers to one of the four schools agreed upon by the procedure for selecting one of the opinions carried out by taking a more favorable or more substantial opinion; by considering the level of scholars. The three of them apply the ushul and fiqh rules in doing istinbath law. The contribution of the fatwas of the three organizations to the development of sharia banking is different. Muhammadiyah is more focused on encouraging its members to bermuamalah in Islamic banks, Persis by placing fatwas as sharia guards, NU in the form of providing financial instruments, and establishing sharia banking [17].

Sharia banking is an urgent need for Muslims because sharia banking is established to benefit Muslims; then, in practice, sharia banking must not conflict with Sharia religion's teachings or guidance. One of the primary deviations found in conventional banks is the interest system. This system is contrary to the principles of Islamic teachings. So in sharia banking, apply a system that does not use the interest system (usury). Sharia banking has a unique history. Because it has its characteristics so that it is different from conventional banking, the Sharia banking reference is not from conventional banking itself but refers to Baitul Maal wat Tamwil (BMT). Historically, this institution kept its assets from zakat, infaq, shadaqah, tax, and others [18].

Hani Werdi Apriyanti, in her article entitled "Development of the Sharia Banking Industry in Indonesia: Analysis of Opportunities and Challenges," said the development of sharia banking should be in line with the direction of national sharia banking policies following those formulated in the Sharia Banking roadmap by the Financial Services Authority. Utilizing information technology and sufficient funding will help the Sharia banking industry develop, survive, become healthy banking, and contribute to the national economy. Sharia banking must strive to increase capital adequacy by exploiting economic growth opportunities and demographic bonuses by making efforts following Islamic values to overcome Indonesia's classic Sharia banking problems, namely difficulties in funds' liquidity. By innovating products and increasing capital adequacy, the national Sharia banking can be a healthy, contributive, and highly competitive banking [19].

The method used in this research is to use library research obtained from several sources. Resources relevant to the research theme related to the development of sharia banking in Indonesia, especially related to the development of products owned by sharia banking. As well as sources related to Muhammadiyah organizations' role in the development of sharia banking in Indonesia, this research is descriptive qualitative. In this case, is the growth of products owned by sharia banking in Indonesia and the designs the role of Muhammadiyah organizations in the development of sharia banking.

The data used by the author include theories that researchers take from various literature. In the form of theories relating to sharia banking and their development and related to Muhammadiyah organizations' existence. Retrieval of data from the results that have been presented from an institution. Among them are data obtained from the Financial Services Authority and other data sources. Data collection techniques required in this paper are to use several methods, namely: Literature Study; this method is used to explore the fundamental theories related to Islamic banks, the products they have, and their development. Likewise related to Islamic economics. Then about the organization of Muhammadiyah. Observations, Every data obtained from various sources is observed and analyzed concerning the growing
conditions of the components owned by a growing sharia banking. Related data about the role and form of contributions from Muhammadiyah organization activities related to Islamic banks' development in Indonesia, sharia banking continues to grow and develop, behind that there is the role of the Muhammadiyah organization.

The data analysis method used is to use a descriptive qualitative approach that is by describing the development of the components owned by Islamic banks. The development is analyzed from the data obtained and describing and analyzing the roles and contributions of Muhammadiyah organizations related to the development of sharia banking. Every form of role from Muhammadiyah organizations related to Islamic banks will be analyzed for these roles.

2 Results and Discussion

<table>
<thead>
<tr>
<th>No</th>
<th>Component’s</th>
<th>May 2018</th>
<th>May 2019</th>
<th>Growth</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Asset</td>
<td>425,906</td>
<td>472,404</td>
<td>11 %</td>
</tr>
<tr>
<td>2</td>
<td>Funding Product</td>
<td>339,749</td>
<td>375,665</td>
<td>10,57 %</td>
</tr>
<tr>
<td>3</td>
<td>Financing Product</td>
<td>292,932</td>
<td>331,010</td>
<td>13 %</td>
</tr>
<tr>
<td>4</td>
<td>Offices</td>
<td>2,175</td>
<td>2,251</td>
<td>3 %</td>
</tr>
<tr>
<td>5</td>
<td>Labor</td>
<td>54,777</td>
<td>54,334</td>
<td>0,81 %</td>
</tr>
</tbody>
</table>

Source: Financial Services Authority, Statistic of sharia banking in May 2019 (Data Processed)

From the data above shows the development of sharia banking in the period May 2018 to May 2019, the largest growth in the financing component, which grew by 13 percent, then the Asset component, which grew by 11 percent, while the components that experienced a decline in the number of workers decreased by 0,81 percent. The Role of Muhammadiyah’s Organization for the Development of sharia banking Inclusion in Indonesia.

2.1 The Presence of Fatwa Tarjih Muhammadiyah Concerning the Prohibition of Bank Interest

Muhammadiyah Organization Through Fatwa Muhammadiyah Tarjih Assembly Number 8 of 2006 concerning the prohibition of bank interest in Sidoarjo East Java, interests conventional banking is forbidden. This fatwa complements the existing fatwa issued by the Indonesian Ulema Council Number 1 of 2004 concerning bank interest prohibition.

President Director of KARIM Business Consulting, Adiwarman Karim, assessed the Muhammadiyah leadership's firmness who concluded that bank interest was haram aimed as an appeal to Muhammadiyah organizations that still use conventional banking products. "So Muhammadiyah appealed to its business entities and internal organizations that “interest” (“bunga”) is haram," Adiwarman said. The assertiveness of that attitude is considered slower than the Indonesian Ulema Council (MUI), which has issued an unlawful fatwa on bank interest in MUI Fatwa Number 1 of 2004. However, the firmness of this attitude was judged to be issued at the right time. "In the MUI Fatwa, it is explained that bank interest is usury and usury is forbidden as long as there are offices serving sharia banking products," he said. "At present, there are many sharia banking so that the solution to avoid bank interest is increasing," he said. Adiwarman assessed that the firmness of Muhammadiyah's attitude strengthened each other's fatwa with the Ulema Council. Previously, the Tarjih Council and
the Central Board of Muhammadiyah's Tajdid issued recommendations related to banking interest law. Based on conclusions in the plenary session of the 27th National Conference of Tarjih, which was held in the General Administration Bureau of the University of Muhammadiyah Malang, East Java, it was decided the interest of conventional banking law was forbidden [20].

The second-largest Islamic organization in Indonesia, Muhammadiyah, decided to place all of its funds in Sharia banking as a follow-up to the usury fatwa for conventional banking interest. Sharia banking was appointed to manage the funds. Muhammadiyah as many as seven banks. "We chose these seven banks after there was a fatwa from the Muhammadiyah Tarjih Council that bank interest is usury and forbidden. This fatwa applies to all Muhammadiyah members, including those abroad, so that the funds will be transferred to the seven banks," explained Muhammadiyah Head of Tarjih, Tajid, and Islamic Thought, Yunahar Ilyas at a press conference in Jakarta [21].

2.2 Memorandum of Understanding of Muhammadiyah Organizations with Sharia Banking

Muhammadiyah, as a large community organization, has played a role as a contribution to the development of Islamic bank literacy through collaborative activities with sharia banking. Bank Muamalat Indonesia, as the first sharia bank, strengthens the fabric of cooperation with PP Muhammadiyah. One of them is in financing education and health services in institutions under the auspices of Muhammadiyah. The agreement was reached during a visit by PT Bank Muamalat Indonesia to PP Muhammadiyah on Friday, June 28, 2019. The visit was attended by Chief Commissioner Ilham A Habibie and Managing Director Achmad Kusna Permana. The leadership of the Bank Muamalat was received by the Chairman of PP Muhammadiyah Haidar Nashir, General Secretary of PP Muhammadiyah Abdul Mu'ti, and Treasurers of PP Muhammadiyah Suyatno and Marpuji Ali. Bank Muamalat's Managing Director Achmad Kusna Permana said that the cooperation with Muhammadiyah had begun a long time ago. In the future, this collaboration will continue to be strengthened. Bank Muamalat targets financing of Rp500 billion. "We have been working with Muhammadiyah for a long time until the end of this year we plan to add another half a trillion," he said. Muhammadiyah said Permana has a consolidated and structured network of Bisnis Amal Usaha (BAU) organizations. If there is a problem with the Muhammadiyah business charity business, its leaders will immediately resolve it. "Muhammadiyah is quite active in that regard. So we are not too worried about the risk of this financing."

Bank Muamalat hopes that this collaboration can be continued and developed more broadly. "This collaboration is part of Bank Muamalat's strategic initiatives going forward. We have succeeded in East Java and will become a pilot for other regions, "said Ahmad Kusna Permana. General Treasurer PP Muhammadiyah Suyanto welcomed the collaboration with Muamalat Bank. According to him, the Bisnis Amal Usaha (BAU) Muhammadiyah is very guaranteed and can be developed. In terms of accountability, PP Muhammadiyah has a Muhammadiyah Assets and Inspector Institution, which professionally oversees all Muhammadiyah business charities. Muhammadiyah and Bank Muamalat will expand cooperation to Bali. This step was taken to increase the people's economic empowerment; this is expected to bring benefits to society and ultimately contribute to the nation and civilization's advancement.[22]

The director of Business BNI Syariah, Dias Widhiyati, said BNI Syariah, as a BNI subsidiary, completes the parent's banking services. Previously, BNI had collaborated with
universities since the 1970s. "At present, there are many academics who want sharia services," According to him, the BNI Group is currently working on BNI Incorporate services where all transactions are served by the BNI Group as much as possible. BNI Syariah utilizes loopholes that have not been served by the parent. Dias explained that cooperation with universities included several things. Among other things, financing Umrah and halal tourism, incentive financing from salaries, consumer financing, and savings. "We also offer tuition payments and registration. So there are alternatives to traditional sharia," he explained. BNI Syariah began collaborating with universities since 2015, then cooperating with universities under the auspices of Muhammadiyah, including Muhammadiyah University Jakarta, Banjarmasin Muhammadiyah University, Muhammadiyah University Semarang, Makassar Muhammadiyah University, Cirebon Muhammadiyah University, Muhammadiyah University Riau, and Palembang Muhammadiyah University. "The impact of our DPK has experienced an increase, especially in education. Another impact is the Flexi financing, namely unsecured employee loans," she explained.[23]

PT Bank Syariah Mandiri strengthens cooperation with Muhammadiyah by signing a memorandum of understanding regarding Cooperation in the Use of Banking Services and Products based on sharia principles. The cooperation includes line facility financing worth Rp1 trillion. The memorandum of understanding was signed by BSM President Director Agus Sudiarto and PP Muhammadiyah Chairperson Haedar Nashir. This cooperation includes cash management services in the form of liquidity management solutions, receivable solutions. Also, payment/expense solutions (payable solutions), utilization of fund products such as institutional mudharabah savings, institutional wadiah demand deposits, and deposits, utilization of financing products, until the opening of the Payment Point Online Bank counter (PPOB).[24]

In order to improve sharia banking services, PT Bank Syariah Bukopin (BSB) signed a Parent Cooperation Agreement (PKS) with the Muhammadiyah University of Jakarta (UMJ) regarding the use of BSB's sharia banking product and services; Riyanto, President Director of BSB stated this. "With this PKS, BSB will work together with the UMJ campus in the use of products and services owned by banks," he said. Riyanto continued; later, UMJ would collaborate with BSB, which could be utilized by the campus for payment of student lectures (payment Online), making student cards (CO-Branding), payroll services, and virtual accounts. "In the future, we plan to build BSB outlets in this campus with ATM facilities and sharia banking laboratories in the form of Mini Sharia Banking," he explained. Previously, the PKS was signed on the use of BSB products and services, which was signed by the Director of BSB, Riyanto, and UMJ Rector Dr. H. Syaiful Bakhri, S.H., MH, and witnessed by UMJ Deputy Rector II Dr. Haris Sarwoko, S.E.Ak., M.Sc. "This collaboration is a continuation of the collaboration that has taken place with the Muhammadiyah Central Leadership, where UMJ is one of the Charity Enterprises owned by Muhammadiyah, which is engaged in education," Riyanto said.[25]

The collaboration of seven sharia bankings with one of the largest Islamic organizations in Indonesia aims to provide banking services. Muhammadiyah's commitment to remain strict with its forbidden fatwa concerning usury made the seven Islamic banks interested in working together. The seven banks are; Bank Muamalat, BNI Syariah Bank, Mandiri Syariah Bank, Danamon Syariah Bank, Bukopin Syariah Bank, BRI Syariah, and BTN Syariah. The seven Islamic banks' cooperation agreement with PP Muhammadiyah was held at the Muhammadiyah Da'wah Center Building. "This collaboration is a symbol of the synergy of Sharia banking with Islamic mass organizations and the millions of Muslims who are members of it," said A. Riawan Amin, Chair of the Indonesian Sharia Bank Association. On
occasion, seven Islamic banks hoped that the commitment with PP Muhammadiyah could be a significant step for Sharia banking in increasing market share. Besides, the benefits that can be taken with this collaboration, millions of PP Muhammadiyah members can take advantage of 1,349 Sharia Commercial Bank office networks and 300 Sharia business office units spread across the country. As is known, Muhammadiyah currently has 172 universities, more than 400 hospitals/maternity hospitals, and more than 1,000 schools and 140 with a total membership of 20 million people, all of which can be facilitated by shariah banking.[26]

The role of the Muhammadiyah organization in increasing the inclusion of sharia banking in Indonesia has made a significant contribution. Muhammadiyah organization, as a large community organization, has supported sharia banking. Many activities have been carried out by Muhammadiyah organizations in supporting Sharia banking inclusion, both directly and indirectly. The number of Muhammadiyah Charitable Enterprises that have used the services of sharia banking. The Muhammadiyah organization spread widely, making many Islamic banks want to collaborate with Muhammadiyah organizations. This collaboration also led Muhammadiyah residents to be able to use sharia banking services. Muhammadiyah's universities also use the services of sharia banking; this is very beneficial to both parties. In addition to enhancing and contributing to the development of sharia banking, it is done not only in the form of cooperation but also in some Muhammadiyah universities that have opened sharia banking study programs, concerned with producing quality resources for Sharia financial institutions, especially sharia banking.

3 Conclusion

Sharia banking in Indonesia continues to experience profitable growth, as can be seen from the May 2018 period's data until the May 2019 period showing growth. Islamic bank assets grew by 11 percent. Simultaneously, the immense growth occurred in financing in Islamic banks, which grew by 13 percent. Then growth also occurred in Third Party Funds, which grew by 10.57 percent.

The Role of Muhammadiyah Organizations for the Development of sharia banking Inclusion is vast and can be seen from what it has done. Muhammadiyah has issued a 2006 Fatwa of the Muhammadiyah Tarjih Council on the prohibition of bank interest in conventional banking. This led the Muhammadiyah organization and many of its followers to use sharia banking services. Also, Muhammadiyah directly saved a large number of funds to several sharia bankings. Then many universities owned by Muhammadiyah collaborated and brought sharia banking directly into the campus environment.

References


Abstract. The purpose of this study is to determine the effect of board of director’s age and compensation on the level of Islamic banking risk-taking in Indonesia. The population in this study is Islamic Banking in Indonesia. Sample selection using purposive sampling method with 39 annual reports of Islamic banks in Indonesia during 2014 - 2018. This study uses multiple linear regression test. The results showed evidence that the age of directors and directors' compensation have a significant negative effect on company risk-taking. Meanwhile, control variables namely company size and ROA showed no significant effect on company risk-taking. So, this study cannot prove the influence of the size of the company which is proxied by the total value of the company's assets and profitability which is proxied by the value of the ROA ratio on the level of risk-taking in Islamic banking in Indonesia.

Keywords: Age; Management Compensation; Islamic Banking Risk Taking

1 Introduction

The banking industry sector has been known as an industrial sector that is governed by very strict regulations. This cannot be separated from the risks that may be faced by the banks themselves and also the risks faced by the economy in general due to risks taken by the banking sector. The global financial crisis in 2007 - 2008 caused by too much risk taken by banks in the United States, has also drawn serious attention from regulators in the financial sector [1]. The ability to take risk becomes important for the company. Where a company must be able to assess risk according to company capacity, not too high or too low risk. So the company is cannot wrong in making the decision to invest the company's assets [2]. The Board of Directors is top management in Islamic banking. They have an important role in every company policy making. Every action taken by the company is certainly the responsibility of the director as top management. Therefore, company directors must be careful in taking every policy, especially policies that affect the company risk. In fact, not only the owner of the company has the potential to bear the risk of bankruptcy of banks, customers, creditors, and also the financial system in general also has the potential to bear the risk [3].

From the perspective of agency theory [4] the directors of companies that act as agents of the company owner and the owner of the fund, namely the customer (nasabah), are expected to
always take actions or decisions that are beneficial to the company owner and fund owner. However, in reality, the policies taken by the board of directors, are not always beneficial for the owner and sometimes even detrimental. Among the actions that have the potential to harm the owner of the company and the owner of the fund is a policy of risk aversion and excessive risk-taking.

In Islamic law, every profit generated requires an accompanying risk. If a profit generated is not accompanied by risk, the halal status of the profit is questionable. On the other hand, if the company's management takes a risk-taking policy that is too aggressive, it will certainly make the company face the risk of loss to bankruptcy which is also large. So that a good corporate governance mechanism is needed so that the board of directors of the company can make policies, especially the right risk-taking policies, not too risk-averse or too aggressive in taking risks.

The risk-taking policy adopted by the company can be influenced by the characteristics of the company's board of directors. Characteristics like board size, non-executive directors, CEO duality, female presence, and board qualifications determine company risk-taking [5]. This indicates that the company's risk taking decisions are also determined by how how the directors risk-taking behaviour. According to [6], [7], [8], [9], [10] pointed out that the behavior of the CEO is affected by CEO characteristics, including age, experience, education, tenure, career background, gender, and duality [11]. The level of risk taken by the company's board of directors according to the results of previous studies is influenced by several factors. These factors can come from internal factors and external factors. Internal factors in question include age [12], gender, education [13]. While external factors among them are related to corporate governance such as compensation [3].

Meanwhile, studies that discuss risk-taking behavior by banks are research conducted by [14] where there is a negative relationship between age and corporate risk-taking. This research shows that older executives tend to be risk-averse. Other studies also conducted by [3] titled executive compensation and risk-taking. Using the CDS-based compensation variable, this study suggests that providing high compensation to executives can reduce financial risk-taking. The same thing was also revealed in the study of [15] where the higher the level of compensation received by the executive will have an impact on the lower risk-taking.

Although there are several studies was conducted on how board of directors characteristics variable influence the level of company risk-taking. Research in this topics the islamic at the context of islamic banking, especially in Indonesia is still scarce. So, this study intends to fill the gap from the existing literature, by conducting research specifically related to how the characteristics of the board of directors of companies that act as top management can influence corporate risk-taking policies where research on this matter is still rarely done especially in the context of Islamic banking specially in Indonesia.

2  Literature Review and Hypotheses Development

2.1 Risk Taking

Decision making that is usually carried out by companies and is insecure compared to other decisions is called corporate risk-taking [16]. Also, according to [2], banking risk-taking is an action to take risks to increase bank profits and potentially cause risk.
According to [17] risk is defined as uncertainty about something that can have a positive or negative impact,[18] mentioning risk as a threat to one's life or health.[18] states that risk is subjective because each individual has a different perception of things that are considered by other individuals as something risky. According to [19] risk-taking behavior is how individuals behave in risky situations, where this situation contains a high degree of uncertainty and the possibility of loss.

2.2 Age of Directors and Risk Taking

Age is defined as the length of a person's existence measured in units of time that show the same anatomical and physiological development [20]. Age classification is based on units of time, early adulthood, namely the age of 18 years to 40 years, middle adulthood between the ages of 40 years to 60 years, and mature adults over 60 years [21]. Middle adulthood is a condition in which an individual's physical abilities and skills will decrease accompanied by increased responsibilities in maintaining his career [22].

According to [14], there is a negative relationship between age and corporate risk-taking. This research shows that older executives tend to be risk-averse. Other studies also conducted by [13] put forward the hypothesis that the level of risk-taking decreases with the age of the board of directors. The results of this study found that younger executives tended to increase risk-takers compared to older executives. This is also supported by research by [23] that the average age of directors or CEOs significantly influences the size of risk used. The age of the older directors is relatively less at risk-taking company. The older the board of directors, the lower the level of risk-taking. That is because the older the board of directors, the better their ability to assess risk, maturity in thinking, and have extensive experience. Based on the description, hypothesis 1 taken in this study is:

\[H1: \text{The age of directors has a negative effect on the level of Islamic Banking risk-taking}\]

2.3 Management Compensation and Risk Taking

Compensation provided by a company can be in the form of financial and non-financial compensation. Financial compensation such as salaries, wages, bonuses, commissions and incentives while non-financial compensation can take the form of welfare benefits [24]. The amount of compensation provided by a company can affect the performance and motivation of directors. Where the higher the nominal compensation provided will have a positive impact on the directors' work motivation to work better. Companies become more risk-taking when incentives given to directors are intended to increase shareholder wealth [3]. However, the results of previous studies, this problem can be overcome by creating a compatible company compensation structure, so that excessive company risk can be avoided.

The study was conducted by [3] titled executive compensation and risk-taking. Using the CDS-based compensation variable, this study suggests that providing high compensation to executives can reduce financial risk-taking. The same thing was also expressed in [15] study analyzing the relationship between executive compensation and risk-taking by taking into account the state of the country's economy. There are two results from this study, 1) where when the country's economic condition is good, executives will maximize corporate risk-taking and 2) when the economic situation is in crisis, the executive will reduce the level of risk. Overall, the higher the level of compensation received by the executive, the lower the risk-taking. Based on the description, hypothesis 2 taken in this study are:
H2: Management compensation has a negative effect on the level of Islamic Banking risk-taking

3 Research Method

3.1 Sample and Data Collection

The data used in this study are secondary data from Islamic banking annual reports that are published on the website pages of each Islamic banking in Indonesia in the 2014 - 2018 periods. This study uses unbalanced panel data. The study population is all Islamic banking which is a Islamic banking operating in Indonesia in the 2014-2018 period. Sample selection using purposive sampling technique, namely the selection of samples with specific objectives. This study selected samples based on the following criteria:

c. Bank financial statements are prepared using the rupiah currency.
d. Having data in annual reports and complete financial statements needed in research such as the date of birth of directors and the amount of compensation received by directors for one year.
e. Islamic commercial banks that have good performance (making a profit) during the study period.
f. Islamic commercial banks that posted a positive ROA in the observation period, namely 2014 - 2018.

3.2 Research Model

The regression model used in this study is multiple regression as follows:

\[ RISK_{it} = \beta_0 + \beta_1AGE_{it} + \beta_2KOMPEN_{it} + \beta_3SIZE_{it} + \beta_3ROA \]  

Information:
- \( RISK_{it} \): The level of risk taking of the company \( i \) in year \( t \)
- \( AGE_{it} \): Average age of company \( i \) directors in year \( t \)
- \( KOMPEN_{it} \): The natural logarithm of total compensation received by the board of directors in one year divided by the number of directors of company \( i \) in year \( t \)
3.3 Variable Definition and Measurement

a) Risk-Taking (RISK)

Risk-taking behavior according to Levenson [25] is a variety of activities that make it possible to bring something new or quite dangerous that causes anxiety in most people. For measurement of risk-taking, this study uses the variable standard return on asset (ROA) for 5 years from 2010 - 2018.

b) Age (AGE)

Age is a crucial factor in the development of risk-taking behavior. Increasing the age of the individual has an impact on the different types of risk-taking behavior that is done. Some behaviors increase with age and some behaviors also decrease with age [26]. In its measurement, using the average age of the entire board of directors.

c) Directors Compensation (KOMPEN)

According to [4], compensation is a service provided by the company owner to its agents which is the company management. In reducing problems that arise due to conflicts of interest between company owners and management (agency theory), owners generally incur costs in the form of compensation given to management to be more transparent and improve the quality of their performance [27]. The proxy used to measure management compensation follows the approach taken by [28], which is the natural logarithm of the total value of management compensation received during the year divided by the number of directors of the company. The control variables used in this study are company size, profitability, and leverage. These variables are used to control the age and compensation variables of directors based on previous studies that also affect company risk-taking.

d) Company Size (SIZE)

The bank size variable is used to proxy the size of the bank and is measured by the total annual assets of the bank. Size is considered an important determinant of bank and capital risk-taking [29].

e) Profitability (ROA)

ROA (Return on Asset) is a variable used to assess a company's ability to generate profits using its resources or assets. Where high-value ROA illustrates that banks are getting better at using their assets [30].
4 Results and Discussion

Table 1. Variable Correlation Analysis

<table>
<thead>
<tr>
<th>Correlation</th>
<th>RISK</th>
<th>AGE</th>
<th>KOMPEN</th>
<th>SIZE</th>
<th>ROA</th>
</tr>
</thead>
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<tr>
<td>RISK</td>
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<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>AGE</td>
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</tr>
<tr>
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<tr>
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<td>-0,22</td>
<td>-0,31</td>
<td>1,00</td>
</tr>
</tbody>
</table>

Information:
RISK = Risk Taking Level
AGE = Average age of the Board of Directors
KOMPEN = Board of Directors Compensation (in millions of rupiah)
SIZE = Company Size (in millions of rupiah)
ROA = Company profitability

Table 2. Descriptive Statistics

<table>
<thead>
<tr>
<th>Variable</th>
<th>N</th>
<th>Minimum</th>
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<td>Dependent Variable</td>
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<tr>
<td>RISK</td>
<td>39</td>
<td>0,059</td>
<td>2,036</td>
<td>0,580</td>
<td>0,494</td>
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</table>

| Independent Variable |     |         |         |       |         |
| AGE                 | 39  | 52      | 62      | 56    | 56      |
| KOMPEN              | 39  | 840,67  | 7,276,00| 2,197,15| 1,232,76|

| Variabel Kontrol |     |         |         |       |         |
| SIZE              | 39  | 2,003,114| 98,341,116| 28,083,637| 27,702,535,42|
| ROA               | 39  | 0,08    | 2,63    | 0,78  | 0,60    |

Information:
RISK = Risk Taking Level
AGE = Average age of the Board of Directors
KOMPEN = Board of Directors Compensation (in millions of rupiah)
SIZE = Company Size (in millions of rupiah)
ROA = Company profitability

Based on data collected from the financial statements of all Sharia Banks in Indonesia during the period 2014 - 2018 with total 14 companies or 70 observations, finally, 39 research samples were obtained that could be used. Then from these data, descriptive analysis results can be obtained to obtain an overview of the variables in the study by using the minimum value, maximum value, mean value, and standard devi ation. Based on data from 39 research samples, the RISK variable which is a proxy of corporate risk-taking has an average value of 0.580, a minimum value of 0.059, and a maximum value of 2.036. These results indicate that the level of risk taken by Islamic banks during the period 2014 - 2018 is fairly high with the meaning of risk-averse are 58 percent, and risk-takers are 42 percent.
Meanwhile for the \( AGE \) variable or the average age of the company's board of directors has an average value of 56, with a minimum value of 52 and a maximum value of 62. This shows that the average age of the board of directors of Islamic Banking in Indonesia tends to be old. This can be one of the factors that makes it difficult for Islamic Banking in Indonesia to develop in Indonesia.

\( KOMPEN \) variable has a minimum value of 840.67 million rupiahs, a maximum value of 7.27 billion rupiahs, and an average value of 2.197 billion rupiahs. From these data, it can be concluded that the average annual compensation of the board of directors is Rp2,197 billion rupiahs. Where the lowest directors’ compensation was Rp. 935.00 million rupiahs by Bank Victoria Syariah in 2017 and 2018. Meanwhile for the highest directors’ board compensation by Bank Muamalat Indonesia amounted to Rp.7,276 billion rupiahs in 2014.

Furthermore, the control variable, \( SIZE \), which is measured using the value of total company assets, has a minimum value of 2.0 billion rupiah, a maximum value of 98.3 billion rupiahs, and an average value of 28.0 billion rupiahs. So in the period 2014 - 2018, the average total assets of the company amounted to 28.0 billion rupiah. The \( ROA \) variable is used to see the extent of Islamic Banking financial performance in Indonesia. The \( ROA \) variable has a minimum value of 0.08, a maximum value of 2.63, and an average value of 0.78. If \( ROA \) has a negative value, then a company is said to suffer losses. From the calculation results, the average ROA of Islamic Banking in Indonesia is 0.78.

<table>
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<th>Table 3. Regression Analysis</th>
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<td>Variable</td>
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<tr>
<td><strong>Independent Variable</strong></td>
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Information:

\( RISK \) = Risk Taking Level
\( AGE \) = Average age of the Board of Directors
\( KOMPEN \) = Board of Directors Compensation (in millions of rupiah)
\( SIZE \) = Company Size (in millions of rupiah)
\( ROA \) = Company profitability

*** High level of significance (1%), *** Significant (5%), * Significant moderate (10%)

a) Age of Directors on Risk Taking

Hypothesis 1 in this study predicts that the age of directors has a negative effect on the level of risk-taking. The significance value or p-value of 0.003 with a coefficient of -0.56 in the regression analysis table shows that the results of the regression statistical testing support the hypothesis of this study. This indicates that getting older or increasing the age of directors at a bank causes a decrease in the level of risk-taking. The older the average age of directors, the more likely to avoid risk-averse. The findings in this study are in line with the research of [14] who found a negative relationship between age and corporate risk-taking. This research shows that older executives tend to limit corporate risk-taking excessively. Similarly, research
conducted by [13], [23] prove that the age of the older directors is a relatively less risk-taking company.

The results of this study imply that directors who have a young age will be more courageous in taking risks, assuming that the higher the risk taken, the higher the profits derived by the company (high-risk high return). While older directors will be more careful in taking risks and choosing safe conditions to avoid excessive risk. From the test results, the company can be used as a measure to choose criteria for directors to manage their companies. When the company is oriented that a new policy or new strategy is important and chooses to get a high rate of return, the one who fits the criteria is young directors.

b) Directors’ Compensation on Risk Taking

Hypothesis 2 in this study predicts that directors’ compensation has a negative effect on the level of risk-taking. The significance value or p-value of 0.030 with a coefficient of -0.39 in the regression analysis table shows that the results of the regression statistical testing support the hypothesis of this study. This indicates that the compensation of directors negatively affects the company's risk-taking. The compensation of directors has a significant effect on corporate risk-taking. Where the greater the compensation received by the board of directors make the risk-taking of the company is lower. The findings in this study are in line with research conducted by [3] titled executive compensation and risk-taking. Also in line with [15] research which analyzes the relationship between executive compensation and risk-taking by taking into account the state of the country's economy. The results of this study imply that if companies provide a larger compensation for the board of directors, he board will be more careful to make company take riskier decision making. Compensation is one of component of the corporate governance mechanism. So company must create an appropriate compensation mechanism so that risky company policies can still provide benefits for shareholders but at the same time do not give too much potential for bankruptcy risk.

In addition, there are also SIZE and ROA control variables. SIZE has a p-value of 0.372 with a coefficient of -0.16. While ROA has a significant value or p-value of 0.948 with a coefficient of -0.01. This indicates that the SIZE and ROA control variables negatively affect the company's risk-taking. But this effect is not significant. Where in the end SIZE and ROA did not affect the company's risk-taking.

5 Conclusion

In this research, it can be seen that it is important for Islamic banking to overcome risk-taking during its business activities. Islamic banking must be able to analyze what factors can influence risk-taking itself. So that the future of Islamic banking can at least control the risk-taking of its business. The results showed that getting older or increasing the age of directors at a bank caused a decrease in the level of risk-taking. The older age of directors is more likely to avoid risk. Similarly, the compensation of directors who have a significant effect on corporate risk-taking. Where the greater the compensation received by the board of directors, the lower the company risk-taking. This is in accordance with hypothesis 1 and hypothesis 2.

There are some limitations in this study. This study only use islamic banking in Indonesia as the sample of the research, the result ini this study can be generalized to other country or other industry. Furthermore risk taking measurement is only use deviation standard of the return on asset, future research can extend the measurement with another proxies.
References


Grounding the Vision of Religious Moderation as a Strategic Step in Preparing the Next Generation of the Nation towards Global Era

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Abstract. Today's social problems are increasingly showing unique complexity. The issue of terrorism that has its roots in understanding radical diversity is one of the biggest problems that occur. This is assumed to be a serious problem that is getting bigger due to technological developments that show extraordinary significance. However, this very rapid technological development is also influenced by borderless world, as well as the main characteristics of the global era. Without being accompanied by a strong quality of faith, the next generation can take the wrong step in utilizing the technology. And that could inflame radical ideals and will plunge their lives towards global chaos in the future. This article will explore philosophically about the application of moderate Islamic education as a strategic step in preparing the nation's future generation towards a global era, where it is one of the options that can be pursued in order to carry out the vision of religious moderation which has been increasingly heavily campaigned by the Ministry of Religion of the Republic of Indonesia (RI Ministry of Religion). Based on several analyzes that have been carried out, the vision of religious moderation can be done in many ways, one of which is by applying moderate Islamic education. This has become a strategic option because education in Indonesia has a very vital position, where the government policy requires all Indonesians to study for 12 years. Through this moderate Islamic education, the future generation of this nation is expected to be able to maintain and improve the quality of their faith so that they can control and keep themselves from the danger of radical understanding. With such self-control, the nation's next generation will have a clear vision of life and can make the right decisions when faced with global problems.

Keywords: Islam; Religious; Moderate; Education; Next Generation; Global Era

1 Introduction

The global era has shown various impacts in human life. Many significant changes occur when today's situation is compared to the situation in the past. The increasingly complex
problems faced by humans make various circles worry, especially for the younger generation. Those who are still in a period of development and identity searching are forced to adapt to a life that is borderless and very free. If they do not have sufficient quality, then it can be ascertained that they will fall prey to life choices. And more worryingly, they could be involved in complicated problems such as understanding radical diversity and leading to acts of violence that lead to acts of terrorism.

Radicalism itself comes from the root word radix (Latin) which means root. In another sense, radicals are also often interpreted as fundamental. If calling radicalism in religion is synonymous with religious fundamentalism. Another understanding that is synonymous with the word radicalism is fanaticism, extremism, militism, and others. The radical word is also commensurate with the words liberal, reactionary, progressive and others [1].

Violence acts today often occur everywhere, either in the form of attacks on certain individuals or groups, destruction, riots, student discipline, clashes and student chaos, murder, even bombs. All of this not only affected material, but also lost human lives. Admittedly the idea of the radicalism movement at first was to achieve change, but the way to achieve this goal was done by force with violence that could cause riots and or horizontal conflicts in the community, this meant the high intolerance behavior in Indonesia. Among the factors that cause radicalism in Indonesia, namely the external factors namely the influx of the influence of the atrocities of the Islamic State of Iraq and Syria (ISIS) or the Islamic State of Iraq the Levant (ISIL) and internal factors, namely the emergence of radical religious organizations, including the Indonesian Mujahidin Council / MMI, East Indonesian Mujahidin (MIT) and Jamaah Islamiyah / Ji, Negara Islam Indonesia (NII). These groups are allegedly involved in movements that have the potential to carry out acts of radicalism and terrorism [2].

In addition, these actions were also triggered by false radical religious understanding, unequal socio-economic conditions, between minority groups (established) and the majority (disadvantaged), widespread poverty and unemployment, gaps and political and security instability due to various ethnic groups. religion and class. The tendency to strengthen intolerance among schools, the lifestyles of lifestyles that are increasingly materialistic, permissive and pragmatic. More tragically, radical is not only carried out by the lower classes, but also by elite groups, people of all ages, and not only men, but also women. Very dilemmatic, because they do not seem to understand the main purpose of Islam, which is the blessing for all nature (rahmatan lil 'alamin). Education is always looking for solutions by taking the middle way, not extreme or excessive, love peace and always act rationally, through the right reasoning.

However, having a radical attitude and understanding does not have to make a person fall into the mind and act of terrorism. There are other factors that motivate someone to join the terrorism network. The motivation is caused by several factors. First, domestic factors, namely domestic conditions such as poverty, injustice or feeling disappointed with the government. Secondly, international factors, namely the influence of foreign environment which provides the driving force for the growth of religious sentiment such as global injustice, arrogant foreign policy, and modern imperialism of the superpower. Third, cultural factors that are closely related to superficial religious understanding and narrow and lexical interpretation of scripture (harfiyah). Radical attitudes and understanding and motivated by various factors above often make one choose to join terrorism actions and networks.

There are many kinds of understanding in defining terrorism. From a variety of definitions by experts and scientists as well as the basis for a country, it contains at least three things: first, the method, namely using violence; second, targets, namely random civilian casualties, and three objectives, namely to spread fear and for the sake of social and political change [3].
However, the majority of acts of violence committed in acts of terrorism are motivated by a radical understanding of their religiosity. The next generation of the nation gets the challenges of life that are extraordinarily heavy, especially if it is associated with a radical understanding of diversity. This is also motivated by the existence of social settings that are indeed developing very rapidly as the global era progresses today. However, education is considered capable of directing the mindset of the nation's next generation. This is in accordance with the term of education stated in Law Number 20 of 2003 concerning the National Education System, where education is defined as conscious and planned effort to realize the learning atmosphere and learning process so that students actively develop their potential to have religious spiritual power, self-control, personality, intelligence, noble character, and skills needed for himself, society, nation and State [4].

This understanding contains several meanings, namely First: education must be able to develop all the potential that exists in every human being. Human potential in general is divided into three things, namely intellectual potential, moral potential or personality, and motoric potential. That is, education is not justified only developing intellectuals that deny moral and motoric alone or vice versa. Second, the target of education is the achievement of religious spiritual power, being able to control oneself, have personality, and have the intelligence, morals, and skills needed for himself, society, nation, and country [5]. This is in line with the function of national education formulated in Article 3 of Act Number 20 of 2003 concerning the National Education System.

2 Method

The assumption brought in this article is that the application of moderate Islamic education can be used as a basis for the vision of religious moderation. Because thus, the next generation of the nation is expected to be able to improve its quality in order to be able to respond to challenges in the global era, and be able to make the right decisions so that they will no longer be swayed by doubts in choosing their way of life. This article is compiled based on a compilation of several relevant references, so that the approach used is a qualitative type of literature study approach. This is done in order to obtain a valid synthesis through a combination of various interconnected sources in order to get a more comprehensive picture of the concept of religious moderation that will be projected to be able to be sufficient provision for the next generation in facing the challenges of life in the global era.

3 Results and Discussion

This article results some point of view from the holistic concept of deradicalization. Concrete efforts that can be done to equip the next generation of the nation in forming a formidable person who is able to protect themselves from the dangers of radical thinking in religion, can be done in various ways. The implementation of moderate religious values, or in its popular language in Indonesia, is the spirit of grounding religious moderation, can be applied through the strategic position of educational institutions. Internalizing the values of wasatiyah in understanding the teachings of Islam can be incorporated into various teaching materials delivered in the learning process. In addition, cultivating moderate religious habits
can also be done. In fact, the addition of religious material as a follow-up to the vision of religious moderation can also be conveyed in extracurricular activities.

3.1 Radicalism as a Problem in the Global Era

Lately radical threats and actions have always sprung up by certain groups, which can disturb the public and threaten the pillars of citizenship that bind us together in a unitary state. They belong to a hard-core, stubborn, violent, hard-line group, always prejudiced, narrow and rigid. As if the space for diversity in the country was stuffy with violence and brutality. This radical group translates jihad with war, whereas, jihad does not mean war, but it tries earnestly to improve society, and Islam is a religion of peace [6].

Radicals are interpreted as, "thoroughly, all out, very demanding change, progress in thinking and acting". The word ism is the final affix meaning meaning / flow. Radicalism is a hard school / movement / movement that demands change. Against such understandings the Ministry of Religion does not legitimize, this radical attitude, as well as the extreme and exclusive nature, but must develop moderate religious understandings [7]. In Islam, the term radical is not known, but there is the term ghuluw which means excessive attitude, and the facade is like damage. As for the facade here is an action that can cause social system disruption causing loss of soul and property [8]. Radical attitudes usually lead to extreme activities.

Rubaidi described five characteristics of the radicalism movement. First, making Islam a final ideology in regulating individual life and also state political governance. Second, the Islamic values adopted adopt the source - in the Middle East - as it is without considering social and political developments when the Koran and hadith are present on this earth, with current local realities. Third, because attention is more focused on the text of the Qur'an and hadith, this purification is very careful to accept all non-Islamic cultures (Middle Eastern culture) including being careful in accepting local traditions for fear of interfering in Islam with heresy. Fourth, rejecting non-Middle Eastern ideologies including Western ideologies, such as democracy, secularism and liberalism. Again, all the rules that are set must refer to the Qur'an and hadith. Fifth, this group movement is often at odds with the wider community including the government. Therefore, sometimes there is even physical ideological friction with other groups, including the government [9].

The phenomenon of violence in the name of religion, which is often known as religious radicalism [10], is increasingly apparent, which in turn is the background of the terrorism movement which always haunts and becomes a problem now faced by countries in the world, including Indonesia. Understanding like this is actually not caused by a single factor that stands alone. Social, economic, environmental, political and even educational factors contribute to influencing religious radicalism. However, religious radicalism is often driven by narrow religious understanding, feelings of pressure, hegemony, psychosocial insecurity, and local and global injustice [11]. This movement gained many followers among the young generation of Islam who grew up under the system of nationalist-secular government [12].

Azyumardi termed radicalism as extreme exclusivism, where this type of exclusivism is very closed, dichotomy (right-wrong), and radical. This group only justifies its own school of thought, blaming, misleading, and denouncing other schools [13]. Islam is normative-doctrinal, expressly denies and rejects an exclusive attitude. But it offers solutions that are more realistic, practical, constructive and conducive to fostering a climate of tolerance, sympathy and tolerance between one group and another [14]. In a pluralistic life there should be a willingness to accept other groups equally as a whole, regardless of cultural, ethnic,
gender, language or religious differences [15]. Even this is a true affinity of diversity in the bonds of civilization, and is also a necessity for all humanity [16].

Extreme can be grouped into: first, extreme right (radical). In the interpretation method, that is too holding on to the birth of the text and ignoring the benefits or the purpose behind the text (literal). Second, extreme left (liberal). He holds on to inner meaning. Both of these understandings are intolerable deviations. In dealing with this, a method is needed to mediate the two, without aborting the meaning of the birth of the text, by considering the benefit or inner meaning behind the text that is relevant to the times. This is called the middle / moderate method.

Two things that are in extreme contradiction are called antithesis, both opinions, theories, realities, conditions and so on. To overcome extreme opposition we have to do a synthesis, which is an attempt to integrate two contradictory things into one or a middle way by taking part of the positive elements of the thesis or anti-thesis. It is in this synthesis that we acquire new knowledge, even though by connecting positive things from thesis and antithesis. With the flow of this dialectic thinking, it can be emphasized that the thinking generated from synthesis is moderate, because it mediates two things that are diametrically opposed [17].

3.2 Moderate Islamic Education as a Solution to Counter Radicalism

Islamic education has generally seemed to be concerned only with vertical relations with the creator of Allah SWT in the form of worship alone, on the contrary less concerned with horizontal relations with fellow human beings, or without considering obligations to fellow human beings and the environment, in the sense of caring for the social and environmental environment life has been ignored. The relationship between humans and fellow human beings does not run intimate, does not establish close friendships, even become enemies, not empathy and sympathy for fellow human beings. As for moderate Islamic education, the Islamic values as a religion that rahmatan lil ‘alamin put forward. Islam that brings grace, can cool, calm, love and tenderness to all people. Having a culture of mutual cooperation, please help, respect and respect each other. Always prioritize egalitarianism which views all people as equal and non-discriminatory in terms of religion, ethnicity, color, language, economic, social and other backgrounds. This condition will have the potential to overcome radicalism and extremism.

Today moderate Islamic education must be a top priority in preventing acts of radicalism and extremism, because Islam has been studied intact and faithful or comprehensive and comprehensive, which displays a middle ground so that it can coexist peacefully with other adherents of religion and religion, not partially disconnected. - half or half, which can make extreme, exclusive and intolerant [18]. Moderate comes from the word moderation which means to like the medium, avoid extreme views or actions, like very rational actions. In terms of Islamic education is called wasathiyyah, meaning the balance between two sides that are equally depraved; left and right, excessive (ghulaww) and ignorance (taqshir), literal and liberal, as well as the generous nature of being between stingy (taqtir / bakhil) and extravagant in nature (tabdzir) [19]. The attitude of the "middle way" (wasath) is what is expected to maintain balance in life, according to the words of the Prophet "Knowledge (Al-Qur'an) will always be carried on every generation by people who are moderate (‘ the title), they are the will preserve the Qur'an from their idiosyncratic penances, their vanity manipulation and their excessive (extreme) abuse.

Abu Al Hasan Ali Al-Bashri Al-Mawardi expressed the words of the philosophers, “the praiseworthy character is one that is in the middle position between two despicable traits, or good deeds are good that are in the middle position between the two evils.” [20] Likewise,
Lukman Hakim’s presentation is the most advanced by all parties, including the government, namely moderation, “Moderation is how every religious person is radical (understanding rooted or comprehensive religious teachings), firmly holding his beliefs, but beliefs related to religious substance.” [21] This opinion is also strengthened by Mohammad Abduhzen who said that religious education must be directed to efforts to “moderate” the attitude of diversity, namely being a believer is more useful and the best people. Religion must be formulated as a constructive solution and power that makes life happy, not as a destructive force and a miserable burden [22].

Moderate education always teaches to do very rational actions. Rational is translated from the word rational, meaning rational, reasonable, understanding [23]. Thus it can be understood in terms of the act or behavior carried out according to or in accordance with the mind, a healthy mind, carried out with full consideration, how the advantages and disadvantages, the positive and negative impacts, are not careless or reckless. A rationalist always starts or rests on a rational one, is very careful in acting, so the results will bring good luck to himself and others.

A rationalist will always act intelligently, think carefully and precisely, act with calculation, high curiosity, communicate effectively and empathetically, associate politely, uphold truth and virtue, love God and the environment [24]. Besides the rational, there is a higher one, namely supra rational, which makes sense even if it is not in accordance with the laws of nature, which is called logically. This logic includes the rational and the supra-rational. Examples of Prophet Ibrahim being burned are not charred, this violates the law of nature, meaning it is illogical, but is it also illogical in the sense of being supra-rational? God made fire consisting of two elements of fire and heat. God can change the nature of fire from heat to cold. Reasonable and logical, the case of Ibrahim is an irrational, but logical case in a logical-supra-rational sense [25]. So Islamic education views truth as not from reason alone, because there are many other things, which cannot be reached by reason, to distinguish truth and error [26].

As such, actually the de-radicalization efforts through moderate Islamic education can be the answer to today's problems. The next generation of people who live in the global era need to be well prepared so that they are able to continue to compete optimally without having to be influenced by radicalism issues whose development is increasingly worrying for various parties.

3.3 Concrete Steps of Deradicalization as Preparation for the Successive Generation of the Nation Towards Global Era

The dissemination of movements, invitations, suggestions, or any information about anti-religious radicalism is basically part of an effort to communicate the resistance to religious radicalism itself. Cutlip, Center and Broom say that effective information campaigns must be designed to suit the situation, time, place and audience [28]. This means relating to the selection of the right media and techniques. The word "designed" in this case can be attributed to an anti-radicalism information campaign that must be planned to suit the situation, time, place, and intended audience in the anti-radicalism campaign.

An information campaign is a series of planned communication actions with the aim of creating certain effects on a large number of audiences that are carried out on an ongoing basis over a period of time [29]. One of the characteristics of this information campaign is the existence of clear sources, namely the parties who are the initiators, designers, deliverers as
well as those responsible for a campaign product that can be clearly known. This means that 
source credibility is important here.

The vision of religious moderation echoed by the Ministry of Religion shows that the spirit 
of Islamic moderation should be fought together, including efforts to provide moderate Islamic 
education through educational institutions. Educational institutions are a very strategic place 
to instill the values of Islamic moderation. The students in the future will lead to increasingly 
pluralistic and complex situations or conditions of the community or country. They as the 
nation's next generation are in the midst of an environment with diverse backgrounds, both 
cultural and religious differences. Investigation institutions are obliged to form an inclusive, 
tolerant and open mindset and attitude in seeing the differences that exist around them.

Although some time ago there were indications that there was a radical side in the Islamic 
Education subject book [30], it did not necessarily make the educational institution 
untrustworthy in fostering a vision of religious moderation. Precisely with the existence of 
these cases, educational institutions are expected to respond quickly to indications of radical 
understanding so that the material presented to students is completely free from things that can 
plunge into thinking error.

Deradicalisation efforts can be done in various ways. Because after all, educational 
institutions have a strategic position in instilling the values of religious moderation in the 
future generation of this nation. For example, Sa'dulloh proposed a pattern of implementing 
de-radicalization efforts through the selection of teaching materials containing moderate 
Islamic concepts [31]. This also shows that actually the efforts to deradicalization can be 
internalized through various scientific fields, not just in lectures / Islamic studies.

In addition, efforts to minimize the emergence of radical religious understandings can also 
be done through several other efforts. The intended effort is to provide an adequate 
explanation of Islam, promote dialogue in the study of Islam, monitor religious mentoring 
activities and materials, and introduce and implement multicultural education [32]. This is 
important considering the Indonesian nation is a pluralistic nation which consists of various 
races, ethnicities, cultures and ethnicities which are extraordinarily abundant. Thus, 
multiculturalism education is considered as a necessity in order to achieve universal 
understanding of tolerance.

In other references, there are at least two strategies that can be implemented by educational 
institutions in realizing religious moderation. First is the academic strategy, where it refers to 
the curriculum and instructions for developing several programs that have been established.
This strategy includes holding additional curriculum hours, enhancing additional curricula, 
enhancing several instructional programs, and intensifying activities oriented towards 
increasing religious understanding. Second, the non-academic strategy. Non-academic 
strategies refer to extracurricular activities and additional activities outside school hours. The 
head of the madrasah together with the deputy head of the madrasah and other teachers carried 
out various programs that supported learning outside the madrasa hours. Free extra-curricular 
programs are chosen by students. Students are free to choose according to their interests and 
time. The programs offered are quite diverse including sports and arts [33].

Regarding the implementation in the non-academic domain, the concept of 
deradicalization through religious extracurricular can also be tried. This is based on research 
conducted by Panji and Endis, which after carrying out ongoing research concluded that the 
addition of explanations of religious materials given in extracurricular sessions can be an 
alternative in understanding students about Islamic moderation and at the same time 
minimizing the emergence of radical understandings [34]. Normatively, the addition of 
moderate religious material can certainly add insight and strengthen the understanding of
proportional diversity. This can be used as a solid footing in counteracting the understanding of radicalism.

Actually the internalization of moderate Islamic values can also be started from the smallest part of the community, namely the family. The role of the family is vital in preparing their children to have proportional religious understanding. Because of the proportional religious understanding will be born superior individuals and have a personality that has character and is not easily swept away in radical issues. In this case, harmonization between father and mother as a nuclear family can be a very strong foundation in providing a moderate religious understanding [35].

Religious radicalism can only be opposed by religious anti-radicalism. The process of fighting religious radicalism can be done with various things, one of them through information campaigns in various forms. The information campaign against religious radicalism is basically a process of disseminating information to counter religious radicalism by going through various stages of planning. Communication planning strategies against religious radicalism are related to the objectives of the implementers.

Communication strategy planning includes the dimension of determining the vision and mission to be achieved, analyzing the situation, determining the target audience, choosing the communication target, building the issue and message framework, selecting the delivery strategy and device, and evaluating the success of the information campaign against religious radicalism. If all stages are implemented, then the accuracy of the information campaign carried out can be maximized to the target audience and can encourage the achievement of the objectives of the campaign itself [36]. Therefore, the vision of Islamic moderation must pay attention to this matter so that the contents of moderate Islamic understanding can be conveyed well to the next generation of the nation.

Prevention of radicalism is not only the responsibility of the government but also the joint responsibility of all components. Prevention strategies that must be carried out should use two ways, namely a hard approach in the form of repression and law enforcement against terrorists so that they can be legally compliant according to the prevailing laws and soft approaches in the form of guidance to the community (to anticipate the potential of radicalism) and raising terrorist prisoners and ex-terrorist prisoners by de-radicalizing both socially and individually and monitoring and pursuing terrorist funds (follow the money). This approach is in line with the proactive law enforcement strategy so that the possibility of taking preventive measures can be sought early [37].

From these various perspectives, the assumption of the author is increasingly powerful that actually the efforts of deradicalization are the responsibility of all parties. In order to prepare the nation's projected future generation to be a formidable person and not easily dissolved in chaos and global problems, the effort to free their thinking from a radical understanding must be pursued as much as possible. In this way, they will be able to face global competition more effectively, which in turn will be able to advance the Indonesian civilization in the future.

One global issue that has increasingly made people anxious in the international world is religious radicalism. This issue is deeply rooted, so it is very difficult to destroy. Even in the last few decades, acts of terrorism originating from religious radicalism increasingly surfaced. This is one of the challenges that must be overcome immediately. One alternative that can be done is to take various preventive measures to prevent radicalism.

Moderate Islamic education is expected to be able to be socialized optimally to the public massively, internalized, implemented, so that it becomes a mental attitude (personality) of others, as well as being a istiqamah applicable character and difficult to be swayed by any situation [38]. In this case it must get the support of religious leaders, community leaders and
adat to become the vanguard force in representing friendly and progressive Indonesian Islam, once as a moral force to stem and fight all forms of radicalism and extremism.

Actually, from all of these deradicalization efforts, it is directed to one orientation, which is expected to be able to produce the next generation of the nation who have a good personality. The next generation of this nation will be projected to be able to compete internationally, so that it can advance the nation's civilization. Because after all, superior quality of self and not easily influenced by extreme ideologies will be very helpful in achieving the desired end goal, namely to advance the nation's civilization.

4 Conclusion

The global era forces all nations to immediately improve, especially in terms of the development of their civilization. This is because the mobilization and development of technology is running very fast. If a nation cannot adapt to the conditions in the global era, then surely the nation will be far behind. The development of civilization is very closely related to the quality of individuals from each country in the world. The next generation of the nation is the main driving force as well as a vital fulcrum for the country's progress. Therefore they must be well prepared in order to be able to compete in a world without limits like today.

To smooth things out, of course, good cooperation is needed from various parties. This is because moderate Islamic education must be guarded continuously by all components of this nation, starting with families, schools and the community in general. The policies taken by the government must also support this effort, because the government has sufficient power to enforce certain policies. Therefore, the essence of all these efforts is that there must be harmonization of all circles in order to prepare the next generation of the nation to face the global era.

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The Integration of Islam and Science Concept of Mehdi Golshaani’s Perspective and Its Relevance to Islamic Education in The 4.0 Era

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Abstract. The dichotomy between religion and science is one of the causes of the decline of Muslims. Ignorance of the development of science and technology has made Muslims lag behind western countries and even colonized by them. The challenge of Muslims is getting bigger with the emergence of the industrial revolution era 4.0 which demands the use of technological tools. The integration of religion and science is one solution to restore the glory of Muslims and catch up with Muslims from western countries. Islamic education has a central role in educating and developing Muslims, so it is necessary to build an ideal integration model to achieve these goals. Mehdi Golshani is one of the figures who has initiated a model of integration of religion and science that needs to be studied more deeply. This research uses a qualitative approach with the research library method which digs up information data from various literary sources such as books, documents, pictures, mosaics, and others. The result of this research is that religion becomes the foundation and paradigm in developing science so that it is oriented for the benefit of humans. This integration provides great benefits for Islamic education, especially in the era of the industrial revolution 4.0, which is to create an ideal, effective, efficient Islamic education model and produce competitive outcomes.

Keywords: Islam and science; Mehdi golshani; Era 4.0

1 Introduction

The issue of the integration of science and religion is still a hot debate in recent decades, this has emerged as a response to the separation between science and religion by the majority of western scientists. With this concept of integration, Muslims want to reverse the glory of Islam in the past, where science was in harmony with religion. In the golden age of the Islamic empire, Islam developed very rapidly due to the emergence of knowledge and technology. However, nowadays Islam's attention to science and technology has been greatly reduced, this can be seen from the backwardness of Muslims or Islamic countries from technological developments which is likely dominated by the West. The efforts to integrate religion and science in Islamic countries experience various obstacles, such as a lack of attention to the development of science, weak public awareness of the importance of science, the assumption
that science does not provide benefits in the hereafter. This has a negative effect if Muslims do not try to synergize with the development of science [1].

The conflicting or independent relationships between religion and science do not lead to comfortable social situations in the increasingly complex context of life. There are many potential problems and risks if the relationship between religion and science is viewed as one of the conflicts. Ideally, the relationship that leads to dialogue and integration between the two is much better [2].

The impact of the dichotomy of religion and science makes the majority of Muslims only deepen their religious knowledge because they think that only religious knowledge that must be studied. This makes Muslims lag behind because people who have mastery of religious knowledge will not be able to understand or recognize the development of knowledge outside their special fields of expertise. Linearity in the sciences of religion seems to be at high risk in the wider scope of social life, especially in the space including social networks.

Religious knowledge that is not accompanied by social science tends to underestimate and minimize the position and dignity of individuals [3]. For example, Ilmu Kalam/Aqidah, when it is not accompanied by sociological and anthropological analysis, it tends to be disrespectful and intolerant of other beliefs, especially in a society consisting of people of different beliefs and religions. Likewise, experts in the fields of anthropology, sociology, and medicine who do not understand religion are likely to harm.

A person's piety is not only seen from diligently doing rituals or his relationship with God alone, but also must include how to behave well in a pluralistic society, mutual respect, tolerance for the beliefs of others, mutual care and other forms of social behavior that can improve community harmony. To achieve this goal, it is not enough to study religion dogmatically but also to integrate it with social and scientific sciences. It is in this context that there should be an academic discussion about how to develop relationships between religion, science, and culture to foster a deeper understanding of interrelated issues [4].

The dichotomy of knowledge also has an impact on the education system in Indonesia because of the legacy of the colonial education system which did try to separate religious knowledge from other sciences. This was inherited by the colonials so that the Indonesian people only focused on religion and did not think about their nation, so it can strengthen the existence of the colonizers. On the other hand, the Muslim figures had the opinion that studying general science including science is not necessary because the essence of human life is the hereafter, so it is only religious knowledge that must be studied.

Based on these reasons, many Islamic educational institutions were apathetic to the development of science and technology which makes these educational institutions far behind. Efforts to develop science and technology in educational institutions have been carried out but there are still many shortcomings. Madrasah, Islamic boarding schools, and higher education have not been able to compete in terms of science and technology nationally or globally. Islamic education institutions must be able to integrate religious and scientific knowledge in a balanced manner so that they can produce qualified outcomes in the fields of religion and science.

On the other hand, general education institutions such as elementary school, junior high school, senior high school, vocational school do not seem to pay much attention to religious lessons so that they are used as formalities to meet the demands of state policies. Public education institutions emphasize more on intellectual abilities and skills without involving deep spiritual aspects. This can be seen from the allocation of an Islamic religious lesson schedule which is only two hours a week and does not seem serious in the learning process. Education in Indonesia, especially general education, is more oriented towards industrial
interests without strengthening religion, morality and character. This phenomenon shows the polarization and dichotomy between religious knowledge and general science which will certainly have an impact on social life in society.

The efforts to integrate have been carried out by various Muslim figures in the world, one of them is Mehdi Golshaani, a physicist who has a high concern for the progress of Muslims. The concept of integration of Mehdi Golshani is based on the word "Ilm" in the Qur'an, where the word "ilm" includes both religious and non-religious sciences, so it is necessary to integrate both in implementing it in everyday life. This concept has a major influence on the concept of science, especially in various Islamic educational institutions such as madrasas and Islamic schools.

Islamic education as a forum for developing Islamic scholarship has a big role in integrating science and Islam because Islam is not only studied at the level of dogma but also how Islam should be implemented in various aspects of life such as politics, economics, and society. So religion cannot stand alone and needs to be integrated with other scholarships [5]. Entering the era of the Industrial Revolution 4.0, Islamic education is facing enormous challenges because it is required to keep pace with the very rapid developments in technology such as automation in various fields of work, humans must work together with machines to solve problems and various other innovations [6].

The emergence of this 4.0 era makes Islamic education not only stop in dogmatic teaching of Islam but how Islam can synergize with technology. In terms of the teaching and learning process, educators and students must be able to synergize with technology so that it has an effective, efficient, and quality impact. Educational institutions that are familiar with the use of technology will produce quality outcomes and are adaptive to technological development so that Islam becomes rahmatan lil 'alamin (mercy to the universe). Based on those problems, researchers are interested in further examining how the concept of integration of religion and science that was initiated by Mehdi Golshani and its relevance to Islamic education in the era of the industrial revolution 4.0.

2 Method

This research is included in the research library research category, which is a study using books as the data source. Library Research is a way of working to find out scientific knowledge from a particular document or in the form of other literature put forward by previous scientists and scientists today [7].

This research library is used to solve research problems that are conceptual-theoretical. Sources of data in this study consisted of primary and secondary sources [8]. The primary data source in this study is "Integrasi Multidimensi Agama dan Sains" by Ach. Maimun Syamsudun, while the secondary data are books, journals, magazines, and others relating to the concept of integration according to Mehdi Golshani.

The data obtained, collected, arranged, and grouped into themes and sub-themes are then analyzed, interpreted proportionally, and critically reviewed with textual analysis and contextually applied according to research needs. This research method is used to obtain and build a concept of integration of religion and science of Mehdi Golshani and its relevance in the world of Islamic education in the era of 4.0.
3 Discussion and Result

3.1 Sources and Methods of Islamic Science on Mehdi Goslani’s Perspective

Mehdi Goslani was born in 1939 in Isfahan, Iraq. He studied in the city of Isfahan which was the center of science at that time, then continued his higher education at the University of Tehran in Physics and graduated in 1959. He continued his studies at the University of California, Berkeley USA in Physics faculty and graduated in 1969. He has written many books on science and technology, philosophy of science, Islamization of certain sciences, science in view of the Qur'an and others. Based on the education he took and the various books he wrote, it could be seen that he was a physicist figure who had more concern for Islam. He initiated the concept of the integration of religion and science through the analysis of scientific sources [9].

According to Goslani, the source of human knowledge are:

a. Senses and intellect, In the physical world, the senses are the main source of knowledge, because the senses can relate directly to the real world [10]. It can be seen in the verses of the Al-Qur'an regarding the role of the senses in understanding nature, such as in Surah Al-Ghosiyah verse 88 concerning the creation of camels, sky, and mountains, Surat Al-A'rof verse 195 and Al-Anfal verse 21 concerning people who have hearts, eyes and ears. Another source of natural knowledge is reason or intellect. Al-Qur'an has shown the role of reason by the names Ulul Albab, ulul Abshar, tafaqquh, and others. To understand well about nature humans should use their senses and intellect, it is very difficult to understand nature only by senses. So, the intellect has a big role to understand nature and to interpret the physical realm and find wisdom and relationships between natural events. Intellect and senses will produce the basics in developing scientific methods and theories based on research and experiments to produce true natural laws. According to Goslani, Islamic science should not have created its scientific method that has Islamic characteristics or is different from other scientists. So, the scientific method has nothing to do with religion or can be said to be neutral because God has authorized humans to use reason to carry out experiments [11]. Goslani explained that observation and experimentation have their way that is different from religious beliefs in discovering science. So that there is no difference between Islamic and non-Islamic science in terms of methodology to find new things in science and Islam can collaborate with non-Islamic science. The difference between Islamic and non-Islamic science only lies in their orientation, namely the orientation of Islamic science is to make nature or scientific discoveries as evidence of Allah's power and to increase faith or belief in Allah [12].

b. Intuition, Intuition is a direct source in reaching reality, which is religiously through the gift of God the giver of knowledge as an essential source. People who get knowledge directly from God are the elect, especially the prophets who were given revelation. The revelation given to the prophets is the highest intuition. A person who can cleanse the heart and an intense approach to Allah will acquire knowledge through intuition, just as the Sufis are those who gain knowledge of metaphysical realities through spiritual disclosure (Kasyf). According to Goslani the intuition of a scientist is different or lower than the intuition obtained by the prophets. Scientists' intuition is a mental talent honed through a serious learning process. To some extent, it resembles the reflex movement of people trained in action. Thus intuition in the world of science can penetrate the typographical realm as an object whose ontological existence is recognized in Islam [13].
3.2 Integration of Religion and Science on Mehdi Ghozlani’s Perspective

Scientists continue to seek a constructive way on how to combine religion and science. They face various scientific problems that cannot be solved by science itself. This problem made scientists aware of the limitations of science so that on the other hand theologians reformulated the concepts of divinity. The concept of divinity is then used as a guide by scientists including Golshani in considering scientific findings [14].

Mehdi Golshani's idea of the integration of religion and science began with defining knowledge (‘ilm) in Islam. There are fundamentally two opinions about knowledge, the first is that some figures argue that knowledge (‘ilm) only shows the religious sciences or the science of sharia. Whereas the second, the opinion which says that (‘ilm) does not only cover religious sciences but also includes all sciences both religion and science and technology and this is the opinion of the majority. Mehdi Golshani tends to agree with the second opinion, namely (‘ilm) includes both religious and non-religious knowledge. He asserted that the good or the praise of knowledge in Islam depends on its benefit, for good or evil. So that any knowledge as long as it is for good and means of getting closer to Allah, then all efforts and ways to get that knowledge are a form of worship even though one is studied outside of religious knowledge [15].

Based on his epistemological study, Golshani concluded that the Al-Qur'an uses the word ‘ilm or knowledge to discuss both natural sciences and religious sciences. Thus, he emphasized, the study of nature should be recommended to find God's patterns in the universe (kauniyah verses) and utilize them for the realization of the benefit of mankind. Islam views that everything in this universe moves around God so that God is the core, activator, and creator of everything that must be worshiped, including through science.

Mehdi Golshani rejects the modern scientific system which interprets science without involving Islam because Islam has functioned as a tool or medium for interpreting scientific data. Islam has an important role in interpreting scientific data, namely to avoid the negative impact of scientific materialism from values. Interpretation of scientific data through Islam will guide science to be used for human welfare, whereas if scientific data is interpreted through secular science it will ignore its usefulness for humans [16].

Golshani's concept of integration of religion and science is built on the paradigm of grouping science into two different categories, namely sacred sciences and secular sciences. Sacred science is a science that is built based on an atheistic world view, namely God as the center of the entire universe, God as creator and guardian. So that all forms of creatures and entities in this world are forms of the greatness of God because everything is centered on God. So studying, exploring, and studying this universe means trying to understand God’s creation and increase faith in Him. Meanwhile, secular science has both worldly and material meanings and it is contrary to the concept of sacred science. This knowledge is built by putting aside its relationship with God in method, attitude, thought, and action. Secular science holds the view that science and religion are two different poles, so there is no need to integrate them [17].

The integration of religion and science will show the identity of science itself, namely religious values. Scientists who have religion will influence the orientation of science with religious values. For Golshani, the Islamic perspective is very important in constructing science. He created the concept of Islamic science as a real form of the integration of religion and science. He rejected the concept of value-free science so that it was impossible [18].

Gholsani emphasized that Islam must be an integral part of the development of science. He said that the Islamic worldview as the basis for science is built by religion. There are several components of the Islamic worldview that affect science and technology [19].
a. The impression of God, this concept influences the view that there is a unity of creator (God) and there is a relationship between His creations in the universe. This includes science, all knowledge is a gift from Allah to manage the earth. So that all scientific activities must be synthesized for harmony in life.

b. Belief in the supernatural and the limitations of human knowledge, this concept shows that the existence of this life does not only consist of the physical, but there is a reality that the human senses cannot grasp. Belief in reality and the limitations of the senses will lead to an understanding of the senses, non-sensory, and without certain limits.

c. Realizing the purpose of the creation of the universe, Allah declared that the creation of this universe was not for games, but would have a long-term goal, namely the afterlife. With the hereafter life or eternal life shows that all forms of creation have meaning.

d. Hold fast to moral values. The development of science must be accompanied by knowledge of morals. If science is not followed by commendable morals, it will have a bad impact on life. So that the cultivation of morals and ethics is needed in the development of science to provide positive values in life.

Science and religion must be integrated in a balanced and constructive manner because they both have the same agreement in discovering the essence of existence and nature. Science and religion have a shared responsibility, so the problems of both must be solved accurately to solve life’s problems. Problems faced such as disasters that occur in the present and future such as population poverty, climate change, erosion and drought, deforestation, waste, wealth inequality, crime, moral degradation, and other problems demand the right answers and solutions to manifest the role of science and religion as preservation of nature and humanity. This natural problem requires the role of religion and science to provide solutions so that a balanced and harmonious life can be created [20].

3.3 Relevance Of Integration Of Religion And Science With Golshani With Islamic Education Era 4.0

The European Parliamentary Research Service in Davies (2015) stated that the industrial revolution occurred four times. The development of the industrial revolution for the first time in 1784 in England which was marked by the discovery of the steam engine and mechanization began to replace human jobs. This phase is known as the first industrial revolution. Furthermore, at the end of the 19th century, there was a second industrial revolution, marked by the existence of production machines powered by electricity which were used to produce goods on a large scale. Furthermore, the 3rd industrial revolution occurred in 1970 which was marked by the development of sensor technology, interconnection, and data analysis which inspired the emergence of technology integration. Meanwhile, currently, it has entered the fourth industrial revolution marked by the digitization and automation of the combination of the internet and manufacturing, which has brought digitalization and automation of the combination of the internet with manufacturing. Industry 4.0 is announced a priori because the actual event has not yet occurred and is still in the form of ideas [21].

Industrial revolution 4.0 has a positive impact on human life, but on the other hand, it has a negative impact as expressed by Drath and Horch that the application of industry 4.0 will raise resistance to social order, unstable politics, weak resources and the risk of natural disasters. Revolution 4.0 also caused a high gap in the technological aspect between the industrial world and the conditions expected from 4.0. This makes some companies not use Industry 4.0 because of the uncertainty of its benefits [22].
The development of the Industrial Revolution 4.0 era has changed the order of people's lives, such as being able to communicate remotely across geographies, easy access to information from various media, the emergence of new jobs with various online-based applications and others. This change makes it easier for humans to meet their daily needs. But if the advancement of this technology is not balanced with high faith and religiosity, it will have a negative impact on society. For example, broadcasting negative content in videos, pictures, films, advertisements, and other entertainment products. So it is necessary to develop critical and religious or religious attitudes that can meet entertainment needs, aesthetic tastes and contain educational value to the community [23].

The era of the industrial revolution 4.0 requires an education pattern with an integrated curriculum (integrated curriculum) that is student-oriented capable of solving social problems and emphasizing the development of potential, talents, and student interests [24]. Islamic education must also open itself to the development of science while remaining based on Islam, especially in the era of the industrial revolution 4.0 so that it can innovate according to the demands of the times. Islamic education must reconstruct its curriculum, both in terms of content or materials and methods. Islamic education material must be more contextual, adaptive and accordance with the needs of the times, while in terms of learning methods, educators use technological tools to achieve efficiency and effectiveness [25].

The integration of religion and science in the 4.0 era can be done by moving Muslims to deepen the sciences and technology such as Medicine, Biology, Chemistry, Physics, Astronomy, Computing, Informatics, and others. Islamic education institutions, both Islamic higher education, and madrasah, must quickly respond to this need. Islamic higher education has responded to this scientific development by opening public faculties which are marked by the transfer of State Islamic religious institute (Institut Agama Islam Negeri) status to State Islamic University (Universitas Islam Negeri) [26].

Islamic schools or madrasas have also developed these sciences through government regulations, joint decrees; the Minister of Religion, the Minister of Home Affairs and the Minister of Education and Culture (SKB 3 menteri) have launched the concept of integration in Islamic schools or madrasas, namely by teaching 30% religious science and 70% general science. Based on these regulations, madrasas are obliged to develop their curricula by incorporating various general subjects such as science, social studies, economics, technology, and others. The development of science and technology has also been adopted by various Islamic boarding schools in Indonesia by establishing formal educational institutions such as junior high schools and senior high schools [27].

An integrative learning system must be further developed with various methods, for example, the teacher must be able to present integrative material, for example when the teacher teaches about prayer, not only talk about the arguments of the Qur'an and Hadith, the law, the procedures, terms, and conditions but also have to see the other side such as how it affects the social order of society so that it can be integrated with the social sciences. Prayer can also be studied in terms of physical and psychological health, so it needs to be integrated with natural science and psychology lessons.

Integrative learning can also be implemented outside the classroom through learning by doing system, project methods, and experiments, and others. Through these methods, students are not only required to be active in class but also required to be active in their environment. Students are given the task to carry out a project, for example helping parents according to their profession, for example helping parents to trade, so children are required to explore knowledge that includes Islamic religious lessons through trading procedures in accordance with Islamic laws, economic lessons through analysis of people's purchasing power, social
and nationalism lesson through analysis of the interaction between sellers and buyers, treat all customers well regardless of ethnicity, race, and religion.

In addition to developing integrative subject matter and methods, Islamic educational institutions such as Islamic universities, madrasah, and Islamic boarding schools must continue to develop science and technology more actively. The development of science and technology in several of these institutions has not been able to compete in the international world or has not been able to dominate world markets such as Apple, Alibaba, Google, and others. So Muslims must be more serious and work hard in terms of developing science and technology in this 4.0 era furthermore, the integration of Islam and science can be carried out by utilizing technological progress for the benefit of Islam. Utilization of the internet network as a means of preaching Islam or disseminating Islamic information, then technological tools for the benefit of Islamic teaching and learning facilities, determining the direction of the mosque's Qibla, determining the beginning of Ramadan and Syawal, predicting eclipses and others. Science and technology must be used for the benefit of humanity.

Based on this explanation, it can be concluded that the goodness or praise of both science and religion does not lie in the content or content, but lies in its use. Thus, discoveries in the field of science and technology can be used for the benefit of religion and humanity and as a means of proving the power of Allah and the breadth of God’s knowledge.

4 Conclusion

Mehdi Goslani is very concerned about the integration of science and religion so that technological progress will bring benefits to humans. The integration of religion and science of Goslani is based on the word ('ilm) in the Qur'an, which means that it includes both religious and scientific knowledge so that every Muslim is obliged to study both. Science comes from reason or intellect and intuition in the form of revelation from Allah. Intellect is the source of knowledge through the universe, while revelation is the source of religion, so both of them come from Allah. There is no contradiction between the verses of Allah in the Qur'an and the universe which is Allah's creation.

Islamic education as a means of educating people must be sensitive to the integration of science and religion, especially entering the era of the industrial revolution 4.0 which is full of technology. This very fast technological development must be based on Islamic values. Islamic education must be able to take advantage of advances in science and technology for various Islamic purposes and for the convenience of teaching Islam. Islamic educational institutions must be better transformed by developing various scientific and technological sciences so that Islam can master them and provide great benefits to mankind in the world.

References


Moderate Islamic Education and Religious Digital Literature: The Making of Children's Moderate Identities Through the NU Kids Application

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Abstract. This article argues that the emergence of digital literature in android-based applications such as NU Kids is a response to the contestation and fragmentation of religious authority in Indonesia as well as a medium to spread moderate Islam for children and an effort to build alternative religious authority and as a source for the formation of children's moderate identities. Through creative content, NU Kids provides education in the form of encyclopedias and fun games for children to get to know the history and practices of Nahdlatul Ulama. This article aims to explore the latest developments in moderate Islamic narratives in digital religious literature, especially in the segmentation of children. The results of this study indicate that the NU Kids application can be an alternative religious digital literature and a source of moderate religious identity formation for children.

Keywords: Moderate Islam; Digital Literature; Children's Identity; NU Kids

1 Introduction

The results of a survey conducted by the Center for Islamic and Community Studies (PPIM) of the State Islamic University (UIN) Jakarta regarding religious attitudes in schools (PPIM, 2017) found that there are three main factors that influence a person's religious attitude. The three factors are the teaching provided by their religious teacher or mentor, sources of religious knowledge on the internet, and the government's performance over the past three years. In addition, easy internet access is now also a factor that can connect anyone, including school institutions, to information with negative contents, one of which is radicalism, the internet tends to be more intolerant. Internet access also influences students' understanding of religion, especially access towards social media and the internet among students reached 85% (PPIM, 2017).

The data shows the fact that sources of religious knowledge in online media have a significant effect in shaping religious understanding for students or children. Especially since the Covid pandemic in mid-March, it has further strengthened online-based learning activities so that the tradition of learning the Quran together at mosques or madrasah diniyah is abandoned and the most possible access as an alternative is to use religious digital literature.
The presence of religious digital literature is an alternative for parents today who want to teach their children to be religious in a modern and practical way. A child does not need to leave the house to study religion. They can learn at any time according to the time and what knowledge they want. (Azak, 2013). The emergence of Islamic digital literature in Indonesia is a form of alternative media response to the development of millennial da'wah; at the same time this allows it to become an alternative to religious authority. In the old religious authority, kiai / ustaz and classical religious sources played a central role in religious knowledge. Meanwhile, now, the presence of Islamic digital literature is starting to shape the role of the source of religious teachings. This alternative religious authority implicitly guides children to be moderate and have social piety in the digital era. (Lyansari, 2019).

This study analyzes one of the religious digital literature in an android-based application, namely NU Kids as a medium for spreading moderate Islamic values to children and efforts to build alternative religious authority. Through creative content, NU Kids, which was released on August 3 2018, provides education in the form of encyclopedias and fun games for children to get to know the history, figures and religious traditions of Nahdlatul Ulama. The presence of the NU Kids application, which has been downloaded by more than 50 thousand users, is an alternative religious digital literature and a source for the making of moderate children's religious identities in Indonesia.

2 Research Method

This study uses a qualitative method. Data was obtained by accessing the NU Kids application available on the Google Play Store. The sampling technique used simple random sampling. From the entire digital religious literature specifically for children on the Google Play Store, researchers decided to choose the NU Kids application as a representation of moderate religious digital literature for children. The content of the NU Kids application contains moderate Islamic values, namely an introduction to the history of Islam in Indonesia, religious figures who contributed to the spread of Islam, local cultural wisdom, struggle songs and educational games. Researchers try to see the value and educational messages in the content with a focus on understanding and analyzing both the visual appearance and the text.

3 Research Results and Discussion

3.1 Learning Religious Moderation by Virtual

The presence of Islamic digital literature for children is an interesting and important phenomenon to study when online learning activities become the only dominating option during a pandemic. Islamic digital literature is a source of religious knowledge for children, especially for those who live in urban areas. Children can learn religion virtually by accessing Islamic digital literature. By utilizing Islamic digital literature, learning religion for children is more fun. When viewed from its appearance, Islamic digital literature for children consists of two elements. First, illustration elements, used as imagination on the context of the topic being discussed. Illustrations in Islamic digital literature show various forms of animation or cartoons that attract children to learn. Second, the text element is used to convey the meaning of the message in the illustration. Both complement each other in order to achieve learning
goals, provide understanding to children about religious values. So that it is not only in the form of text as in conventional classical literature. (Lyansari, 2019).

Islamic children's digital literature is a form of visual research (visual studies and visual culture). Visual research in this research is a manifestation of image studies. There are relationship issues that can be observed in visual research, including: space and the purpose of making the visualization itself. So far, visual research has studied objects such as images, illustrations, icons, comics and videos or films (Emmison et al., 2012).

According to William (2015), religion needs to be examined in the visual aspect because religion is a system of symbols so that there is evidence related to religious behavior with icons to represent religious experience from scripture (Morgan, 2005). In addition, the prominent character of postmodern literature is the ideology embedded in the text. Text is presented with a strategy and narrative of values and attitudes naturally, including children's literature (Allan, 2012). Along with the development of technology, the visual religious experience has also undergone digital and print developments. One example of this development is the presence of digital literature for Islamic children.

By displaying images and texts that are packaged creatively, children are interested in accessing Islamic digital literature as in the front page display of the NU Kids application which provides a visual image of a smiling child wearing a white green striped shirt with a sarong and kopyah while carrying a book is a symbol of moderation. Comparing the phenomenon of the Islamization of Barbie in Indonesia has occurred in 2005. Barbie is no longer wearing skimpy clothes, but using veil (hijab) and *niqab*. This shows that there is a business the formation of religious identity in children. (Budiyanto, 2009).

The front page display of NU Kids shows the religious identity of a child with the Nahdlatul Ulama attribute with a cheerful smile in carrying out religious activities. This gives a message at the beginning to children that The presence of NU Kids application is a representation of moderation symbols which shows the resilience of eastern culture to the culture that comes from the outside, including Islamization of Barbie. (Meneley, 2007).

![Fig.1. The front Page Display in the NU Kids Application](image)

The menu display in the NU Kids application, which is designed simple and elegant with simple features, presents three different options that can be accessed according to the preferences of today's children, namely Mini Games, Encyclopedias and Songs (Mars). The mini games feature contains educational games with moderate religious values. Likewise with
the encyclopedia feature which contains the history of the entry of Islam in Indonesia and the ulama figures involved in the spread of Islamic da'wah. The song feature contains a collection of songs (Mars) Nahdlatul Ulama such as Syubbanul Wathan, Mars IPNU, Mars IPPNU, Mars GP Ansor, Mars Banser, Mars PMII, Mars Fatayat, Mars Muslimat and others. These three features are specifically designed for the segmentation of early childhood to elementary school age. Thus, children are encouraged to learn religion in a fun way.

![Fig.2. Menu Display in the NU Kids Application](image)

Therefore the presence of Islamic children’s digital literature such as NU Kids denotes an attempt to form a moderate generation and have present and future social piety. Children's literature is influenced by subjectivity in term of identity politics. Subjectivity dominates the literature children represented in the text do not deny the existence agency level of each individual to make decisions or attitude (Stephens, 2013).

### 3.2 Learning Religious Moderation through the Walisongo Story

On the Encyclopedia menu, there are three reading options that children can choose from, namely history, figures and culture. In the history menu in the encyclopedia, children will see in the form of flashback illustrations of the history of the ulama who spread Islam in Indonesia, known as "Walisongo". In this historical encyclopedia series, children will be introduced to the roles and struggles of the ulama (Walisongo) who spread Islam in Indonesia. This history is important for children to gain an understanding that the entry of Islam to Indonesia was spread by ulama in a peaceful way without violence. If the literature they read about the arrival of Islam in Indonesia by means of violence through war, it indirectly instills the seeds of radicalism, not moderatism. (Dwijayanto, 2019). The understanding of moderatism in children can be instilled with a historical approach through the story of Walisongo's struggle in spreading Islam in the archipelago. Through the history of Walisongo, children learn about how Walisongo spread Islam by approaching local cultural wisdom such as Wayang, Slametan and other traditions. This then can form an understanding for children to be moderate when the tradition is still being carried out in the environment where they live.
Fig. 3. Illustration of Walisongo's Story in the NU Kids Application

Through an interesting display of the infographics, it is easy for children to get to know the Walisongo characters and the locations of their da'wa distribution areas. The history encyclopedia menu displays not only Walisongo's da'wa journey but chronologically the children will study the history of Islam in Indonesia after the Walisongo period ended which was continued by scholars who came from several regions who later formed a religious organization known as Nahdlatul Ulama (NU). The introduction of the history of Nahdlatul Ulama as the successor to the preaching of Walisongo shows the message of the continuation of religious moderation which is continuously maintained by NU kyai. It is important for children to fully understand the history of the presence of Islam in Indonesia from the Walisongo era to the present, rooted in the values of moderate, tolerant and polite religious teachings. (Dwijayanto, 2017).

On the content of encyclopedia in NU Kids through Walisongo story not only displaying Islamic culture but also local culture. The story of Walisongo indicates a cultural blending between Islam and local culture through visualization of dress and the traditions used. When connected with what is happening today with the issue of transnational ideology, the two things are in contrast. Walisongo's da'wah strategy have succeeded in making peace or a middle way in addressing distance and cultural differences.

3.3 Moderated Character Learning through Biography

The making of moderate children's identities, especially in urban areas, is no longer through old religious authorities, from kiai or religious leaders, but through digital literary content. Through the NU Kids application, the biographical series of NU scholars, children have the space to learn about the life experience of a character and his contribution to the state. Through biographies moderated character learning become one of the making a moderate children's identity.

In the NU Kids application, children can also get to know brief biographies of Nahdlatul Ulama figures including KH Kholil Bangkalan, KH Hasyim Asyari Jombang, H. Hasan Gipo Surabaya, KH Ridwan Abdullah Surabaya, KH Bisri Syamsuri Jombang, KH Wahab Hasbullah, and another Nahdlatul Ulama figures. By getting to know Nahdlatul Ulama figures, children can not only know the founder, emblem creator and NU fighters during the independence era but can also further strengthen their love for Islamic warrior figures and at the same time love for the country. Biographical content can inspire children to imitate the
characters of Nahdlatul Ulama figures. Modeling is the foundation for religious moderation as practiced by the founders of NU from its inception until now. Through biographical content, the internalization of children's moderation characters can be inspired by the founding figures of Nahdlatul Ulama.

3.4 Religious Moderation Learning through NU Traditions

In addition to getting to know NU characters, through the NU Kids application, children can learn about the religious practices that are carried out and preserved by Nahdlatul Ulama. Among them are Yasinan and Tahlilan to pray for people who have died, Istighotsah to ask Allah for help, Maulidan for the anniversary of the birth of the Prophet Muhammad and other traditions. By understanding the traditions and practices of NU, the cultivation of moderate religious values of children will be formed so that it will not be easy to blame local culture which has been covered with religious teachings. The religious identity of the child will be moderately strengthened by the preservation of the Nahdlatul Ulama religious practices.
3.5 Strengthening Religious Moderation through Games and Songs

In the NU Kids application, there is a Mini Games menu, there are several educational games that have insight into the values of religious moderation, including the quiz to guess the names of NU figures, the quiz to guess the location of the Walisongo's graves and games related to the treasures of madrassas and Islamic boarding schools. Through quizzes, children learn to understand the values of moderation as the pillars of the Nahdlatul Ulama. Educating the values of religious moderation through games in the NU Kids application can indirectly form children with moderate insights. Besides through games (mini games), the NU Kids application also presents Mars songs that can spark the spirit of children's nationalism. Among them is the mars syubbanul wathon which has been popular among madrassas, Islamic boarding schools and the Nahdlatul Ulama community. The lyrics of Mars syubbanul wathon written by KH Wahab Hasbullah have a strong national message so that children are patriotic in defending their homeland. Thus Islamic digital literature such as the NU Kids application can be a source of alternative religious knowledge and a medium for making the moderate identity of children in Indonesia so that they are not exposed to intolerant and even radical religious understandings.
Therefore NU kids as Islamic digital literature displays learning fun in many ways. Visual content make children have an imagination of the values they learn. Not only that they were also treated to "learn by playing". This can be seen in the presence of mini games and song content in NU Kids application.

4 Conclusion

The presence of religious digital literature such as the NU Kids application is a source of representation for the formation of a moderate religious identity for children. The NU Kids application has educational content that is based on the values of religious moderation for children in the digital era. Among them are encyclopedia content that presents a moderating understanding of the history of the arrival of Islam in Indonesia through the intermediaries of the Walisongo who spread Islam in a peaceful way without violence. In the content, the characters also provide inspiration for children to emulate the founders and fighters of NU from the era of independence to today's era. Modeling is the foundation for religious moderation as practiced by the founders of NU.

In cultural content with an attractive visual appearance, children are also introduced to learning the diversity of local traditions such as the slametan tradition, grave pilgrimage, mauludan, wayangan and others. By getting to know the religious traditions of the community, children have moderate thoughts and attitudes in appreciating the wisdom of the local culture in their environment. Not only education in the form of an encyclopedia, the NU Kids application also presents games with insight into religious moderation values through quizzes to guess the names of NU figures, quiz to guess the location of the Walisongo's graves and other games. Thus, the NU Kids application can be an alternative and source for the making of moderate children's religious identities in Indonesia.

References


Developing Education Supervision in Private Madrasah Ibtidaiyah

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Abstract. Academic supervision is one of the strategic programs in improving the quality of learning at MI al-Huda Pacitan. This is the basis for the research objectives in this study, namely to: (1) identify madrasah leaders in analyzing learning needs, (2) supervising learning devices, (3) implementing academic supervision of madrasah leaders, and (4) follow-up after academic supervision at MI Al-Huda Pacitan. This research used a qualitative approach, with a case study design. The research data collection was carried out through participant observation, in-depth interviews and documentation. The data analysis method used was the source triangulation method and the technical triangulation method. The conclusions of this study are, first, MI al-Huda conducted a learning needs analysis by analyzing: a) stakeholder expectations, b) student character, and c) instructional media. Second, the supervision of learning devices is carried out by a) conveying the standards / standards of learning devices from the Ministry of Education and Culture, b) giving examples of making learning devices, and c) examining learning devices before implementing learning and during the implementation of classroom observations of academic supervision. Third, the implementation of academic supervision is carried out by a) conducting class visits, class observations and teacher meetings. Fourth, the follow-up of applied academic supervision is a) direct and indirect coaching in the form of internal training (in house training) b) consolidation in the form of research assignments (PTK).

Keywords: Academic Supervision; Quality Improvement; Learning Quality

1 Pendahuluan

Education is an integral part of human life. Humans can foster their personality through developing their potential according to the values in society and culture. Thus, education is a conscious and planned effort to create an atmosphere of learning and the learning process. It is intended that students are able to develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble morals, and skills needed by themselves, society, nation and state [1, hlm. 2].

The existence of madrasas is important to develop human potential. Madrasah is a formal educational institution that organizes teaching and learning process activities as an effort to
achieve educational goals. The person in charge of the teaching and learning process is the teacher. The learning outcomes of students are of course determined by the role of the teacher.

A madrasah teacher needs guidance and direction as well as assistance from others who have the ability to overcome the difficulties / obstacles they face. This is so that teachers can develop their potential. Thus it is hoped that the professional competence can increase. One effort that can be made to overcome this is the implementation of academic supervision.

Academic supervision is a part of the quality management of education carried out by the principal and madrasah supervisors[2]. This is in accordance with the Regulation of the Minister of National Education No. 12 of 2007 concerning Standards for School / Madrasah Supervisors [2] and Regulation of the Minister of National Education No. 13 of 2007 concerning the Standards for Principals of Schools / Madrasah [3, hlm. 13]. The main activity of supervision is to provide guidance to schools / madrasahs in general and teachers in particular. This aims to improve the quality of learning. With this increase, it is hoped that it can improve student achievement, the quality of school graduates will also increase.

Academic supervision programs occupy a very important position. One of them is the application of knowledge about providing assistance and guidance to teachers in planning and implementing job and professional advancement. This is carried out by making use of available resources. This contrasts with the 2010 Ministry of National Education data showing that as many as 70% of the 250 thousand school principals in Indonesia are still reluctant to carry out their role as supervisors. [4, p. 78–79] The author believes that this opinion is true. Another source of corroborating data is news published in the monthly magazine of the East Java Provincial Education Office. The media is the magazine "Media". In detail, the news is written in the October 2011 edition of the readers' opinion rubric on the topic "Principal Supervision". Based on this data, there were eight teachers from five districts in East Java whose articles were published in this edition of the magazine. One of the teachers of SMAN 1 Plosoklaten - Kediri stated that the supervision carried out by the principal so far was only a formality.

2 Result and Discussion

The main problem is the principal who acts as the actor of academic supervision. More precisely, there are several madrasah principals who carry out academic supervision but are only documentative. This means that it is only limited to examining learning devices. There are also madrasah principals who implement it, but only a small proportion of the number of teachers teaching in their institutions. Several reasons the authors conducted research at MI Al-Huda Pacitan, namely first, MIAl-Huda is a small part of private MI with a Madrasah principal who carries out academic supervision with various and strategic forms of technique; second, MI al-Huda carries out academic supervision, one of which uses a strategy that is slightly different from the existing theory.

Based on the above background, the authors are interested in researching academic supervision at MI Al-Huda Pacitan. The hope is that researchers have a positive contribution to other schools / madrasahs (especially Elementary Schools / Madrasah Ibtidaiyah). Of course this refers to the madrasah ibtidaiyah, whose learning quality is still low. So that in this era of intense competition, all MI or SD, especially in Pacitan can compete healthily and are able to live and remain sustainable. In accordance with the focus of this research, it is entitled "Academic Supervision in Improving the Quality of Learning at MI Al-Huda Pacitan". Hopefully it is useful and makes a real contribution to the world of education.
2.1 Analysis of Competency Needs of Madrasah Graduates

Academic supervision is part of the supervision carried out by the Madrasah Principal. This aims to provide guidance, supervision, assessment, control and giving examples to teachers to improve the quality of learning. This is in accordance with the opinion of Lantip and Sudiyono who stated that implementing academic supervision in order to improve learning is one of the duties of the supervisor (school / madrasah principal) [5, p. 101]. Likewise, what was conveyed by Daryanto and Tutik, the supervisor or actor of academic supervision is the principal [6, p. 37]. The researcher analysis of the data obtained in the field is as follows.

a) Analysis of Stakeholder Expectations

The Missions of MI al-Huda: 1) Carrying out practical and theoretical Islamic religious education, 2) Implementing and cultivating Islamic behavior in daily life, 3) Organizing quality learning based on science and technology, and 4) Carrying out student development based on talents and abilities, and 5) Instilling student patriotism through ceremonies and national holidays. This mission was born from the expectations of madrasa stakeholders, namely: first, at point a, Islamic religious education is practically and theoretically applied by realizing education, among others, prayer theory and prayer practice. Madrasahs have the hope that MI al-Huda graduates can establish prayers properly and correctly. Second, apply and cultivate Islamic behavior in everyday life. This mission was born from stakeholders, especially parents. This is very natural because currently any parent is worried about the moral crisis that has hit. Third, organizing quality learning based on science and technology. This point implicitly arises from the madrasa and the environment. In this digital era, humans are highly required to master science and technology. We can prove the demands regarding mastery of science and technology and find it in everyday life. Fourth, carry out student development based on talents and abilities. This point is what most needs a creative handler. Fifth, instill student patriotism through ceremonies and national holidays. This is a concern of madrassas and the government in the midst of a condition where there is a scarcity of patriotic people. The five of these missions are summarized in the objectives of the madrasa. The objectives of the madrasah are also part of the national goals stated in the Republic of Indonesia Law Number 20 of 2003 concerning the National Education System article 3. All of the above goals are included or formulated in the syllabus. Academic supervision carried out by the Head of Madrasah includes guiding teachers in compiling a syllabus for each subject development area in schools / madrasahs[5, p. 82–83].

According to researchers, the needs analysis conducted by the head of Madrasah is to pay attention to the objectives of national education by taking into account the needs or expectations from within and outside. The expectations from within are the expectations of the madrasah itself or the foundation and expectations from the outside are the expectations of the community, especially the parents / guardians of students.

b) Student Analysis

Abdul Majid said that the learning strategy includes the use of approaches, methods and techniques, media forms, learning resources, grouping students, between students, and between students and their environment as well as efforts to measure the process, results and / or impact of learning activities [7, p. 6].
The analysis of students at MI al-Huda produces action in the learning it carries out by adjusting the use of approaches, methods and techniques, media forms, learning resources, grouping students, between students, and between students and their environment as well as measuring efforts towards processes, results and or the impact of learning activities as said by Abdul Majid. The condition of students with the goals of madrasah education and national education goals must be synchronized in learning with appropriate methods and strategies. Majid said that the teaching method is one of the elements in the learning strategy [7, p. 21].

c) Analysis of Learning Media

Instructional media is very dominant in the absorption of material delivered by the teacher. The suitability of the media with the teaching material is one of the points in the RPP and its implementation process. Among the existing media, projectors are the learning media at MI al-Huda. Therefore, the teacher in the school must be able to operate and deliver the material properly and correctly with a projector.

The head of MI al-Huda said LCD (projectors) were a priority learning medium and were able to attract interest and restore enthusiasm for students. Hamalik said that the use of instructional media in the teaching and learning process can generate new desires and interests, generate motivation and stimulation of learning activities and even bring psychological influences on students. Arsyad also added that learning media can also help students improve understanding, present data in an interesting and reliable manner, facilitate data interpretation, and condense information [8, p. 20–21].

According to researchers, the Head of MI al-Huda made the selection in using learning media. And the option that best suits the current conditions is already being used in the madrasah. The teacher-student relationship remains an important element in today's modern education system. The teacher must always be present to present lesson materials with the help of any media so that some benefits can be achieved.

2.2 Academic Supervision in Developing Learning Quality

a) Standards / Benchmarks for Making Learning Devices

Teaching planning is designed in the form of learning tools. The teacher makes learning tools before learning begins in the classroom. The learning device is tailored to the learning needs. The principal of MI al-Huda emphasized that the substance of the learning equipment was in accordance with the vision and mission of the madrasa, the character of students, and the learning media.

Regarding the format and the points follow the rules of the National Education Office. Permendikbud Number 22 of 2016 concerning Process Standards has set standards or benchmarks for learning tools both syllabus and lesson plans. The points listed for the lesson plan are: 1) school identity, namely the name of the educational unit, 2) the identity of the subject or theme / sub-theme, 3) class / semester, 4) subject matter, 5) time allocation, 6) formulated learning objectives based on KD, 7) basic competencies and indicators of competency achievement, 8) learning materials, 9) learning methods, 10) learning media, 11) learning resources, 12) learning steps are carried out through preliminary, core and closing stages, and m) assessment of learning outcomes [8].

The head of MI al-Huda does not set standards or standards in the form and model of making learning devices. The head of the Madrasah pays more attention to the suitability of
the contents of the device with the condition of the students, the existing media and the learning process. This is as stated by Suharsimi that academic supervision focuses on observations on academic problems, namely those that are directly within the scope of learning activities carried out by teachers to help students while in the learning process [9].

b) Leaders in Guiding Teachers to Make Learning Device

Academic supervision is professional assistance and guidance or guidance for teachers in carrying out instructional tasks to improve learning and teaching by continuously stimulating, coordinating and guiding as part of improving the quality of learning. The head of MI al-Huda always reminds and instills awareness in his teachers to improve or improve the quality of learning at every teacher meeting which is held every month.

The head of the Madrasah has carried out his duties as a supervisor as stated by Lantip, that the principal guides the teacher in compiling the syllabus for each subject development area in schools / madrasahs and guides the teacher in preparing RPP for each area of subject development in schools / madrasahs [5, p. 82–83]. Carrying out supervisor duties as a guide is a task that must be carried out by the principal.

c) Examination of Learning Devices

The head of MI al-Huda checks the learning devices a week before the lesson. This examination functions to control the teacher in carrying out his duties with a device that is used as a guideline. Suryosubroto said, besides being useful as a means of control, teaching preparation is also useful as a guide for the teacher himself [10, p. 23]. The head of MI al-Huda also corrects errors as needed if they are in the syllabus so that they are really in accordance with the learning program.

Examination of learning devices conducted by the head of Madrasah is to improve the quality of learning. This shows that the principal is carrying out what the supervisor's specific goals are. Suharsimi said, among the specific goals of academic supervision is to improve the quality of teacher performance in schools so that they succeed in helping and guiding students to achieve learning and personal achievements as expected and increasing the effectiveness of the curriculum so that it is efficient and well implemented in the learning process at school [9].

In addition, the examination carried out by the Head of Madrasah is to coordinate the suitability of learning components. In accordance with what was conveyed by Wahyuni and friends, that a lesson plan needs to be done to coordinate learning components, namely: basic competencies, subject matter, indicators, and class-based assessments [11].

d) Implementation of Academic Supervision at MI al-Huda

In an effort to improve the quality of learning, the Head of MI al-Huda is very keen to carry out academic supervision at the madrasah he leads. The head of madrasah predicts that without academic supervision, the quality of learning in his madrasah will decline. The supervision carried out by the Head of MI al-Huda is aimed at improving the quality of learning in his madrasah. The purpose of academic supervision as stated by Suharsimi is to develop better and better quality teaching and learning situations, especially those carried out by teachers in learning activities [9].

Madrasah principals recognize that madrasah principals must have the skills to carry out academic supervision. As stated by Gwyn, who was quoted by Lantip, that every principal of a
school / madrasah must have technical skills in the form of the ability to apply appropriate supervision techniques in carrying out academic supervision [5, p. 101]. With academic supervision carried out by the Principal of Madrasahs, the quality of learning at MI al-Huda has increased from year to year. At least, not until the quality of learning has decreased. The main concern of supervisors is how the students who learn, with or without the help of the teacher directly.

e) Academic Supervision Implementation Time

The timing of the implementation of academic supervision at MI al-Huda was programmed. However, the implementation of class visits is carried out from time to time with considerations and strategies, namely so that the head of the Madrasah can find out the actual situation of learning carried out by the teacher without making up. So that this can accustom the teacher to always prepare as well as possible[12, hlm. 54]. And the negative side of the teacher becomes nervous because suddenly the teacher approaches and arises the prejudice from the teacher that he is being assessed and the result is definitely not satisfactory [12].

Then academic supervision of classroom observation techniques is carried out every February and March in the even semester and August and September in the odd semester. The principal of the madrasah conveyed to his subordinate teachers a month before the supervision began. With a strategy like this, all teachers get ready to be supervised. Even though the notification of the head of the madrasa is made like that, all the teachers carry out the preparations to be supervised with pleasure and with full stability. The head of MI al-Huda holds the principles of supervision. The principles of supervision that must be carried out according to Sah Arti are: 1) the principles of cooperation, 2) scientific principles, 3) democratic principles, and 4) constructive and creative principles [12].

The detailed schedule for the implementation of classroom observations is not notified with the consideration of the Madrasah Principal, namely that the educators he leads are always ready to be observed by the head of the madrasah at any time. Or with the aim of accustoming the teacher to always be prepared as well as possible [12, hlm. 54].

f) Aspects Observed in the Implementation of Supervision

The implementation of academic supervision at MI al-Huda refers to the quality of learning in the classroom as the goal of academic supervision. In making classroom observations, in academic supervision there are aspects that are very important to note. The aspects that become the assessment include: 1) pre-learning, 2) opening learning, 3) core learning activities, 4) utilization of learning media, 5) assessment of learning processes and outcomes, 6) use of language, and 7) closing.

In addition, learning activities involve interrelated components with each other and support in achieving the learning objectives that have been set in the learning program [13, p. 77]. The components in the learning are 1) teacher, 2) students, 3) methods, 4) environment, 5) media and 6) infrastructure [13].

g) Academic Supervision Techniques

The findings of the field data show that the academic supervision carried out by the head of MI al-Huda is: 1) with class visits carried out without prior notification, 2) by observing the
First, the academic supervision carried out at MI al-Huda is that the Principal of the Madrasah visits the class without prior notification. This kind of academic supervision practice is intended so that the head of the Madrasah can find out the actual situation of the learning carried out by the teacher without making up. So that this can accustom the teacher to always prepare as well as possible [12, hlm. 54].

Although this is done by the head of the Madrasah, teachers have no objections to the academic supervision of the technique. Because according to Sah Arti this technique has a negative side in the form of the teacher becoming nervous because suddenly he is approached and there is a prejudice from the teacher that he is being assessed and the result is definitely unsatisfactory [12].

Second, academic supervision techniques in the form of classroom observation. This technique is carried out by stages in the form of observation and post-observation. In the implementation of observations, the Principal of Madrasah observes the learning process in detail about aspects of learning and learning tools. During the observation, the Madrasah Principal notes important things that need to be discussed during post-observation. Sah understanding says that classroom observation has the aim of obtaining as objective data as possible to analyze the difficulties faced by teachers in efforts to improve the quality of learning, to change teaching methods for the better and will be able to have a positive influence on student learning progress [12, hlm. 54]. In addition, according to Daryanto and Tutik, the purpose of classroom observation is to observe a situation or event that is taking place in the class concerned [14, hlm. 159].

Based on the existing theory, the Madrasah Principal does not take a single stage in the form of pre-observation. Namely the meeting between the head of the Madrasah and the teacher to be supervised. So that teachers are often surprised because the head of the Madrasah is already in the classroom when the new teacher comes to class. This kind of practice causes the teacher to have no time to convey the learning problems faced, no time to create a familiar atmosphere first and there is no agreement on the aspects that are the focus of observation at the time of carrying out the observation. Because according to Daryanto and Tutik, there are things that need to be considered at the pre-observation stage, namely: a) Creating a friendly atmosphere with the teacher, b) Discussing the preparations made by the teacher and making agreements on aspects that are the focus of observation, c) Agreeing the observation instrument to be used [14, hlm. 206].

The next part of classroom observation is post-observation. After finishing with the end of the observed teacher's face-to-face hours, it means that classroom observations are also completed. Furthermore, entering into post-observation activities, the teacher who has been observed in class is invited to discuss one-on-one discussing the shortcomings, problems faced by the teacher and discussing the strengths of the teacher as reinforcement. This is important because there are several things that the head of the Madrasah must do after class observations as Daryanto and Tutik say, including: a) Asking what the teacher thinks about the new learning process, b) Showing data from observations (instruments and notes) , c) Give the teacher the opportunity to observe and analyze it, d) Openly discuss the results of observations, especially on the agreed upon aspects, e) Provide reinforcement to the teacher's appearance, avoid the impression of blaming, e) Make the teacher find his own shortcomings, f) Provide moral encouragement that teachers are able to fix their shortcomings, g) Determine together the lesson plan and subsequent supervision [14, hlm. 207].
Third, the academic supervision that the head of Madrasah strives for is teacher meetings. Teacher meetings are a technique for group academic supervision [12, hlm. 87]. The head of the Madrasah in his monthly meeting said that he had carried out the group academic supervision technique. As Sah Understanding said that the teacher meeting had the same goals as the objective of academic supervision, namely; a) Unifying the views of teachers about the general concept, the meaning of education and the function of madrasas in achieving the educational goals for which they are jointly responsible, b) Encouraging teachers to accept and carry out their duties properly and encourage their growth, c) Collecting opinions on working methods that will bring them together towards achieving the maximum teaching goals in the madrasah [12, hlm. 95].

Academic supervision techniques at MI al-Huda, when seen by what Lantip and Prasojo conveyed that there are two academic supervision techniques, namely individual supervision techniques which include class visits, class observation, individual meetings, inter-class visits, self-assessment and group supervision techniques. which includes teacher meetings between teacher group studies, discussions, exchange of experiences [5, hlm. 102–108]. The researcher concluded that the first and second techniques used by the Madrasah Principals were individual academic supervision techniques and the third technique was group academic supervision techniques.

The researcher added that the Principal of Madrasah had combined the two existing academic supervision techniques, although the variety was not too many. However, the head of Madrasah uses a variety of effective and possible supervision techniques to be applied in MI al-Huda. Although there is a slight inconsistency in its implementation with the theory, the technique of academic supervision carried out has met significant difficulties until the time the research was carried out.

2.3 Follow-up Post Academic Supervision

The results of academic supervision need to be followed up so that what is expected with this supervision can be realized. The benefits can be felt by all education stakeholders. The follow-up that was carried out at MI al-Huda was.

a) In House Training

The head of MI al-Huda always completes his academic supervision with discussions after the class observations have been carried out. On this occasion he discussed the shortcomings and virtues of the supervised teacher. In fact, it is not uncommon for the head to give examples of how to teach using the teaching strategies that should be implemented at that time. In addition, indirect coaching (aimed at all teachers) is also carried out at MI al-Huda (in house training). This, as written by Hasan, said that the follow-up was carried out through a dialogical process between supervisors and those who were supervised to discuss corrective steps for the deficiencies and weaknesses experienced by the teacher in the learning process [15, hlm. 35].

b) Consolidation with an assignment in the form of CAR

In addition to the results of academic supervision records, strengthening is an assignment. Notes are used as material for evaluation by both the madrasah principal and the teacher concerned. This is as stated by Suharsimi that in order to keep what is done and what is found
is not lost or forgotten, supervisors should make brief notes, containing important things needed to make a report [9, hlm. 19–21]. The second consolidation is an assignment in the form of conducting class visits between teachers or seeing learning carried out by other capable teachers or those appointed by the head of the madrasah. Or in other words by involving the head of the Madrasah, the teacher concerned, and it can also involve other senior teachers and conduct CAR.

3 Conclusion

Based on the results of the research and discussion described by the researcher in the previous chapter, the following conclusions can be drawn.

3.1 Learning Needs Analysis

The expectations of stakeholders, in this case are (1) the ideals of national education: students become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent and become democratic citizens and to be responsible; (2) the expectations of the community: want their children to have good character (akhlah al-karimah), want their children to be able to establish prayers 5 times a day, want their children to be able to read the Koran properly and correctly (3) the hopes of foundations and madrasas: students and graduates become a person who believes and has devotion to Allah SWT.

The character of MI al-Huda students has diversity in terms of intelligence, activity and knowledge that they already have. The learning media used in MI al-Huda are LCD (projector), white board, loudspeaker (speaker / sound system) per class.

3.2 Supervision of MI al-Huda Learning Tools

The target of academic supervision at MI al-Huda is concentrated on learning, especially for educators in implementing learning to students, especially the implementation of learning in the classroom. One of the components that is supervised is a learning device, namely.

a) Learning Tool Standards

The standard of learning devices made by MI al-Huda teachers refers to the stipulated provisions, namely the RPP contains the following components: 1) school identity, namely the name of the education unit, 2) identity of the subject or theme / sub-theme, 3) class / semester, 4) Main material, 5) time allocation, 6) learning objectives, 7) basic competencies and indicators, 10) learning media, 11) learning resources, 12) learning steps, and 13) learning outcomes assessment; and the syllabus contains KI, KD, indicators, learning materials, learning activities, learning resources, and assessment instruments.

b) Leaders in Guiding Teachers to Make Learning Tools

Leaders in guiding teachers to make learning devices by holding meetings of MI al-Huda teachers for training in making learning devices and assisting in correcting individual teacher learning device errors in the principal's room before being used by teachers in the classroom.
c) Examination of Learning Tools

Inspection of learning devices is carried out one week before learning devices are used in class by providing assistance to correct them if there are mistakes and the leader observes the suitability of the learning devices with practice when teaching in class with classroom observations and class visits are carried out suddenly without prior notification.

3.3 Implementation of Academic Supervision at MI al-Huda

Implementation time 1) class visits are carried out from time to time, 2) class observations are carried out randomly, both by the time and the teacher being observed, which is certain for each teacher once a semester in the specified month, namely: February and March in the even semester and August and September in odd semesters, 3) teacher meetings are held once a month

The aspects of academic supervision at the time of classroom observation are concentrated on; 1) pre-learning, 2) opening learning, 3) core learning activities, 4) utilization of learning media, 5) assessment of learning processes and outcomes, and 6) language use, and 7) closing.

Academic supervision techniques used at MI al-Huda are: 1) individual techniques, namely: (a) class visits, (b) classroom observations, and 2) group techniques, namely teacher meetings

Advice

The suggestions given by the researcher are; For the Head of Madrasah a). Academic supervision planning should be made in more detail, b) Before implementing academic supervision, the head of the madrasah should notify the teacher a few days in advance., C). The principal of the madrasah should make pre-observations, d). Madrasah principals carry out academic supervision of all teachers and develop the implementation of academic supervision with a clinical supervision model; For teachers, teachers should not hesitate to discuss with the head of the madrasa regarding learning problems that have been implemented so far before class observations are carried out.

References


The Development Model of Modern Islamic Education in Indonesia (Study over the Modern Islamic Boarding School of Darussalam Gontor Ponorogo)

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Abstract. This paper intends to research and see how the development of modern Islamic education in the modern Islamic boarding school Darussalam Gontor, Ponorogo, East Java. In this study, it was found that the modernization breakthroughs taken by the Darussalam Gontor modern pesantren were in two forms. First, in terms of institutional management and management, and the second in terms of curriculum modernization. Pesantren Gontor is managed by donating it to the people, with the aim that the pesantren can grow in a more advanced, more open manner, and not lack a cadre of successors. While the curriculum has been modernized in accordance with the needs of human nature itself at the same time according to the needs of the times. This is marked by the provision of subject matter that teaches 100% general science and 100% religious knowledge, special emphasis on aspects of foreign language acquisition, and facilitates comprehensive extracurricular activities such as in the fields of skills, sports and arts. Therefore, the modern Islamic education development model developed by the Darussalam Gontor modern Islamic boarding school deserves to be a pilot project in the development of Islamic education in the contemporary era.

Keywords: Pengembangan; Pesantren; Gontor

1 Introduction

Indonesia can be said one of the countries that has extraordinary wealth. This can be seen from the country's resources, both its natural resources and its abundant human resources. Unfortunately, however, the abundance of natural resources and human resources in Indonesia has not been fully utilized. The inadequacy of our natural resource management, for example, can be seen from how Freeport company was managed. The proceeds of the Freeport gold mine, which should had been enjoyed by the Indonesian population, had been crushed and exploited on a large scale by a mining company from the United States. Meanwhile, we, as land owners, have only been given 1% of such a huge yield over the years.[1]

The evidence that our human resource has not been maximized can be seen from the position of Indonesia's human resources achievements in the global warea. Besides that, we can also saw how our children and even adults behave. In terms of achievements in various aspects, for example, Indonesia always occupied a middle to lower position in the
international area. Even if there was a few that stood out, usually there was no special attention in their development. Meanwhile, in the context of ethical matters, we were often amazed. Why not, the strange behavior of our children was reported in various print and electronic media every day. For example, the case of student such as "bullying", student fights, female students who got pregnant outside of marriage and gave birth in the toilet, students skip school and get drunk, even now there was a case of a student who want to kill his teacher. At the higher education level, it was not much different. Students who were predicted to be able to carry out their duties as agents of change and social control were in fact the same. The academic culture of students in the past, as if it was no longer seen in campus corners and boarding houses. In contrast, malls, coffee shops, cafes, and strategic hangouts were always packed with students of the nation's next generation. Students in this era did not live the truth of Pancasila values if they were applied in their daily life, they will form a great nation generation.[2]

No less worrying, our citizens who happened to occupy positions in the central and regional governments also seem to continue to set some bad examples. Those who sit in the government in the executive, legislative, and even judicial realms, do not cease to carry out actions that we called massive acts of corruption, colluion and nepotism.[3] Worse, these corrupt behaviors have spread, mushroomed, and infiltrated the joints of our government from various levels and became heartbreaking chats in public spaces. According to researchers, the quality of human resources was mediocre and the management of natural resources was not maximal. Therefore, it was not an exaggeration to continue serious discussions about education world in order to find the right education system formula for this country done continuously.

Almost as a general agreement, education was still used today to increase the living standard of people in all fields, as well as inherit moral and cultural values so that it occupied a strategic and central position in the midst of people's living.[4] For this reason, it was not surprising that from it an extreme thesis was born which said that, advancing or retreating a state civilization was determined by how education was built in it.

In the Indonesian context, islamic education as a sub-system of national education must participate dynamically and proactively in realizing a more established social order. His presence was expected to be able to make a significant contribution and bring a fresh air of changing for the improvement of people living in this country, both intellectually, emotionally, spiritually and include skills.[5] In fact, Islamic education was not just a medium that have functions to take care the human personality so that it has a good personality and was free from the negative impacts of globalization. But further than that, what was most urgent about islamic education was how the moral values that have been internalized by islamic education were able to free mankind from the shackles and crush of the economy, ignorance, as well as the backwardness of civilization.[5]

In Indonesia, islamic education was born before Indonesia was born into a country.[6] However, until now islamic education was still in a problematic position and has conditions that were (in general) still relatively apprehensive. According to Azyumardi Azra, when this country faced the challenges of the times and various complex problems that were tangled and difficult to decipher, islamic education has not been able to play its role.[7] Not only Azra, Tilar as an Indonesian education expert also agrees with Azra's view.[8]

In Sutrisno's view, the condition of Islamic education as stated above was due to the fact that Islamic education itself has not been able to free itself from some of the shackles of a prolonged crisis.[9] The crises of Islamic education, among others; conceptual crisis, institutional crisis, orientational crisis, and methodological crisis.[9] These crisis in turn cause
Islamic education to be underestimated by the society. Especially if it was related to the global framework or what was called the information era and industrialization. For these reasons, it was not an exaggeration that the development of Islamic education became very urgent, even a necessity. The portrait of Islamic education as described above must be used as a main reference in order to realize a higher quality, modern-based Islamic education order without leaving previously established concepts but the need for innovation and modification.

Starting from the phenomenon of the implementation of Indonesian Islamic education that has been described above, it was important to conduct research at the Daarussalam Gontor pesantren, Ponorogo, East Java with two important considerations. First, Modern Islamic Boarding School Daarussalam Gontor Ponorogo was seen by the wider community as a boarding school that has succeeded in transforming and modernizing Islamic education so that it was able to produce complete human beings, namely scholars-intellectuals and intellectuals-scholars who have a big role and influence in Indonesia. Second, the Trimurti and Gontor caregivers were also known to the public to have progressive views and have an inclusive mindset (open minded), and have good attitudes and can be good role models.

2 The Development Model of Modern Islamic Education in Modern Islamic Boarding School Darussalam Gontor, Ponorogo, East Java

The education model, authority, and familiarity of the pesantren were usually very dependent and identical to the leader (Kyai). In fact, the success and failure of pesantren was largely determined by the expertise of the leadership and carers in managing the pesantren. Therefore, it was not an exaggeration to think that certain pesantren was a personal interpretation of the leader (Kyai). In the context of the Modern Islamic Boarding School of Darussalam Gontor, we know the founder and guardian, called K.H. Achmad Sahal, K.H. Zainuddin Fananie, and K.H. Imam Zarkasyi who became known as the “trimurti” of the Gontor Islamic Boarding School. The three persons were three brothers who were classified as typical leader who have a modernist view.

Trimurti’s modernist thoughts actually emerged from his experience and reflection in seeing the reality of Islamic education in Indonesia and the world. In the context of Indonesia, Trimurti views that the system and management of Islamic education in Indonesia was still held in a static-conservative manner and it appears that there has been no significant transformation effort for the progress of Islamic education itself. Meanwhile, in other countries there were several Islamic educational institutions that were quite inspiring. Therefore, they want to carry out renewal of Islamic education, through the pesantren which they lead themselves.

2.1 The Management of Institution and Organization

In the context of institutional management, many pesantren in Indonesia were usually managed independently or centrally by the leader (Kyai) and their families. If we examine further, in fact one of the reasons for the dissolution of these pesantren in Indonesia was the absence of competent future generations in continuing the relay of leadership of the pesantren. For that reason, Islamic Boarding School of Gontor then responded by making a breakthrough by donating the management of institution and organization of the pesantren to the community. From there, Islamic Boarding School of Gontor no longer belongs to the personal “Kyai” caretaker and his family, but belongs to the Muslims in general. In this way, the
Muslims can freely contribute and simultaneously feel responsible for the triumph of the Islamic Boarding School of Gontor.[12]

Apart from the reasons for concern that there will be difficulty in regenerating leaders, there were actually other reasons underlying the Islamic Boarding School of Gontor to the community. It was called, waqf was a form of worship, and the founders of Islamic Boarding School of Gontor were also inspired by the management of Al-Azhar Cairo, Egypt, which was known to be able to be managed properly as endowments and producing. So that until now, Al-Azhar can provide educational scholarships for students around the world. Another reason, it was because he wants to manifest a sincere spirit in a pure manner, sacrificing personal interests in order to achieve the public interest.

In order to advance and develop Modern Islamic Boarding School of Darussalam Gontor, then formulated a work program for the Islamic boarding school called "Panca Jangka" which serves as a direction and guidelines for achieving the progress of the Modern Islamic boarding school as desired. The five terms consist of education and teaching. Regeneration, building, chizanatullah, and welfare of Modern Islamic Boarding School families.

2.2 The Education Curriculum of Modern Islamic Boarding School Gontor

One of the striking differences between the pesantren in Gontor and other pesantren was in terms of the curriculum. Regarding the curriculum, Gontor choose to design its own curriculum and named it the KMI curriculum (Kulliyatul Mualimin Al-Waslamiyah). In carrying out its programs and activities, the KMI director was asswasted by eight KMI functionaries whose membership consists of senior teachers. The founder of the Gontor pesantren has the view that the curriculum was not only the composition of the subjects taught, but also the curriculum was everything that was contained in educational programs, both express and implied. [13] Therefore, the KMI curriculum which was used for classical learning in Islamic boarding does not stand alone, but was also integrated with learning in the dormitory, all of which work together in producing superior humans who become scholars', pious, solih, and useful people.[13]

2.3 The Educational Aims of Modern Islamic Boarding School Gontor

According to Imam Zarkasyi, one of the shortcomings of Islamic boarding schools in the past was that there were no educational aims outlined in educational programs and plans. So that the pesantren seems to be running according to the directions and orders of the “Kyai”. Seeing this, then the leadership of the Gontor pesantren formulated the educational aims of their pesantren. Modern Islamic Boarding School Gontor has educational aims that were not much different from other educational institutions. The aims were more or less to galvanize and build a person who has a strong faith, excellent devotion and has good character who was willing and able to serve the people with full sincerity and participate actively in efforts to empower the community.

2.4 The Subject Matter of Pesantren in Modern Islamic Boarding School Gontor

The Trimurti of Gontor rejected the dichotomized view of knowledge that once became part of the islamic civilizatior history. He agreed with the islamic reformers who held the view that all knowledge was sourced from Allah SWT. So that all knowledge was not separated between general knowledge and religion. Even the clumps of knowledge that were
said to be non-religious sciences were actually part of religious knowledge. Starting from such a scientific paradigm, *pesantren* in Gontor does not dichotomize knowledge and taught 100% general science and 100% religious knowledge.[14]

The subject matter be taught at the Gontor *pesantren* was almost the same as the lesson in Islamic school in general. In Gontor, knowledge was taught so useful for the life in the world and afterlife (akhirat), including the knowledge of aqidah, tafsir, hadith, usul fiqh, fiqh, morality, Islamic cultural history, physics, chemistry, mathematics, biology, economics, history, geography, sociology, arts, culture, and so on. It's just that religious knowledge materials such as Arabic, Balaghah, Mantiq subject, Aqidah, Fiqih, Tajweed and so on, used books that compiled by the *pesantren* itself. This policy was taken so that students could more easily understand the substance of these knowledge, because indeed the books taught were the substance or essence in general of the subject were being taught. However, there was another striking difference between the Gontor *pesantren* and other *pesantren*. The difference that can be seen directly that was mastering of foreign language and providing quite completing extracurricular there.[14]

The Trimurti of Gontor *pesantren* really understood that when Gontor students only receive education that touched cognitive and psychomotor aspects only, then the expected whole human will not be born. Therefore, in this *pesantren* also emphasized mental/spiritual/affective education. In order to educate the soul and spirit of the students, the Gontor *pesantren* had basic values of struggle and dedication that underlie all *pesantren* life, both while in the *pesantren* and when it was already involved in society. These five values which were called "panca jiwa" were truly internalized into the souls of the young students and were highly emphasized by the leader/islamic teacher there. The five values were the spirit of sincerity, the spirit of simplicity, the soul of independence, the soul of *ukhuwwah* *islamiyah*, and the spirit of freedom.

### 2.5 Schedule of Activities, Methods, Media, and Learning Evaluation of the Modern Islamic Boarding School of Darussalam Gontor

The activities of the students at Modern Islamic Boarding School of Darussalam Gontor can be classified into four activities.[15] We called, daily, weekly, semester and yearly activities. In relation to methods, media, and evaluation of learning, in general, the learning components of the *pesantren* are carried out traditionally. Usually there were several types of learning methods used to study books written by ulama salaf, that were, sorogan, bandongan, wetonan, and halaoqah learning systems. However, some of the components of the *pesantren* teaching system had been modernized by the Gontor *pesantren*. The reason was because according to the founder of the Gontor *pesantren*, such traditional methods can only reach intelligent students, while less intelligent students found it difficult to understand the contents of the book being studied.

Kyai in Gontor then used a method called the classical method, as was already applied in public schools and madrasah at that time. As we already know, this classical learning system actually adopted the Dutch education system. In learning, this system uses blackboard, chalk, tables, chairs, classrooms, books, and so on. Every six months an evaluation was held to measure the learning and educational outcomes that have been passed. The learning period lasts for six years, starting from grade 1 to grade 6. This first class was at the level of grade 1 at madrasah tsanawiyah and grade six was at grade 3 at madrasah aliyah. The students studied in classes and are accompanied by their respective teachers, both teachers and students using pantalon and ties. This was where one of the origins of the Gontor *pesantren* was stigmatized
as a modern pesantren.[13] The expectations of the pesantren leadership, by using current learning methods and media, the subject matter will be easier to understand, and educational goals can be achieved properly.

### 2.6 Analysis of Institutional Management Relevance and Organization of Modern Islamic Boarding School of Daarussalam Gontor, Ponorogo

As explained above, the management of the Gontor pesantren was carried out by donating the management of the boarding schools and organizations to the people. This major breakthrough was taken by the Gontor Islamic boarding school, of course not without good reasons. At least there were several reasons so that the Gontor pesantren took this breakthrough. First, there were many cases regarding the closure or dissolution of Islamic boarding schools because there were no cadres to continue the struggle of the founders and their caretakers. Second, the founder of the Gontor pesantren was well aware that waqf was a form of worship. Third, the Gontor Islamic boarding school was inspired by the management of Al-Azhar Cairo in Egypt, which was known to be able to be managed well and produce endowments. So that until now, Al-Azhar had been able to provide educational scholarships for students around the world. Fourth, the Gontor pesantren want to create a sincere spirit of sincerity, sacrificing personal interests in order to achieve the public interest.

According to researchers, the attitude of Trimurti, the founder of the Gontor Islamic boarding school, who donated the pesantren that had been pioneered painstakingly by him and was also an Islamic boarding school inherited from his ancestors, can be said to be an attitude that was very noble and truly big-spirited. Because, by donating the Gontor pesantren to the people, it mean that the Trimurti of Gontor pesantren and their families do not have free ownership rights and management rights over the Gontor pesantren. It is not even possible to manage the pesantren freely, let alone take material benefits from the pesantren at will. In the midst of human nature who were created as servants who really love worldly assets, perhaps not all of us were capable of taking such noble actions. In general, when people own assets, they will usually be managed independently and most of the proceeds will be enjoyed alone with their families. And that's not wrong, but it's okay. But at this point, Trimurti of Gontor pesantren took a different attitude, namely by donating his pesantren to the people. Some of the reasons underlying the donation of the pesantren to the community made perfect sense. Namely, with the donation of pesantren, the hopes and goals of pesantren can develop more rapidly, be more advanced, be more useful, and avoid stagnation, or even dissolution of the pesantren. The simple logic was, when the pesantren belongs to the people, the pesantren will not run out of successor cadres and will not run out of their minds in developing the pesantren to a better direction. All Muslims feel they have and were responsible for the continuity of the role and existence of the pesantren.

### 2.7 Relevance Analysis of Educational Curriculum in Modern Islamic Boarding School Darussalam Gontor

Regarding the curriculum used as a guideline for the Gontor pesantren in carrying out its daily education, it had been explained above that the Modern Islamic Boarding School Darussalam Gontor carries out the development of modern Islamic education. In its development, Gontor made a breakthrough that was slightly different from other pesantren. The distinction of developing Gontor boarding school education with others lies in its curriculum, emphasis on mastery of foreign languages, and its extracurricular activities were
quite complete and adequate. From the long explanation above, it was concluded that Gontor Islamic boarding school education had clear objectives and achieves success in two dimensions (world-afterlife), integrative-interconnective subject matter, modern learning methods and media, emphasizing foreign language skills. Meanwhile, to support its educational goals, Gontor had a complete extracurricular activity, from arts, culture, sports, skills and so on.

If we analyze by using educational theories,[16] the modern Islamic education development model shown by the Gontor pesantren was very relevant and worthy of being a pilot project or modeling for other pesantren that still maintain their traditionalism ideology. This was in line with Azyumardi Azra's view, which stated that maintaining the traditional education model only prolongs the backwardness and desolation of the Muslims from the rest.[17]

3 Conclusion

Based on the explanation and data analysis above, it can be concluded that the management of institutional and organizational management of the Modern Islamic Boarding School Gontor was carried out by donating them to the community. According to researchers, the attitude of Trimurti, the founder of the Gontor Islamic boarding school, who donated the pesantren that had been pioneered painstakingly by him and was also an Islamic boarding school inherited from his ancestors, can be said to be an attitude that was very noble and truly big-spirited. Apart from that, his breakthrough was also very visionary, because the purpose of this pesantren was to support the pesantren to develop more rapidly, be more advanced, be more useful, and avoid stagnation or even dissolution of the pesantren. The Gontor curriculum, which taught 100% general knowledge and 100% religious knowledge, which puts special emphasis on mastery of foreign languages, and provides extracurriculars that were quite complete and adequate, according to researchers, it was very suitable to be used as a pilot project or modeling for other pesantren that still maintain traditional ideology.

References


Fear the Corona Pandemic? Avoid with Social Distance Using Online Art Learning Development

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Abstract. The Indonesian government announced the danger of the corona virus pandemic as a national disaster. Local governments adopted a policy to stop school activities. However, learning management strategies are needed in the process of building, refining student answers and evaluating answers using online-based services to avoid the corona virus pandemic. This research is a qualitative research with ethnographic design, using interview, observation and documentation approach. Utilizing the development model of online art learning models can avoid corona pandemics and maintain the quality of education can be applied. The development of online art learning is able to provide the desired report data online. The suggestion is online learning can be applied to other school units so that it is expected to avoid the corona pandemic and maintain the quality of education. For development, it can be implemented using a mobile-based application.

Keywords: Black box; Corona Virus Pandemic; Development of Online Art Learning; Ethnographic design qualitative research; Social Distance

1 Introduction

The Indonesian government has announced the danger of a corona virus pandemic as a national disaster. A number of areas have established the status of extraordinary events for the treatment of the corona virus. With the development of the spread of the corona virus, a number of local governments in Indonesia adopted a policy to stop school activities [9]. The Indonesian government also urges all companies to ask their employees to do work from home. The aim is to reduce the level of corona virus transmission by reducing contact in a larger crowd or community, also known as social distance. Social distance is a step that must be done in the middle of a corona virus that has been detected in several cities in Indonesia.

Social Keeping a distance while socializing is considered an important way to prevent the corona virus. Social distance is a method used to reduce the likelihood of disease transmission due to the corona virus. Social distance is difficult to apply, because humans are basically social creatures, which requires them to interact with each other. Social distance aims to prevent outbreaks to reduce the chance of infection among high-risk populations [3]. In addition, social distance is expected to reduce the level and extent of the spread of the corona virus in each city or community. Social distance can be done by reducing mass gatherings, not
President Joko Widodo (Jokowi) asks that people do social distance to prevent transmission of the corona virus. Activities that are usually carried out outside, such as work, study and worship can be done at home. At present what matters is social distance, maintaining distance [4]. In this condition, we work from home, study and worship at home. Social distance is done by isolating themselves to infected people, quarantining themselves, so people can be separated from each other.

Minister of Education and Culture of the Republic of Indonesia Nadiem Makarim explained that a number of areas closed schools for fear of spreading the corona virus [12]. In connection with situations where school holidays take place, we need learning tools for teachers and students. Temporary delays in teaching and learning activities in schools, do not necessarily make the student learning process stop. Students can continue to learn online, teachers can continue to provide assistance in the learning process of students, and parents can monitor the progress of their children's learning. All that can be done with online based education solutions. Teachers can send text, sound and video-based teaching material through online-based education to their students. Likewise students can discuss with teachers and other students in online-based education.

However, learning management strategies are needed in the process of building, correcting student answers and assessing answers using online information and communication technology services to avoid corona pandemics. Assistance with online-based information and communication technology services is expected to accelerate the process of learning management in the process of assigning tasks, correcting answers to providing answers. The use of online-based information and communication technology services also aims to improve the quality of the learning process in schools and learning outcomes. The problem of the learning management process in the process of assigning tasks, correcting answers to give correct answers and free from mistakes is an important factor in avoiding corona pandemics and maintaining the quality of education. The formulation of the problem in this research is how to develop a process of online learning management that is correct and error free. The aim of this research is the process of managing online art learning, error free, faster, more efficient, by utilizing information and communication technology services, so that it is expected to avoid the corona pandemic and maintain the quality of education.

2 Literature Review

2.1 Social Distance

Social distance is avoiding attendance at large gatherings or avoiding crowds of people. If you have to be around people, keep a distance from others about 6 feet (2 meters). Also by canceling events that tend to attract the attention of many people. Social distance deliberately increases physical space between people to avoid spreading disease. An example of social distance that allows you to avoid larger crowds or crowded spaces is recommended by Johns Hopkins Medicine [13].

a. Work from home and not in the office
b. Close school or switch to online classes  
c. Meet other people by phone or video call instead of in person  
d. Cancel or postpone conferences and large meetings.

Social networking greatly influences students' daily lives, this reveals the need for measurement tools to determine social media addiction. This study aims to develop a Social Media Addiction Scale for Student Forms (SMAS-SF) and to conduct validity and reliability of scale calculations. As a result of a literature survey in Turkey, it has been observed that social media is widely used among children aged 12-22 years [15].

Social networks are examples of complex systems consisting of nodes that can interact with each other and based on this activity social relationships are defined. Online social networks are becoming popular among many people, as a source of formation of online virtual communities. This community was developed by creating a profile and maintaining each user's personal contact through social interactions. In terms of quality indicators, Iran's scientific production in the field of social networking is in a relatively favorable situation. So that a total of 880 Iranian articles in this field received 3046 citations. The citation index for each article was 3.46, which was obtained 3.64 over a five-year period [10].

The choice of distance metrics is the key to success in many machine learning and data processing tasks. The distance between two data samples traditionally depends on the value of their attributes (coordinates) in the data space. Some metrics also take into account the distribution of samples in space (eg local density) which aims to improve the classification of potential performance or grouping [21].

Al-Naibi, I., Al-Jabri, M., dan Al-Kalbani, I., 2018 measure the effectiveness of integrating Edmodo social networking site in student writing performance in EFL classrooms at the Arab Open University (Oman Branch). Participants are 25 students studying English in the Foundation Program. Along with three lesson plans that are used to teach students the writing process, students do several quizzes, discussions and activities at Edmodo [1]. Analysis of the writing of both students showed a statistically significant improvement in student writing. The post treatment questionnaire results showed that students had positive perceptions using Edmodo in language learning.

2.2 Study Art

Learning is the learning process provided by the teacher so that students gain knowledge and knowledge, mastery of skills, and the formation of attitudes and beliefs. Learning is the process of teaching and learning interactions between teachers and students [23]. The concept of art in education was originally put forward by the essentialist group who assumed that essential art material was given to children. So according to this concept, artistic skills such as painting, singing, dancing and so on need to be taught to children in the context of their development and preservation. This means that educational institutions and educators have a role to pass down, develop, and preserve various types of art to their students.

Law Number 19 Year 2005 explains that the subject of Art and Culture is one of the compulsory subjects for elementary and secondary level education units [22]. Cultural Arts and Skills Education is given in schools because of the uniqueness, meaningfulness, and usefulness of students' development needs, which are located in providing aesthetic experiences in the form of creative expressions or activities and appreciation through learning approaches with art, learning through art and learning about art [6].

Basically, the concept of art education consists of two types, the first is the concept of art education which is related to aspects of artistic expression and the second is the concept of art
education which is related to educational goals [18]. Studying art at the level of basic education aims to develop awareness of art and beauty in a general sense, both in the fields of conception, appreciation, creation, presentation, and psychology education goals for the positive development of students' personalities, so that individuals better understand culture as one of the educational goals [11].

Music art learning planning using information and communication technology is carried out by compiling a complete learning tool that includes the preparation of curriculum, syllabus and learning implementation plans. The implementation of music art learning by using information and communication technology tools applies learning strategies, methods, techniques, and tactics in three parts, namely introduction, core activities, and closing [2]. Art and culture results can be used as learning material to be lived, analyzed and subsequently as a foothold in creating new arts and culture by not leaving the characteristics and culture that already exists [14].

Teachers of SMAN 1 Pulokulon have a very important role in preparing teaching materials and materials that are in accordance with the needs and characteristics of the teaching materials to be presented. Sources of materials and teaching materials used in art and culture learning at SMAN 1 Pulokulon Grobogan come from textbooks, Student Worksheets, the internet and other references relevant to learning materials to be taught such as examples of artwork. In the study of art and culture at SMAN 1, Pulokulon interactions occur in two patterns, namely teacher-centered interactions and centralized content [19].

Studying Art and Culture using an integrative thematic approach with the theme of caring for animals and plants in MIN 2 Bandar Lampung is done in two ways, namely by integrating concepts on the theme into subject matter, as well as integrating concepts from various subjects. [23] space for the optimal development of multi-intelligence students. In the pedagogical dimension, arts and culture education has a multilingual, multi-professional and multicultural nature, which can build one's character to be able to communicate in tolerance, wisdom, understanding, and togetherness [20].

Studying cultural arts and crafts for children with special needs must be able to utilize the environment as an activity of appreciation and artistic creation. Cultural arts education not only functions as the development of knowledge and skills, but becomes a means in the development of personal character based on socio-culture [7]. The orientation of arts and culture subjects is facilitating emotional, intellectual, physical, conception, social, aesthetic, artistic and creativity experiences to students by carrying out creative and creative activities on various product objects around students that are beneficial to human life, including; types, forms, functions, benefits, themes, structures, properties, compositions, raw materials, additives, equipment, strengths, and technical restrictions [16].

The distance learning model used at Trilogy University is considered sufficient, in terms of learning objectives, learning materials, interactivity, and rules. The results also show that both lecturers and students think that learning with a distance education system can simplify work, accelerate work, work accurately, and be more efficient because it is interactive and user friendly [5].

2.3 Corona pandemic

World health researchers warn the situation of the transmission of the corona virus (COVID-19) in Indonesia could overwhelm the government. Based on data on Wednesday, March 25, 2020, there were 58 deaths from 790 positive COVID-19 case findings in Indonesia. The percentage of corona virus patient deaths in Indonesia reached 7.34 percent,
surpassing Malaysia with a mortality rate of 1.05 percent, the Philippines (5.05 percent), and Thailand (0.42 percent). A recent report from the Central Institute for the Model of Infectious Mathematical Diseases, says that official data currently only represent two percent of the conditions of transmission of the Corona virus in Indonesia. This London-based institution estimates that the actual number of corona virus infections in Indonesia reaches 34,300 cases [8].

The number of confirmed positive cases of the COVID-19 corona virus in Indonesia continues to grow. On 3/29/2020 at 12.00 WIB the number of positive cases of COVID-19 increased by 130. The number of deaths also increased every day, bringing the total number of deaths to 114. While the number of patients recovering also increased, there are now a total of 64. The government officially began giving positive cases on March 2, 2020. At that time there were two positive cases, then increasing every day to this day [17].

3 Research Methods

The location of the study was conducted in the Madrasah Tsanawiyah Negeri 35 Jakarta area which addressed at Jl. Melati Putih RT.13 RW.6, Indonesia. This type of research is a qualitative research with ethnographic design. Data collection techniques are done using interviews, observation and documentation. Data analysis techniques using an interactive analysis model. Expert respondents and data sources in this study were obtained by distributing questionnaires to the academic community of Madrasah Tsanawiyah Negeri 35 Jakarta involved in the development of art learning, namely one school principal, one deputy headmaster, twenty teachers, one hundred students and five student administration staff. person. This research was conducted in December 2019 to April 2020. Testing of the model in this study used black box testing. Description of the interactions that occur in the study of the development of online art learning can be seen in figure 1. below.

![Fig. 1. Art Learning Interactions](image)

The depiction of interactions that occur in the study of the development of online art learning in figure 1 above starts from all members of the academic community who enter the appropriate username and password to interact in the development model of online art learning. After they can enter and be on the online learning model development page, all new academic communities can interact with each other. The teacher can provide material and assignments to be learned and answered by all students. From the answers to these assignments, the teacher will be given an assessment. The process of completing the making of materials, assignments, and assignments of grades will be the presence of the teachers. Students can study the material and answer assignments given by all their teachers. From the answers to these assignments, the teacher will be given an assessment. The process of completing the assignment answers will be present for students. Administrative staff will
recapitulate the grades given by the teacher, recapitulate the presence of teachers and students. The following is a conceptual framework in this study.

<table>
<thead>
<tr>
<th>Phase</th>
<th>Description</th>
</tr>
</thead>
</table>
| Field observation | Masukan: Input: Conduct surveys, interviews, and discussions with expert respondents regarding art learning  
Objective: To get thoughts about learning art  
Method: Focus group discussions with expert respondents  
Output: Analysis of art learning. |
| The depiction of art learning | Input: Conduct surveys, interviews, and discussions with expert respondents to find pictures of art learning  
Objective: To determine the features that will be used in the art learning process  
Method: Focus group discussions with expert respondents  
Output: Description of the development of art learning. |
| Supports data search | Input: Secondary data through various media such as: internet, literature books and scientific journals and supporting articles  
Objective: To produce quality research  
Method: Read literature books and scientific journals and supporting articles  
Outputs: Literature books and scientific journals and supporting articles, as a reference list. |
| Development of art learning models | Input: Theories that support the analysis of models and the development of artistic learning  
Objective: To get the expected model development  
Method: Focus group discussions with expert respondents  
Output: Art learning model. |
| Test the art learning model | Input: Analysis of the art learning model testing.  
Objective: Get the model tested.  
Method: Focus group discussions with expert respondents.  
Output: A proven art learning model. |

4 Results and Discussion

4.1 Data Analysis and Interpretation

Description of the results of the analysis and interpretation of data from interviews with expert respondents. The expert respondents in this study were the academic community involved in the development of online art learning, namely one school principal, one deputy headmaster, twenty teachers, one hundred students and five administrative staff at the Tsanawiyah State Madrasah 35 Jakarta, located on Jl. Melati Putih RT.13 RW.6, Indonesia. The study of the development of online art learning was conducted in December 2019 to April 2020 at the Tsanawiyah State Madrasah 35 Jakarta.

The development of online art learning in the Tsanawiyah State Madrasah 35 Jakarta Environment is carried out with computerization and integration with each other. The teacher can provide material and assignments to be learned and answered by all students. From the answers to these assignments, the teacher will be given an assessment. The process of completing the material creation, assignment and assignment of these values will be present for the teachers. Students can study the material and answer assignments given by all their
teachers. From the answers to these assignments, the teacher will be given an assessment. The process of completing the assignment answers will be present for students. Administrative staff will recapitulate the grades given by the teacher, recapitulate the presence of teachers and students.

### 4.2 Data Flow Diagram

The development of online art learning in the Tsanawiyah State Madrasah 35 Jakarta environment proposed in this study can be seen in the following data flow diagram.

![Research Data Flow Diagram](image)

The data flow diagram above illustrates the process of developing online art learning in the Tsanawiyah State Madrasah 35 Jakarta. The first academic community is the teacher, who can assign assignments and grades, make changes and can delete them in online art learning. The second academic community is students, who can answer assignments, see grades and print them. The third academic community is the administrative staff who can check or check grades, enter, edit, and delete grades if there are still those who haven't, forgotten or made mistakes in the assessment. In addition, administrative staff will provide information to students that grades can be seen and attendance has been made.

### 4.3 Entity Relationship Diagram

Furthermore, the proposed process of developing online learning in the Tsanawiyah State Madrasah 35 Jakarta environment can also be seen in the following diagram.

![Research Entity Relationship Diagram](image)

In the entity relationship diagram, figure 3 above shows the relationship between existing entities. The teacher entity has the teacher id attribute, teacher name, teacher email, teacher
cellphone. Student entities have student id attributes, student names, student e-mails, student cellphones. The value entity has the value id attribute, the value name. The lesson entity has the lesson id attribute, the name of the lesson. The learning process has the attribute lesson id, lesson name, teacher id, teacher name, student id, student name, class id, class name.

4.4 User Interface and User Experience

The development of the user interface and the user experience model in the development of online art learning in the Tsanawiyah State Madrasah 35 Jakarta environment, can be seen in the picture below.

![Login Page](image)

**Fig. 4. Login Page**

In figure 4 above, the pages included in the page model for developing the online art learning user interface or user interface are explained, so users can interact with the development model of online art learning in the Tsanawiyah State Madrasah 35 Jakarta environment.

![Teacher Page](image)

**Fig. 5. Teacher and Subject Page Views**

In figure 5 above explains the user interface or user page of the teacher page. On this teacher's page, the teacher must enter the correct username and password, so the teacher can interact with the academic information service management page model by providing students with materials, assignments and discussion forums.
In figure 6 above explains the user interface or user page of the student page. On this student page, students must enter the correct username and password, so students can interact with the academic information service management model. On this page students can read and study material, answer assignments and discussion forums that have been given by the teachers.

Fig. 7. Display Grades and Attendance for Administration

In figure 7 above explains the user interface of the menu page that will be used by all administrative staff, so that administrative staff can enter or register students in the online learning model, and so that administrative staff can also see and display students/teacher grades and attendance.

4.5 Model Testing

The results of the test scenario and the results of applying the online art learning model can be seen in the following table.

<table>
<thead>
<tr>
<th>No</th>
<th>Testing Scenarios</th>
<th>Expected Results</th>
<th>Result</th>
<th>Conclusion</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Press the Login Icon</td>
<td>Successfully Displaying Menu</td>
<td>Accordingly</td>
<td>Valid</td>
</tr>
<tr>
<td>2</td>
<td>Press Item Input/ Edit/Delete Material</td>
<td>Successfully Displaying Data Input / Edit / Delete Material</td>
<td>Accordingly</td>
<td>Valid</td>
</tr>
<tr>
<td>3</td>
<td>Press Item Input / Edit / Delete Task</td>
<td>Successfully Displayed Data Input / Edit / Delete Task</td>
<td>Accordingly</td>
<td>Valid</td>
</tr>
<tr>
<td>4</td>
<td>Pressing Forum Input/ Edit / Delete</td>
<td>Successfully Displaying Input / Edit / Delete Discussion Forums</td>
<td>Accordingly</td>
<td>Valid</td>
</tr>
</tbody>
</table>
Table 3. Test Student Feature Models

<table>
<thead>
<tr>
<th>No</th>
<th>Testing Scenarios</th>
<th>Expected Results</th>
<th>Result</th>
<th>Conclusion</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Press the Login Icon</td>
<td>Successfully Displaying Menu</td>
<td>Accordingly</td>
<td>Valid</td>
</tr>
<tr>
<td>2</td>
<td>Pressing Item view / read Material</td>
<td>Successfully displaying Data</td>
<td>Accordingly</td>
<td>Valid</td>
</tr>
<tr>
<td>3</td>
<td>Press the Item Input / Edit / Delete Task</td>
<td>Successfully Displayed Data</td>
<td>Accordingly</td>
<td>Valid</td>
</tr>
<tr>
<td>4</td>
<td>Pressing Forum Input / Edit / Delete</td>
<td>Successfully Displaying Input / Edit / Delete Forums</td>
<td>Accordingly</td>
<td>Valid</td>
</tr>
</tbody>
</table>

Table 4. Test Staff Administration Model Feature

<table>
<thead>
<tr>
<th>No</th>
<th>Testing Scenarios</th>
<th>Expected Results</th>
<th>Result</th>
<th>Conclusion</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Press the Login Icon</td>
<td>Successfully Displaying Menu</td>
<td>Accordingly</td>
<td>Valid</td>
</tr>
<tr>
<td>2</td>
<td>Pressing Item Input / Edit / Delete Grade</td>
<td>Successfully Displaying Data</td>
<td>Accordingly</td>
<td>Valid</td>
</tr>
<tr>
<td>3</td>
<td>Manage Teacher attendance/ Edit/Delete</td>
<td>Successfully Displaying Teacher attendance Inputs / Edit / Delete</td>
<td>Accordingly</td>
<td>Valid</td>
</tr>
<tr>
<td>4</td>
<td>Manage Student attendance/Edit/Delete</td>
<td>Successfully Displaying Student attendance Inputs / Edit / Delete</td>
<td>Accordingly</td>
<td>Valid</td>
</tr>
</tbody>
</table>

The table above is the result of testing an online learning model using black box testing. Of the three types of tests conducted, it was found that the application of online learning models of learning software that was developed functioned well.

4.6 Interactive Model

From the results of testing this online art learning model, the questionnaire was then distributed to the academic community involved in online art learning, namely one school principal, one deputy headmaster, twenty teachers, one hundred students and five administrative staff at the Tsanawiyah State Madrasah 35 Jakarta. The results of the questionnaire indicate that this online art learning model is easy, fast, accurate, and efficient because it is interactive and user friendly.

5 Conclusions and Recommendations

Based on the results of data analysis and data interpretation, the process of developing an online learning model in the Tsanawiyah State Madrasah 35 Jakarta provides facilities for school principals, deputy principals, teachers, students and administrative staff of the Tsanawiyah State Madrasah 35 Jakarta which are error free, more efficient, by utilizing information and communication technology services, so that it is expected to avoid the corona pandemic and maintain the quality of education that can be applied to the Tsanawiyah State Madrasah 35 Jakarta. In addition, the development of online art learning is able to provide the desired reporting data, in the form of art teaching and learning, values and the presence of teachers and students online.

Suggestions for further research are so that the development of online art learning can be applied to school units or other tertiary institutions so that it is expected to avoid the corona pandemic and maintain the quality of education. For development, it can be implemented using a mobile based application, so users can open applications through their gadgets.
Acknowledgments

Thank you to Allah SWT for giving His guidance. Thank you to the Tsanawiyah State Madrasah 35 Jakarta and Trilogi University for providing support in this study.

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Management of Independent Campus Curriculum Development from Perspective of Ulul Albab (A Term Addressed to Humans Who Have High Spiritual, Intellectual and Social Strength)

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Abstrak. The ideals of realizing an independent campus in order to respond to the era of disruption and industrial development 4.0 is a necessity, the global industrial era 4.0 like today, where the influence of technology, especially information, and communication and transportation is so fast, plus the existence of covid 19 is very difficult to find an Ulul Albab (human beings with high spiritual, intellectual and social strength) profile that is actually used as a standard in the Qur'an, because Ulul Albab is not only limited to intellectual abilities, but also must have other abilities that are emotional and spiritual in nature. Management of independent campus curriculum development from Ulul Albab perspective is a model that can be offered to answer it. The model and management implementation of the independent campus curriculum development from the perspective of Ulul Albab is the aim of this research. The research method used is qualitative approach which in the field of education is often called a naturalistic approach. The results of his research, (1) The management model for the development of the independent campus curriculum from the perspective of Ulul Albab, namely by the stages of planning, implementation and evaluation by considering elements, philosophy; Moderation; Integration; Ulul Albab; and Contain theory and application. (2) Implementation of the management of the independent campus curriculum development from the perspective of Ulul Albab, namely the realization of an independent campus with scientific integration by cultivating a personality with Ulul Albab character.

Keywords: independent campus; Ulul Albab; curriculum

1 Introduction

Change will continue to run in every line of life, including in the world of education. The duties and responsibilities of education, how the change leads to improvement, is not just maintaining stagnation, or even regression change. According to M. Amien Rais, "change can be classified into three parts, namely: first, conservative, leading to the preservation of old
established values, even though those values are irrational; secondly, revolutionary radicals, which lead to the uprooting of all values, because the preservation of old values results in social, science and technology stagnation, and so on, so this classification tends to be a chance for sake change, namely changing the origin of change: third, reformist, leading to a combination of conservative and revolutionary radicals, namely changes and shifts in values gradually in accordance with the demands of the Prophet Muhammad. "[1]. Prophet Muhammad message, "Seek knowledge, from birth, to the grave (death)."

Covid 19 forces us to make changes quickly, like it or not, ready or not, we must adapt quickly and make changes quickly. In the ritual, for example, the priest, before starting the congregation, invites people to close ranks, which is the perfection of prayer (سُوُاءً ﻋَلَى ﻣُهِدَّ)، the existence of covid 19 makes everything different where there is a social distance, so, how to (ترك المقدّم مقدّم على الجلب المصلى) “prioritize preventing evil from attracting benefits”, is totally different., and so on. Then how can religion and education respond to things like that phenomenon, so that it is still in accordance with the concept of الإسلام صالح في كل زمن و مكان."

"Islam is in accordance with its locus and tempus". How Islam embodies its main values, eternal (not limited by time), universal (not limited by space), and cosmopolitan (not limited by space).

On the other hand, education has the duty to maximize its educational duties, one of which is through educational institutions. "As an educational institution, the campus has a role as an institution that is responsible for capturing the existing changes, and at the same time as a cultural heritage for values relevant to the existing changes"[2]. That is what underlies the importance of the campus position as an agent of change, as well as an agent of conservation.

Furthermore, the campus also functions as a place for knowledge transfer, value transfer, and also functions to maintain and develop noble traditions and cultures in a society through the process of forming personality (in the making personality processes) so that they become human adults who are able to stand alone in the culture and society around them [3].

The study of ulul-albab, Al-Qur'an itself places them (ulul-alba (human beings with high spiritual, intellectual and social strength)) in a special position, namely people who are able to think about things that are not able to be done by a group of people in general. In the industrial era 4.0 or the era of global disruption like today, where the influence of technology, especially information, and communication and transportation is so fast, plus the existence of Covid 19, it is very difficult to find the Ulul albab profile that is really used as a benchmark in the Qur'an, because Ulul albab is not limited to intellectual abilities alone, but also must have other abilities that are emotional and spiritual [4].

The Ulul albab discourse will always be related to the integration of science and Islam, as well as the moderation of religion. It must be understood that "Religion" and "Science" are integral entities that cannot be separated from each other, so that any discourse on methodology requires philosophical touches. "Without a sense of philosophy, a methodology will lose its substance". Therefore, it is necessary to have an epistemological vision that can describe integrally and integratedly towards the three main currents in Islamic teachings, namely: aqidah, syari'ah and morality. "The tendency to impose moral values dogmatically into scientific argumentation will only push science backwards to the Pre-Copernican era and invite the possibility of a Galileo inquiry (1564-1642 AD) in modern times. Likewise, the
tendency to ignore moral values in the development of science and technology will also lead to dishumanism. This is what underlies the need for a science integralism paradigm [5].

Minister of National Education Nadiem Makarim (in accordance with Permendikbud (regulations of the minister of education and culture) Number 3 of 2020) aspires to create an independent campus in order to respond to the era of disruption and industrial development 4.0. Therefore, how the campus curriculum management in the Ulul albab perspective in responding to the various background phenomena above is very urgent to do in order to provide orientation and guidelines that can be used in the development of Islamic sciences in an integrated and interconnected manner.

2 Research Method

This research uses a qualitative approach [6], [7], or in education it is often called a naturalistic approach [8]. In this study, the research steps were carried out as follows. First, "data was collected, namely on the research site (State Islamic University (UIN) Maulana Malik Ibrahim Malang) as the subject". Second, "based on the conceptual findings of the subject, then an analysis is carried out by carrying out the conceptual development resulting from the subject". To reveal this latest finding, a modified analytic induction method was used as a way to develop and test a theory [6].

In order to obtain data in an integrated holistic manner, and pay attention to the relevance of data based on focus and objectives, three techniques were used to collect data in this study, namely: "(1) in-depth interview; (2) participant observation; and (3) study of document". "Almost all qualitative research authors agree that these three techniques are the basic techniques used in qualitative research"[6].

3 Research Results and Discussion

3.1 Management Model of the Independent Campus Curriculum Development in Ulul albab Perspective

Curriculum development management is an activity designed to develop a curriculum in an educational system as a whole. According to Fahim, curriculum development management is always related to policies, programs and activities [9, p. 27]. There are many approaches in curriculum development management, including (1) Academic Subject Approach, (2) Humanistic Approach, (3) Technological Approach, and (4) Social Reconstruction Approach.[9, p. 79]. Curriculum development management problems are seen as a professional act. This means that "in an effort to develop a curriculum a managerial skill is needed in the sense of the ability to plan, organize, manage and control the curriculum".[10] The first two abilities are abilities in "Curriculum planning". And two other capabilities are referred to as capabilities in terms of "Curriculum implementation". All these abilities are defined as curriculum development management skills.

There are at least two main problems in curriculum development management, namely: 1) How is the management in curricular planning? 2) How is the management in curriculum implementation?

The first problem, “management in curriculum planning. Starting from several thoughts, about who really is in curriculum planning, what factors drive a curriculum to be changed. The
second problem, "there are several factors that influence curriculum implementation, (1) with regard to the approach to planning, (2) with regard to the implementation strategy, especially the problem of activist support in the form of supervisor assistance to teachers".

How is the management of curriculum development in the context of independent campus? The independent campus policy is expected to accelerate innovation. Innovation, which is the main goal of higher education, cannot be separated from the development of curriculum management. The independent campus is here to eliminate the paradigm that education is only the responsibility of the education unit. According to Nadiem, "with the independent campus policy, the responsibility for education can be shared by industry, associations and elements of society". Finally, it is hoped that the independent campus can train students to be more adaptive. "The independent campus policy, namely the exemption of students from studying outside the study program, will make students more adaptive in dealing with post-college situations and an ever-developing era" [11].

The management model for the development of the independent campus curriculum from the perspective of Ulul al-Albab, namely by planning, implementation and evaluation stages by considering elements, (1) philosophy, (2) moderation, (3) integration, (4) Ulul al-Albab, (5) Housing theory and application.

3.2 Management of Independent Campus Curriculum Development by Fostering a Person with Ulul Albab Character

Ulul Albab in language comes from two words: "ulu and al-albab". "Ulu" means "who has", while "al albab" has various meanings. The word "Ulul Albab" appears 16 times in the Quran. In the Indonesian translation, the meaning most often used is "reason". Therefore, "Ulul Albab" is often defined as "who has reason" or "people who understand". Al-albab is the plural form and comes from word "al-lubb". This plural form indicates that the Ulul al-Albab is a person who has a multi-layered brain, aka a sharp brain. A search of the English translation finds a wider variety of meanings. "Ulul Albab has several meanings, which are linked to mind, feeling (heart), intellect, insight, understanding, wisdom".

The reading of various interpretations of the verses containing the word "Ulul Albab" leads to a big conclusion: "Ulul Albab decorates his time with two main activities, namely thinking and remembrance. These two activities go hand in hand ". Ulul al-Albab remembering Allah, in any situation: in a standing position, sitting, or lying down (Ali Imran 3: 191), fulfilling a promise (Ar-Ra'd 13:20), connecting those who need to be connected and fear with bad reckoning (Ar-Ra'd 13:21), patience and expect the pleasure of Allah, perform prayers, pay infaq and reject evil with good (Ar-Ra'd 13:22) ". Here, "remembrance is done by building transcendental vertical relationships (such as establishing prayers) and social horizontal relationships (such as paying infaq (removing part of the assets or income for an interest ordered in Islamic teachings) and connecting brotherhood)".

In thinking, Ulul Albab involves a variety of objects: "natural phenomena, such as the change of night and day and the creation of the heavens and the earth (Ali Imran 3: 190-191) and the cycle of plant life that grows due to rain and eventually dies (Az-Zumar 39: 21), social phenomena, such as history or past stories (Yusuf 12: 111) ".

As a concept, Ulul Albab needs to be operationalized or grounded. The following strategies were envisioned after carrying out tadabbur on the various verses above, namely: "(a) increasing integration, (b) sharpening sensitivity, (c) ensuring relevance, (d) developing imagination, and (e) maintaining independence".
Improving integration. "Ulul albab maintains the integration between thinking and remembrance, between science and faith". The integration of the aspects of dhikr (remembrance) and thought of Ulul albab is strived to be implemented into three levels of Islamization: (a) "Self-Islamization, which is aimed at becoming a pious human being, including being socially virtuous"; (b) "Islamization of institutions, by injecting value into decision-making and business process design"; and (c) "Islamization of science, which is now more commonly referred to as the integration of science with Islamic values".

Sharpening sensitivity. "Thinking requires sensitivity (Yusuf 12: 105-106)". "The same phenomenon can provide various meanings if approached with different levels of sensitivity. Sensitivity can be honed by looping, which goes hand in hand with the Q.S. al-Alaq verses 1-5, that critical reading is repeated (in verses 1 and 3). This recitation is still accompanied by remembrance: based on the "name of Allah" (verse 1) and still glorifying Allah (verse 3) ".

Ensuring relevance. "The thought process must produce benefits. Here, the issue of relevance becomes important. It could be that the human ability to think has not been able to open the veil and understand it well, aka functional thinking. But for Ulul albab, everything is returned to the belief that Allah created everything with a purpose, not in vain (Ali Imran 3: 192) ".

Developing imagination. "The combination of thought and dhikr (remembering Allah) activities should produce a more advanced imagination of the people and Muslims (Surah Al-Hashr 59:18; An-Nisa 4: 9). In order to move and progress, we need to have an imagination of the future and not get caught up in reactive attitudes that consume energy. Therefore, Ulul albab must put forth a critical, creative mind. The critical characteristic of the character of dhikr appears when dealing with concrete problems. Dzikir (remembrance) means remembering or getting a warning. Therefore, the character of those who make dhikr is a reminder.

Maintain independence. "Ulul albab should also be accustomed to thinking independently. Not based on current interests and current context. The basis of thinking is perennial or eternal values. This independence becomes very important in the post-truth era when emotions are more prominent than common sense. (Summarized from the presentation at the October 30 2018 Seminar.)

There are two most basic things that can be categorized as Ulul albab, namely "dhikr and fikir" (remembrance and thought). "Remembrance includes thought or thought, it is contained in the meaning of dhikr as in dhikr it contains elements of thought. On the other hand, there is also dhikr in thought. The word "fakkara" is often interpreted as "to reflect" or "reflection". In Indonesian this expression contains elements of the meaning of "contemplating". It can be understood that "those who contemplate or think about all of Allah's creations are also dhikr". For more details about the characteristics of Ulul albab as expressed sixteen times in the Qur'an, it can be formulated as follows: a. "Having a pure and clear mind and a sharp eye in catching the phenomena at hand, using the heart for remembrance of Allah and utilizing the mind to reveal the secrets of the universe, actively demanding knowledge (Ali Imran [3]: 7) by contemplating Allah's creation in the sky and on the earth and paying attention to all of his creations that were made from water as a source of conducting studies and research for the benefit of life.

To develop Ulul albab as stated earlier, there are several things we can do to make it happen, namely, "First, Muslims must be able to take advantage of increasingly affordable technological means to the countryside as a means of struggle (jihad). Second, Muslims must continuously improve human resources (HR) with quality science and technology and also faith and piety simultaneously, or improve themselves towards spiritual, moral and intellectual
strength. Third, the modernization process is something that is necessary for reforming the Islamic education system, starting from the paradigm, concept, framework, and evaluation”.

Implementation of the management of the independent campus curriculum development from the perspective of Ulul al-albab, namely the realization of an independent campus with scientific integration by fostering a personality with Ulul al-albab character, who is not limited to only intellectual abilities, but also must have other abilities that are emotional and spiritual, which can describe integrally and integratedly with the three main currents in Islamic teachings, namely: aqidah (trust), shari'ah (a Muslim way of life that contains the decrees of Allah and the provisions of His Messenger, both in the form of prohibitions and in the form of orders, covering all aspects of life and human life) and morality, by functioning the campus as a place for knowledge transfer, value transfer, also functions to maintain and develop noble traditions and cultures in a society through the process of forming personality (in the making personality) processes so that they become mature humans who are able to stand alone in the culture and society around them, equipped with religious moderation as a basis for thinking, behaving and as a formulation of policies to act in society.

4 Conclusion

The management model for the development of the independent campus curriculum from the perspective of Ulul al-albab, namely by planning, implementation and evaluation stages by considering elements, (1) philosophy, (2) moderation, (3) integration, (4) Ulul al-albab, (5) Housing theory and application. Implementation of the management of the independent campus curriculum development from the perspective of Ulul al-albab, namely the realization of an independent campus with scientific integration by fostering a personality with Ulul al-albab character, who is not limited to only intellectual abilities, but also must have other abilities that are emotional and spiritual, which can describe integrally and integratedly with the three main currents in Islamic teachings, namely: aqidah (trust), shari'ah (a Muslim way of life that contains the decrees of Allah and the provisions of His Messenger, both in the form of prohibitions and in the form of orders, covering all aspects of life and human life) and morality, by functioning the campus as a place for knowledge transfer, value transfer, also functions to maintain and develop noble traditions and cultures in a society through the process of forming personality (in the making personality) processes so that they become mature humans who are able to stand alone in the culture and society around them, equipped with religious moderation as a basis for thinking, behaving and as a formulation of policies to act in society.

References

Mathematics Determination of Single Tuition: Efforts to Achieve Good Governance

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Abstract. Determination of new student tuition fees for new students needs to be done systematically and mathematically. Therefore, it is necessary to develop an instrument that can be used to determine it. This study aims to find a mathematical pattern of determining single tuition for new students. The development of the instrument was carried out using the five stages of ADDIE. The results of the development obtained eight parameters used to determine single tuition. The eight parameters are the ownership status of Indonesia Smart Card (KIP)/Jakarta Pintar Card (KJP)/Prosperous Family Card (KKS), electrical power, status and occupation of the father, mother's status and occupation, amount of father's income, amount of mother's income, average grade point average, and college choice. Each parameter has a mathematical stratification option. Each parameter is given weighting according to the level of needs of each. Then the value is recapitulated based on the score of each parameter multiplied by the weight. This final grade is used for ranking and determining the amount of single tuition. The development of a single tuition determination instrument is a form of justice, transparency, accountability, effective and efficient as an effort to realize good governance at IAIN Ponorogo.

Keywords: Accountability; Good Governance; Mathematics; Single Tuition; Transparency

1 Introduction

Single tuition is part of the single tuition fees borne by each student based on their economic capabilities [1]. The determination of the application of single tuition also applies to the State Islamic Religious College under the Ministry of Religion of the Republic of Indonesia [2]. This is the implementation of the mandate of Law Number 12 of 2012 concerning Higher Education, especially in article 88 [3]. At state universities under the Ministry of Education and Culture, the amount of a single tuition fee is determined by the Minister of Education and Culture. Whereas, state universities under the Ministry of Religion are determined by the Minister of Religion of the Republic of Indonesia. The amount of single tuition every year is constantly changing and adjusting according to the group's economic capacity. Finally, the Decree of the Minister of Religion of the Republic of Indonesia Number 1195 of 2019 concerning Single Tuition At the State Religious College in the Ministry of Religion Academic Year 2020-2021[4].
The application of single tuition is essentially intended to remove the tuition fee so that tuition fees to be paid by students are only done once in each semester [5]. This will make it easy for students to predict tuition expenses each semester without additional costs such as practicum, service learning and graduation [6]. With the application of single tuition will further open up the potential for access to higher education by disadvantaged groups of society. At least there is a policy that a minimum of 5% of the lowest single tuition is for students from poor or disadvantaged families [4]. That is, a minimum of 5% of the total quota of new students at each state university is intended for students who come from disadvantaged families.

Furthermore, the determination of the amount of single tuition is determined by the Chancellor or Chairperson of each college [4]. There are at least two main aspects that are used as the basis for determining a single tuition fund borne by students, namely the economic ability of students and the economic ability of parents of students or other parties who finance it [2]. These two aspects then become the basis for determining a new student must pay with a single tuition group 1, 2, 3, 4, or 5. Determination of the amount of single tuition is not necessarily able to satisfy all parties so that it often causes various criticisms. This happens because there is a mismatch in the economic capabilities of students with the magnitude of a single tuition class. Students with low economic conditions get a high single tuition class. Conversely, students with high economic conditions actually get a low single tuition class [5]. Besides, the amount of single tuition is still burdensome for students [6].

Based on the description above, the purpose of this study is to develop instruments for the determination of single tuition for new students. The instrument was developed following existing regulations and carried out objectively, systematically and mathematically. The estuary is that the system for determining a single tuition fee is more straightforward, more transparent, objective and practical. This was done as a form of efforts to realize good governance [7].

2 Methods

This research is research development. This is in accordance with the definition of research and development as a research method used to produce and test the effectiveness of the product [8], not to test the theory [9]. Development is carried out using the ADDIE model. ADDIE stands for Analyze, Design, Develop, Implement, and Evaluate [10]. This model was chosen because of its practicality and relevance to the design and purpose of this study. The stages in this study are adjusted to the five stages of the ADDIE model [11] as follows:

a. Analyze, at this phase, a mapping of the importance of product development is carried out. The analysis is carried out on new product models that will be developed. Identifying products that fit the needs and objectives to be achieved. At this stage also must be able to answer the question of whether the product is able to overcome the existing problems and whether the product can be applied directly.

b. Design, in this phase, the conceptual design of a product is carried out to be developed in the next stage. The instructions for making the product must be written in detail.

c. Develop, in this phase, the product is made. The product developed must be in accordance with the designs that have been prepared previously.

d. Implement, in this phase, the product that has been developed is applied to the actual conditions.
3 Results and Discussion

3.1 Results

a) Analyze

At this phase, an analysis of various parameters must be used as a basis for determining a single tuition fee for a student. Referring to existing legal regulations, what should be a foothold in the economic ability of students and the economic ability of students' parents or other parties who finance [1], [2]. The first indicator that shows the economic capabilities of students is the ownership of the Smart Indonesia Card (KIP) and the Jakarta Smart Card (KJP). The assumption is that those who have KIP or KJP are indeed students who come from low-income families. Therefore, ownership of KIP and KJP is one of the documents that becomes a parameter in determining the single tuition for new students.

The next parameter is the financial ability of parents of students or other parties who finance it. Various indicators serve as benchmarks for the financial ability of students' parents. Among them is the ownership of the Prosperous Family Card (KKS), the type of parents' work, the amount of the parents' income, and the electricity used. Furthermore, to anticipate the eventual similarity in the final score of the economic ability of students and parents of students, it is necessary to add other variables, namely the average report score or test results and the status of higher education choices.

The next step is the classification and stratification of each of these indicators. The aim is that the determination of the amount of single student tuition is based on the accumulation of total scores from various existing indicators. Each indicator is given a minimum score of 1 and a maximum of 10. A minimum score is given to students with high economic ability, while the maximum score is given to students with low economic ability.

\[ \begin{array}{ccccccccccc}
1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 & 10 \\
\end{array} \]

\[ \begin{array}{c}
\text{High economy} \\
\text{Score} \\
\text{Low economy} \\
\end{array} \]

Fig. 1. Rules for Scoring Student Economic Capability

b) Design

At this stage, the classification design and scoring models are then carried out in each aspect. Scoring is done by referring to the principles as listed in Figure 1 above. The following is a description of the classification of each indicator and its scoring. First, ownership of KIP or KJP or KKS. This indicator only consists of two assessment classifications, which are either KIP or KJP or KKS or not. Students who have KIP or KJP or KKS and can show valid
supporting data will be given the highest score, which is 10. In comparison, students who do not have KIP or KJP or KKS will be given the lowest score.

<table>
<thead>
<tr>
<th>KIP/KJP/KKS Indicator Classification</th>
<th>Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>Have KIP/KJP/KKS</td>
<td>10</td>
</tr>
<tr>
<td>Do not have KIP/KJP/KKS</td>
<td>1</td>
</tr>
</tbody>
</table>

Second, the work of student fathers. In this indicator, classification is carried out in six occupational groups, namely 1) Entrepreneurs/Employees of BUMN/BUMD; 2) PNS/TNI/Polri; 3) Entrepreneurs/Village Officials/Teachers or Honorary/Non-permanent Employees; 4) Farmers/Fishermen/Builders/Drivers/Small Traders/Retail; 5) Farmers/Pedicab Workers/Parking Attendants/Building Coolers/Other Rough Workers, and 6) Died. Furthermore, each scoring group is listed as listed in Table 2.

<table>
<thead>
<tr>
<th>Classification of father’s occupational indicators</th>
<th>Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>Died</td>
<td>10</td>
</tr>
<tr>
<td>Farmers/Pedicab Workers/Parking Attendants/Building Coolers/Other Rough Workers</td>
<td>9</td>
</tr>
<tr>
<td>Farmers/Fishermen/Builders/Drivers/Small Traders/Retail</td>
<td>7</td>
</tr>
<tr>
<td>Entrepreneurs/Village Officials/Teachers or Honorary/Non-permanent Employees</td>
<td>5</td>
</tr>
<tr>
<td>PNS/TNI/Polri</td>
<td>3</td>
</tr>
<tr>
<td>Entrepreneurs/Employees of BUMN/BUMD</td>
<td>1</td>
</tr>
</tbody>
</table>

Third, the amount of student father's income per month. In this indicator, the classification is done in four father's income groups, namely 1) Income less than Rp. 1.000.000,00; 2) Earnings between Rp. 1.000.000,00 up to Rp. 2.000.000,00; 3) Income of more than Rp. 2.000.000,00 up to Rp. 5.000.000,00; 4) Income is more than income between Rp. 5.000.000,00. Then in each group, the amount of income is scaled as listed in Table 3.

<table>
<thead>
<tr>
<th>Classification Indicator Big Father’s income per month</th>
<th>Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>Income less than Rp. 1.000.000,00</td>
<td>10</td>
</tr>
<tr>
<td>Earnings between Rp. 1.000.000,00 up to Rp. 2.000.000,00</td>
<td>7</td>
</tr>
<tr>
<td>Income of more than Rp. 2.000.000,00 up to Rp. 5.000.000,00</td>
<td>3</td>
</tr>
<tr>
<td>Income is more than income between Rp. 5.000.000,00</td>
<td>1</td>
</tr>
</tbody>
</table>

Fourth, the work of student mothers. In this indicator, classification is carried out in six occupational groups of mothers, namely 1) Entrepreneurs/Employees of BUMN/BUMD; 2) PNS/TNI/Polri; 3) Entrepreneurs/Village Officials/Teachers or Honorary/Non-permanent Employees; 4) Farmers/Fishermen/Builders/Drivers/Small Traders/Retail; 5) Farmers/Pedicab Workers/Parking Attendants/Building Coolers/Other Rough Workers, and 6) Died. Furthermore, each scoring group is listed as listed in Table 4.

<table>
<thead>
<tr>
<th>Classification of mother’s occupational indicators</th>
<th>Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>Died</td>
<td>10</td>
</tr>
<tr>
<td>Farmers/Pedicab Workers/Parking Attendants/Building Coolers/Other Rough Workers</td>
<td>9</td>
</tr>
<tr>
<td>Farmers/Fishermen/Builders/Drivers/Small Traders/Retail</td>
<td>7</td>
</tr>
</tbody>
</table>
Third, the amount of student mather's income per month. In this indicator, the classification is done in four mather's income groups, namely 1) Income less than Rp. 1,000,000,00; 2) Earnings between Rp. 1,000,000,00 up to Rp. 2,000,000,00; 3) Income of more than Rp. 2,000,000,00 up to Rp. 5,000,000,00; 4) Income is more than income between Rp. 5,000,000,00. Then in each group, the amount of income is scaled as listed in Table 5.

### Table 5. Classification and Big Scoring of Mather's Income

<table>
<thead>
<tr>
<th>Classification Indicator</th>
<th>Big Mather’s income per month</th>
<th>Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>Income less than Rp. 1,000,000,00</td>
<td></td>
<td>10</td>
</tr>
<tr>
<td>Earnings between Rp. 1,000,000,00 up to Rp. 2,000,000,00</td>
<td></td>
<td>7</td>
</tr>
<tr>
<td>Income of more than Rp. 2,000,000,00 up to Rp. 5,000,000,00</td>
<td></td>
<td>3</td>
</tr>
<tr>
<td>Income is more than income between Rp. 5,000,000,00</td>
<td></td>
<td>1</td>
</tr>
</tbody>
</table>

Sixth, the high electrical power of the parents' home of students. In this indicator, the classification is done in four groups of electric power, namely 1) not using electricity or not having electricity of their own; 2) electricity with 450 VA power; 3) electricity with 900 VA power; 4) electricity with a power of 1350 VA or more. Furthermore, in each group, the electrical power amount of the student's parents' house was scaled as listed in Table 6.

### Table 6. Classification and Reporting of Electric Power in Parents' Homes

<table>
<thead>
<tr>
<th>Classification Indicators Electric Power Parents' Homes</th>
<th>Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>Not using electricity or not having electricity of their own</td>
<td>10</td>
</tr>
<tr>
<td>Electricity with 450 VA power</td>
<td>7</td>
</tr>
<tr>
<td>Electricity with 900 VA power</td>
<td>3</td>
</tr>
<tr>
<td>Electricity with a power of 1350 VA or more</td>
<td>1</td>
</tr>
</tbody>
</table>

Seventh, the average score of a student's exam results or report cards. The average score of a student's test results or report card is transformed on a scale of 1 to 10 using equations (1).

\[
\text{Average Score} = \frac{\text{Score}}{100} \times 10
\]

(1)

Eighth, choice of college. This indicator only consists of two classifications, namely first choice or second choice. Students who choose the first choice are given the highest score, which is 10. While students who choose the second choice are given the lowest score.

### Table 7. Higher Education Choices Classification and Scoring

<table>
<thead>
<tr>
<th>Classification of Choice Indicators</th>
<th>Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>First choice</td>
<td>10</td>
</tr>
<tr>
<td>Second choice</td>
<td>1</td>
</tr>
</tbody>
</table>

Furthermore, each indicator is weighted according to the level of data accuracy as a basis for determining single tuition. The percentage of each indicator is listed in Table 8.

### Table 8. Indicator and Weight Scores

<table>
<thead>
<tr>
<th>Indicator</th>
<th>Code</th>
<th>Percentage</th>
</tr>
</thead>
</table>

The next step is to do a mathematical recapitulation of the values as listed in equation (2) below.

\[
\text{Total Score} = (30\% \times \text{Score } P1) + (10\% \times \text{Score } P2) + (10\% \times \text{Score } P3) + (10\% \times \text{Score } P4) + (10\% \times \text{Score } P5) + (5\% \times \text{Score } P6) + (15\% \times \text{Score } P7) + (5\% \times \text{Score } P8)
\]

Then do the ranking of the total score. Students who have the highest number of scores will get the top rank. At the same time, students with the lowest score will get the lowest rank. The results of the ranking are used as a basis in determining students who receive the Indonesia Smart College Card (KIPK), group 1 single tuition, group 2 single tuition, group 3 single tuition, group 4 single tuition, and group 5. Single tuition with the top rank will be given KIPK according to the available quota. Furthermore, the ranking below is given a single tuition group 1 according to the available quota. And so on until the lowest ranked student will get a single tuition fee of 5.

c) Develop

At this phase, the design of a single tuition fee is determined mathematically as outlined above. Development is carried out in two steps. First, the development of instruments in the form of forms containing various indicators above. In this study, the form was created using the Google Forms application. An example of how the form will appear is shown in Figure 2 below.

![Fig. 2. Example Display of a Single Tuition Determination Instrument Form](image)
Secondly, data processing instruments were developed using Microsoft Excel applications. Some of the activities carried out using Microsoft Excel include the transformation of contents into a scale of 1 to 10, according to a previously designed design. In addition, Microsoft Excel is also used to do a recapitulation of grades, rankings, and determination of a single tuition group for each student.

**d) Implement**

After successful application development, the instrument was then used to determine the amount of single tuition for new students of IAIN Ponorogo who were accepted on the SPAN PTKIN academic year 2020/2021. A total of 1826 new students were assigned a single tuition group using the developed instrument. In accordance with the available quota, as many as 126 (7%) students get KIPK, 111 (6%) people get a single college tuition group 1, 182 (10%) people get a single college tuition group 2, 844 (46%) people get money single lecture group 3, and the remaining 563 (31%) people get a single tuition group 4.

**e) Evaluation**

The use of the developed instrument was then carried out with the leaders and the admissions committee to conduct an evaluation conducted on April 20, 2020. Following are the results of the evaluation and recommendations for the determination of the single tuition instrument developed. First, equalization of status between students who have KIP, KJP and KKS. Students who have one or more of these cards have the same score. Second, it is necessary to limit the choice of content. The opportunity for students to fill out their own choices makes the conversion of grades more complicated, and some entries cannot be directly detected in the application. Third, it is necessary to add more detailed indicators including the condition of the parents' house, the number of family dependents, the amount of savings or accounts receivable, and ownership of motorized vehicles (motorbikes or cars). Fourth, the development of integrated website-based applications. Fifth, it is necessary to add an affidavit about the validity of the data filled in by knowing the local village office.

**3.2 Discussion**

The development of instruments using the ADDIE model has proven to be very useful and able to produce products according to needs. It is in line with the results of other development research which states that the ADDIE model is very effective [12], [13]. ADDIE was designed from the beginning for the development of the learning field [11], [14] has been proven effective in developing learning designs [15], [16], including to develop blended learning [17]–[19]. Besides, ADDIE is also useful for developing learning media [20]–[25] and also developing other applications [26], [27]. The results of this study reinforce the results of various previous research results that the five stages of ADDIE are very relevant for developing applications.

The development of mathematical instruments for determining single student tuition is in line with government programs to realize good governance [7]. Each student is given the same opportunity to provide detailed data. This shows the form of justice and transparency which is one indicator of good governance [28]. Determination of the amount of single tuition based on various parameters that have been filled out by the student. Therefore, the determination of this single tuition is done mathematically, transparently and accountably as one indicator of
Besides, the development of instruments that online provide convenience services for the user community so that it is more effective and efficient [28]. Fairness, transparency, accountability, effectiveness and efficiency are among the indicators of good governance [7], [28], [30].

4 Conclusion

Determination of a single student tuition group can be done mathematically following existing regulations. There are at least eight indicators that can be used as a basis for determining a single tuition fee, namely: KIP / KJP / PKH ownership, father's occupation, mother's occupation, father's income, maternal income, household electrical power, average report score or test results, and choice of college. This indicator can still be developed by adding other indicators such as the condition of parents' homes, the number of family dependents, the amount of savings or accounts receivable, and ownership of motorized vehicles. Each parameter is weighted following predetermined indicators. Mathematics plays a role in scoring, weighting, determining the number of scores, and ranking so that the process of determining a single student tuition group is more systematic. The development of a single tuition determination instrument is a form of justice, transparency, accountability, effective and efficient as an effort to realize good governance at IAIN Ponorogo.

Acknowledgments

Thank you to the Rector of IAIN Ponorogo and all the academics of IAIN Ponorogo, especially to the Committee for new student admissions.

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The Transformation of Islamic Education in a Disruptive Era: is it A Necessity?

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Abstract. Disruption becomes a global development that happens within the age 4.0 era. It is full of changes, which demands a highly competitive environment, as well as in education. It is said that Islamic education, which includes Islamic boarding school and madrasa plays an important role. It is because Islamic education is considered as a noble position. It includes a group of ideas and tenets bearing on human nature, creed, intellect, and attitude, alongside religious and physical values. Through Islamic education, people are educated and polite, following an encompassing technique that involves those aspects. This paper discussed the portrait of Islamic education in Indonesia. It explored the Islamic education origin. It also determined its necessity in the era of revolution 4.0. The results show that Islamic education needs to transform to some extent to face the disruption era, and making disruption because of the future and chance to pioneer and improve the standard of Islamic education.

Keywords: Islamic education; transformation; disruptive era

1 Introduction

History proves that Islam entered Indonesia in the 7th century AD/1H. But it only expanded in the 13th century AD. The expansion of Islam marked the establishment of the oldest Islamic kingdoms in Indonesia, such as Perlak and Samudra Pasai in Aceh in 1292 and 1297. Through the trading centers on the coast of North Sumatra and the arteries of trade in Malacca, Islam then spread to the island of Java and beyond to eastern Indonesia. According to Daulay, Islamic education institutions in Indonesia include Islamic boarding school, schools, madrasas, official schools, and Islamic higher education. At the same time, the learning methods vary according to the level of education.

Changes in the form and content of Islamic education in Indonesia in the modern era cannot be separated from the demands of the times. Some researchers often write research on the development of modern Islam in Indonesia, but the orientation is only in the coverage of traditions from urban areas which are quite crucial to explain the Islamic tradition in Indonesia.

Karel interested in researching the development of Islam do in working on his dissertation in 1970. Karel run into a lot of trouble since from the Netherlands to submit a proposal containing a research project on the Islamic world of the twentieth century which is experiencing a revival, spearheaded by reformist groups, such as Jamaluddin al-Afghani, Muh.
Abduh, Rayid Rida, et al. The results of the reformist group's thoughts, among others, were channeled through the interpretation of the Koran.

In the end, Karel was interested in doing his research on hoot object boarding schools a culture of Islamic Education in Indonesia, for two reasons. First, because life in an Islamic boarding school, if observed and experienced for a longer period, will provide a more interesting experience of life in a typical Islamic environment. Second, it is a scientific cause. Karel believes that this aspect of life (in the world of Islamic boarding school) has not been described in modern studies of Islam in Indonesia.

Karel's research on this Islamic boarding school provides scientific contributions. By paying attention to and experiencing life in an Islamic boarding school for a longer time, it will provide a more interesting experience of life in a typical Islamic environment; and Karel can describe aspects of life in the Islamic boarding school world in modern studies of Islam in Indonesia, even though Karel is from non-Muslims. Islamic boarding school is part of Islamic education. A. Tafsir et al. argues that the responsibility of Islamic education is oriented towards social life. Also, it always provides good teachings for educated people, and vice versa always avoids negative things. Daulay conveyed, although there have been dynamics in the world of Islamic boarding school, Islamic boarding school are in their original function, namely as an educational institution to produce Islamic religious experts.

In terms of terminology, it can be explained that Islamic boarding school education, in terms of form and system, originates from India. Before the process of spreading Islam in Indonesia, this system was generally used for Hindu religious education and teaching. After Islam entered and spread in Indonesia, the system was then adopted by Islam. The term Islamic boarding school itself is like the term reciting, langgar, or surau in Minangkabau, Rangkang in Aceh does not come from an Arabic term, but rather from India.

Islamic boarding school in the challenges of various times has shown its quality. As the oldest educational institution in Indonesia, Islamic boarding school are always required to perform optimally, and this has been proven so that it does not rule out that Islamic boarding school are the ideal educational institutions in the national education system. Because even though there are various weaknesses in it, at least the potentials needed to meet the demands of an ideal typology of educational institutions have been fulfilled. So that without the existence of Islamic boarding schools, Islamic education institutions in Indonesia will not develop, because the Islamic boarding school system provides color in Islamic education which continues to develop with innovations that are tailored to the needs of society and the demands of the times.

Based on the explanation, an Islamic boarding school have a big share of education in Indonesia. Hasbullah also argued that the Islamic boarding school, which at first took place, turned out to be quite instrumental and colored the history of Islamic education in Indonesia a lot. Even Islamic boarding school have produced many famous figures. However, as time went by, the competition got tighter. There are inevitable demands of the times, especially when we enter the era of revolution 4.0. Therefore, the researcher formulated several problem formulations. First, it describes the portrait of Islamic education in Indonesia and dualism education. It also defines the origin of the Islamic boarding school system. Next, it finds out the renewal of Islamic education in Indonesia as an aspect of Islamic renewal at the beginning of the 20th century. At last, it portrays the Islamic education in the era of revolution 4.0.

This research is important to study, considering it has a role in the formation of the golden generation in Indonesia. It is done to determine the extent of the readiness of Islamic education to welcome the revolution that is in sight.
This research employed the library research method using written materials such as manuscripts, books, magazines, newspapers and other documents. It employed Karel’s book as the reference and the other related research. A literature study is a data collection method that is directed at finding data and information through documents, both written documents, photographs, images, and electronic documents that can support the writing process. Research results will also be more credible if they are supported by existing photographs or academic and artistic papers.

There are four steps of library research, namely: first, preparing equipment, tools in library research are only pencils or pens and notepaper. Second, compiling a working bibliography. A working bibliography is a record of the main source material that will be used for research purposes. Most of the bibliographic sources come from library collections that are on or not on display. Third, set the time. In terms of managing this time, depending on the person who takes advantage of the available time, it could be planning how many hours a day, one month, it's up to the person concerned to use the time. Fourth, reading and making research notes. It means that what is needed in the research can be noted.

2 Islamic Education in Indonesia

2.1 Islamic Boarding School as an Islamic Education Institution

Islamic boarding schools in Indonesia have a very big role, both for the progress of Islam itself and for the Indonesian nation as a whole. Based on existing records, religious education activities in the archipelago have been started since 1596. These religious activities are later known as Islamic boarding schools. Even in the notes of Howard M. Federspiel - one of the researchers of Islam in Indonesia, by the twelfth-century study centers in Aceh and Palembang (Sumatra), in East Java and Gowa (Sulawesi) had produced important writings and has attracted students to study.

Now, during the National Education system, which is always changing in a short period, the appreciation of the Indonesian Islamic community for Islamic boarding schools is getting bigger and bigger. The Islamic boarding school, which was originally a Rural Based Institute, has developed into an urban education institution. Look at the emergence of some urban Islamic boarding schools such as in Jakarta, Bandung, Medan, Pekanbaru, Yogyakarta, Malang, Semarang, Ujung Pandang, or sub-urban Jakarta such as Parung, Cilangkap. Or for example, the Islamic boarding school that emerged in the 1980s such as the Darun Najah, Cianjur, and Ashidiqiyah Islamic boarding school in Jakarta; Islamic boarding school Nurul Hakim, al-Kautsar, Darul Arafah in Medan, Mustafawiyyah Purba Baru in Mandiiling-Natal and there are now around it, Darul Hadits Hutaharingin, Darul Ikhlas in Dalan-lidang, and Islamic boarding school Muara Mais.

Islamic boarding schools that provide an understanding of religion play a role in producing religious experts or clergy. In the Regulation of the Minister of Religion Number 13 of 2014 concerning Islamic Religious Education that the implementation of Islamic boarding school education as part of Islamic religious education aims to: (a) instill in students to have faith and devotion to Allah SWT., (B) develop abilities, knowledge, attitudes and the skills of students to become experts in Islamic religious studies (mutafaqih fi al-din), and (c) develop personal morals for students who have individual and social piety by upholding the spirit of sincerity, simplicity, independence, brotherhood among Muslims (ukhuwah Islamiyah), humble (tawadhu’), tolerant (tasamuh), balance (tawazun), moderate (tawasuth), exemplary (uswah),
Islamic boarding school as an educational institution that grows and develops amid society at the same time combines three very important elements of education, namely: worship in instilling faith, tabligh for the spread of knowledge and charity to demonstrate community activities in everyday life. KH Ali Maksum provides data to determine the various patterns of Islamic boarding school, as seen in the following table:

<table>
<thead>
<tr>
<th>No.</th>
<th>Medium</th>
<th>Teaching Method</th>
<th>Information</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>a. Mosque</td>
<td>Weton and sorogan</td>
<td>This Islamic boarding school is still simple where the kyai uses his mosque or house for teaching. In this pattern, the students only come from the area around the Islamic boarding school, but they have studied religion continuously and systematically.</td>
</tr>
<tr>
<td>2.</td>
<td>a. Mosque</td>
<td>Weton and sorogan</td>
<td>In this case, the Islamic boarding school already has a pondok or dormitory provided for students who come from other areas. Islamic boarding schools that provide educational facilities in madrasah with a class system. Sometimes madrasa students with a class system.</td>
</tr>
<tr>
<td>3.</td>
<td>a. Mosque</td>
<td>Weton and classical</td>
<td>Sometimes the madrasa students come from the Islamic boarding school area itself. Besides, there are madrasas; the sorogan system is still strictly implemented at the time determined by the kyai or the cottage caretakers.</td>
</tr>
<tr>
<td>4.</td>
<td>a. Mosque</td>
<td>classical, sorogan and skills training</td>
<td>Besides doing the pattern (3), students are also allowed to train themselves in several skills, such as livestock, handicrafts, cooperative shops, rice fields and fields.</td>
</tr>
<tr>
<td>5.</td>
<td>a. Mosque</td>
<td>classical, sorogan certified</td>
<td>These Islamic boarding schools are often called modern Islamic boarding school, have supporting facilities, and there are also public schools or madrasas for the surrounding community. In general, this model of Islamic boarding school uses an accredited training phase through a diploma.</td>
</tr>
</tbody>
</table>

Studies on the development of modern Islam in Indonesia are often written from the perspective or with the main background of the modernist movement. For example, Clifford Geertz provides an overview of the Islamic boarding school (and the large organization that manages the institution: Nahdatul Ulama) from the perception of the respondent who is most familiar with him, namely Muhammadiyah people from the city.

Dr BJ Boland, in his book The Struggle of Islam in Modern Indonesia (The Haque 1971), pays special attention to the new institutions in Islam in Indonesia: traditions that are simply continued in the countryside are not given careful attention.
2.2 Dualism Education

According to Karel, the origin of dualism education (a type of amalgamation between Islamic education and general education) in the world of Islamic education in Indonesia began with its emergence since the Dutch colonial administration. The type of education that exists in Indonesia is still ancient by using the existing Islamic education types. The starting point for the development of a general education system was the emergence of a zending school created by the Dutch colonial government with Christian-style education. As with Islamic education at that time, education in zending schools was initially only studying religious issues which were learned through the Bible scriptures, which were translated into Malay. During its development, this zending school finally entered public school education.

Zending education is education that is closer to general education in Indonesia because, in its teaching practice that already uses Latin writing and Malay language, it is not like Islamic education which in practice uses Arabic writing, zending is easier to develop its education system towards general education than Islamic education which was considered difficult to accept renewal, zending received support from the government at that time. In contrast, Islamic education did not receive support from the government. There was a change in the zending education system to general education at the decree of the Dutch ministry as a school for prospective governor employees. Hence, it is easy to understand that the zending method is indeed more realistic to general education than Islamic education.

Islamic schools have since taken their path, independent of the governorship, sticking to their traditions, but are also open to changes in those traditions. Thus, from the beginning of this century, Islamic education began to develop its education model which was different and separate from the Dutch education system, as well as the education system implemented by the Indonesian Ministry of Education and Culture. The Islamic education system, as it is today, will gradually adjust itself and enter the general education system.

2.3 The Situation of Islamic Education at the Beginning of the 20th Century

According to Karel, it was the type of Islamic boarding school that represented Islamic education at that time and the role of colonial education. Islamic boarding school education in the late 19th to early 20th centuries is broadly divided into two types of education models or levels, as follows:

a) Islamic boarding schools teaching the Koran (the simplest level of Islamic education)

The teaching material uses the Al-Qur'an as the center of study, so it is called recitation of the Qur'an, including lessons to read the Al-Qur'an, surah Al-Fatihah as a beginning and followed by short letters to juz amma (juz 30 in the Qur'an). Besides that, it also teaches about ubudiyah (the practice of worship) concerning prayer procedures and procedures for wudlu as well as some daily prayers.

The teaching method used at this level of teaching is studying Arabic letters and memorizing texts in the Qur'an. This education is usually given individually at the house of a teacher / ustaz, in violation, prayer room or mosque or at the house of the parents of students, usually among parents who have important or noble positions. In general, students at this phase of Islamic boarding school are children aged 6-10 years; the strategy used by ustaz in teaching is using the sorogan method, which takes approximately ½ hours of an individual.
In this individual-patterned education system, there is often a large difference in learning time between clever students and less intelligent students, namely with different completeness times for each student. Teachers in this education phase are mostly male teachers, but some female teachers prioritize teaching girls or boys who have not reached adulthood. After a student has finished reading the Koran, a tammatan or khataman ceremony is usually held which is complemented by the circumcision ceremony for a boy as the initialization of puberty in Islam.

b) Islamic Boarding Schools Where the Recitation Uses the Book (Advanced Islamic Education Level)

In this second level, according to Karel, it is very different from the first level of education, it is more organized. It can be seen from three existing aspects; The students of this study of the book generally enter a dormitory within an educational institution which is often referred to as an Islamic boarding school; The subjects given cover more subjects than the Koran recitation. Usually begins with language education, and Education is given not only individually but also in groups.

The first stage in the study of books is to learn about Arabic all students learn Arabic, which is arranged in short descriptions in the form of rhymes—taught by an auxiliary teacher or student from an advanced level who gets the teaching trust of a Kyai. What is also taught by the ustaz from among the santri who are senior and have a mandate from the Kyai. However, in the past, the timeframe in the first stage was quite long, even reaching six years, this was due to the lack of supporting facilities and lack of discipline in teaching.

After completing the Arabic grammar stage, then a santri begins religious lessons such as fiqh, ushuluddin, tauhid, and the interpretation of the Qur'an. The teaching method is not only given individually but uses the halaqah method. In this method, the teacher reads the text line by line, translating if deemed necessary an explanation that is heard by several students at once.

The form of Islamic boarding school settlements consisting of Kyai houses, places of worships are also used for teaching (called mosques if they are used for Friday prayers or surau and breaking if they are not used for Friday prayers, as well as a residential area for students called huts that are made themselves by the santri from bamboo or wood. In a small Islamic boarding school, it usually accommodates several tens to hundreds of santri while in large Islamic boarding school, it is usually able to accommodate thousands of students.

The social characteristics of life in the Islamic boarding school world are not only a place for students to study but a place that applies the values of Islamic teachings or a place of worship which is full of self-approach to Allah. Like the implementation of the five daily prayers, the holy book recitations that are sung beautifully according to the rules of recitation which cannot be found in other places. And another social characteristic is the existence of a bond between a santri and a Kyai, which is a boundless obedience relationship that the Kyai is the most central person in the Islamic boarding school. However, in daily life in the Islamic boarding school, almost all of its activities are regulated by the students themselves. Kyai only teaches by reading books, becoming priests and preachers, being role models, advising, and treating.

According to him, the origin of the Islamic boarding school system comes from India, which was first entered before the process of spreading Islam in Indonesia, which the Javanese have used this system for learning Hinduism. After Islam entered and spread in Java, the system was later adopted by Islam. According to him, this can be seen from the terms used to
describe places or matters relating to Islamic boarding school education which are taken from Indian and not Arabic. Such as the terms of the Koran, pondok, langgar etc. Besides, according to him, the form of the Islamic boarding school education system like in Indonesia was not detected in the area of origin of Islam, namely in Mecca. Even this education system is also attached to Hindu elements, among others: The entire education system is religious, teachers do not get a salary.

2.4 Renewal of Islamic Education in Indonesia as One Aspect of Islamic Transformation at the Beginning of the 21st Century

The emergence of various movements for reforming Islamic education in Indonesia at the beginning of the 21st century which was based on one of four main factors: Since 1900 in several places the desire of Islamic thinkers has emerged to return to the purity of Islamic teachings that are oriented towards the teachings of the Qur'an and Sunnah; The high sense of nationalism in the Indonesian people facing Dutch colonialism; The strong efforts of Muslims in Indonesia to strengthen their organizations in the social and economic fields; As well as the emergence of an awareness of Muslims towards renewal in the field of Islamic education which is considered backwards in its educational methods.

This period is a period of debate between Islamic Salafi and Islamic modernists as a process of disputing changes in the Islamic education system, which in the end the views of Muslims fluctuate with changes outside the system or cultural system by wanting to adopt the Western system in the context of the method and not the content and purpose of education. In this case, the santri are not only limited to the definition of people studying in traditional Islamic boarding school but also students of madrasas or other educational institutions that follow the concept of the Department of Religion. Indeed, some also reject the term santri only for traditional Islamic boarding school and not for modern Islamic school students. However, this assumption was rejected by some IAIN students and PGA students. Because these students and students still live in an environment that is separated from the environment of public school students, the term santri is still acceptable even though it is reserved (reserve).

The typical Islamic boarding school education can instil strong religious emotions in students. Dr A. Mukti Ali, in one of his writings quoted by Karel, stated this as follows: "Islamic boarding school education is good, but there is also a lack. The good thing is that the religious teachings that are carried out can educate religious feelings, instil a sense of religion. Reciting with songs and rhythms that are certainly longing for the heart to the far and unseen, to Allah Almighty, who makes all nature exciting. The religious knowledge gained by the Koran is not deep. People do not know the meaning that is read in a song that longs for the soul. But the feeling of religion becomes deep, the soul is educated in the paths of being holy and pure, and the religion that has been embedded in the soul since childhood remains a lamp for life. Islamic boarding schools are religious, instructional establishment that have their singularity and are completely different from other educational institutions in implementing a religious education and teaching system.

In the 21st century, Islamic boarding school was indeed a separate world that had its customs and norms because, at that time, there had not been any clear competition. This competition arose when schools were founded. The Islamic boarding school system is a cure for all diseases, as well as being a cheap tool in the implementation of literacy because Islamic boarding school teachers are not paid or charge school fees. What is appreciated by the Islamic boarding school is that they are democratic, students receive the same treatment, for example working in the fields to reap rice, praying for fellow Muslims at the grave, this is a strong
bond of brotherhood. Many beautiful words are praising Islamic boarding school as institutions and strongholds of Islam, but Islamic boarding school and madrasas are getting less and less valued socially.

2.5 Islamic Education in the Revolution Era 4.0

Education 4.0 is a general term used by educational theorists to describe the various ways to integrate cyber technology both physically and indirectly into learning. The problem of Muslims is a crisis of contemporary thought. Society has a multidimensional crisis concerning the political, social, economic, psychological and educational domains. Anealka Aziz Hussin revealed that there are nine trends related to Education 4.0. First, learning can be done anytime, anywhere. Second, learning will be individual for each student. Third, students have choices in determining how they want to learn. Fourth, students will be exposed to more project-based learning. Fifth, students will be exposed to direct learning through field experiences such as internships, mentoring projects and collaborative projects. Sixth, students will be exposed to data interpretation in which they are asked to apply their theoretical knowledge to numbers and use their reasoning skills to make inferences based on the logic and trends of a given data set. Seventh, students will be assessed differently, and conventional platforms for assessing students may be irrelevant or inadequate. Students’ factual knowledge can be assessed during the learning process, while the application of knowledge can be tested when they are working on their projects in the field. Eighth, students’ opinions will be considered in designing and updating the curriculum. Finally, students will become more independent in their learning, forcing teachers to take on new roles as facilitators who will guide students through their learning process.

Islamic education has advantages and virtues because its basis and purpose depart from Allah's revelations (al-Qur'an and Sunnah). In general, Muslims understand the substance of Islamic education as a conscious effort to form a superior human person in accordance with the values of Islamic teachings. A superior human being is a person whose full potential can be developed optimally, including his physical, senses, intuition and spiritual. The main components of Islamic education, according to experts, are summarized in three elements, namely al-tarbiyah (guiding, protecting), al-ta'lim (teaching, developing) and al-ta 'dib (educating morals). While the compulsory curriculum material is summarized in the integralization of three, the basic components of Islamic teachings are faith, Islam and Ihsan (akidah, shari'ah and morals-tasawuf).

Islamic education is still left behind with the West due to several things, including: first, the orientation of its education must be clarified towards the goal which should be by Islamic orientation. Islamic education is only concerned with the transfer of religious knowledge. Second, the practice of Islamic education still maintains the old heritage, so that the knowledge learned is classical science and modern science is not touched. Third, Muslims are still busy being lulled by the romance of the past. The greatness of the Muslims from the past to the present day still affects the mindset of Muslims. They are still proud of the glory of the past but do not realize that this pride is what causes them to be left behind.

Therefore, to welcome the era of the industrial revolution 4.0, the concept of Islamic education and a very basic role in empowering Muslims is needed. In this perspective, Islamic educational institutions are expected to be able to improve themselves, so that they are not only able to become a medium for transmitting culture, knowledge and expertise, but also as potential and cultural interactions, namely how Islamic educational institutions can develop
the potential of children given by Allah. since birth in the context of preparing students to live their lives.

To welcome Islamic Education 4.0, inevitably all of the latent problems above must be able to find solutions. If not, then it will be difficult to create Islamic education that is contextual to the times. Therefore, there is a need for reform and renewal of all aspects of Islamic education. According to Rhenald Kasali, there are three steps that Islamic education must take in this era of 4.0, namely disruptive mindset, self-driving, and reshape or create. Disruptive mindset. Mindset is how humans think which is determined by the settings we make before thinking and acting. Islamic education today is in a fast-paced digital age, high mobility, access to information is everyone's primary need. Everything that is needed must be immediately available if the access requires a relatively long time; the community will leave it and switch to other services that are faster and have easy access.

Self-Driving. Organizations that are agile and dynamic in adapting to navigate the ocean of disruption are organizations that have human resources with the mentality of good drivers, not passengers. Human resources with good driver mentality will be willing to open themselves up, quickly and accurately read the situation, have integrity, are agile in acting, be aware of all bad possibilities, and can work effectively, which gives birth to the scientific dichotomy that has been inherited by the Muslim community since the decline of Islam (twelfth century).

Reshape or Create. There is an analogy of thought that is popular among Muslims which is still adhered to, namely maintaining the good old and taking the new which is better. However, in the era of the industrial revolution 4.0, there needs to be a lot of changes starting from the level of management and professionalism of human resources that require increased competence and capacity. It can be done in various ways, including through training, seminars, workshops, study scholarships, and so on. Another way to respond to the era of the industrial revolution 4.0 can be done by creating. Create is to create something new that was not there before. It can be said that it replaces the old system which has expired. Outdated systems are replaced with new systems, for example, developing a new digital-based service system. So that members of Islamic education institutions can freely access all needs related to education and administrative services. Another example, developing contemporary learning models by fully utilizing digital technology, such as e-learning, blended learning, and so on.

Facing disruption means the readiness for the innovation. It also demands winning solution for the problems occured. Franken says that one of the problems occured is the lack of the skill. Therefore, the Islamic education system should transform to face the challenge of the disruption era. Competencies should be entailed to develop their skills. However, the most important thing is maintaining their spiritual and behavioral aspect. By having the support from the parents, family environment, and teachers, which are then applied in life will create golden Muslim generations. It will prevent from the negative impacts and moral damage that have plagued in this disruption time.

Besides, Abdullah argues that old patterns of thinking, traditionalist-conventionalist, seems to be status quo, antagonist, black and white, exclusive, absolute, dogmatic, truth claims, closed and stiff. These should be turned into a revisionist one. It should be more conducive to spread the seeds of meaningful participation, uptodate information, open minded perspectives.

4 Conclusion

The disruptive era presents various changes that are sometimes difficult for society to follow. Therefore, Islamic education must be able to position itself as an educational
institution that is ready to produce a golden generation of noble character. However, this is not easy. It requires a struggle for existence in competing with other educational institutions. It demands to be open and willing to accept all changes in this era. Consequently, they need to innovate to be able to compete with others.

The transformation of Islamic education is carried out to meet the needs of society in the era of the Industrial Revolution 4.0. It is because the market requires competent human resources. Some developments need to be carried out in several aspects, including mastery of foreign languages, entrepreneurship, ICT (Information and Communication Technology), as well as other competencies and skills. However, the important thing that must be held is that Islamic boarding school have to orientate the quality improvement of their students towards mastery of the religious sciences. The era of the Industrial Revolution 4.0 is just one of the many challenges that Islamic boarding school must respond to without leaving their identity.

References


Reorientation of the Andragogy Concept and Its Relevance to Higher Education in Indonesia for Answering the Global Era of Information: Critical Review of Malcolm Knowles Perspective

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Abstract. Education problems have always been very unique discussions. In recent times, issues of modernization often emerge that are not only positive for millennial generations, but also negative. The current problem that often arises with regard to the rapid development of science and technology in this century is about the loss of moral and social values. Many critics came, especially to the output of higher education in Indonesia, especially highlighting their failure to produce qualified and competent graduates. This article will explore the concept of andragogy according to Malcolm Knowles and its relevance to higher education in Indonesia. The article used a qualitative library type research approach to form a comprehensive scientific synthesis. In general, Knowles's concept of andragogy is very relevant to the spirit promoted by higher education in Indonesia. This is due to many orientations that are suitable between the two. In addition, ideally higher education must refer to the concept of andragogy. However, higher education must be able to optimize the potential of students who have indeed transformed from the juvenile to adult phases. With the development of science and technology in this fast-paced information age, higher education graduates are expected to have personal competent and social abilities. To get both, a process that is appropriate to their character is needed as a person who is transforming into maturity, namely by implementing an educational process that is in accordance with the basic principles of andragogy of Malcolm Knowles. With education that optimizes motivation from within oneself, the competence and potential of each individual will be maximally developed. Thus, higher education can produce graduates who are truly able to compete in this information era.

Keywords: andragogy; higher education; information age

1 Introduction

The progress of science and technology is increasingly unstoppable today. The era of information that has been predicted long ago by many people is now increasingly showing its
existence. Thousands and even millions of websites that support education are increasingly easy to find. On the contrary, destructive content and SARA advertisements are increasingly free to roam in cyberspace. This millennial generation really faces an era of information that is fast-paced, all-sophisticated, completely accurate, although the possibility of the hoax news also haunts behind the growing social network. This phenomenon is happening and will continue to develop in an amazingly fast time, beyond our estimation long ago.

The competence and credibility of higher education is increasingly getting sharp criticism, because our millennial generation today is considered not very capable in choosing the right and proportional cyberspace content. Evidenced by the many issues of moral degradation, the issue of social network misuse such as “tick-tock” to youtube, dissemination of false news, even viral phenomena of various types of challenge on Facebook, Twitter, and is increasingly considered normal. The question that arises is of course about the problem of standards such as: are there logical and mature considerations before they do it all.

On the other hand, higher education in Indonesia is increasingly showing tremendous differentiation. In the world of Islamic Religious Colleges, there have been many recently transformed from the form of college to Institute. There are also some universities that already have good reputation, not only in Indonesia but also at the international level. Under the auspices of the Higher Education there have been many bonafit universities, recognized internationally by the quality of the campus. But that all turned out not to be a guarantee that their graduates truly fully reflect the quality that should be linear with their campus’ grade.

The next question is of course still related to the implementation of higher education in Indonesia, for example: how is the learning process in Indonesian higher education today, and is there something wrong with the education system. Of course higher education in Indonesia should be carried out with a lot of consideration and adjusted to hundreds of official regulations from the Indonesian government. However, the ‘failure’ addressed to students or university graduates is more or less directing our focus on one thing, namely whether the learning in it has met the standard of higher education or not. In this case, the author emphasizes the discussion of the concept of andragogy of Malcolm Knowles and its relevance for higher education in Indonesia to answer the global challenges in this information era.

Technological advances affect all aspects of life, including education. Rapidly developing technology forces educators to change their position from instructors to educational facilitators for adult students [1]. Meanwhile, students as students who switch from the juvenile phase to the adult phase, are required to change their mindset from passive students towards active involvement and participation in the learning process [2]. Both of these will be implemented optimally when andragogy is used as a basic assumption of learning in higher education.

Higher education must reorient the learning process, adjusting the needs of students. Pedagogy as a basic assumption that applies to elementary and secondary education must be changed to the assumption of andragogy. Pedagogy itself is defined as the art and science of teaching children. This is based on the full responsibility of an educator to make all decisions about what students will learn, including how and when to learn [3]. This means that students will be very dependent on educators who determine the direction of learning. Their daily experience is not much assessed, and the main method used is more dominant using teaching, reading assignments, and ordinary presentations [4]. Students as adult learners certainly do not need such learning. That is why reorientation towards andragogy is very urgent to do.

2 Method
This article will explore the concept of andragogy of Malcolm Knowles and its relevance to higher education in Indonesia. The article used a qualitative library type research approach to form a comprehensive scientific synthesis of how higher education should be run. Of course, this is related to how proper adult education is applied in higher education in order to be able to produce competent graduates who are ready to face the information era. In general, andragogy has several basic assumptions that can be used in the adult learning process. These assumptions are knowing the reasons for learning, self-concept, past experience, learning readiness, learning orientation, and learning motivation [5]. These assumptions are very appropriate for higher education students because they are considered able to provide a foundation for planning an adequate learning experience for adults. Educators who understand and are willing to apply these assumptions will have a greater chance of meeting the needs of students in learning [7]. Furthermore, it will be explored about several things related to the orientation of this article.

3 Results and Discussions

Before discussing Malcolm Knowles's views, it is necessary to describe the term andragogy. Andragogy comes from Greek aner or andr which means an adult and agogi which means to lead or guide. Sometimes agogi means the activity of leading / guiding or art and science leading / guiding, or art and science influencing others. Meanwhile, pedagogy comes from Greek paid (means children) and agogus (means to lead). On that basis, Knowles defined andragogy as art and also knowledge in helping adults in learning [8].

Knowles himself believes that adults learn differently when compared to children. This provides the basis for a typical field of inquiry. Through his investigation in the field of informal education for adults before, he has highlighted several elements of processes and arrangements. Likewise, his views on the development of adult education in the United States have helped him to reach some conclusions about the shape and direction of adult education. Over time, he then united these elements. The mechanism used is the idea of andragogy. Although the concept of andragogy has been used since the 1830s, Knowles was a figure who popularized its use in a wider scope. For Knowles, andragogy is based on at least five important assumptions about the characteristics of adult students that differ from assumptions about children's teaching where traditional pedagogy is applied.

3.1 The Principles of Andragogy of Malcolm Knowles

The five important assumptions in Knowles perspective of andragogy are self-concept, experience, readiness to learn, orientation to learning, and motivation to learn [9]. First is self-concept. As adults, adult self-concept moves from one personality that depends on someone to be an independent human being. The second is experience. When someone is mature, he gathers all the more and more experience and it will become an increased resource for learning. Third is readiness for learning. When a person becomes an adult, his readiness to learn becomes more oriented towards the developmental tasks of the social role he is carrying out. Fourth is orientation to study. When a person becomes an adult, the perspective of his time changes from one of the applications of knowledge that is postponed to an application that is immediately implemented, and accordingly the learning orientation shifts from being subject-oriented to being problem-oriented. Fifth is about motivation to learn. As adults, motivation to learn is more internal than external.
Knowles's view in terms of andragogy can be explained through the following two views. The first, as demonstrated by Merriam and Caffarella [10], andragogy of Knowles is an attempt to form a comprehensive theory or model of adult learning, which is consistent with the characteristics of adults themselves. In line with this, Cross also uses the same characteristics in a more specific form by offering a framework to discuss what and how to implement learning for adults [11]. From both, it can be said that the approach focuses on the life situation of adults and changes in their awareness.

Secondly, Knowles utilizes a relationship model derived from broader humanistic clinical psychology, especially good facilitation qualities as explained by Carl Rogers [12]. However, Knowles added several other elements that play a large role in the making of scientific curricula and behavior modification. This encourages learners to identify needs, set goals, enter learning contracts and so on. In other words, andragogy of Knowles is more centered on humanistic psychology than behavioral psychology [13]. From the two explanations, it can be concluded that Knowles puts forward a learning concept that should adapt to the needs and characteristics of adults.

In connection with the concept of andragogy, Knowles put forward the importance of self-directed learning. There are at least three reasons underlying why independent learning is a vital thing for adult learning. The first reason is people who take the initiative in learning (proactive students) learn more things and learn better than people who passively wait to be taught (reactive students). They are involved in learning more directed and with greater motivation. They also tend to be more retained and utilize what they learn than students who are reactive [14].

The second reason is that independent learning is more in line with our psychological development process. An important aspect of maturity is developing the ability to take on increased responsibilities for our own lives, which is to become increasingly independent. The third reason is that many new developments in education place a heavy responsibility on students to take more initiatives in their own learning. Learners who enter these programs without learning self-directed investigative skills will experience anxiety, frustration, and often failure, and so will their teachers [15]. That is what increasingly convinced Knowles that adult education must be based on independence orientation.

In addition, the author also added that there are long-term reasons that should not be forgotten, namely the purpose of education must be directed at developing investigative and research skills. To underline again the importance of independent learning, Knowles proposed five steps of comprehensive self-learning. First diagnose learning needs. Second formulate learning needs. Third identify learning resources. Fourth is choosing and implementing the right learning strategy. Fifth is evaluating learning outcomes [16]. These five steps are a general description of how independent learning should be carried out. Thus, the target of adult learning based on independence will be achieved systematically and directed.

3.2 Reorientation of Andragogy and its Relevance to Higher Education in Indonesia

As explained earlier that andragogy plays an important role in the learning process for adults, higher education which is in fact the advanced phase after secondary education should also apply the andragogical pattern. Studies need to be sharpened regarding the reorientation of the concept of andragogy that is appropriate to tertiary education in Indonesia, so that the right assumptions are obtained as the basic principles in its implementation. The relevance of the concept of andragogy with higher education in Indonesia can be found in this discussion on basic assumptions of andragogy and its application in higher education.
First is the assumption that adults must know why they need to learn something before deciding to study it [17]. By explaining the purpose of the task and the results of learning when completing the task, the lecturer can increase the likelihood that students will be more motivated to try to complete their assignments. In this regard, the faculty can choose to explain or provide outline of priority learning expectations to begin lectures. This will be one of the right methods to apply the basic assumptions in the classroom. Students will be more motivated when they understand what they will get from the learning process.

To sharpen this assumption, real case studies are the right means in developing assignments for students. Real case studies can be applied in life experiences and provide opportunities for students to collaborate and reflect on each other over time [18]. Contextual tasks will make their learning activities more relevant and enjoyable. Case studies, which also test student skills, can be an effective way of applying these basic assumptions, especially when applied to online learning environments [19]. So, when students are proactive in the learning process, they will have a strong interest in studying the course.

Second is the assumption that adults have a self-concept to be responsible in their own decisions, for their own lives [20]. Based on Dabbaigh's [21] opinion, the self-concept of students is the main predictor of success. In this case the faculty can take into account students about how they access and incorporate their life experiences into classroom activities. This is because their experience as adults is a valuable learning resource [22]. Students want to be seen as someone who is able to overcome problems, and collaborative activities in this case will provide opportunities for them to demonstrate their abilities.

Third is the assumption that adults have different life experiences with children, which will form more heterogeneous learning groups. Encouraging students to connect their learning with real life can help them understand the lecture material better [23]. Lecture materials must be arranged in such a way that can help in the effort to exchange experiences, for example through group assignments and interactive discussions [24]. Students who actively participate and contribute to their learning will be increasingly involved and motivated in learning, and of course the learning success will be more successful [25]. In other words, lecture material and lectures should be designed to be flexible and can develop, rather than being rigid and textual.

Fourth is the assumption that adult readiness to learn must be directed to the development concepts. Watkins advises lecturers to ask students about specific experiences according to topics related to the content of the lecture and what is expected of the course [26]. For example, lecturers can ask discussion questions in class, and students are asked to respond to the question then ask other questions to their friends. A heterogeneous situation will raise many questions or problems that must be answered. In this process, students will find the right answers to respond to these questions. The answers from students can help the lecturer in seeing how prepared students are to study the course. Good learning readiness will better understand students about lecture material.

The fifth assumption is that students will be more motivated to learn when given concrete learning activities [27]. In other words, the curriculum must be process-based, not just material-based, so that there is meaningfulness in learning. Concrete learning will provide deep meaning for students [28]. Some apply concrete activities including case studies, group problem-solving activities, and conduct interviews. Faculties can consider focusing on making assignment-based learning activities. With this assignment, students will be helped to get a sense of how to apply the lecture material in their lives [29].

The last assumption is that students are motivated to learn intrinsically. Lecturers can help students' intrinsic motivation to learn by providing a learning environment that involves students and encourages them to actively participate in them [30]. For this reason, lecturers
must be sensitive to students who need to be appreciated, assessed, and respected. Implementing learning assumptions on an invaluable effort in shaping the learning process to be more conducive to adults [31], and of course this should be used as a guide to developing an adult learning environment.

From the explanation the author concludes that andragogy really needs to be applied in higher education because it is very relevant to the characteristics of students as adult learners. Andragogy in this case is a set of assumptions that can be used for all types of adult learning situations, including higher education in Indonesia. The advantage of applying andragogy, as well as the ability to adapt the assumptions previously explained, is to meet the needs of individual students in the learning process. Thus, the learning carried out will suit their goals.

3.3 Andragogy Answering Global Challenges in the Information Era

Today our society has experienced scientific and technological progress in various aspects of life. Many new things can be found quickly, even without having to leave the bed or seat. The internet is an extraordinary means to represent how fast technology is developing today. Responding to this, higher education which is based on andragogy should be applied. Independent learning as one of the basic assumptions of andragogy will occur when each individual takes the initiative, either with or without the help of others, in diagnosing their learning needs, forming learning objectives, knowing the learning resources, choosing and implementing the right learning strategies, and evaluating their learning outcomes own [32].

Research on independent learning reveals that 90% of adults do independent learning at least once a year and 70% of them are conducted in the wild [33]. The concept of independent learning can indeed be applied in many ways in this information era. Some people can choose the quick way by operating a computer, holding a mouse or moving their fingers on a smart phone to get what they need while others may prefer a more complicated and systematic way. Knowles himself proposed two concepts of independent learning. The first is independent learning which underlines the full authority of individuals towards all technical aspects and process approaches chosen in learning. Second, learning that prioritizes control over learning goals and assumes a sense of ownership in the learning process [34].

From this explanation it can be concluded that independent learning is all learning processes where students are decision makers and control their own learning process. Of course independent learning is a freedom that all students must explore. So, even though he may get stimulation or encouragement from others, new independent learning will occur when all of that comes from self-initiative.

The information era also requires adequate competence and credibility. In this connection, learning how to learn is a necessity. Smith defines learning how to learn as a discourse for adults to have or gain knowledge in order to function effectively in various learning situations that they experience themselves [35]. Next he added that learning about how to learn is an effort to have the knowledge or skills to learn effectively in the various situations [36]. Adult education is a very important learning process to involve their participation in each stage. Student participation as adult students is carried out in all phases, starting from planning, implementing, to evaluating the learning that will be carried out. This detailed process illustrates that they will get a kind of guarantee that what they learn can function well later [37]. With the principle of understanding how to learn, and coupled with the possibility of accessing millions of sources of information in cyberspace, students will get adequate competence and capable credibility. As such, they will still be able to compete in facing the current global challenges.
Adults always face various problems throughout their lives, as well as the learning process they experience. Learning from everyday situations, opportunities, dilemmas, and life experiences is a sure process for students. As the results of Fellenz and Conti's study, learning from real life is very relevant to what should be achieved in learning [38]. Formal learning processes in classes that use traditional approaches are very out of date and not in accordance with the dynamics of the information era. Therefore, by maximizing contextual learning they will focus more on learning and mastering the competencies set according to the initial orientation.

From some of these descriptions it can be concluded that andragogy plays an important role for adult learning. Students in higher education today should be able to participate more actively in the learning process, so that they understand the true meaning of the learning process. Learning is an ongoing process that is oriented towards the optimal application of the knowledge gained in real life later. When compared with the situation in the past, the information era is more and very possible for students to do many great things. However, as educators, lecturers must be able to become facilitators with the right proportions for students, so that they can build the right meaning of learning in accordance with the needs and demands and challenges of the information age.

3.4 Discussion

Andragogy plays an important role in the learning process for adults, higher education which is in fact the advanced phase after secondary education should also apply the andragogical pattern. Studies need to be sharpened regarding the reorientation of the concept of andragogy that is appropriate to tertiary education in Indonesia, so that the right assumptions are obtained as the basic principles in its implementation. The relevance of the concept of andragogy with higher education in Indonesia can be found in this discussion on basic assumptions of andragogy and its application in higher education.

First is the assumption that adults must know why they need to learn something before deciding to study it [39]. Second is the assumption that adults have a self-concept to be responsible in their own decisions, for their own lives [40]. Third is the assumption that adults have different life experiences with children, which will form more heterogeneous learning groups. Encouraging students to connect their learning with real life can help them understand the lecture material better [41]. Fourth is the assumption that adult readiness to learn must be directed to the development concepts. Watkins advises lecturers to ask students about specific experiences according to topics related to the content of the lecture and what is expected of the course [42]. The fifth assumption is that students will be more motivated to learn when given concrete learning activities [43]. The last assumption is that students are motivated to learn intrinsically. Lecturers can help students' intrinsic motivation to learn by providing a learning environment that involves students and encourages them to actively participate in them [44].

From the explanation the author concludes that andragogy really needs to be applied in higher education because it is very relevant to the characteristics of students as adult learners. Andragogy in this case is a set of assumptions that can be used for all types of adult learning situations, including higher education in Indonesia. The advantage of applying andragogy, as well as the ability to adapt the assumptions previously explained, is to meet the needs of individual students in the learning process. Thus, the learning carried out will suit their goals.

The information era is identical to everything that is fast-paced. However, the development and advancement of science and technology not only have a positive influence on civilization, but also a number of negative effects. Of all the human populations in this world, millennials
generations are the ones who most closely deal with that. Thus, the role of higher education in producing competent generations is very vital. Therefore, higher education must not only be oriented to teaching or based on pedagogy, but must implement andragogical values that are in accordance with the character of students.

Ideally, higher education must refer to the concept of andragogy. However, higher education must be able to optimize the potential of students who have indeed transformed from the juvenile to adult phases. The six basic andragogical assumptions that need to be applied are learning independence, understanding learning objectives, using learning experiences, learning readiness, establishing learning orientation, and sharpening internal motivation. With the development of science and technology in this fast-paced information era, higher education graduates are expected to have competent personal and social abilities. To get both, a process that is appropriate to their character as a person is being transformed towards adult maturity, namely by implementing an educational process that is in accordance with the basic principles of andragogy.

4 Conclusion

In general, Knowles’s concept of andragogy is very relevant to the spirit promoted by higher education in Indonesia. This is due to the many orientations that are suitable between the two. With education that optimizes motivation from within oneself, the competence and potential of each individual will be maximally developed. If higher education is able to carry out a process of defense that is relevant to andragogical values as Knowles says, then it is not impossible that higher education will be able to produce graduates who are truly capable of competing in this information era. The information age does not require anything from millennial generation except only one thing. That is the ability and willingness to always think and act dynamically along with changes and developments in the times.

The development and advancement of science and technology not only have a positive influence on civilization, but also a number of negative effects. Of all the human populations in this world, millennial generations are the ones who most closely deal with that. Thus, the role of higher education in producing competent generations is very vital. Therefore, higher education must not only be oriented to teaching or based on pedagogy, but must implement andragogical values that are in accordance with the character of students. The six basic andragogical assumptions that need to be applied are learning independence, understanding learning objectives, using learning experiences, learning readiness, establishing learning orientation, and sharpening internal motivation. With the development of science and technology in this fast-paced information era, higher education graduates are expected to have competent personal and social abilities.

References


Ibid.


Ibid.


The Effect of Problem Based Learning Combined with Jigsaw Settings towards the Independent Learning of Integrated Social Science

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Abstract. This research is aimed to know the effect of problem based learning model combined with jigsaw settings towards the independent learning of integrated social science in junior high school. This research applied quasi-experimental design with a non-control group research design. The population of this research was 182 students of SMP N 1 Bandar Pacitan in 2019/2020 Academic Year. There were 56 students used as the samples which were divided into Class VII E as an experimental class and class VII A as a control class. The data was collected by using observation, documentation and independence questionnaire using a Likert scale. The data was analyzed by using t-test with the SPSS program for windows 2018. Based on the results of the t-test analysis, the value (sig) = 0.000. This means that 0.000 <0.05, then H₀ is rejected and H₁ is accepted. Then, it can be concluded that there is a significant effect of problem-based learning with jigsaw setting on the independent learning of Integrated Social Studies of junior high school students. In addition, it can also be seen from the average percentage of students' independence that the experimental class is 72% higher than the control class which is only 60%.

Keywords: Problem Based Learning; Jigsaw; Independent learning of integrated social sciences

1 Introduction

Independent learning is one of the learning activities that is encouraged by will, choice, and a sense of self-responsibility. Independent learning is a person's thoughts and motives in determining direction, plans, references, and decisions in learning activities. In this case, the students have their own will, choice and a sense of responsibility from learning without depending on others [1]. Independent learning is a form of action that has received little attention in education field, especially in formal education. Students are only led to study together and understand the content of the learning material. As a result, students will only learn when it is required, not on their own accord.

According to Hargis and Kerlin [2], independent learning is a process of planning and controlling oneself towards completing academic assignments independently. Students who
have high learning independence have the ability to monitor, evaluate, regulate the learning process effectively and efficiently in completing their academic assignments. In line with Hargis and Kerlin's opinion, Suhendri and Mardalena (2015) [3] stated that independent learning is defined as a learning process to achieve the learning objectives, as students are required to be active not dependent on their teachers. Basically independence is the behavior of individuals who are able to take initiative, be able to overcome obstacles / problems, have self-confidence and can do something on their own without the help of others [4].

The indicators of learning independence according to Sumarmo (Purwasih, 2016) [5] are: (1) taking the initiative to learn with or without the help of others; (2) diagnose his own learning needs; (3) formulate / select learning goals / targets; (4) selecting and using sources; (5) selecting learning strategies, and evaluating learning outcomes; (6) cooperate with other people; (7) construct meaning; and (8) self-control. The regulation of the Minister of Education and Culture Number 68 Regarding the basic framework and curriculum structure in Junior High Schools / Madrasah Tsanawiyah [6] explains that the learning process must be directed at developing student learning independence. Independent learning does not come naturally as it must be accustomed to learning. Therefore, it is necessary to apply innovative learning models in schools in order to foster students' independent learning abilities.

One of the innovative learning models, such as problem-based learning with a jigsaw setting, is expected to foster learning independence. The use of problem-based learning with this jigsaw setting can motivate students to solve such problems that they can provide solutions to these problems. In addition, this learning can create learning situations and conditions that are indispensable in fostering student independence in learning. According to John Dewey [7] problem-based learning is the interaction between stimulus and response, a relationship between two directions of learning and the environment. Students' experiences obtained from the environment will give them materials in order to gain understanding and can be used as learning guidelines and objectives. Problem-based learning is a problem-centered learning activity. The term ‘centered’ means to be the theme, unit, or content as the main focus of learning.

The use of problem-based learning basically aims to help students develop thinking skills and problem solving skills, learn the role of authentic adults, and become independent learners [8]. In addition, problem-based learning also serves as a material for testing and assessing student competencies, so that teachers do not only use conventional written exams. Problem-based learning is able to make students think more optimally through systematic team work so that students can empower, hone, test and develop their thinking skills on an ongoing basis. Deeply, the advantages of problem-based learning are as follows: (1) Realistic with students' lives, (2) concepts according to student interests, (3) fostering the nature of student inquiry, (4) strong retention of concepts, (5) growing problem skills solving [9].

Social Science Subject (Ilmu Pengetahuan Sosial abbreviated as IPS) can be defined as "study of society" in assessing society. Here, teachers can conduct studies from various social perspectives, such as studies of Anthropology, Economics, Geography, Education, Political-government, aspects of social psychology, history, and sociology which are simplified to achieve learning goals [10]. In general, IPS at junior high school (SMP / MTs) discusses four fields of science, namely economics, history, geography and sociology which are currently known as Integrated IPS.

Complex Integrated IPS material requires such special attention that students get used to it independently to be able to understand and solve problems around them. However, the complex material sometimes makes students pay less attention in understanding social studies material, so that students' learning independence is also low. Therefore, habituation of student
learning independence is the spotlight and attention of social studies educators in the classroom because it is related to the nature and characteristics of social science. Several studies on learning independence. Fahinu (2007) [11], Budiyanto (2014) [12], and Sugandi (2013) [13] found that students who received innovative learning achieved fairly good independent learning. Overall, based on the above description, the authors are interested in conducting research on the effect of problem-based learning with the Jigsaw setting on the Integrated Social Studies of junior high school students’ independence learning. This research was conducted on the material of human activities in fulfilling needs.

2 Research Method

The approach used in this research is a quantitative approach. The quantitative approach is also called the traditional approach since it has been used for such a long time that it has traditionally been an approach to research [14]. The method used in this research is a quasi experiment. The design used in this study is a non-equivalent group design, which is a design consisting of two classes, an experimental class and a control class. The research design can be seen in the following table:

<table>
<thead>
<tr>
<th>Table 1. Research design</th>
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</thead>
<tbody>
<tr>
<td>O1</td>
</tr>
<tr>
<td>O2</td>
</tr>
</tbody>
</table>

Information:
O1 : Experiment Class
O2 : Control Class
X : Problem-based learning with a jigsaw cooperative setting
: Questions and answers learning

The research subjects were class VII students of SMP Negeri I Bandar Pacitan even semester of the 2019/2020 academic year who were selected based on the average mid test scores for the Integrated IPS Subject: VII E as the experimental class (83) and VII A as the control class (84). Each class consists of 28 students. The experimental class was given treatment in the form of problem-based learning with a jigsaw setting, while the control class was given a question and answer model. At the end of the meeting, the two classes were given a learning independence questionnaire to determine the effect on both classes. The learning independence questionnaire consists of 20 questions. The observed aspects of each observation indicator are as follows:

<table>
<thead>
<tr>
<th>Table 2. Learning Independence Indicators</th>
</tr>
</thead>
<tbody>
<tr>
<td>Research Variable</td>
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<tr>
<td>-------------------</td>
</tr>
<tr>
<td>Confidence</td>
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<td></td>
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<td></td>
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<tr>
<td>Responsibility</td>
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<tr>
<td></td>
</tr>
<tr>
<td>Initiative</td>
</tr>
</tbody>
</table>
Research Indicators | The Assessment Aspects
--- | ---
b. Students ask and answer without prompting others.  
c. Students try to find other reference sources in learning without being told by the teacher.
d. Students pay attention to the teacher’s explanation during lessons.
e. Students do not postpone assignments.
f. Students are not lazy.

Based on the test results, the independent questionnaire instrument is valid and reliable. The results of the questionnaire were used to test the research hypothesis. Then the data were analyzed by using the t-test using the SPSS for windows 2018 program.

### 3 Results and Discussion

Problem-based learning with a jigsaw setting is carried out on Integrated IPS material by taking human activity in fulfilling needs as the sub-topic. This topic is considered so complex that it needs interesting and contextual learning to make the students understand it in depth and independently. The implementation of problem-based learning with jigsaw settings was carried out for three meetings with each meeting lasting 2x45 minutes. The steps for problem-based learning with the Jigsaw setting are as follows:

- a. Students are divided into several groups (each group consists of 5-6 people). The so-called ‘home group’.
- b. Each student in each team gets a different problem.
- c. Students with the same problem meet to discuss with the expert groups.
- d. After finishing discussing the problem to provide solutions, the experts return to the original group.
- e. The experts explain the results of the discussion to the original group.
- f. Each group presented the results of the discussion by appointing one member as a group representative.
- g. Students take individual quizzes covering all topics.

After the stages of the problem-based learning process with the Jigsaw setting were carried out well, then students were given a learning independence questionnaire. The results of the hypothesis test analysis can be seen in table 3 below.

| Table 3. Results of the T-Test Analysis for Problem-Based Learning with Jigsaw Settings on the Integrated Social Studies Independent Learning |
|---|---|---|---|---|---|
| Model | Unstandardized Coefficients | Standardized Coefficients | T | Sig. |
| | B | Std. Error | Beta | | |
| 1 (Constant) | 53.249 | 4.314 | 12.343 | .000 |
| X | -.421 | .381 | -.216 | -1.105 | .280 |

Based on the results of the t-test analysis in table 3, the value (sig) = 0.000. This means 0.000 <0.05, it can be concluded that there is a significant influence between problem-based learning and the Jigsaw setting on the learning independence of Integrated IPS for Junior High
School Students. In addition, it can also be seen from the average percentage of student independence, where the experimental class is 72% higher than the control class which is only 60%. The percentage of student independence can be seen in table 4 below.

<table>
<thead>
<tr>
<th>Class</th>
<th>Questionnaire Data after Treatment</th>
<th>Category</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experiment</td>
<td>72%</td>
<td>Independent</td>
</tr>
<tr>
<td>Control</td>
<td>60%</td>
<td>Self Sufficient</td>
</tr>
</tbody>
</table>

Problem-based learning with a jigsaw setting is very effective in increasing student learning independence as it presents contextual problems at the beginning of learning to provide stimuli and triggers for students to think. Giving stimulus encourages students to be independent in solving problems, so that they are also independent in learning. In line with Sugandi's research (2013) [13], which reports that problem-based learning with the jigsaw cooperative setting greatly affects the students’ independent learning ability which has high correlation with student learning success.

Problem-based learning with jigsaw setting also trains students to be responsible for their learning activities, not just being recipients of information but having to find the information needed in learning. It requires students to be active, creative and innovative in seeking information to solve problems. This is in accordance with the demands of independent learning. The increase in learning independence can be influenced by the stages of this learning. The stages of problem-based learning with a jigsaw setting that affect student learning independence are as follows:

a. Student's life is realistic, at this stage, students are given problems in everyday life that can provide stimulation to think about how to solve them independently;
b. The concept is in accordance with student needs, in learning students are faced with various problems that are tailored to the material and daily life, so that students will find out how to solve continuous problems;
c. To develop the nature of student inquiry, at this stage, students are required to think critically and analytically to solve problems independently.
d. The retention of the concept becomes strong, the application of the concept in an effort to solve problems will make students understand the material, not only in the form of memorization;
e. Developing the problem solving ability, the various problems given will increase students’ insights through discussions which are carried out together with peers to find solutions to the problems.

The achievement of optimal learning independence cannot be separated from the role of teachers who continue supporting the implementation of this learning properly. The learning meeting was held three times. The teacher always facilitated and encouraged students to solve problems analytically so that students will continue striving to find the best solution of a problem.

Learning independence is indicated by the ability to be able to solve problems faced through behavior. In other words, there are such behavior changes that students have increased thinking as well. They learn to be independent without relying on other people's help and do not only depend on their teachers as they can use various sources and media for learning. In this case, the teacher acts as such a facilitator and consultant that s/he is not the only source of knowledge [15].
There are additional findings in problem-based learning research with a jigsaw setting. First, students become more active. At the problem-based learning stage with the jigsaw cooperative setting, students become active when discussing and solving problems. Students are able to understand the learning material easily because they construct their own knowledge based on the experiences they have experienced. Moreover, students are also able to answer questions or solve problems with contextual and applicable answers. Second, students are trained to think creatively as each student gets a task to solve different problems.

4 Conclusion

Based on the results and discussion of the research above, it can be concluded that problem-based learning with the jigsaw cooperative setting greatly affects the learning independence of SMP N 1 Bandar Pacitan students. This is evidenced by the results of the t test with a significance value of 0.00 <0.05, so H0 is rejected. It indicates that there is a significant effect between problem-based learning and the jigsaw cooperative setting towards the independent learning of Integrated Social Studies for junior high school students on human activity in fulfilling needs topic. The researchers suggest the readers and other researchers to examine the effect of problem-based learning with jigsaw settings on different variables, different research locations, different education levels, and different materials. Besides, combining the problem-based learning with other learning models is also suggested.

References


Abstract. This article talks about inter-religious communication in the Digital Age. The digital era marked by communication and interaction without limit in fact do not always have a positive impact in the realm of interfaith relations. By using the Role of the Brotherhood of Hasan al-Banna, the authors analyze the role of content creators, especially on YouTube and Instagram in building a positive opinion and clarify various issues in the relationship between religious slant in Indonesia. Through this study, the authors found that the millennial generation X, Y, and Z are the generation that has the advantage of social media. Also They are accessed YouTube and Instagram more than another media platforms. Therefore, various positive content and opinions in peace building and common word between the Faiths and others can more Easily spread. Various positive movement has been built by the content creator such as Creator for Change movement. However, viewers of video content is still quite a bit. One of the strategies offered to Attract the younger generation in capturing the positive discourse is to invite the content-creators celebrated by millions of followers to spread positive messages. Thus, the younger generation can avoid echo chambers effects and various radical opinions that are scattered freely in cyberspace

Keywords: Interreligious Dialogue; Communication; Cyberspace; content-creators; YouTube

1 Introduction

Echoes of "the Industrial Revolution 4.0" more often heard in various forums. Springboard development of technology and the Internet have become a necessity that would come over mankind these days. After the digital era, today the world began preparing to enter the industrial revolution 4.0, which requires the human need for internet and make it live in two worlds, the real world and the virtual world.

In 2018, the Association of Indonesian Internet Service Provider (APJII) released statistical data related to Internet users in Indonesia. As a result, internet users in Indonesia increased to 143.26 million in 2018, equivalent to 54.7% of the Indonesian population overall (Warta Ekonomi, 2/21/19). In fact, in 2019 predicted Internet users exceeded 175 million, or 65.3% of the total 268 million population of Indonesia (BeritaSatu, 01/04/19). As based on its
age, of that number, 49.52% is the younger generation. The users with age 13-18 years amounted to 16.68%, age 19-34 years amounted to 49.52%, age 35-53 years amounted to 29.55%, and age over 54 years amounted to 4.24%. This shows that the majority of internet users are teenagers (idntimes, 02/21/18).

From these data, 79% of whom are active Internet users who access the Internet every day. The average internet usage in Indonesia reaches 8 hours 36 minutes (Wartaekonomi, 02/21/19) and 3 hours 23 minutes of which is used to access social media (Kompas, 03/01/18). Based on the most downloaded applications, various companies under Mark Zuckerberg dominate the top three. The succession are WhatsApp, Facebook, Instagram, and then Line. Based on research conducted by We Are Social, YouTube occupies the first position of the most accessible social media with a percentage of 43%. Followed by Facebook with 41%, WhatsApp with 40%, and Instagram with 38% (Kompas, 01/03/18). At least 130 million people in Indonesia, or 49% of the total is social media users (inet.detik.com).

Various data above confirms the important role of the Internet in people's lives today. In addition, social media became one of the virtual world content of the most accessible and popular with Internet users. With it, a person needs to communicate, access information, and entertainment can be met despite being away from the crowds. The majority of teens are Internet users also use the Internet, especially social media as a lifestyle as well as their digital literacy. They tend to prefer to learn through a variety of internet and social media content autodidact than direct learning, both formal and informal school in various courses and training. Including in terms of learning the science of religion.

This thing is a challenge and an opportunity for the missionary movement. The access number of social media, which in this case is YouTube, using it not only for entertainment but also to learn and learn new information. At least 86% said access to YouTube to learn new information. This makes YouTube gradually replace the television in the home space of Indonesian society. No wonder, when the millennial more familiar with content and creators on YouTube compared to artists on television. This also makes them much fond of the content-creator on YouTube.

Unrestricted access and disposition of interest into one of the reasons they chose YouTube. When accessing the Internet, they also can not be constrained by various regulations. Therefore, it becomes the responsibility of educators and preachers to begin taking advantage of the existing media in order to provide a counter-narrative on the various of false issues (hoax) and full of hatred concerning SARA (racism, religion, ethnics, and inter-groups) and provide true learning religion.

In this article, the author tries to look at the potential use of YouTube as a medium of da‘wah, especially in the realm of interfaith relations. Narratives that spread on YouTube does little that lead to radicalism and even terrorism. Therefore, a variety of content such as Daqu Movie, Movie Maker Muslim (FMM Studios), NU Channel, Islam Channel, Lampu Islam, Al Bahjah TV, and others began to appear. However, whether the content is as expected, both the content and the enthusiasm of the audience? So it necessary cooperation with the parties content-creator of other famous as one of the options in deploying counter-narratives and messages of peace?

2 Method

The era of globalization that began in the late 19th and early 20th centuries give much of an impact in the development of human culture and way of life [1]. Exchange of culture,
economics, science, ideology, and requires information that today is hard to avoid contact with others. In fact, exchange and interaction is becoming a man needs and society needs to exist and survive [2]. Without it, people will only be in a primitive circle and the community are in danger of extinction gradually.

According to Ting-Toomey, interactions that occur more quickly with the help of technology and media. Every day, humans will be faced with a situation must be met by those who differ with various different backgrounds[3]. Various interactions can not be avoided. On the contrary, this interaction should be more open way humans with the outside world. Therefore, interpersonal communication, inter-community and inter-culture are both needed in minimizing various friction between us "us" and they are "the others"[4], [5]. According to him, the process of intercultural communication should begin with an introduction. The introduction of an active attitude from both sides against each other's identity. This process is followed by the encounter value and orientation of each of the parties either through verbal communication and non-verbal [3], [6]. This is called Hasan al-Banna as the at-ta'aruf 'knowing each others' [6].

In that phase, there will be a lot of contact between two different cultures and cause various conflict management along. Various common words can be gained from understanding each group of identity and the identity of other groups (at-tafahum)[6]. The climax, will create cross-cultural adaptability, even the transformation of identity and competence among the community (at-ta'awun) [3], [6]. The creativity in addressing the cultural contacts also have an important role in the Islamic da'wah. Da'wah is an activity appeals to the way of God or Islam[7]. Da'wah is not limited to only such active activities such as calling and inviting, but also to passive activities such as face representation of Islam and the values of goodness in it. According to Zaidan [7], the content of da'wah varies. Starting from the understanding of Islam, rukun, privileges, laws contained in it, and the various goals of sharia in Islam.

The da'wah material is often interpreted to be delivered in oral form only. In fact, the call has a broader scope. Islamic Sharia holistic and comprehensive (syumuly) can not be understood only by intermediaries oral and gives examples only. They need to be a more concrete action than just verbal. There are at least three ways in delivering da'wah. First, is the delivery of orally which is the majority way of preaching. Second, is the submission to the actions and deeds. Third, is the delivery of behavior (siirah) of preachers itself [7]. Second and third forms are a representation of the values of Islam which is reflected in the self-preacher and has a significant influence.

Da'wah through preacher's behavior and morality, according to Zaidan, became one of the most important factors in the success of da'wah. With morality and noble behavior, people in the vicinity will be interested in the personal preacher is nothing but a manifestation of Islam in daily life[7]. Da'wah in this way need to consider two main aspects, both are the good behavior (chusnu-l khuluqi) and a harmony between actions and words that told[7]. Without them, Da'wah through siirah Chasanah can not produce results, even it can give a bad representation of Islam itself.

Another important point in preaching is the use of media. In this digital era, da'wah should also use digital media and the Internet. It is a demand because more than half the Earth's population is familiar with life in the virtual world. In fact, as noted above, they are surfing in the world not only for entertainment but also to learn and seek information. The children and millennial adolescents have their own tendency in religious study. They would rather see the various recitals YouTube channel than to attend majlis recitation. In addition to not have to go far, the video on YouTube is also more efficient and can be played anywhere and repetitive.
Unfortunately, there is little material on *YouTube da'wah* instead contain radical teachings and linked to terrorism, so that would damage the image of Islam itself and plunges the young generation towards deviant Islamic teachings.

Therefore, in this paper, the author tries to look at the content-creator role in the Islamic *da'wah*. Da'wah that they do can be *da'wah* by word, by deeds, or by *siirah Chasanah*. The aim is to see how many *YouTube* viewers liked the show of da’wah and find out model of da’wah that fits the millennial generation in this digital era.

3 Results and Discussion

One of the characteristics of the millennial generation teenagers are not able to concentrate for long periods. According to dr. Rizki EDMI Edison, Ph.D. of UHAMKA (suara.com/10/9/2016), the ability of adolescents and children at this time to concentrate only on the first 20 minutes. That much is not understood by the teachers so that it remains focused on a presentation with time. They also do not like to be restrained, and always want things that are fun (fun). With the help of social media like *Instagram*, *Whatsapp*, *Facebook*, and *YouTube*, they are largely self-taught from a variety of social media. Survey has shown that about 86% of Indonesia's population of productive age more access to television to get information in addition to entertainment. It can be seen from the data below:

**Table 1.** Persentase Penduduk Berumur 10 Tahun ke Atas yang Mengakses Media selama Seminggu Terakhir Menurut Kelompok Umur dan Jenis Media, 2015

<table>
<thead>
<tr>
<th>Kelompok Umur (Tahun)</th>
<th>Mendengarkan Radio</th>
<th>Menonton Televisi</th>
<th>Membaca Surat Kabar/Majalah</th>
<th>Membaca Artikel/Berita Elektronik</th>
</tr>
</thead>
<tbody>
<tr>
<td>10 - 19</td>
<td>4.33</td>
<td>93.42</td>
<td>9.22</td>
<td>31.93</td>
</tr>
<tr>
<td>20 - 29</td>
<td>6.81</td>
<td>92.45</td>
<td>15.29</td>
<td>28.62</td>
</tr>
<tr>
<td>30 - 39</td>
<td>7.69</td>
<td>92.83</td>
<td>15.65</td>
<td>17.48</td>
</tr>
<tr>
<td>40 - 49</td>
<td>8.54</td>
<td>92.23</td>
<td>15.61</td>
<td>11.20</td>
</tr>
<tr>
<td>50 - 59</td>
<td>10.45</td>
<td>91.20</td>
<td>14.10</td>
<td>6.88</td>
</tr>
<tr>
<td>60 +</td>
<td>10.27</td>
<td>82.30</td>
<td>7.16</td>
<td>2.19</td>
</tr>
<tr>
<td>Jumlah</td>
<td>7.54</td>
<td>91.47</td>
<td>13.11</td>
<td>18.89</td>
</tr>
</tbody>
</table>

*Source: BPS, Susenas MSBP 2015*

From the above data it can be seen that watching TV is the main favorite for the people of Indonesia in obtaining information. This is consistent with findings Smithkrai [8] states that it is easier to provide information to television shows, movies, or video for use in conveying the message of two roads, both are audio and visual. In fact, feelings and emotions can also be transferred via videos. The position of the television in the family room also began to shift. *YouTube* role gradually familiar in the living room of Indonesia. They use *YouTube* for...
various purposes such as looking for entertainment, looking for tutorials, listen to songs, listening to lectures, and looking for news.

The growing role of YouTube for the youth generation milennial make it have a strategic position. When the first television channel and the performers on television widely known by the public, but does not currently apply the same again. The teens from millenial generation more familiar with the influencers and content-creator of YouTube is often witnessed. Therefore, it is not surprising that the Indonesian content-creator like Ria Ricis and Atta Halilintar that have an audience share of adolescence (14-24 years) have more than 10 million subscribers. It is different when compared to content-creator who has a share of productive age and a certain segment (25-35 years) as Tim2One and Cameo Project, which did not reach 1 million subscribers despite having first foray into YouTube.

The teens milennial also in the position of needing a figure in their daily lives. The content-creator and influencers are scattered on YouTube that often they refer indirectly affect the mindset, attitude, and behavior. Little by little they make the influencers as a role model in their lives. It is indeed one of the challenges for the world of da'wah and Islamic education. Calls on the kindness difficult because the figure that most affect teenagers is a figure that is likely to have the mindset of a typical teenager, free and loose. They showed a lot of rough style of speech, chatter less appropriate to their age, lifestyle that is contrary to the norm, and many other negative things. Say like Reza Oktovian, Awkarin, Anya Geraldine, Gofar Hilman, and so forth. Their lifestyle was shown to the audience of YouTube and indirectly a role model for their lifestyle from the smoke, said harshly, drinking beer, dating, and so forth.

It is made worse by the wave of digital piety. Digital piety is a movement that appeals to the goodness and kindness shows a variety of actions in cyberspace. Good thing is often misunderstood by the majority of social media users who show piety in cyberspace, but do the opposite in the real world. Therefore, many teenagers who prefer the slogan "I'd rather bad but it is, rather than be a hypocrite like you". However, these challenges are not necessarily close the road preaching in cyberspace. If we thorough, this challenge can be utilized as a new opportunity of preaching. The teenagers are still looking for identity is a floating mass that can be formed with different colors according to what influence it.

As bad messages can spread rapidly in the virtual world, nor with good messages. Internet, including YouTube is a vacuum which can be filled with a variety of grades, good or bad. Therefore, it is necessary to provide a counter-narrative to the bad messages in cyberspace. Unfortunately, often the contents which contains a good message and the value of the media and da'wah do not have the attractive packaging of the audience (the medium is the message) [9]. The contents are often present in the form of rigid, monotonous, and static, so the teens - who are not able to concentrate long - is not interested in mere glance at the contents are, let alone to watch until the end and absorb the message and virtue in such content.

This deficiency is exploited by some parties less liable to give answers to the drying up of religious literacy in the digital world. They made simple with the contents of media that appeal to teenagers. No doubt, they are looking for information and learning about religious doctrine through the media. Although their purpose is to spread the values of good, but often the message delivered incomplete and less moderate. As a result, teenagers who watch and minimal experience of the teachings of Islam would potentially huge exposure to radicalism, fundamentalism, fanaticism, and even terrorism.

This has become a big chore for Islamic preachers in spreading the message and example of moderate Islam and Islam which become rahmatan lil Alamin. Various da'wah contents that distorted can indirectly indicate the representation of Islam closely with radicalism and even terrorism. As is often pointed out in recent years is quite difficult for the Muslims
especially when they are a minority) to come out of the stigma of radicalism and terrorism. This is a form of success of the parties who are not responsible in spreading their negative messages. This negative message not only have a negative impact on intra-Islamic relations, but also have a negative impact on relations between Islam and other religions.

Religious fanaticism and the phenomenon of a single truth also increasingly emerging. Yahya [10] in his research ahead of presidential elections, fanaticism in Indonesia has increased with the role of social media, including YouTube. The waves are such that make a lot of the perception of other religions to Islam deteriorated. Islamic image represented tend to be closed, exclusive, and fanatical in one group and blamed a different class with them, although both embrace the same religion. Unique algorithms on YouTube also make the teens terspectacle traps in accordance with the wishes and preferences of them. The room encounter with other community groups are limited. If not coupled with content that brings a positive narrative, then the teens will only become clans radicals and fundamentalists in the future.

Therefore, some parties try to use one strategy in preaching and spreading the positive messages with YouTube media. Because the media used is often less attractive, it needs extra effort in spreading and attracting teenagers millennial to watch it. After watching, expected good variety of messages and experiences can be transferred to them in addition to audio and visual transfer. Berk [11] said that the use of the film and video media in learning provides a significant psychological impact to the students. As they watch the movie, voice and picture messages are delivered accompanied by the transfer of feelings and emotions like sad, angry, happy, and much more. Therefore, the emotions of the students who watch will carry over when watching movies that will leave a deep impression on them.

Watching movies is also one activity capturing the message as reading. The difference is that reading needs more exercise and a high focus. As for watching, it takes little effort and focus and do not need to exercise. Therefore, a child will more quickly intervening recognize how to watch the movie before learning to read words [12]. Reading involves a lot of cognitive works of the students Themselves. In reading, students are required to undergo the process of seeing, recognizing letters, paying attention, understanding the meaning, absorbing and processing the Obtained meaning, and saving it. At a later, when it is required, they are also required to use the memory back or memorizing [13]. Thus, reading Becomes one of the activities that can have a significant impact in the development of student's knowledge, rationally and empirically.

Although only watch involves less effort and does not need a lot of study and practice, does not mean watching the skill does not involve; the resulting from the process of reading. According to Berk [11], there are at least 20 potentials generated when the students learn to use the medium of films such as Easily gain the attention of students, indirectly requires students to focus, giving students the opportunity to use Reviews their imagination, improve student's memory, Facilitate the absorption message delivered, and the make learning more fun and not boring.

As the results Husmiati [14] about the advantages and disadvantages of using the movie as a medium of teaching a history shows that the interest of the most students learn to use the medium of films. They argue that by watching the movie, they were Able to escape from the tedium of monotonous learning of the situation. Also Class Became interesting and varied so as to help students gain an understanding, stimulate Reviews their imagination, concreting things that are abstract, and in the end, Able to provide a better learning outcomes. Watching movies based learning experience, affective and cognitive simultaneously. Affective skills are related to the values and taste, while cognitive relates to how the brain works or mental [15].
Some research has found that studying the theory and abstract concepts that will be easier to use audio and visual media than using the text media[8].

In teaching, improving the cognitive abilities in learning is one of the factors that support the success of learners. Cognitive abilities in self-learners can be stimulated through five stages: a) choosing the suitable words in the process of formation of verbal memory; b) selecting the suitable images in formation process of visual memory; c) set the suitable words in the verbal process; d) set the suitable images in the visual process models; e) the integration between verbal and visual representations as a form of units of knowledge [16].

In cognitive psychology, knowledge is divided into four categories. The four categories are the factual knowledge, conceptual knowledge, procedural knowledge, and metacognitive knowledge. The first knowledge is closely related to knowledge of terminology, details, and the specific elements such as vocabulary, music notes, and natural resources. Conceptual knowledge is closely related to the process of classification, Categorization, knowledge of general and specific and relevant knowledge of theories, models, and structures [17].

Third knowledge is knowledge about how to do something. This knowledge is closely related to color mixing skill, technique in using the algorithm, the implementation of the laws of physics, and the use of scientific techniques. The fourth knowledge is a comprehensive, cognitive sciences and has Become the consciousness within oneself. This knowledge is closely related to knowledge about strategic knowledge, cognitive tasks, and knowledge of oneself (self-knowledge) [17].

In metacognitive knowledge, a person is able to identify an issue, analyze it, and then provide a solution to the problem. Differences in problems and background of problems require different emphasis and solutions from one another. Metacognitive intelligence will appear in such matters. Therefore, it is not wrong if the intelligence or knowledge is considered to be a combination of knowledge of the situation, condition, and the cultural knowledge [17].

The first attempt was hashtag CreatorforChange movement that launched by YouTube since 2017. This movement is a global movement around the world to voice social changes. According to Shinto Nugroho, Heads of Public Policy and Government Relations Google Indonesia, as quoted by Tekno.kompas (03/10/2017) approximately 70% of young children and adolescents millennial believe that YouTube has a role in shaping the culture. As more than 50% admit that their perspective changed after watching YouTube.
This is what inspired the *YouTube* to make positive impacts in shaping this movement. In Indonesia, the movement is collaborating with two non-governmental organizations (NGO), Ma’arif Institute and the Habibie Center. The Indonesia content-creator Cameo Project became an ambassador or a representative of the creators.

This movement getting a positive responses from the content-creators. There are many famous content-creator in Indonesia who participated in this movement. In addition to channel Cameo Project, there are also channels Film Maker Muslim, Gita Savitri Devi, Duo Harbatah, and Kitabisa.com. In 2018, there were at least 98 videos and counting that use this hashtag. The theme also vary. A variety of social issues ranging from tolerance, stereotyping, body shaming, and diversity become a central issue that is often rolled out. This is one effort to spread positive messages through audio and video.
In terms of viewers, this movement has a broad reach. When you only see from subscribers Cameo Project, they have only 804 thousand subscribers. However, with the merger of the young influencers with subscribers who are also many, interest will be even greater audience. Say like Gita Savitri Devi channel. Indonesian students who were studying in Germany also has many fans. In her YouTube channel, she has 721 thousand subscribers. Channel Film Maker Muslim too have the number of subscribers which is quite a lot, which is about 555 thousand subscribers. The Duo Harbatah, which is quite famous channel with comedy sketches have as many as 1.62 million subscribers subscribers. All the calculations of these subscribers have the possibility of a broader audience share.

These figures are a positive outcome. This is due to have a lot of contents charged positive message, because the packaging has not considered attractive enough by teens and less intense promotional strategies did not get a draw from netizens. For example, is the channel CISForm (Center for the Study of Islam and Social Transformation). Channel managed by UIN Sunan Kalijaga launched various animations that contain messages of a counter narrative to the narratives of radicalism and fundamentalism. However, a variety of video which was launched in February 2018 has only 845 subscribers and each video only reached about 1000-2000 viewers.

Various videos that have been uploaded also had a message diverse gravity. In the video, entitled "Co-existence" uploaded Gita Savitri Devi for example, tells about the experience of tolerance when Islam became a minority in Germany. The messages in the video proficiency level is to foster a sense of tolerance that is true, good time to be a minority and the current majority. It becomes important for teenagers millennial in Indonesia. Yahya (2018a: 166) also mentions that the mindset of the majority of Muslims in Indonesia is "When Muslims become a majority, then the other will be peaceful religion, on the contrary, when Muslims are a
minority, they are always oppressed”. This video has been watched by at least 383 thousand viewers.

One of the highlights is a video uploaded by Channel Comedy Duo Harbatah. In the video, entitled "Islam itu Damai”, they tried rolling the questions and statements contain assumptions and accusations that Islam is a religion that is closely related to terrorism. This video comes as a response to the bombing of a church in Surabaya by radical groups in the name of Islam. Various narrative counterpoint of various oblique statements are discussed in the 4-minute video of the.

The second effort is a collaboration with renowned content-creator with moderate religious leaders. Why collaboration? This is due to limited knowledge of the youth will millennial religious leaders who have the mindset of a moderate and appeals to the goodness. Because this time it is pretty much cleric popular among teenagers are those who call on the paradigm jihadist caliphate state, and issues inherent conservatism. With the collaboration with famous YouTubers, then indirectly provides one of the options religious leaders who can address the issues of diversity and multiculturalism wisely. Another advantage is the increased number of video viewers are compared when the religious leaders make their own channel.

For example is Ustadz Maulana Miftah Habiburrahman or better known as Gus Miftah. He did not have a YouTube channel specifically with his name. Videos are easily found his lectures are video recorded in recitals forums and so on. In terms of visual quality, the videos are still "amateur" and not interesting to watch. The other thing is the use of the Javanese language in the majority of his lecture forum. This makes the audience the video only in numbers ranging from 200-400 thousand viewers.

The different situation found after Gus Miftah collaborate with Deddy Corbuzier which has 5.84 million subscribers. Some videos that contain heavy issues lightly packed with jokes-jokes are appropriate to the age of the juvenile millennial. The language used is Indonesian with diction that is easily understood by the audience. In one video, entitled "Makan di rumah orang Kafir ?!” for example, they both raised the issue of how to respect other faiths who are fasting or are entertaining guests. It is simple but striking message delivered on the question of how should the relationship between Muslims and non-Muslims in the affairs of entertaining guests.
The video has been watched 3.3 million times on YouTube. A significant amount compared to videos that contain Gus Miftah lecture only. In fact, one of the video that gets the largest audience is a video about the trip Deddy become converts and how Gus Miftah preached at nightclubs in Yogyakarta. Both videos have been watched 7.2 million times and 6.5 million times. All videos uploaded also have visual side and catching thumbnail YouTube audience.
On another occasion, Deddy Corbuzier also invited other religious leaders to collaborate, which is Ust. Wijayanto, Ustadz from Yogyakarta also does not have its own YouTube channel. Various of his videos uploaded on YouTube are the videos when he was lecturing in various mosques and forums such as the Great Mosque of Trans Studio Bandung, Masjid Campus of UGM, and EVIO Multimedia. Visual display side is not so interesting. No wonder when these videos the highest is only seen as much as 400 thousand times.

When Deddy create videos with Ust. Wijayanto, both YouTube channel as well as in the television show that he was guided, “Hitam Putih”, the number of viewers increasing quite rapidly. In the video, entitled "Pembawa Acara Hitam Putih Kagir, Jangan ditonton!" for example, has been witnessed by 3.6 million in just 6 months. Videos that contain a fairly provocative title is actually the logical answer of prohibition or halalization when in mua'ammalah dan mu'asyarah between Muslims and people of other faiths. Stereotyping that often deployed is limited interaction between humans due to differences in beliefs and religious background of each. In this video, Ust. Wijayanto with light and breezy and interspersed jokes-jokes to try to seat the various statements skewed with positive narratives.

Similar initiatives are conducted by Najwa Shihab. Presenter and journalist also has 3.44 million subscribers on its YouTube channel. In addition to discussing social and political issues, Najwa also create a new program entitled "Shihab Shihab". In this program, Najwa Shihab discuss religious issues, including tolerance, interfaith relations, and so forth with her father, Prof. Dr. Quraish Shihab. Prof. Quraish Shihab itself is not a new figure in the world of Islamic education in Indonesia. The 74-year-old expert commentary is very famous in Indonesia for publishing the Tafsir al-Mishbah. In addition, there are still about 68 written works in various fields of Islamic religion.

In the videos, Najwa created a question and answer forum (QnA) with Prof. Quraish on various themes that suit a variety of ages. The theme about marriage, tolerance, diversity, preaching prophetic, the politicization of religion, and so forth. Chat that light and brightens into the benefits of this program. In addition to the two of them, Najwa also often invited leaders in the discussions with them as Tantri Kota when discussing music, Romo Budi when discussing the law say Merry Christmas, and Zaskia Adya Mecca when discussing the wedding and married life.
Najwa Shihab program has been quite successful. It can be seen from the number of viewers who watched the show. Audience range is 100-700 thousand spectators. This is a fairly large number considering the name of Prof. Quraish Shihab were not as famous as the young cleric and slang that are familiar in the minds of the millennials. Thus, it is expected the teens began to know him as well as a variety of positive messages as a representation of Islam rahmatan lil Alamin and not Islam that is close to violence and terrorism.

Fig. 7. YouTube Videos Najwa Shihab

Two phenomena in the upper back strengthening theory of da’wah which is not limited to oral and course of action. Da’wah with Siirah Chasanah media, especially the scholars and religious leaders who have exclusively religious views is one of the alternative media. A variety of content with the narratives of radicalism and conservatism can be dammed to create a narrative counterpoint on their YouTube channel. If it can not create the content yourself filled with the values of Islam, in collaboration with the Content-creator is one attempt to attract the millennials. As known, the millennials often see various impressions with packing (media) used. If not visually appealing, they are not going to watch the show despite having much positive message.

Another thing that the most important is to instill figure into positive role-models for them. As mentioned above, the millennials often fail to look for a good role model for them. They just chose figures that often they see and they saw on YouTube and so on. On the other hand, the religious leaders and figures who have moderate way of thinking multiculturalism and prefer da’wah offline and do not have a YouTube channel. Even if the there is a video on YouTube, lecture recording limited only by the visual quality is less attractive to the millennials.

4 Conclusion

The development of digital media like a double-edged knife. On the one hand it can be utilized to spread positive values. However, on the other hand, it had a great potential for spreading bad influence, especially to the millennial generation. Those who are in the process
of self requires a figure to be a role model in their lives. During this time, various Islamic Da’wah which is moderate are limited to offline movements or simply use the traditional way. In fact, millennials have a tendency to get closer to the virtual world than the real world. This raises the narratives that they get and being a role model is a wild narrative. Particularly in the realm of religious education, religious narrative that they get from various narratives inherent conservatism and radicalism.

Two solutions offered is the most feasible solution. Counter narratives presented in the form of videos on YouTube may not necessarily be effective solution. It needs a strategy in the formation of the packaging, the media, even the figures involved. The Creator for Change Movement, for example, involved the content-creator of the millennial generation that understands the tastes of the millennial audience. Neither the movement collaboration with renowned content-creator. It is one of the efforts in introducing the figure and moderate religious leaders and called on tolerance, mutual respect, and mutual doing good. In fact, one of the hopes of the future is that if the content-creator with subscribers are many, such as Ria Ricis, Atta Halilintar and so it collaborates with community leaders to discuss religious and socio-religious issues in Indonesia today.

References


Legal Reform and Fiqh Authorities: The Determination of Marriage Guardianship for Child of a Pregnant Married in Regency of Religious Affairs Office (KUA) Kediri

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Abstract. This paper will discuss the rules on the status of women in Islamic family law and practice in the Office of Religious Affairs (KUA). This paper focused on the rules for determining marriage guardians for women born in the practice of pregnant marriage and their application in the KUA, Kediri. This paper examined the attitudes of law enforcers in determining marriage guardianship for women and their legal tendencies by referring to the compilation as State law and fiqh as the legal basis for making State law. Using the approach of the sociology of law, this paper found that in the practice of determining marriage guardians of children as a result of pregnant marriage, KUA had an understanding of the tendency to refer to the existing rules in KHI. However, KUA considered that the status of a child obtained from a child as a result of a pregnant marriage is children administratively, while in the case of other civil relations such as guardianship and inheritance, it must be adjusted to the fiqh and opinion of the ulama. This paper confirmed that sociological factors have motivated the understanding of the KUA, where they have a tendency to continue to maintain fiqh in determining marriage guardians and the strength of the fiqh doctrine in KUA which is characterized by the dominance of culture and environment pesantren, kyai’s charisma and the education of KUA employees who are engaged in fiqh for a long time and made it a solution to answer everyday problems.

Keywords: marriage guardianship; pregnant marriage; KUA

1 Introduction

In marriage, Islamic law makes guardianship one of the conditions that must be fulfilled in marriage. The marriage contract will be considered valid if a guardian or representative will marry him off. The existence of a guardian in the marriage or contract process aims to preserve the benefit and protect the rights of the person under guardianship. The Office of Religious Affairs (KUA) is the most important institution in determining the guardian of marriage for a bride who wants to get married. Apart from that, KUA is also an institution that is given the authority in matters of marriage guided by Law No. 1 of 1974 and the
Compilation of Islamic Law in determining the terms and implementation of marriage. In practice, during the marriage registration process, the KUA will double-check the status of girls who are about to marry. This will determine who has the right to be a guardian when the marriage takes place.

Among the requirements, the bride needs in the process of registering a marriage at KUA are photocopies of the parents or guardian marriage certificates and photocopies of birth certificates. This is intended to determine the distance between the birth of a child and the marriage of the parents. If the child is born out of marriage, the legal guardian in the marriage is the judge's guardian.[4] The legal basis used is article 100 KHI which explains the relationship between the nasab of adultery children only with their biological mother.[5] Likewise, children born in a pregnant marriage, their biological father can become the guardian of the marriage in the marriage because the child born in a legal marriage is legal.

Different things that happened in KUA Kediri, they require the marriage certificate of the child’s parent and the birth certificate of the daughter (bride) to find out whether this child is considered a child of adultery or a legal child. In contrast to Law No. 1 of 1974 and the Compilation of Islamic Law, the KUA in Kediri District[6] observes that a parent who has the right to become a guardian of marriage for his daughter is a girl whose distance between the birth and wedding day of the parents is not less than six months. Then if there is a case of a child who was born less than six months after the parent's marriage, the one who has the right to become a guardian is the judge's guardian.[4]

Looking at the articles mentioned in the KHI, there are two possibilities regarding the definition of a legal child[7]. First, children are born in legal marriages. The words “in” as contained in the sentence above suggest that the legal measure whether or not a child is seen at birth, regardless of when conception occurs. Second, children are born as a result of legal marriage. From the above understanding, it makes a difference for the KUA in determining the right of the guardian of marriage for the bride who is born from a pregnant marriage. Some of the KUA does not make a problem with the father being the guardian of the marriage, some others question and do not allow the father to become the guardian of marriage if the child is born less than six months.

The status of children born from marriage during pregnancy women is still ambiguous. The child is not explicitly stated as a legal child nor is it an illegitimate child or an adulterous child. In this sense, a legal child is a child born as a result of a legal marriage and a child outside of marriage is a child born from a sexual relationship between a man and a woman without a legal marriage bond. As for children born from the marriage of a pregnant woman from adultery, when viewed from the marriage process that has fulfilled the provisions of the Shari'ah and the law, the child is considered a legal child. However, when viewed from the conception carried out before the existence of a marriage bond, the child is considered a child out of wedlock.

Based on these problems, shows that there are differences in the rules implemented by several Religious Affairs Offices in Kediri Regency with existing laws and regulations in Indonesia. This research will focus on the practice and sociological factors that influence the implementation determination of the legal guardianship of children result from pregnant married by the Office of Religious Affairs in Kediri.

2 Research methodology
To further understand the problem and start looking for a solution, I researched this case. Qualitative interviews were managed in person with law enforcement officials, i.e. KUA, and the Ministry of Religion in Kediri. The samples used in this study were 5 (five) Religious Affairs Offices in Kediri, specifically KUA District of Kras, KUA District of Kepung, KUA District of Pare, KUA District of Ngasem, and KUA District of Wates which had the highest marriage data in Kediri. Next, build a methodology to capture sociological factors in the practice of guardianship determination that has been carried out by the Office of Religious Affairs in Kediri, a sociological juridical approach is used through law enforcement theory by Lawrence M. Friedman. This is used to explore statutory factors, personal factors, and community culture that affect the practice of this case in Kediri.

3 Results and Discussions

3.1 Nasab and Marriage Guardianship: Islamic Jurisprudence Concept and Legislation

As previously mentioned, there are other problems that arise about the lineage or nasab status of the child as a result of marriage during pregnancy women. Even though the marriage has been held, another problem that arises from this marriage because the child born is the result of sexual intercourse outside of marriage or before the marriage contract is carried out. There are three categories of legitimate children according to Islamic law, first, children born from legal marriages. If a man is married to a woman who has fulfilled the requirements and is harmonious and then gives birth to a child, whether the household is intact or has been divorced, then the child is legal and is given service to the mother and father without requiring acknowledgment from both parents. Second, children are born from fasid marriages. Just as a man who marries a woman who is not known that the woman is a sister, then has mingled and gave birth to a child, then the child is legitimate and can be served by the mother and father. Third, children born from wathi syubhat. This marriage occurs when there is a marriage between a man and a woman who, after completing the contract, is immediately replaced by their twins until there are association and pregnancy, or a husband who has been mentally mentored by three wives then has a relationship because of ignorance, then the child born is legitimate and is given service to his parents.

Wahbah Zuhaili explained that a legal child is a child who is born between the minimum age of the womb and the maximum limit. Islamic jurists agree that the minimum age for gestation is 6 months or 180 days from the time of sexual intercourse. Abu Hanifah counted it from the time the contract took place, not since sexual intercourse, while jumhur ulama gave meaning from sleeping together or sexual relations. The basis for the minimum age limit for pregnancy as agreed by the legal expert above is the result of a combination of the message of the letter Al-Ahqaf verse 15 which explains the time of pregnancy to weaning for 30 months with the message of the letter Luqman verse 14 which explains the time of breastfeeding a child to weaning it is 2 years or 24 months. It is taken from these two verses that the time to contain is at least 6 months or 180 days. [9]

Regarding the maximum limit of gestational age, Islamic jurists disagree. Abu Hanifah, SyaifI and Hanbali, and Malik. Meanwhile, Muhammad bin Abdul Hakam, a follower of the al-Dhahiri school of thought and Umar bin Khattab, argues that 9 months of the Qamariyah.[11] When the discussion of the text is related to pregnant marriage, the status of the child born to Maliki believes that 1 year or 12 months of Qamariyah. Meanwhile, according to Ibn Hazm, the marriage would be questioned because in essence the child was
the result of a relationship outside of marriage. As for the status of children from out-of-wedlock pregnant marriages, it turns out that the scholars of the Imam School have a different opinion.

a) The Opinion of the Adultery Child is Given to His Mother

The majority of scholars agree that the child who is the result of adultery cannot go to the sharia, namely to his father, but can only serve his mother. In fact, it is said that the child does not have the right of lineage and the right to inherit from his biological father because there is no lineage relationship according to the Shari'a.[12] The scholars of Jumhur agree that a child born from adultery cannot be served by his father, it is only done in the era of jahiliyyah.[13] This is based on a hadith.[14]

There was a clash between the scholars regarding the interpretation of lafadz al-firasy. The majority of scholar state that al-firasy is the name for the woman who sleeps with. Therefore a woman who commits adultery is the owner of the lineage of a child born as a result of adultery committed.[15] This opinion was supported by Imam Syafi'i, who stated that the child who resulted from adultery can only be sent to his biological mother. The father, namely a man who marries his mother, can marry the child.[16]

However, in one of the determinations of nasab rights, the period of pregnancy can be one of the things that can cause the birthright of the child to the man who marries his mother. Children who are born after exceeding the minimum pregnancy limit, which is six months, counted after the marriage contract occurs, the child can be sent to the man who married his biological mother. In this case, the scholars argue that the minimum pregnancy threshold is one of the references that the fetus can only grow within 6 months.[17] Births that occur in less than six months indicate sexual relations outside of legal marriage so that the child cannot be served by the father or the man who married his biological mother.

If we pay attention to the above meaning, this opinion emphasizes the understanding of original marriage (istislahi) according to Imam Syafi'i, which means a contract that makes sex relations between men and women lawful and not the meaning of majazi (metaphor) which means sexual intercourse.[11] As a consequence, a woman who becomes pregnant before the marriage contract, her pregnancy is not respected, as is the case with pregnancy which is preceded by a legal marriage contract. The seeds of pregnancy due to adultery cannot be known directly, so if the child is born the child has no nasab relationship with the man who married his mother or biological father. The child only has a nasab relationship with the biological mother. This will also have implications for the status of guardianship rights if the child born is a girl. The biological father is not entitled to become a guardian in marriage when the girl is married and the guardianship of the judge. This is the understanding of jumhur scholars in interpreting word al-firasy with the meaning of woman. Then, a woman who commits adultery is the owner of the lineage of children born as a result of adultery committed.

b) The Opinion of the Child Resulting From Adultery is Given to the Biological Father

The group in this opinion states that a child born to a pregnant woman as a result of adultery is service to her biological father. This opinion was expressed by Imam Abu Hanifah and the Hanafiyyah scholars. Imam Abu Hanifah based this on lafadz al-Firasy which means a
man who intercourse (husband).[15] Then, the relationship between children born as a result of adultery before marriage will have a lineage with their father or mother's husband. Also, Imam Abu Hanifah's reason for expressing his opinion is based on the original meaning of marriage (istislahi) which means sexual intercourse and not according to the meaning of majazi (metaphor) which means a contract which makes sexual relations between men and women lawful.[11] This is also mentioned in the book Nailul Authar which states that:

From Imam Abu Hanifah's understanding, it can be concluded that a child born to a pregnant woman as a result of adultery will always be linked to a man who married his mother before the child was born. Another opinion states that a child born 6 months of pregnancy after the marriage contract is carried out is a child who can be assigned to the man who marries the birth mother of the child. Apart from the lineage, these children also have the right to inherit and have the right to be called children out of wedlock (walad zina).[18]

Regarding children who are born as legal or out-of-wedlock children, both have rights over their parents. Wahbah Zuhaili stated that there are five types of rights for children who are born, namely the right to get the status of nasab (al-Nasab), the right to breastfeed (al-radha'), the right to care (al-hadhanah), the right to protect (al-wilayah) and the right to get a fee. Also, they will obtain the right to be an heir if their parents die.

c) KHI and Undang-undang

As for the practical level, the case of pregnant marriage raises problems regarding the birth status of the child, whether it can be served by the father or not. In this case, KHI has different rules regarding the nasab (lineage) of children born in pregnant marriages. The KHI legalizes the connection of the child born in a pregnant marriage with the father if the mother and father who impregnated him were married in accordance with the provisions of Article 53 as mentioned above. The child is considered the legal child of the father who impregnated the mother and then married her, the father also has the right to become a guardian, can inherit and be inherited.

A marriage that is carried out also has no time limit regardless of when conception occurs. Whenever a child is born to a woman who is pregnant with the man who made her pregnant, the child is related to the father. For example, there has been a pregnant marriage between a pregnant woman and a man who impregnates her, and then two months or one month later the woman gives birth, the child born has a nasab relationship with the father because the child is born in a legal marriage bond. This is in line with the rules contained in article 99 KHI and article 42 of the Marriage Law that a legal child is a child born in a legal marriage bond and as a result of a legal marriage.

This rule differs from the view of classical scholars who classify the minimum and maximum limits of pregnancy. This has also sparked criticism from several groups, both organizations, and individual Islamic legal experts. Regarding the rules for pregnant marriage and the status of legal children, some circles want to remove them from the law of marriage. The rules regarding pregnant marriage and legal children are considered to have contributed to the spread of adultery, moreover, young people feel that what they have done can be resolved by the two rules. Perpetrators of adultery can get married while pregnant and the status of the child who is born becomes legal even though born from an illegal relationship.[19]

The draft adds one article after explaining the definition of a legal child in articles 94 and 95. The article, namely article 96, explains that children born in a marriage bond whose
legality is recognized are only children born after 180 days (6 months) of marriage. Article 96 in the draft is as follows: “In the case of a pregnant woman’s marriage as referred to in Article 47 and Article 48, then the child born in less than 180 (one hundred and eighty) days as of the marriage contract, only has a nasab relationship with the mother and the mother’s family.”

This rule again accommodates fiqh provisions related to the minimum age of the pregnancy, which means that the article in the draft has revised the previous rules regarding pregnant marriage. The legality of a child is determined by his birth in a marriage bond that has been carried out by the mother and father.

3.2 Determination of Guardianship for Children from Pregnant Married in KUA Kediri

Guardianship in marriage is one of the provisions of marriage. Consequently, if these conditions are fulfilled, it will create obligations and rights in the marriage. The examination carried out by the KUA on the prospective bride has an important role in examining the guardian who has the right to become a guardian when the marriage contract is carried out. Considering that a guardian is one of the pillars of the marriage contract, the KUA is very careful in determining who has the right to become a guardian.

Before filling out the form, PPN or PPN Assistants (outside Java and Madura) carefully examine the guardian, the bride, and the groom. The examination is carried out through inquiries with the parties concerned and rechecking or rechecking existing certificates that are submitted to the local Office of Religious Affairs. Like the examination of the bride and groom, the examination of guardians can be carried out jointly or specifically for a specific reason. However, the procedure carried out by PPN or PPN Assistant should get convincing data. This examination can be done by asking about the lineage (nasab), the complete number of children and their identities, and the position of the guardian if the guardian is not the real father of the bride. Then the results of the data obtained are matched with the information obtained from the bride and groom, if there are differences, it is necessary to double-check.

a) Determination of the Marriage Guardian of Children Born More Than 6 Months

Previously stated, every bride who will hold a marriage will carry out administrative checks and syari requirements from PPN or PPN Assistant. One thing is related to the birth of the first child of the prospective bride and the marriage contract of both parents. Files submitted by bride and groom who are submitted to KUA directly or through the PPN Assistant will be checked by KUA employees. Apart from checking the suitability of the identity of the projected candidate with the submitted files, another important thing is to check whether the birth of the bride-to-be who is the first child or even the child, with the parents’ marriage contract. If it is found that there is a distance of more than nine months from the marriage contract of the parents, the marriage can be carried out normally, namely by using the guardian of the lineage. This condition does not become a problem about the legality of the child and the status of the nasab between the child and the parents.

The possibility that can occur, the birth of the bride and groom who is born more than six months but not more than nine months. In this condition, KUA does not seek the legality or lineage of the daughter and her biological father. As a bride born 7 (seven) or 8 (eight) months from the marriage contract of her parents, her marriage will be carried out using a nasab guardian, namely her biological father or a relative to be the order of guardian after father.

Regarding the status of the child and lineage (nasab), KUA did not seek when the sexual intercourse was carried out. The guideline that becomes the reference is the minimum
pregnancy limit that has been approved by the scholars is 6 (six) months of pregnancy. This is also included in the 2003 edition of the Guidelines for Islamic Religious Officials who died by the Ministry of Religion as a reference for KUA employees in Indonesia. Guardianship in the marriage of the prospective bride, as in the above case, is delegated to the father as long as there is no other obstacle either legally or in jurisprudence.

KUA does not pay attention to whether the child born more than 6 months is the result of a pregnant marriage or not. The reference used by the KUA is that children born more than 6 months after the marriage contract are children who can be assigned to their biological father. The KUA sometimes gets information that the prospective bride registering for marriage is the result of a pregnant marriage, but because after the child is born for more than 6 months, the child is still being asked for service. Marriages that are carried out still use the guardian of the father.

This has implications for the administrative files on the marriage examination form (NB). In this form, the guardian of marriage listed is the guardian of the family, namely the father or other relative of the father who has the right to become a guardian. There is no difference for children born as a result of legal marriage or children born more than 6 months due to a pregnant or other marriage. Both have the status of manshub or have a family status with their biological father and the party entitled to become a guardian of marriage is the father of another father's relative who has the right to become a guardian.

This also applies to guardianship carried out by the brother who is the first child. When a guardian is delegated to the first son, an examination will be made about the distance between the birth and the marriage contract between the two parents. The guardian of marriage will remain the right of the older brother with a distance of more than 6 months between the family and the marriage contract. If the distance is less than 6 months, the guardian of marriage will be transferred to the judge's guardian.

b) Determination of the Marriage Guardian for Children Born Less Than 6 Months

A marriage that is carried out by the bride who is born more than six months after the marriage contract is considered a marriage in general. Her biological father has the right to be the guardian of marriage in this marriage. KUA considers children born more than six months to have a family relationship with their father so that the father has the right to become a guardian in the marriage contract.

Unlike the bride who was born for more than six months, KUA who finds that the distance between the birth of the bride is fewer than six months from the marriage contract of both parents, then the marriage contract is carried out in a takkim, namely using a judge's guardian. This is done in accordance with the reference used by the KUA, namely the guidelines circulated by the Ministry of Religion which is corroborated by the opinion of fiqh scholars regarding the minimum pregnancy limit.

The same examination has also been carried out at the time of submitting a marriage application in the Kelurahan / Desa. The bride who is the first child is examined according to the examination at KUA regarding the distance between the birth and the contract between the two parents. If the bride does not meet the requirements as adopted by KUA, namely born fewer than 6 months, then Kesra (Modin) will make a guardianship application letter addressed to KUA and signed by the bride who is declared to have no lineage or ghairu manshub relationship with her biological father.

This application letter is in the form of a letter submitted by the bride to KUA asking the head of the KUA to become the guardian of the judge when the marriage contract is
performed. The guardian who has right in the marriage contract is the judge's guardian because the bride is considered not to have a relationship with her biological father. This letter is supported by the testimony of 2 (two) witnesses and signed on a 6000 stamp by the individual who submitted the application, the bride who was born fewer than 6 months.

For example, a guardianship practice of children who were born fewer than 6 (six) months after the marriage contract took place occurred in KUA, Gurah District. When the KUA examined the registration documents of the prospective bride (X), it was found that the distance between the birth of the prospective bride and the marriage contract of both parents was fewer than 5 months, 18 days. The bride and groom were born on April 7, 1993, while the marriage contract of both parents was carried out on October 22, 1992. With a distance of fewer than 6 months, KUA determined that the prospective bride must use a judge's guardian in her marriage contract.

The bride who were born fewer than six months after the marriage contract are considered ghairu mansub or do not have nasab relationship with the man who married their biological mother. The prospective bride only has nasab relationship with her biological mother and relatives. When the marriage contract is performed, the right to become a guardian is the judge's guardian because they have the same status as children born out of the marriage and they do not have a family relationship with the father. KUA also considers that children born fewer than six months have no other civil relations such as inheritance. However, in terms of interest, the father still has the charge to care for children born as a result of adultery.

As previously explained, there are examinations and advice that must be carried out by brides who will take out the marriage contract. During the examination and counseling of bride who was born fewer than six months, she is given an understanding and explanation about the status of the bride and groom's child. The lineage relationship that cannot be connected to a father who has married his biological mother because the birth spacing is fewer than 6 (six) months.

This also has implications for the rights of the guardian of marriage when the marriage contract is performed. In this condition, the father cannot become the guardian of marriage, and the right of guardianship is transferred to the judge represented by KUA. Sometimes, there are brides or brides' fathers who cannot accept this situation. KUA provides another procedure, namely by providing a marriage registration refusal letter (N9) and the individual concerned can submit an application to the Religious Court which is in charge of his residence. Religious Courts examine refusal cases with a short procedure, uphold the refusal or order the marriage to take place. If the Religious Court grants the applicant's request, namely the individual that receives the rejection letter, and KUA will access into a marriage.

In general, the rejection from the society regarding the right of guardianship of marriage that has been transferred to the guardian of the judge, KUA will provide an explanation to the community using fiqh approach. The status of a child who can be served as service to the parents if the distance between the birth and the marriage contract is more than 6 (six) months. This information was also strengthened by the existence of other explanations from religious leaders in the local community. The majority of the community accepted the explanation from the KUA because they thought the KUA understood the law of marriage.

On the administrative file on the marriage examination form (NB). The legal guardian listed is the judge's guardian, which is represented by the local Penghulu or the head of KUA. The reasons listed on the form vary widely. In general, KUA uses the term ghairu manshub, but there are those who use qabla sittah, ibn sulthan and so on. KUA's opinion that breaking the lineage relationship between father and daughter born fewer than 6 (six) months is a form of learning for the community not to commit zina. The child who is born is still a pure and
innocent, but learning from a father who is not a guardian when his daughter is married is a consequence of the actions he did before. This is reinforced by jurisprudence that children born fewer than 6 months are children who cannot go to their father for service. The texts that are owned are those of the mother and relatives only. The position of children born less than 6 (six) months is the same as those born out of wedlock even though they are born under a legal marriage bond. The child does not have the right of lineage and an inherited relationship with his father and relatives, but the child is still a pure child and is innocent due to adultery committed by his parents.

3.3 Deciding Between Law and *Fiqh*, Public Awareness and the Challenges of Modernity

Islamic law is the most dominant teaching in society compared to other traditional understandings. Since Islam entered the archipelago, Islamic law has become a living law recognized by the community. The marriage law that was used before the law was *fiqh*, especially *fiqh* Syafi’iyah. This has been going on for quite a long time since Islam came to Indonesia so that people think that the ideal marriage law to be implemented is the law of marriage which comes from *fiqh*, especially Syafi’iyah.

Likewise, the rules used by KUA Marriage Registration Officer in Kediri are the Marriage Law No.1 of 1974, KHI, the Guidelines for Islamic Religious Officials issued by the Ministry of Religion and *Fiqh*. The KUA still involves *fiqh* as one of the legal guidelines used in examining or carrying out marriage procedures for the bride and groom. This can be seen by the substantial administrative requirements and syari’i requirements that must be fulfilled by the prospective bride and groom who is going to marry. The jurisprudence rules used are *fiqh* which tends to the Syafi’i school of law as a school of law that is believed by the community and has also been studied in depth by KUA employees through Islamic boarding schools.

The explanation of the status of a child who is married to a pregnant woman is still trapped in jurisprudence. KUA prefers to follow the opinion of the ulama which provides a minimum pregnancy limit to connect the child's lineage (*nasab*) status to their biological father. KUA explained that a child born from a pregnant marriage is a legal child and can be served by his father if he was born more than 6 months after the marriage contract was carried out. On the other hand, if the child was born fewer than six months after the marriage contract, the child only has a family relationship with the biological mother only.

The lineage relationship between the child and the father will have implications for the child's rights, one of which is the right to the law of marriage. KUA does not allow a biological father to become a guardian for a prospective bride who is born less than six months. Guardianship of the bride must be taken by the tahkim (guardian judge) because the child does not have a relation to his biological father. KUA also argues that this *nasab* relationship also results in the child not having an inherited relationship with his biological father. This is different from the provisions of Article 99 of the KHI which states that pregnant women who have been married to the man who conceived them before birth, then the child is legal. KHI does not mention the minimum pregnancy in months or other means that the child born in a marriage will become a legal child.

KUA will sort and select the laws and regulations used in carrying out its duties as a marriage registrar and examiner of marriage files and procedures. The rules to be used are adjusted to the existing rules in *fiqh* if they are not contradictory, they will be followed but if there are differences, the KUA will choose to use the existing rules in *fiqh*.

The background that affects this is that KUA employees are students who have studied *fiqh* for a long time. KUA employees still glorify the book of *fiqh* that has been studied for a long
time as a reference in answering problems in marriage law. Jurisprudence is considered as a religious identity that must be used in every action that is carried out. Also, the profession carried out as a KUA employee is considered a process that has world and afterlife values so that everything that is decided without using religious law will have religious consequences. The pesantren environment that still promotes fiqh in answering various problems, provides a strong doctrine for KUA employees to keep fiqh as the first foothold in carrying out their duties. The strong influence of kyai in pesantren institutions has made KUA employees view a phenomenon that exists in society, especially in the field of marriage from a fiqh point of view.

the majority of people do not know and do not care about the rules in marriage law. In the marriage registration procedure, the community prefers to leave all matters to the PPN assistant or modin. An "instant" society culture makes people not want to be bothered by the conditions and all the procedures that must be followed. The bride and groom only need to come at the time of the marriage examination and wait for the day of the marriage ceremony procession to be held. When the community still doubts the explanation of the argument, the KUA will ask the community to verify the argument with religious leaders in the area where they live. Religious figures who also still hold firm on the doctrine of fiqh, especially fiqh Syafi'i, will give answers similar to what was conveyed by the KUA. People who do not really understand the law and still respect religious leaders, then the public will feel confident if this opinion is justified by the religious leaders who are asked for an explanation.

The community still considers the KUA as a community figure who understands and is an expert in the field of family law, especially in the field of marriage law. Usually, the society fully entrusts the matters of the conditions up to the marriage procession to the KUA. In addition, religious figures or kyai also play a strong role in providing fiqh domination. When the KUA gets legal doubts about the conditions and pillars that the prospective bride and groom must fulfill, the KUA will look for other explanations in the jurisprudence book of the madzhab scholars. If in this way KUA has not received a convincing answer, the KUA will ask for additional explanations from religious figures or kyai who are deemed capable of answering the problem. Another solution is through the results of a legal istinbath at the Bahsul Masail institution, both those followed by the KUA or those that have been documented.

In practice, Islamic law, which has been transformed into legislation, is not fully implemented. Society is still ambivalent about the laws that have been passed by state institutions. Sometimes people are still trapped in taking other Islamic laws, namely fiqh which is not written in legislation. The provisions in the law will be implemented if they do not conflict with the provisions of fiqh. Likewise, vice versa, if there are different provisions, the community will adopt other laws that are believed to be in accordance with the provisions of fiqh.

The community acknowledges that laws are formal laws in state administration, but religiously people are not willing to leave the fiqh which has become an identity for Muslims. There is a turmoil experienced by society when it does not involve jurisprudence in implementing legal rules, especially in the field of marriage. In the practice of kawil and determining the guardian of marriage for pregnant marriage as explained earlier, the KUA provides an explanation for people who want to marry using two points of view, namely law as an administrative requirement and fiqh as a syar'i requirement that the prospective bride and groom must fulfill. So, the reform of marriage law in Indonesia aims to form a modern law. But in practice, the fiqh law that was established earlier left a shadow that was difficult to leave for both law enforcers and society.
4 Conclusion

The society and law enforcers (in this case the KUA) admit that laws are formal laws in the state administration, but religiously people are not willing to leave the fiqh which has become an identity for Muslims. There is a confusion encountered by society when it does not involve fiqh in implementing legal regulations, especially in the field of marriage.

Fiqh, which has the status of law that was first applied before the existence of law in the modern system, is the reason that fiqh law has an important position in the hearts of the people, giving rise to ambiguous attitudes towards laws that are officially recognized by the state. Fiqh quiet dominates in people's daily lives, especially in the implementation of marriage law. Fiqh is no longer just a law for society but a religious value that must be enforced and not to be abandoned. The law is considered a formality that must be carried out as a citizen. So that in reality, if there is a conflict between the two, fiqh and the laws, it will be more burdensome for the rules that are part of the religious identity, fiqh.

References

[6] “Authors take six (6) samples are KUA District of Ngasem, KUA District of Gurah, KUA District of Pare, KUA District of Kr.”.
[14] Naylu Al Awtar Min Ahadith Sayyid Al Akhyar Sharh Muntaqal Akhbar, ktab INC.
The Qur’anic Eco-Theology: Seeking Ecological Sustainability Responding to Industrial Modernity Challenges

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Abstract. The issue of environmental damage is a global problem that occurs in this day. Various efforts have been made - from legislation to world level conferences. However, it does not show significant results. It is no longer an ethical-ecological problem. It is an ethical-theological problem. It demands the religion to play a role in finding the solutions. All faiths have views regarding this environmental problem, which generally shows the same level of concern of the earth’s damage. Islam, in this case, has the right solution. It is the eco-theology of the Qur’an. Its discussion leads to the need for ecological sustainability to respond to the industrial modernity challenges. Al-Qur’an advocates the importance of responsibility as God’s representative on earth by preserving, utilizing but paying attention to its sustainability. Avoiding exploitation causes weather anomalies. Besides that, eco-theology also suggests that a country should also have clear rules to preserve the earth.

Keywords: Al-Qur’an eco-theology; ecological sustainability; industrial modernity

1 Introduction

The history of human civilization shows that one of the causes of the collapse of a country is the degradation of natural resources. Because natural resources are assets that are important for the needs of life and the prosperity of their people.[18, p. 19] The wealth of a country can also be measured through the wealth of its natural resources. Because these resources can be researched, explored, developed and preserved by the state so that they have extraordinary wealth values, a country rich in natural resources requires that its people be rich as well.[19, p. 152] Furthermore, the accuracy of the government in processing resources can provide an example and legacy to the younger generation. It is the moral responsibility as well as a duty to participate in preserving and developing for a betterment. Everything can be ironic when these natural resources are sacrificed only for momentary interests such as foreign exchange where their value is very insignificant for the size of a country[1, p. iv] Sacrificing those resources is the same as mortgaging the prestige of a nation.
Besides, the inclusion of the ideology of developmentalism and the paradigm of industrial modernity, which assume that physical development and economic growth are the main goals.\cite{2, p. 50} It shows that the imbalance that occurs due to reduced equity, such as deforestation, mining exploitation which only "fills up" some circles. Nevertheless, it leaves environmental damage that has a profound impact on local residents. In Indonesia, which Muslim is a majority, there is negligence in examining the primary source of this religion, Al-Qur'an. It explains the importance of respecting natural resources, or on a small scale. It is called the environment. The environmental damage that has occurred or is occurring can be anticipated if one has fully understood the signs in God's words. \cite{20, p. 69}

It is crucial to make people aware - especially Muslims - about the urgency of ecological sustainability and to remind of the dangers of negative industrial modernity amidst the dominant materialism treats. It is an urge because of some reasons. First, *hifdzu al-din*; studying, understanding and practising the Qur'an is the spirit of protecting religion itself. Meanwhile, the practice of His verses in this context can be realized by loving and preserving the environment of the universe. Second, it teaches the younger generation that caring for the earth, protecting the environments are the duties and responsibilities to prepare the resources for the next generation. Because of that, the authors take "The Qur'anic Eco-Theology: seeking ecological sustainability responding to industrial modernity challenges" as the theme.

Based on the explanation, there are some research questions. First is how the ecological sustainability efforts in the perspective of eco-theology of the Qur'an is; second, how the description of negative industrial modernity from the standpoint of the Qur'anic eco-theology; third, how the role of the Qur'anic eco-theology in reducing natural damage in Indonesia. Thus, the objectives of this study as follows. First, it is to determine the form of ecological sustainability efforts in the perspective of the eco-theology of the Qur'an. Second, it is to find a description of industrial modernity in the perspective of the Qur'anic eco-theology. Third, it is to find out the role of the Qur'anic eco-theology in reducing natural damage in Indonesia.

Research on eco-theology is relatively easy to find, both in books and journals printed on campuses in Indonesia. For example, *Islam Ramah Lingkungan (Dari Eko-teologi al-Qur'an hingga Fiqh al-Bi'ah)* by Wardani (2015). In general, this book discusses the position of the Qur'an in solving problems, (a) cosmic equality or the equality of the creation of humans and other creatures (b) theological promise that the Qur'an warns firmly about the need to protect nature, and (c) ecological kufir, the punishment that will be accepted by humans both in this world and in the hereafter due to kufir (renouncing ni'mat) on ecology. Besides, this work talks about *fiqh al-bi'ah*, which initiated the addition of the fiqih area, which is not only concerned with formal legality issues. So the author of the book wants that fiqih is not just an issue of *mahdilah* worship, but must leave the zone, among others, are ecological problems, as a concrete step to answer the challenges of increasingly widespread social issues.

Furthermore, the research conducted by Nur Afriyah Febriyani (2017) is *Inisiasi Ekoteologi berwawasan Gender dalam al-Qur'an*. The focus of this study is the similarity between men and women’s roles in solving ecological problems described through the terms protector and conservator. It means that it is not a debatable topic of the social status and responsibilities of men and women, but more to the real task for both of them related to ecology. In short, the elimination of gender stereotype problems between men and women in handling environmental problems. In other words, a moral message that ecological issues must be faced together, not imposing existing gender differences.

The next work is *Ekologi Al-Qur'an (Menggagas Ekoteologi-Integralistik)* by Fajar El-Dusuqy (2008). It contains an explanation of the position of humans and their environment, which he calls the spiritualist-integralist relationship. It means that the role of humans in the
environment is like the role of themselves because humans are part of that environment (ecocentrism). So, the outline of this work is to reveal the human position which is equivalent (complementary and interdependent) with the environment which he calls structural (individual), functional (social) and integral (spiritual) patterns. Although there are some books talk about it, there is no study which discusses “The Qur'anic Eco-Theology: seeking ecological sustainability responding to industrial modernity challenges”. Therefore, this research is still new and not plagiarism over previous works.

This research employed a descriptive approach. It tried to dig as deep as possible the sources used. [21, p. 84] Furthermore, because it was based on library data, this research could be classified as library research. It was a study in solving a problem based on a critical and in-depth analysis of relevant library materials. [3, p. 61] This study used literary techniques. It extracted the library materials that are relevant to the intended object of discussion. [4, p 234] Meanwhile, Sugiono discussed this technique in another term, namely the documentary technique. [22, p. 329] The way the documentary technique works is by documenting from relevant and mutually sustainable sources. As in terms of Anton Bakker and Charis Zubair, this stage is called the Heuristic stage, namely the activity of finding and collecting data sources from anywhere. [5, p. 81]

The analysis in this study used content analysis. It is any systematic procedure designed to review the content of recorded information. [6, p. 48] Data analysis is done by organizing the data, breaking it down into units, synthesizing it, arranging it into patterns, choosing which ones are most important and what will be studied so that conclusions can be shared with others. Borrowing several terms in Philosophy research, content analysis is included in the interpretative stage category, namely interpreting the findings that have been compiled into writing. The aim is to provide a new picture of the previous conclusions and to try to find connectivity with current realities. The content of this analysis was used to analyze research on the “The Qur’anic Eco-Theology: seeking ecological sustainability responding to industrial modernity challenges”. The results of this analysis are the results obtained from the research process.

2 Results and Discussions

2.1 Eco-theology of the Qur’an: Islam is Environmentally Friendly

Islam already has several environmentally friendly arguments that are contained in the Qur’an. However, it is not implemented optimally, even though it is apparent in the explanation by the tafsir scholars. Therefore, it is necessary to promote ecotheological studies aimed at responding to environmental preservation and development developments. However, the authors need to explain the ecotheological meaning of the Qur’an clearly to avoid misjudgment. The eco-theology of the Qur’an is in line with the opinion of experts. It is the cosmology of the Qur’an which is studied the universe, the process of events and how to treat it. [1, p. 7] It means that eco-theology use to reveal the ecological side through its verses in the aim of showing the universality of the Qur’an. It is not only talking about mahdhah worship, history, sharia laws but also about the environment and how to care for it. So, the Qur’an is indeed a hudan linnas (human guide).

This study is essential as the Qur’an has discussed ecology in detail. According to Graham Parkes, there is a view that the accused Islam has a platonic idea with the characteristics that humans are better than other creatures. That’s why Islam is (also) called the preserver of the
ideology of anthropocentrism. Toynbee, as quoted by Martin Harun, states that Islam (including monotheism besides Christianity and Judaism) is considered a religion that is permissive to human greed. [23, p. 71] The verses that show the preserving concept of anthropocentrism is the following (QS. At-Tiin: 4): “We have certainly created man in the best of stature”. Ahmad Musthafa al-Maraghi explains this verse. It is said that humans are privileged with their intellect to gain knowledge and be able to realize all their inspirations by which humans can rule over all creatures. Humans are also equipped with the power and influence through which humans can reach everything.[7, p. 341]

The Mufassir says that anthropocentrism is very close to Muslims. The opinion that humans are "exaggerated" compared to other creatures becomes a different position that affirms that humans can win themselves over others. It is according to the views of those who think that Islam is an anthropocentric religion, at least. The next verse that discusses anthropocentrism is QS: Al-Baqarah 22: Meaning: [He] who made for you the earth a bed [spread out] and the sky a ceiling and sent down from the sky, rain and brought forth thereby fruits as provision for you. So do not attribute to Allah equals while you know [that there is nothing similar to Him]

In the interpretation of Al-Mishbah it is explained that the word \textit{ja'ala} implies realizing something from existing materials as well as emphasizing that this form can be beneficial to humans. Therefore, the human for whom this earth is spread out must be able to take advantage of the physical, mental, material and spiritual.[8, p. 122] In this verse, there is a word in the form of \textit{nakirah} (indefinite). They are \textit{ma'an} and \textit{rizqan}. These two words make it clear that both of them have broad meanings. For example, when it is called \textit{ma'an} it means water. Moreover, it does not only refer to rainwater, but also river, sea, or the earth’s water. While \textit{rizqan}, it means prosperity. Since it is also \textit{nakirah}, so it is not only what comes out of the rain just like tsamarat / fruit, but also whatever is available and spreads out on this earth where all humans can enjoy it.

Based on the above verse, it founds the truth that humans are the best creatures of all. His existence as a creature that has a reason, a perfect creation, and has a number of advantages compared to other creatures makes it difficult to find a gap not to say that Islam also supports anthropocentrism which is not environmentally friendly. However, the authors see the experts who argue that Islam is an anthropocentric religion that is less environmentally friendly. They only use an atomistic or partial point of view. It is an unfair way of reading because it risks being wrong. It is because if it is traced more deeply from the variety of interpretations presented by the \textit{mufassir}, it is precisely the opposite of what certain parties are accused. If they read it more thorough, they will find the right solution for the survival of this earth.

In QS. At-Tin: 4, there is an incompleteness in seeing the references used. Besides, the reading method used is still partial. When it is fully viewed, it is easy to find the substantive meaning of these verses. In Al-Maraghi, it is clearly explained about the contents of verse 4, that humans - even though they have the best form - in fact, humans often forget their nature as humans. Often various actions that are contrary to reason – which is markers of perfection as a being – are repeatedly violated. Humans often do things beyond reason and are more concerned with their passions, so that in this position they are lower than other creatures.

In addition, they are many forms of lust which done by a group of people. One of them is collecting excessive property by exploiting nature without considering the conservation. If so, it makes sense that the next verse (5) discusses the existence of humans who create a damage to be placed in a shallow place.

It can be interpreted that humans with the potential of their minds will become the noblest creatures, but on the other hand, when they do not use their minds, they will find a clear threat,
namely hell, this is because humans cannot use their positive potential. It means that human "perfection" also does not apply, so that when embedding Islam is anthropocentric which always "lauds" humans, it cannot always be justified.

In Al-Baqarah verse 22, according to al-Maraghi, humans are indeed given everything they need on this earth. The sprawling land, flowing water from which will emerge all kinds of plants that can be enjoyed by humans. Still, at the same time humans also have responsibility for what is provided by not being allowed to have andada, the allies who are likened to God.[7, p. 103] Because the existence of these allies (anything except God, can include humans or leaders of certain people) usually brings up new traditions or rules which are then declared as leaders of very high rank, even it is not impossible to be deified (taqdis arrijal).

It indicates clearly that humans also have a demand by this religion so that they not only feel "served and prepared" but also must realize that humans have a concrete responsibility for what God has given to humans. In the context of the environment, in safeguarding the potential that Allah has prepared, there is a responsibility to preserve and protect it as stated in the interpretation of al-Misbah. Therefore, it cannot be said that it is always true that Islam is an anthropocentric religion which then teaches negligence (over-tolerance) that humans can exploit what Allah has bestowed upon humans; nature and its contents. Islam teaches humans to be responsible for every inch of grace that Allah has given to humans.

2.2 Ecological Sustainability Efforts

The ecological sustainability effort in this discussion is intended to embody the eco-theology of the Qur'an. It explains the verses that respond positively to the existence of the environment where it is described as something that is gifted by Allah to the good servant. Furthermore, the authors argue that the verses below can be used to counter-attack the views of some groups outside of Islam, who state that Islam is very tolerant of anthropocentrism that signals human greed.

The verse which state that God has tasked humans to harmonize the earth is below QS: Al-Anbiya: 105: "And We have already written in the book [of Psalms] after the [previous] mention that the land [of Paradise] is inherited by My righteous servants."

Ibn Kathir states that this verse clearly explains the relationship between the verse al-Anbiya 105 and several other verses such as Al-A’rof: 128, Al-Mu’min: 51, an-Nur: 55. These verses talk about the provision of the earth and everything in it for His servants who believe, do good deeds and muttaqin. The explanation of Al-A’rof: 128 is as follow: "Said Moses to his people, "Seek help through Allah and be patient. Indeed, the earth belongs to Allah. He causes to inherit it whom He wills of His servants. And the [best] outcome is for the righteous."

Based on Al-Ibriz interpretation, this verse is a response to the previous verse, which tells about the proposals of the pro-rulers of the people who are pro to the power of Pharaoh.[9, p. 449–450] He felt threatened by his power by the attitude shown by the Israelites and the sorcerers who were supposed to defend their existence, they believed in Musa. So Pharaoh threatened to destroy the boy who was born. That is why Musa said as in the above verse that Allah would leave the earth to his pious servants, and not to servants who did damage like him.

Moreover, the implementation of righteousness shown by not causing harm and ignoring other moral responsibilities. It is also relevant to Allah’s command in QS. Al-A’rof: 56: ‘And cause not corruption upon the earth after its reformation. And invoke Him in fear and aspiration. Indeed, the mercy of Allah is near to the doers of good.”
The explanation of this is clearly explained as in Fathul Qodir's interpretation that the meaning of the impossibility of causing damage on earth by using various methods. It means the level of emergency that must be avoided. As for the prohibition of making damage on earth as follows [10, p. 143]:

ثقافة الناس، تخريب منازلهم، قطع أشجارهم، تخريب انهارهم

First is killing the human soul, second is knocking down the house. The third is cutting trees and plants. Fourth is destroying the river ecosystem. The great thing in this interpretation is the findings or ideas at that time, but it is still relevant to be used today. Thus, it can be understood that Allah essentially gives various gifts in the form of this nature and everything in it "only" to servants who have the criteria of ecological piety. It is because people with these criteria can be considered good servant representations.

2.3 Industrial Modernity

At the High-Level Conference (Summit) held in Rio de Janeiro, Brazil in 1992, there was an international agreement on Sustainable Development. [11, p. 5] It is a response to the frequent occurrence of environmental management which falls into the over-exploitation category and does not favor local wisdom and social culture. The world community from the past and even today still use the barometer that progress or modernity is only measured by physical progress and economic development. As a result, growth is evenly distributed, and the economy soars. Still, at the same time, illegal logging is rampant, decreasing diversity, waste pollution, extinction of animals and the spectrum of disasters is expanding, such as fires, floods to water drought. It means that the problem remains the same. It is the lack of public awareness of environmental ecosystems. Some developers violate principles; even the agreement made ten years before [12, p. 2–5]

The benchmark principles of sustainable development, as well as a source of problems, are 1) ecological dimensions: namely: (a) climate change (b) loss of soil fertility (c) water scarcity. 2) social dimension; namely, the overlapping between the growing population and the increasing need for the economy. 3) economic dimensions; namely the rampant large-scale development that threatens forests and even mountains are no longer a place to produce oxygen.

QS. Al-Isra’ 37-38 serves as a reminder that human behavior, no matter how strong, is not worthy of arrogance and destruction. “And do not walk upon the earth exultantly. Indeed, you will never tear the earth [apart], and you will never reach the mountains in height (37) All that - its evil is ever, in the sight of your Lord, detested (38).”

According to Sya’rowi, this verse talks about the importance of being balanced/fair and not overreaching (arrogant). [13, p. 192–194] There is a reflective question which Shya’rowi asserts in his interpretation. It states that our possession from nothing becomes existing and increases every day is nothing but a gift from Allah, so how can you boast about Malik (the giver) and humiliate fellow humans? Furthermore, in the verse lan takhriqol ardlo is interpreted as a sign (ishahraha tawbihi wa tawri) which has the element of humiliating humans who are arrogant and powerful. It reminds him that all human abilities are only a deposit that should not be used to humiliate fellow creatures.[13, p. 195] So, it can be stated that as a khalifah on this earth where all ownership, be it a profession, position, position and significant influence which only a grant (gift). Humans are not allowed to destroy and exploit nature, especially for material purposes (industrial modernity).
2.4 The role of the Echo-Theology of the Qur'an in reducing natural damage in Indonesia

To welcome the 2020 National Nature Conservation Day which held on August 10, 2020, all ASN and National Park Office Contract Employees are carrying out waste cleaning activities in the Manusela National Park. In this activity, all personnel totaling approximately seventies were divided into 16 teams tasked with combing garbage with a distance of 2-3 km. Surprisingly, it gets 452.4 kg of cans, bottles and plastic waste the trash.[14] Humans and nature cannot be separated. They need each other. In Ian Barbour's term, it is called interconnected. Barbour’s view is based on the study of ecosystems and ecology, both of which prove their interdependence.[15, p. 282–283] However, in Agus Iswanto’s presentation, the discovery of science also faces a major challenge from creationist practitioners and religionists. They assume that humans are the perfect creatures compared to other creatures as embodied in the holy.[16, p. 9] Thus, the consequence of this understanding leads to the perspective that since the human being is superior, they are very vulnerable to exploiting nature.

Maintaining continuity in protecting nature, especially for the welfare of the next generation, is the human being’s role. Al-Qur’an states it clearly in QS. Arrum: 41: “Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so He may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness].”

In Al-Ibriz's explanation, the damage is due to the widespread immorality (behavior that exceeds the limits) by humans which results in weather anomalies, reduced crops and others.[17, p. 1395] So, it is clear that immorality is rampant[7, p. 101] in all forms that transcend the limits of this destruction of the earth impacts the existence of nature. Even so, humans are still allowed to return to the real way or way of life as the verse la’allakum yarji’un says.

Therefore, the implementation so that people return to the right path should be targeted. On this occasion, according to Ali Yafie's idea, the most responsible person is the government with all its powers.[2, p. 200] This power is used to repel the perpetrators of environmental destruction, whether from individuals, corporations, agencies, to be immediately disciplined and even punished by the prevailing regulations. The aim is to provide a deterrent effect as well as provide a real picture so that people who have not done environmental destruction are reluctant to do so.

3 Conclusion

Al-Qur'an eco-theology is a discipline that discusses the interrelation of religion (Qur'anic verses) with the universe. The two of them can go hand in hand and produce great solutions for the rampant environmental problems in this world. In this study, the eco-theology of the Qur'an focuses on two terms. They are ecological sustainability and industrial modernity. Based on the explanation, both of them could participate in breaking down the tangled threads of environmental problems in Indonesia.

Ecological sustainability contains the meaning of the verse, which discusses the responsibility of humans as khalifah fil ardl with their various duties. They ask to preserve the environment and reject the anthropocentric attitude, which highly doubts the existence of the environment. Industrial modernity contains a verse that discusses the prohibition of human
exploitation for any reason even though the human being has the power to do so. Finally, the government is responsible for enforcing applicable rules to punish perpetrators of environmental destruction. So, it can minimize ecological degradation in Indonesia.

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References

The Influence of Islamic in Ritual Shifted of Reog Ponorogo

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Abstract. Ponorogo is regency in East Java province that is also known as the Reog city or Bumi Reog. For the Ponorogo society, Reog Ponorogo is one of important art that is performed in most of big ceremonials held in Ponorogo. In ancient times, there were a number of rituals and attributes used during the Reog performance. The rituals and attributes of the ceremony are believed can summon the spirits of the ancestors so that the performance of Reog can run well. It brings impacts on the high atmosphere of mysticism during the performance. Over time, the elements of mystism and rituals used to summon spirits of ancestors began to be shifted. Through interviews and observations as data collection techniques and triangulation of data as validity techniques, this qualitative study shows that the development of Islam in Bumi Reog affects changes in rituals and the elimination of mysticism in Reog performances.

Keywords: Reog; ritual; mysticism

1 Introduction

Ponorogo is one of the districts in East Java that has a famous cultural asset, namely Reog Ponorogo. Purwowijaya in Kardi states from emic point of view that the term of Ponorogo comes from the words pana (understand the situation) and raga (body). These two words, when are combined, have a meaning that refers to humans who already understand their body or empan papan (can place themselves). Besides that the term Ponorogo can also be derived from the word panaraga which means to exercise body (ngempanake raga) by doing some sacred efforts to approach God Almighty. On the other hand, according to the ethical view the term Ponorogo comes from the word bonorowo. Bono means scenery, and rowo meaning muddy terrain. This explains the Ponorogo landscape, which was once dominated by muddy soils.

Talking about Ponorogo, the first thing that will be remembered by the Indonesian people is about the art of Reog. Reog art has become a legendary pride, especially for the Ponorogo people. Reog art is said to be the pride of the people of Ponorogo because Reog art was born and developed in the Ponorogo area. Moreover, nowadays Reog is generally recognized as the cultural identity of the Indonesian nation Reog becomes one of the legendary arts which Indonesia had. Besides that, Reog can be a legendary, because Reog's art
has experienced a long history. The long history of Reog's art shows that Reog's art has been tested in all eras.

Reog is an art from a Javanese Panaragan culture which has existed since the time of the Majapahit Javanese kingdom. The famousness of Reog Ponorogo art is inseparable from the mystical and aesthetic elements in Reog which strongly believed by many people. This has become one of the selling points in the art performance of Reog Ponorogo. In terms of art, Reog is a native Indonesian culture, which combines mask art, theatre, music and dance. This combination of art performance is estimated to begin in Indonesia in the 12th century and its existence spread by the time. Reog Ponorogo art begins its history from the Hindu era, the Islamic era, the colonial era, the Old Order era, the New Order era, and the Reformation era. Until now, Reog Ponorogo art is still a valuable art although some of the paradigms and staging techniques continue developed and changed from time to time.

From the history point of views, there are at least two versions of the story relating to the origin of the Reog Ponorogo. The first version of the story is a story that develops in the community, as well as contained in the Reog show itself. While the second version of the story is a philosophical and political story behind the Reog show. The official version of the Reog Ponorogo story line is the story of Raja Ponorogo who intends to propose to the daughter of Kediri King, Dewi Ragil Kuning or also known as Dewi Songgolangit. One of the requirements for an application is to make a new model of gamelan and a tiger-headed human. The gamelan is the forerunner to the Reog art at the time, it is called the *gumbung*. In their way to Kediri, Ponorogo King named Raja Kelono was intercepted by Singabarong King from Kediri. Singabarong King troops were consisted of peacocks and lions, while from the Kingdom of Ponorogo Raja Kelono and his Deputy Bujangganong, escorted by powerful men dressed in black. The entire dance is a war dance which was later won by the Kingdom of Ponorogo.

The second version is from a philosophical and political point of view. *Pedoman Dasar Kesenian Reog Ponorogo dalam Pentas Budaya Bangsa or Basic Guidelines for Reog Ponorogo Art in the Nation Culture Stage* (1996) compiled by the Ponorogo Regency Government Team tells about the origins or history of Reog Ponorogo which was originally called "Barongan" as satire from Demang Ki Ageng Kutu Suryongalam against the Majapahit King, Prabu Brawijaya V (Bhree Kertabumi). The same thing was explained by Kristianto who states that the realization of barongan was an allusion to the ruling king who had not carried out royal duties in an orderly, just and adequate manner, because the king's power was controlled / influenced even controlled by his empress (the queen of Brawijaya V).

In the Reog dance, the figure of Pujangga (poet) Anom / Bujangganong is considered a hero who philosophically represents goodness. Bujangganong is depicted as a figure with bulging eyes, which means that we have to always open our eyes eyes and read the situations to determine what is good and what is bad. Pujangga Anom's big and long nose symbolizes purity because the nose cannot be deceived, the stench will smell foul and the fragrance will smell fragrant. Its wide mouth and *mrongos* teeth (the upper part is slightly forward), contain advice so as not to spit words. His wide ears told us to hear good advice. In other side, the figure of *Jathil* symbolizes the strength and obstinacy of a soldier in powering the kingdom.

Since its creation in the 12th century, Reog has been believed using the help of magical things (supernatural) from other realms to support the show. For example, someone who carries a mask *dhadhak merak*, he is the one who most believed in wearing a relief of "second creature" from the invisible realm to help the show. The *dhadhak merak* is danced by being bitten, even though the weight of the mask ranges from 50-60 kilograms. These being the reason why people believe that the mysticism and black magic support the show.
However, as the times evolved, Islam began to influence the art of Reog. The mysticism in Reog performance gradually changes to a ritual of cultural preservation. Rituals, forms of mysticism are still performed in Reog performances, especially Reog Obyog. While in the Reog Festival and Reog Santri performances, the ritual of mysticism has begun to be abolished. For this reason, in this article, the change of the forms of paradigm and ritual related to the mysticism issues in Reog Ponorogo which are influenced by the existence of Islam is explained.

2 Research Methods

The approach used in this research is descriptive qualitative. Sutopo states that qualitative research is a research in which case studies lead to a detailed and in-depth description of the condition portrait of what actually happens in the field. In this study, the focus of the research is the paradigm shift and rituals that exist in the performance of Reog Ponorogo which is influenced by the existence of Islam. The data is collected by using human instruments as the main instrument of this research. The data in this study are things related to paradigm and ritual in Reog art that changes with the development of Islam in Ponorogo. Data was collected through observation and semi structured interview techniques. The samples in this study were 2 artist and activists of art in Ponorogo and 6 Reog Ponorogo dancers with a range of 4-8 years involved in the Reog performance. All samples were males. The sample was chosen by using a purposive sampling technique because the informants were considered able to provide information relevant to the information needed.

Triangulation is used in this study as a data validity technique, whereas to test reliability, *intrarater* reliability and expert judgment are used. The analysis technique used in this study is the analysis technique developed by Miles and Huberman. The activity of data analysis consists of: data reduction, data display, and drawing conclusion / verification which are carried out interactively and continuously until the data are complete.

3 Result and Discussion

Reog Ponorogo is a dance of drama play by several dancers. Each dancer performs the dance according to the character he/she tries to figure out. There are five figures in Reog Ponorogo, namely: (1) Singo Barong; (2) Klono Sewandono; (3) Bujangganong; (4) Jathil or Gemblak; and (5) Warok. Besides, there are three types of Reog are showed in Ponorogo. The first is Reog Baku (Reog Festival / Reog Bantarangin) which is shown on a large scale when welcoming the month of Suro (month of Shawwal / commemorating the Islamic new year). The second is Reog Street or also known as Reog Wengker / Reog Obyog. And the third is Reog santri where the show is only limited among Islamic boarding schools and not freely exhibited.

Harsono states that there is an appearance on the stage of the National Ponorogo Reog Festival Bantarangin flow exists because every Festival participant must follow the Yellow Book (Buku Kuning) instructions which was made and published by the Reog Ponorogo Foundation. While the Reog version of Wengker still exists in the community in the form of Reog Obyog show. Reog Obyog is Reog art that is asked to appear by someone or the community in an event organized by private or public. Usually they appear on order and are paid according to agreement. It could be due to circumcision, *mantenan* (married) and
traditional village events, namely Bersih Desa tradition. Usually their appearance is more natural because there are no fixed rules and no judges to check their performances. Their appearance is more entertaining to the audience or who have gawe. There are usually Obyog Reog events that usually appear are Dhadhak Merak, Jathil and Bujang Ganong. In Reog Obyog show, usually there is only a Dhadak Merak with two Pembarongs, Jathil consists of four or more people, and one or two people as the Bujanganang. Kelono Sewandono is rarely involved or shown in Reog obyog events. The warok appears as it is without makeup like in festivals and rarely dance to the Reog Obyog tradition.

At the time of the spread of Islam in Ponorogo (circa in 1486) Raden Katong made Reog art as a medium for preaching to the people of Ponorogo who, at that time, were still Hindu. After Raden Katong defeated the king of Bantarangin (Ki Demang Kutu), Raden Katong then made Ponorogo a district area under the authority of the Demak kingdom. Raden Katong then held the Bathara Katong title and became Regent I. From this time, Reog was also used to spread the Islam in Ponorogo.

Paradigms, Rituals and Mysticism Shifted

Ritual or ceremony is an activity that is carried out routinely by a group of people which is applying some community laws and beliefs. This is in accordance with the opinion of Koentjaraningrat that the ritual ceremonies are a system of activation or a series of actions arranged by custom or law in force in a society that relates to how permanent events that normally occur to the community where they are belong. The ritual ceremony has rules and procedures that have been determined by the community or group of creators of the ritual, so that each ritual has a difference, both in terms of implementation or equipment. Winnick in Syam explains that ritual is a set or series of acts, usually involving religion or magic, with the sequence established by tradition.

In the Reog performance, there are rituals that must be performed as well as the ritual requirements so that the show can run well. Based on interviews conducted with two artists and art activists in Ponorogo, the ritual facilities that must be prepared before the Reog performance consist of menyan, black coffee, tamarind sugar drink, parem, sega kokoh and several others. Each of them has its own meaning which is a representation of the philosophy of local community of Ponorogo.

Sucipta, et al. revealed that the incense smoke (menyan) that was burned was a means to summon the spirits of the ancestors to be present and deign to receive offerings that have been provided to then bless it, so that people get pleasure in their lives. It was happening in the old era. But today, the symbolic of menyan mentioned above has begun to shift. In the Reog Obyog art ritual ceremony, the burning of menyan is carried out for the purpose of delivering prayers to God, not to call the spirit of ancestors anymore. While in the performance of the Reog Festival, burning menyan is no longer done.

Based on interviews done with Reog dancers, information was obtained that sometimes the burning of menyan is still carried out, but no longer to call the spirit of ancestors but as a form of cultural preservation so that the younger generation could still see the Reog performances that were close to its original form. In addition, the Islamic religion adopted by dancers also teaches that they can only believe in one god, Allah SWT. For this reason, with or without burning the menyan, they still pray to God in hope that the performance will continue smoothly.

In addition, the form of offerings in the form of foods that were once offered to the spirits of the ancestors, are began to be interpreted in an Islamic way. Based on interviews conducted
with two senior art activists in Ponorogo, since Islam developed, the forms of offerings have experienced a philosophical change. There are three kinds of wedang that are often presented as a condition for Reog performances, including Wedang Kopi Hitam (black coffee), Wedang Gulo Asem (sugar-tamarind drink), and Wedang Parem. Whereas, Sega Kokoh is also a heavy food that is given. Overall, in the past was a prerequisite for the calling of ancestral spirits which is currently only given as a means of delivering Islamic da'wah and to convey philosophical values to people who have the event, performers, and the audiences in the Reog show. The philosophical values contained in it include fostering the soul of togetherness, binding of harmony, and can realize mutual cooperation. In the Reog show, the changes in values and paradigms are as follows:

The purpose of Wedang Kopi, is believed as the symbolize of Sunan Kalijaga’s teachings were always reminded to set the Shari’ah direction in life, that man in his journey is not always smooth but often find barriers. The symbolic meaning of this bitter coffee reminds all people involved in the performance of Reog from those who have the event, dancers, scavengers and spectators to rely on God Almighty in living their lives. The second one is Wedang Gulo Asem. Alkaf mentions that wedang gulo asem is interpreted as wedang which makes everyone who drinks it feel “kemepyar”. It is symbolizing prayer and hope that is offered so that the Reog art that is displayed can be known by the wider community. When it is confirmed, two art activists Ponorogo said that its philosophical values were like that.

The third is Wedang Parem. Parem is a type of drink made from acid, turmeric, sugar and boiled salt and then the water is taken. The meaning of Wedang Parem is symbolizing that humans must feel marem (satisfied) in undergoing the weaknesses and strengths that exist in life so that they can always live in peace of mind. The last one is Sega Kokoh. The Sega Kokoh symbolizes the prosperity, for the safety of the members of the Reog arts community and the surrounding communities. Sega Kokoh is served with some components such as of tempe and tofu has a symbolic role that every human should be able to mingle with anyone in order to live prosperously and peacefully, while still being beneficial to others.

In addition to interviews conducted with two art activists in Ponorogo, interviews are also conducted with six dancers who have worked in Reog arts ranging from 4 to 6 years. From these interviews, they confirm the same thing. The existence of these foods in the Reog Festival is rarely found, except coffee which seems to be a mandatory drink for Javanese men. In Reog Obyog, these foods are still often found even though they are not in full formation. Sometimes, Sega Kokoh is replaced by other modern food menus while the wedang gulo-asem and parem are replaced by mineral water and tea. In the end they agreed that the existence of the drink was not the main factor which is supporting the success of the Reog performance. However, with the presence of these offerings they feel more proud because they feel that the community is still doing cultural prevention that is known as uri-uri budoyo. Apart from that, they also explained that actually, consciously or not, the existence of the dish symbolized the spread of Islamic values in Ponorogo because by using these offerings, there were philosophical values of goodness and divinity that were to be conveyed to the general public.

Reog began to exist in Ponorogo since around 1200 AD In the Islamic era (around 1486 AD) Raden Katong made Reog art as a medium for preaching to the people of Ponorogo who were still Hindu. After Raden Katong defeated the king of Bantarangin (Ki Demang Kutu), Raden Katong then made Ponorogo a district area under the authority of the Demak kingdom. Raden Katong then held the Bathara Katong title and became Regent I.

Since then, Reog began to be widely developed and demonstrated. Even Warok, then interpreted with the word "Wira'l" (Arabic) which means tirakat or do sacred (such as life in the jimp condition) in purpose to reach something that he/she wants. The life of this world is
full of temptations from all directions, for that it is necessary to repent to avoid these temptations. In other hand, the Dhadaq Reog is taken from the Arabic language "Riyoqun" which means Khusnul Khotimah. It can be meant that the whole journey of human life smeared with various sins and stains. When people aware and do the faithfulness and devote to the God until the end, then they can be called as a perfect human. In the Reog show, there is a mask of the Tiger (Barongan) which is haunted and haughty decorated with peacock feathers which are bluish green and shiny. Tiger mask symbolizes the evil while the peacock feathers symbolize the virtue. This reminds us that every evil will be defeated by the virtue.

From the explanation above can be known that at this time the paradigms and rituals of Reog Ponorogo have been shift. Reog is not only used as the recreation media that consist of some dancers who dance by using the black magic. In other hands, Reog is taking place as an art that is full of Islamic philosophy.

4 Conclusion and Suggestion

The existence of Reog as one of the national cultures originating from Ponorogo has successfully demonstrated its existence. Reog becomes a show that is often associated with old mysticism and paradigms that the show is actually full of black magic. However, in fact this is not entirely true. There has been a paradigm shift towards the Reog performance. The dishes in the form of food and drink are no longer used as a form of calling on ancestral spirits, but rather to teach philosophical values that actually indirectly represent Islamic teachings. In addition, the presence of offerings is no longer a form of spiritual means to call the ancestral spirits, but only limited to cultural preservation so that the younger generation can continue to inspire the teachings of old Java.

The sample in this study is still very limited so that this study may not be able or appropriate to be generalized in full for any form of Reog shows that are available throughout Indonesia. Therefore, further research and suggestions from readers are still highly expected for the establishment of this research also to get a more valid and credible study.
References

Hadith Writing Methodology in the Book of Ta’lim Al-Mutaalim By Shaykh Al-Zarnuji

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Abstract. Shaykh al-Zarnuji is an Islamic scholar that well known in the Archipelago especially in Indonesia and Malaysia. His famous work is the book of Ta’lim al-Muta'alim, which is still widely used in some pesantren and pondok in Indonesia and Malaysia today. In this book, many hadiths are used as arguments (hujjah) but the status of the hadith is not explained as sahih or otherwise. The purpose of this study is to determine and analyse the methodology of hadith writing used by Shaykh al-Zarnuji and to reveal the extent of his knowledge and status as a scholar of the hadith through his book of Ta’lim al-Muta'allim. The research methodology used is document analysis by explaining and analysing the book focusing on the hadith writing methodology. This study found that Shaykh al-Zarnuji used several methods of writing the hadith in his book of Ta’lim al-Muta'allim: (i) writing the hadith without sanad and the narrator of the hadith, (ii) writing the hadith using Rawi al-A’la without narrator of hadith (iii) using the method of Riwayat Bi al-Ma’na (narrative of meaning). This study found that Shaykh al-Zarnuji had good skills and knowledge in hadith.

Keywords: Shaykh; al-Zarnuji; Ta’lim al-Muta’allim; Methodology; Writing of Hadith

1 Introduction

The Islamic world is rich with scholars and intellectuals in various fields. Their contribution to the world of knowledge is immense for Muslims over time. However, some of their contributions have not been highlighted and studied as academic contributions. Thus, this precious treasure will be hidden and even lost forever. To avoid this, the researcher sought to reopen the scholarly possession of an intellectual scholar named Burhan al-Islam al-Zarnuji better known as Shaykh al-Zarnuji. Al-Zarnuji is from the city of Zarand, a city according to al-Qarashi in Turkey. Whereas Yaqut is located in Turkistan on the banks of the Tigris, both cities were once part of Transoxiana.

There is also another opinion that he is from the city of Zarand, a city in the district of Persia which is the capital city of Sidjistan located in South Hera that eventually became a nickname [1]. The exact year of Shaykh al-Zarnuji's death is still unknown, as there are several different records: Al-Ahwani [2] says that Shaykh al-Zarnuji died in 591 H / 1195 M.
Shaykh al-Zarnuji is a Muslim scholar who has produced works known as Ta’lim al-Muta’allim and to this day is still being studied in Malaysian and Indonesian boarding schools and other archipelago areas. The book of Ta’lim al-Muta’allim is the only work of Shaykh al-Zarnuji that remains to this day. But, that doesn't mean any of his other works because the logic of a pious or intelligent man like Shaykh al-Zarnuji who is always in the education world and his whole life is used for education must have a lot of works. Besides, the teachers of Shaykh al-Zarnuji and his people wrote a lot of books. So, the author thinks maybe Shaykh al-Zarnuji wrote another book but only known in Malaysia and Indonesia only one book is Ta’lim al-Muta’allim.

It is also stated by Plessner [4] in the Encyclopedia that the book of Ta’lim al-Muta’llim is the only remain book by Shaykh al-Zarnuji, but we cannot deny that his other works may have been lost or destroyed due to the war fought by the Mongols in his village. According to Haji Khalifah [5] in his book Kashf al-Zunun ‘an Asami’ al-Kitab al-Funun is said to be among the 15,000 literary works published as a work in the 17th century that explained that Ta’lim al-Muta’allim is the only book of Shaykh al-Zarnuji. This book was recited by Ibrahim bin Isma’il under the title Ta’lim al-Muta’allim Tariq al-Ta’lim published in 996 H. The book of Ta’lim al-Muta’allim was first translated into Latin under the title Enchiridion Studiosi by H. Roland in 1709 and by Caspari in 1838. This book is available in most libraries of the world at that time [6]. Muhammad ‘Abd al-Qadir [1] regarded it as a monumental work in which a pious man like Shaykh al-Zarnuji during his life was involved in education until the end of his life. But other opinions suggest that other works by Shaykh al-Zarnuji’s may have been burned by Mongolian invasion by the Mongols led by Genghis Khan (1220-1225 AD) which destroyed and colonized Eastern Persia, Khurasan and Transoxiana which is the richest, most prosperous and cultural Persian region and ruined it [7].

Shaykh al-Zarnuji's work of Ta’lim al-Muta’llim was written in Arabic. His ability to speak Arabic not show that he is an Arab descent. Several references have been researched by the author and no findings proved that al-Zarnuji was an Arab. But it can be because at the time, many Arabs spread Islam throughout the country and then they settled (residing) in where they spread the religion of Islam. It is not exaggerated to say that Shaykh al-Zarnuji is a philosopher because other than Ta’lim al-Muta’allim’s ethical (moral) book, this book also contains philosophical values and philosophical thinking closer to Imam al-Ghazali. We can even see the footsteps of Imam al-Ghazali in his book of Ta’lim al-Muta’allim.

Plessner [4] also says in the Encyclopedia that Shaykh al-Zarnuji besides of a faqih, he is also known as an Arab Philosopher. Some say that he lived in the time of Rida al-Din al-Naysaburi who lived between 500-600 H [3]. At that time, even though the political situation of the Daulah al-Islamiyah was weakening, but the knowledge was advancing and modern as it was depicted by Ahmad Amin (if politic considered weak, then the knowledge was not weak in that era (467-656 H / 1075-1261 AD) and the Islamic State at that time had higher prestige in knowledge compared to the previous century. Indeed, the power of politics is beginning to decline, but the glow of knowledge is shining) [8]. Thus, Shaykh al-Zarnuji lived during the success of knowledge until the fourteenth century. It should be noted that knowledge at that time was not considered a branch of knowledge itself, but was classified as a field of civilization.
2 Methodology

The research methodology used in this article is a literature review with an analytical approach that analyzes Shaykh al-Zarnuji's book especially on his methodology in writing hadith and followed by reviews and comments. Analysis document is the most common method of obtaining data or facts related to the subject of this study. The main source is the *Ta'lim al-Muta'alim* book written by Shaykh al-Zarnuji, and the second source are books, journals, magazines, papers and other relevant sources. The status assessment of a hadith is also used in this study to determine the relevance of the methodology of the hadith and the hadith itself. In this study, the research is focused on the book *Ta'lim al-Muta'alim* by Shaykh al-Zarnuji. This book contains 40 hadiths, the purpose of choosing this book is because it contains many hadiths that are not yet clearly defined. It also provides information on the method of writing the hadith in the book.

3 Results and Discussion

In the writing of the hadith, Shaykh al-Zarnuji uses the following methods: i) write hadith without *sanad* or narrator of hadith, ii) write hadith using *Rawi al-A'la* without narrator of hadith and iii) use the method of *Riwayah Bi al-Ma’na* (narration of meaning).

3.1 Not Mentioning *Sanad* or Narrator of Hadith

The results show that the hadiths in *Ta'lim al-Muta'alim* are not mentioned the *sanad* and narrator of hadith by Shaykh al-Zarnuji. For example [9]:

[Arabic text]

It is understood whether he knows the meaning of *sanad* or not, but a scholar like him is impossible to know what *sanad* is. But, sometimes they write hadiths without *sanad* and *rawi* hadiths aim to shorten their writings and many authors of the book intentionally write hadiths without *sanad* and *rawi*. The effect is very difficult for later writers and readers to determine the status of the hadith in the book since the status of the hadith in the writing of the hadith is very important in determining the status of a hadith whether it is *marfu’, mawquf* or *maqtu’*, and whether it is *sahih, da'if* or *mawdu’*.

*Sanad* or *tariq* is a series of *riwayah* that connect the *matan* of the hadith to the Prophet [10]. *Sanad* is a special privilege of the Muslims who did not exist in the past. Concern for *sanad* in delivering the news (hadith) is a very demanding sunnah and is a *syiar* of this ummah. Thus, every Muslim must rely on *sanad* in delivering the hadith as well as writing the hadith. Ibn al-Mubarak once said: *Sanad* is a part of the religion, if it were not for *sanad* then people would say whatever they want and that separates us from the unreliable group of *riwayah is sanad* [11]. Imam Nawawi [12] while commenting on Ibn al-Mubarak’s statement above said that if *sanad* had a good *sahih* hadith then it was acceptable whereas if it was not *sahih* it should be abandoned. He points out that the relationship between hadith and *sanad* is like the relationship between the animal and its foot. So, it cannot be separated either when narrating the hadith or when writing the hadith [13]. Al-Thawri also said that *sanad* was a weapon of the Muslim, if he had no weapons then he would face a war [14]. Al-Awza'i said that the loss of knowledge of the hadith would not occur unless his *sanad* of
hadith was lost [14]. As important as sanad is in delivering the hadith as well as in the writing of the hadith, the importance of sanad and its value can be felt by those who study rijal of a hadith after studying it in the books explaining about it. Its importance is in line with the importance of knowing ittisal (the continuation of the sanad hadith series from beginning to end) and inqita’ (it is interrupted by one or more of the sanad hadith series) for hadith, otherwise, it would be difficult or impossible to distinguish between sahih hadith and maudhu’ hadith and would encourage to fabricate the hadith. So, to know all these things it is still necessary to have a takhrij (the hadith that the author gives in his book) study and dirasah asanid about these hadiths, until we know the status of the hadith, whether it is acceptable or not, whether it is practicable or not.

3.2 Writing the Hadith Using Rawi al-A’la without the Narrator of Hadith (Sanad)

In the second method of writing the hadith, Shaykh al-Zarnuji simply wrote rawi al-a’la at the level of sahabah without mentioning who the narrator of the hadith is. For example [9]:

ما روى عن أبي الدرداء رضي الله عنه أنه قال رسول الله صلى الله عليه وسلم : (من سلك طريقًا يطلب فيه علما سلك الله به طريقًا من طريق الجنة)

This method will make it difficult for readers and researchers to know the truth of its hadiths and must review it repeatedly to find out the source of the hadith. Some of the hadith also have been mixed with the comments or opinions of other scholars. So, more and deep research needs to be done toward the hadith.

3.3 Using Riwayat Bi al-Ma’na Method (Narrative of Meaning)

Certain hadith was written by Shaykh al-Zarnuzi in his book Ta’lim al Mutu’allim using riwayat bi al-ma’na method. An example is when he writes about the prohibition for mu’min to destroy themselves, saying [9]:

قال رسول الله صلى الله عليه وسلم : ليس للمؤمن أن يقتل نفسه

The above text shows that Shaykh al-Zarnuji wrote the hadith through its meaning. This can be proven when referring to the original matan or text as narrated in Sunan al-Tirmidhi [15], Sunan Ibn Majah [16], the same hadith is also narrated by Ahmad bin Hanbal in Musnad with a maxim [17]:

لا ينبغي للمؤمن أن يقتل نفسه قالو : كيف يقتل نفسه ؟ قال : يتعهد من البلاء مالا يطوق

It is difficult to trace the status, hukm and sources of hadith when writing hadiths using matan only, and it’s more difficult to trace when writing using meaning. Therefore, this method needs to study the takhrij and dirasah asanid to find out the status of the hadith whether it is marfu’, mawquf or maqtu’, whether sahih, hasan, da’if, or mawdu’. The sahabah of the Prophet made it possible to recite the hadith by meaning such as Ali bin Abi Talib, Ibn Abbas, Anas bin Malik, Abu Darda’, ‘Abd Allah bin Mas’ud and Aishah while from tabi’in such as Hasan al-Basri, al-Shi’bi,’ Amru Ibn Dinari, Ibrahim al-Nakha’i, Mujahid and 'Ikrimah [10]. Certain sahabah maintained their allegiance to riwayah al-hadith with lafzi, among them 'Umar bin al-Khattab,’ Abd Allah bin ‘Umar and Zayd bin al-Arqam, the other scholars who
tend to riwayah al-hadith with lafzi are Muhammad bin Sirin, Raja' bin Haywah, Qasim bin Muhammad, Tha'lab bin Nahwi and Abu Bakr al-Razi [18]. Nonetheless, those who adhere to the riwayah al-hadith with lafzi do not strictly prohibit the riwayah al-hadith with meaning. The scholars argued about the permissible or not to riwayah al-hadith with meaning by the other than sahabah of the Prophet. Abu Bakr al-'Arabi says it is not allowed to riwayah al-hadith with meaning other than sahabah of the Prophet. The sahabah of the Prophet are allowed to riwayah al-hadith with meaning because: (1) They have high knowledge of Arabic (al-Fasahah wa al-Balaghah); (2) They witnessed the circumstances and actions of the Prophet (saw).

Most scholars allow the riwayah al-hadith with meaning with the terms agreed upon [18]:

a. The only ones who can riwayah al-hadith with meaning are the only ones who really have a deep knowledge of Arabic. Thus, the riwayah of the matan hadith will be avoided by mistake, such as legalizing the illegal or otherwise.

b. Riwayah al-hadith with meaning is done because it is so compulsory for example forgets the literal (harfiah) order.

c. The hadith which is riwayah with meaning is not in the word of the Prophet in the form of reading of ta'abbudi such as zikr, do'a (prayer), azan and so on and not in the form of Jawami' al-Kalim.

d. The narrator of the hadith narrates the hadith with meaning or is in doubt in the order of matan al-hadith in which the narrator narrates it to add words (Aw Kama Qala, Aw Nahwu Hadha) or that the same meaning with it after declaring the relevant matan hadith.

e. The ability to riwayah al-hadith with meaning is only limited to the time before the official record of the Prophet's hadith in a book, after this period the riwayah al-hadith should be by lafzi [19].

The existence of these terms indicates that the riwayah al-hadith with meaning although it is allowed by scholars but the practice is strictly controlled, meaning that narrators are not free to perform riwayah al-hadith with meaning. Then hadith scholars raise questions about whether it is possible to narrate the hadith by summarizing the matan al-hadith. Some scholars prohibit it and some allow it unconditionally and some scholars allow it with certain conditions. The last opinion is widely followed by hadith scholars. These terms are:

a. The person doing the summary is not the narrator of the hadith.

b. If the summary is done by the narrator of the hadith, then there must be a hadith that submits perfectly.

c. Not cut sentences of the hadith containing the word exclusion (al-istiksa'), terms, al-ghayah and so on related.

d. The summary does not include the clues and explanations contained in the hadith.

e. The person doing the summary should be the person who really knows the content of the hadith [19].

Scholars have different opinion towards the narration of the hadith by summarizing the matan of hadith, but the cautious opinion is one that allows it with the conditions to be fulfilled.

4 Conclusion

Shaykh al-Zarnuji is an Islamic scholar with an international reputation. His knowledge and works are recognized worldwide especially in the Archipelago area. He also is an active scholar in writing works covering various disciplines of Islamic studies. His work is still
widely used in Malaysia and Indonesia as a reference to this day. In this study, the author finds that the methodology of writing the hadith used by Shaykh al-Zarnuji is to write the hadith without sanad, writing the hadith using rawi al-a’la without the narrator of the hadith and using riwayat bi al-ma’na method (narration of meaning). The use of this methodology by Shaykh al-Zarnuji shows that he has expertise in the knowledge of hadith, although he does not have a specific book about hadith in his works. This does not mean that he has no expertise in hadith. On the other hand, this study shows that he has good knowledge and expertise in the field of hadith.

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References


Financial Technology Literacy (*Fintech*) in Ponorogo: Perception and Attitude

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Abstract. In today's digital era, information technology is developing so rapidly. The same is the case with the development of the technology-based financial industry or what is known as fintech. The potential for digital finance in Indonesia is huge and it is important to develop it. The fast pace of innovation has resulted in various changes in all aspects of life in the financial sector. At this time, consumers can easily access a variety of information and features of electronic services. So that the presence of this fintech, can change people's behavior in conducting financial transactions. This study aims to determine the perceptions and attitudes of the people of Ponorogo towards financial technology literacy (fintech). This study uses a descriptive quantitative approach with a sample of 92 respondents. The data obtained by means of observation, filling out questionnaires, and documentation. This study uses multiple linear regression analysis techniques. The results of this study are that there is a significant influence on perceptions of financial technology, there is a significant influence on attitudes towards financial technology and the simultaneous influence of perceptions and attitudes towards financial technology.

Keywords: Perception; Attitude; Financial Technology Literacy

1 Introduction

The phenomenon of start-up began since the increasingly stretched information technology. The period 1990-2000 was the first period of development of many information technology companies, although in the period of the year in the 1970s-1980s, technology companies such as Apple and Microsoft were already established as pioneers [1]. In today's digital age, information technology is growing very rapidly. This is a form of innovation that successfully transforms the existing system or market, thereby affecting human behavior and expectations. At this time, consumers can access a variety of electronic service information and features easily. Ease and speed in information technology are the hallmarks of the digital age.

The latest technological developments in Indonesia are financial technology or *Financial Technology (FinTech)*. Financial technology industry (*fintech*) is one of the methods of financial services that began to be popular in today's digital era. Digital payments are one of the most
developed fintech industry sectors in Indonesia. This sector is then most expected by the government and the public to encourage an increase in the number of people who have access to financial services. The potential of the digital economy in Indonesia is huge and important to develop. The rapid pace of innovation resulted in various changes in all aspects of life in finance and including the payment system, where the changes were getting shorter which resulted in a narrower response time for authorities to make policies. Fintech development has changed people's behavior in conducting financial transactions. The ease of fintech transactions not only changes people's behavior, but also contributes to the increase of financial inclusion and the national economy. Therefore, we hope that the regulation that will be issued by the Financial Services Authority will further support the progress of the fintech-based financial industry and the interests of consumers are increasingly protected [8].

Globally, the Fintech industry continues to grow rapidly. Evident from the emergence of startup companies in this field as well as the amount of global investment in it. Especially in Indonesia, this business is growing so rapidly that it attracts the attention of all business people in Indonesia [6]. The reason FinTech in Indonesia attracts industry attention, namely Ease in financial process, supporting technological developments, inspired by previous businesses, more flexible than conventional businesses, the use of Software technology and Big Data as part of risk analysis.

1.1 Problem Formulation

Based on the background that the authors described in this study, the problem formulation is as follows:

a. Is there any influence of perception on financial technology literacy?
b. Is there an influence on financial technology literacy?
c. Is there a shared influence of perception and attitude towards financial technology literacy?

1.2 Financial Technology

Financial Technology is a technology that becomes an intermediary and liaison between the general public and the financial sector. In general, financial technology is related to the use of technology as a solution to financial problems. The presence of fintech is one of the solutions to traditional financial industry problems that cannot serve the community as a whole. Traditional financial industry has limitations because it has strict rules in serving people in certain areas.

The National Digital Research Centre in Dublin (2014) defines Financial Technology as an innovation in financial services by leveraging the development of information technology. According to the International Trade Administration (2016), Financial Technology is a financial and skills "revolution" in the merger of financial services with information technology that has improved the quality of financial services, and created financial stability. [10] FinTech also focused on using technology to provide financial solutions. Specifically, FinTech is defined as a digital technology application for financial intermediation problems [3][11].

Generally, Indonesian people who do not understand fintech. Fintech is a combination of financial system with digital technology. In the process, technology is changing the way people view the conventional financial system to be more modern. Currently fintech users can do all transaction processes only in the palm of their hands through the gadget. The development of many fintech startup companies makes it easier for consumers to provide fast and efficient services [12].
The presence of fintech can make Indonesians become cashless society or at least minimize the use of banknotes. Long-distance transactions that used to be common for a long time can now be completed in just seconds without knowing the distance.

2 Perception and Attitude Theory

There are several understandings of consumer behavior expressed by experts including according to Mangkunegara, "Consumer behavior is actions carried out by individuals, groups or organizations related to the decision-making process in obtaining, using economical goods or services that can be influenced by the environment" [14]. While winardi's definition of consumer behavior is: "Behavior directed at people in planning, buying and using economic goods and services" [15].

From some of the above definitions, the author can draw the conclusion that what is meant by consumer behavior is a number of real actions of individuals (Consumers) that are influenced by internal and external factors that direct them to assess, select, obtain and use the goods and services they want.

2.1 Perception

In general, perception is a process that makes a person to choose, organize and interpret the received stimuli into a meaningful and complete picture of his world. Perception is essentially a cognitive process experienced by everyone in understanding information about their environment, is a unique interpretation of the situation. Perception indicates the existence of a view of each person towards something whether condition, circumstance or atmosphere. [16], [17].

2.2 Attitude

Attitude is a disposition to respond positively or negatively to certain behaviors. An attitude is a reaction to a relatively stagnant object or situation that is accompanied by a certain feeling and provides the basis for the person to make a response or behavior in a certain way that he or she chooses. Sunaryo's attitude is the tendency of individuals to act in the form of closed responses to stimulus or certain objects. Where in terms of attitude, it can be divided into accepting, responding, appreciating, and responsible [19]. An evaluation of a person's concept is a concept, in which evaluation can be created by both affective and cognitive systems. Attitude implies an action that suits a person's condition or circumstances [20].

2.3 Hypothesis

Hypothesis is a temporary answer to the formulation of research problems, where the problem formulation is expressed in the form of question sentences. Hypotheses are temporary answers because they are only based on relevant theories, not yet based on empirical facts obtained through data collection. The hypotheses in this study are:

a. Perception has a significant influence on financial technology literacy in Ponorogo
b. Attitudes have a significant influence on financial technology literacy in Ponorogo
c. Perceptions and Attitudes simultaneously affect financial technology literacy in Ponorogo
3 Research Methods

This research is a descriptive quantitative research. According to Sugiyono[22] quantitative research is a research method based on the philosophy of positivism, used to research on certain populations or samples, sampling techniques are generally done randomly, data collection using research instruments, data analysis is quantitative / statistical with the aim to test the hypothesis that has been determined. While descriptive research according to Suprapto [23], is a study of the status, opinions of individual groups, devices of conditions and procedures, a system of thought or events in order to create a description or description systematically and analytically that can be used to solve actual problems today. The data used in this study is primary data, namely data obtained from the analysis of respondent questionnaire data [24].

a) Population and Sample

The population in this study is the entire community aged 18 years and above in Ponorogo Regency. Sampling technique used is simple random sampling that is a simple random sampling by giving equal opportunities to each member of the population.

b) Data Collection Methods And Operational Definitions

The data collection technique used is a questionnaire that is distributed online for all three variables. This research variable consists of two free variables, namely perception () and attitude () and one bound variable, namely financial technology literacy () .

\[ \hat{Y} = \alpha + \beta_1 X_1 + \beta_2 X_2 + e \]

Based on the regression model above can be explained is the literacy of financial services, is a perception, is an attitude, is a coefficient of regression and is a constant. This regression model is then tested assumptions to see if the regression model has accuracy in estimation, is unbiased and consistent. As for seeing the influence of partially used test t . The significance level is 5%, then the test criteria are as follows: if the value of t calculates more than the value of the table t then the variable has a significant effect and if the value of t calculates less than the value of the table t then the variable has no significant effect. Next to see the influence simultaneously used test F with test criteria if the value of F calculate greater than F table then the variables have simultaneous effect.

\[ \hat{Y} X_1 X_2 \beta \alpha \]

d) Reliability Test and Validity Test
The research instrument was developed using Kotler theory for variable perception and attitude, with Likert measurement scale. Test question items on questionnaires using validity and reliability tests. The validity test used is the Pearson Product Pearson correlation. This analysis correlates each item's score with the total score. The criteria used to measure whether or not a statement is valid is to use the R value of the table. The greater the value of $R_{\text{calculate}}$ or if the value of $R_{\text{calculate}} > R_{\text{table}}$ then the statement item is valid and vice versa. While the reliability test used is Cronbach Alpha reliability test. A questionnaire is said to be reliable if it has a Cronbach Alpha value of more than 0.60. Reliability tests can be performed if the instrument has been tested for validity.

4 Results And Discussions

Angket Validity and Reliability Test Results

<table>
<thead>
<tr>
<th>Variable</th>
<th>ITEM</th>
<th>$R_{\text{hitung}}$</th>
<th>$R_{\text{table}}$</th>
<th>Decision</th>
</tr>
</thead>
<tbody>
<tr>
<td>Perception</td>
<td>X1.1</td>
<td>0.777</td>
<td>0.207</td>
<td>Valid</td>
</tr>
<tr>
<td></td>
<td>X1.2</td>
<td>0.836</td>
<td>0.207</td>
<td>Valid</td>
</tr>
<tr>
<td></td>
<td>X1.3</td>
<td>0.837</td>
<td>0.207</td>
<td>Valid</td>
</tr>
<tr>
<td></td>
<td>X1.4</td>
<td>0.862</td>
<td>0.207</td>
<td>Valid</td>
</tr>
<tr>
<td></td>
<td>X1.5</td>
<td>0.906</td>
<td>0.207</td>
<td>Valid</td>
</tr>
<tr>
<td></td>
<td>X1.6</td>
<td>0.831</td>
<td>0.207</td>
<td>Valid</td>
</tr>
<tr>
<td></td>
<td>X1.7</td>
<td>0.886</td>
<td>0.207</td>
<td>Valid</td>
</tr>
<tr>
<td></td>
<td>X1.8</td>
<td>0.812</td>
<td>0.207</td>
<td>Valid</td>
</tr>
<tr>
<td></td>
<td>X1.9</td>
<td>0.667</td>
<td>0.207</td>
<td>Valid</td>
</tr>
<tr>
<td>Attitude</td>
<td>X2.1</td>
<td>0.798</td>
<td>0.207</td>
<td>Valid</td>
</tr>
<tr>
<td></td>
<td>X2.2</td>
<td>0.761</td>
<td>0.207</td>
<td>Valid</td>
</tr>
<tr>
<td></td>
<td>X2.3</td>
<td>0.795</td>
<td>0.207</td>
<td>Valid</td>
</tr>
<tr>
<td></td>
<td>X2.4</td>
<td>0.746</td>
<td>0.207</td>
<td>Valid</td>
</tr>
<tr>
<td></td>
<td>X2.5</td>
<td>0.565</td>
<td>0.207</td>
<td>Valid</td>
</tr>
<tr>
<td></td>
<td>X2.6</td>
<td>0.740</td>
<td>0.207</td>
<td>Valid</td>
</tr>
<tr>
<td></td>
<td>X2.7</td>
<td>0.679</td>
<td>0.207</td>
<td>Valid</td>
</tr>
<tr>
<td>Financial Technology Literacy</td>
<td>Y1</td>
<td>0.853</td>
<td>0.207</td>
<td>Valid</td>
</tr>
<tr>
<td></td>
<td>Y2</td>
<td>0.794</td>
<td>0.207</td>
<td>Valid</td>
</tr>
<tr>
<td></td>
<td>Y3</td>
<td>0.833</td>
<td>0.207</td>
<td>Valid</td>
</tr>
<tr>
<td></td>
<td>Y4</td>
<td>0.801</td>
<td>0.207</td>
<td>Valid</td>
</tr>
<tr>
<td></td>
<td>Y5</td>
<td>0.841</td>
<td>0.207</td>
<td>Valid</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Variable</th>
<th>ITEM</th>
<th>$R_{\text{hitung}}$</th>
<th>$R_{\text{table}}$</th>
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</tr>
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<tr>
<td></td>
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</tr>
<tr>
<td></td>
<td>Y5</td>
<td>0.841</td>
<td>0.207</td>
<td>Valid</td>
</tr>
</tbody>
</table>

Based on quadrant reliability test results obtained Cronbach's Alpha value of 0.956 greater than 0.6 so that it can be concluded that the item of reliable questionnaire.

4.1 Research Results
Table 3. Multiple Regression Analysis

<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></td>
<td>B</td>
<td>Std. Error</td>
<td>Beta</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>(Constant)</td>
<td>2.165</td>
<td>1.217</td>
<td>1.779</td>
</tr>
<tr>
<td></td>
<td>PERSEPSI</td>
<td>.191</td>
<td>.055</td>
<td>.355</td>
</tr>
<tr>
<td></td>
<td>SIKAP</td>
<td>.383</td>
<td>.077</td>
<td>.505</td>
</tr>
</tbody>
</table>

a. Dependent Variable: LITERASI

Based on the table above obtained regression equation:

\[ \hat{Y} = 2.165 + 0.191X_1 + 0.383X_2 \]  \hspace{1cm} (2)

The regression equation can be interpreted as follows:

a. The value \( a = 2.165 \) constant numbers which means that if the variable perception and attitude is 0 then the amount of financial technology literacy variable is 2.165.

b. The value \( b_1 = 0.191 \) is the coefficient of regression of the perception variable, meaning that every increase of one point / unit of perception variables then the variable of financial technology literacy will increase by 0.191 on the condition that other variables are of constant value. It can also be interpreted that the perception has a positive effect on financial technology literacy, so that if the perception increases then financial technology literacy will also increase.

c. The value \( b_2 = 0.383 \) is the regression coefficient of attitude variables, meaning that each increase of one pound / unit of attitude variables then the variable of financial technology alliteration will increase by 0.383. It can also be interpreted that the attitude has a positive effect on financial technology literacy, so that if the attitude increases then financial technology literacy will also increase.

Table 4. Test t

<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></td>
<td>B</td>
<td>Std. Error</td>
<td>Beta</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>(Constant)</td>
<td>2.165</td>
<td>1.217</td>
<td>1.779</td>
</tr>
<tr>
<td></td>
<td>PERSEPSI</td>
<td>.191</td>
<td>.055</td>
<td>.355</td>
</tr>
<tr>
<td></td>
<td>SIKAP</td>
<td>.383</td>
<td>.077</td>
<td>.505</td>
</tr>
</tbody>
</table>

a. Dependent Variable: LITERASI

In this study, the number of respondents used as many as 92. So it can be determined the value of \( t_{table} \) of t table is 1.6696 and the level of significance is 5%. Based on the table above obtained \( t_{calculated} \) value is 3465 for perception variable and also obtained significance value of 0.001 which means less than 0.05. So it can be concluded that because the value of \( t_{calculated} \) is greater than the table \( t_{value} \) and the significance value is less than 0.05 then the perception variable has a significant effect on the variables of financial technology literacy.

Based on the table above can also be known that the value of \( t_{calculated} \) is 4937 for the attitude variable and also obtained a significance value of 0.000 which means less than 0.05. So it can
be concluded that attitude variables also have a significant effect on financial technology literacy variables.

### Table 5. Test F

<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>Regression</td>
<td>784.373</td>
<td>2</td>
<td>397.187</td>
<td>89.696</td>
<td>0.000*</td>
</tr>
<tr>
<td>Residual</td>
<td>394.105</td>
<td>89</td>
<td>4.426</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>1188.478</td>
<td>91</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

a. Predictors: (Constant), SIKAP, PERSEPSI
b. Dependent Variable: LITERASI

The F test is used to see if two free variables namely perception and attitudes simultaneously affect financial technology literacy. To see the lack of influence can use the value of calculated $F_{as}$ as well as the value of significance. Based on many respondents have obtained that the value of $F$ table is 3.10. In the table above the calculated $F_{value}$ of 89.696 has a value greater than the table $F$. While the significance value of 0.000 is less than 0.05. So it can be concluded that perceptions and attitudes simultaneously have a significant effect on financial technology literacy.

4.2 Coefficient of Determination

This analysis is used to find out how much contribution an Independent variable contributes or is free (perception and attitude) to dependent or bound variables (financial technology literacy) indicated by percentage. The results of the determination coefficient can be seen in the following table:

<table>
<thead>
<tr>
<th>Model Summary</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mode</td>
</tr>
<tr>
<td>I</td>
</tr>
</tbody>
</table>

a. Predictors: (Constant), SIKAP, PERSEPSI

Based on the table above the coefficient of determination obtained a positive value from $R^2$ (adjusted R Square ) of 0.661 which means that the influence given independent variables namely perception and attitude to dependent variables namely financial technology/literacy of 0.661 or 66.1%, meaning the remaining 33.9% of financial technology literacy is affected by other variables outside the research model.

4.3 Discussion

a. The influence of perception on financial technology literacy. Based on the results of the above research obtained the value of $t$ calculate is 3465 for the variable perception and obtained a significance value of 0.001 which means less than 0.05. So it can be concluded that because the value of $t_{calculate}$ is greater than the table $t_{value}$ and the significance value is less than 0.05 then the perception variable has a significant effect on the variables of financial technology
literacy. It can be meant that the people of Ponorogo are aware that financial technology (fintech) is needed today, especially during this pandemic. In addition, financial technology is also useful for the lives of Ponorogo people. In the research also proved that Ponorogo people can easily learn and use financial technology.

b. The Influence of Attitudes on Financial Technology Literacy. Based on the results of the study above it is known that the value of t calculate is 4937 for attitude variables and also obtained a significance value of 0.000 which means less than 0.05. So it can be concluded that attitude variables also have a significant effect on financial technology literacy variables. This means that the people of Ponorogo already use financial technology (fintech) for the benefit of payment (Payment), funding (Funding), financing (Financing), banking (Digital Banking) and also market place to shop online.

c. The Influence of Perception and Attitude to Financial Technology Literacy. From the results of the study, the value of F hitung is 89.696 has a value greater than F bel. While the significance value of 0.000 is less than 0.05. So it can be concluded that perceptions and attitudes simultaneously have a significant effect on financial technology literacy. This means that the people of Ponorogo know and understand well about financial technology (fintech) and also follow the development of financial technology products (fintech). In addition, the people of Ponorogo also understand well the types of fintech-based financial services.

5 Conclusion

After conducting data processing and discussion, it can be concluded as follows: First, perception has a significant effect on financial technology literacy in Ponorogo with a significance value of 0.001 and t count of 3.465. Second, attitudes have a significant effect on financial technology literacy in Ponorogo with a significance of 0.000 and a t count of 4,937. Third, perception and attitudes have a simultaneous effect on financial technology literacy in Ponorogo with a significance of 0.000 and F counts at 89.696.

References


Science Teaching Aid Kit Made of Recycled Materials: Solution to Improve Conclusions Making Skill Through Practicums at Home During the Covid-19 Pandemic

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Islamic State Institute (IAIN) Ponorogo, East Java¹,²,³,⁴,⁵
{wira1fadly@iainponorogo.ac.id¹, ulfaabid5@gmail.com², sayekti.bio18@gmail.com³}

Abstract. Covid-19 brings challenges to science practicum activities, which were initially carried out in laboratory to become at home. With this drastic change in learning, development research will be carried out in the manufacture of science teaching Aid Kit made from recycled materials that are practical and effective in increasing the ability to make student conclusions on pressure material for grade 8th at one of the Islamic Junior High Schools (MTs) in Ponorogo. The research method used was R&D through questionnaires and tests, then analyzed using qualitative descriptive statistics, quantitative descriptive, and inferential statistics using the t-test. The results of the study showed that science teaching aid kit developed practical and effective use showed a better difference in increasing the ability to conclusion making significantly (α = 0.05) and the acquisition of an N-Gain value of 68.93 or in the moderate improvement category.

Keywords: Science Teaching Aid Kit; Recycled Materials; Conclusions Making Skills

1 Introduction

The Covid-19 pandemic is a necessity that must be faced by all communities and several sectors globally in 2020, including in the education sector which has a learning community [1]. The perceived impact on the education sector is that there is a pattern of drastic change in learning activities, which was initially carried out at school through face-to-face learning into learning activities at home through virtual face-to-face. Changes in the pattern of these activities are carried out to minimize the spread of Covid-19.

Frontal adaptation needs to be done so that learning can run amid all the limitations of learning interactions. Based learning theory may be replaced through presentations and discussions by utilizing the platform learning management system (LMS). However, learning science-based on practicum activities are a dilemma because the learning is done through a practicum. The science practicum has the main objective of introducing the tools for practicum materials as well as how to work and the benefits as well as the relationship of all kinds of laboratory equipment with the concepts that have been or are being studied [2], [3]. Science
practicum learning is done to train a process of observation and investigation that aims to build a scientific attitude and apply for scientific work in discovering a concept which in this case is a product of science [4].

In face-to-face learning, the teaching aids and practicum tools in the laboratory are indeed very helpful in clarifying the teaching materials delivered by educators and can provide real experiences to students and stimulate their thinking [5]. However, at present in the middle of the pandemic Covid-19 then the role of laboratory equipment can be replaced by making simple physics teaching aids. One of the simple science teaching aids are one made from recycled materials. The utilization of components from the environment of students can stimulate them in learning [6]. The advantages of tools and materials from recycling from the surrounding environment are that they are easy to obtain and do not have to be purchased, are safe because they usually contain simple materials, and are easy to use as a learning resource.

Apart from being a form of supporting scientific performance in the form of practicum, Science also invites students to have superior skills, train in the implementation of research following with the scientific process, have a disciplined nature, be responsible, honest, and able to work together in a group and be able to apply their knowledge in daily life [7]. This is what makes the process skills approach indispensable because it emphasizes scientific activities in a learning process or its application in dealing with problems in everyday life. From an educational perspective, one of the process skills that needs to be developed is the ability to conclusion makings [8], [9]. Development ability process to conclusion making, the teacher can perform learning by providing opportunities for learners to explore all of the ability on every issue, as in learning that do teacher is to provide the opportunity for learners to explore their ability to collect and analyze data that is presented in full to solve a problem or problem it faces appropriately [9].

Efforts to improve process skills, especially in the ability to conclusion makings, can be made by the teacher by using the empowerment of teaching aids in learning [8]. The science teaching Aid Kit used by the teacher can explain material that is difficult for students to understand in the lesson content that has been provided. So that students will more easily understand a given material or question. The teaching aid kit can also focus the attention of students and foster interest in participating in the science learning and teaching process [10]. This implementation aims in addition to being a reminder of a material concept that may arise so that there is no misperception but also able to provide contextual understanding to students.

Considering the importance of teaching aids as the main supporting solution for practicum during the Covid-19 pandemic and also as an effort to develop scientific process skills, especially in the ability to conclusion makings. The research will be carried out to develop science teaching Aid Kit made of recycled materials as a practical solution at home during the Covid-19 pandemic to improve students' ability to conclusion makings.

2 Method

The research method used is the research and development method (Research and Development) by using a randomized control group pretest-posttest design. The limited trial subjects were consisting of 173 students. The sample in this study using a sampling technique is a probability sample by using cluster random sampling, two sample classes were taken, namely grade 8th-A and grade 8th-B of one of the Islamic junior high schools (MTs) in Ponorogo. This sample is a suggestion from a science subject teacher. Besides that researchers chose grade 8th-A and grade 8th-B students have the same characteristics and levels of ability. Based on this
grade 8th-B as an experimental class and grade 8th-A as a control class. Data collection techniques used were observation, questionnaires, and tests to assess and collect data about the feasibility of pressure teaching Aid Kit. Data analysis techniques in this development are measured by instruments based on quality aspects, including: (1) Validity based expert judgement validator. (2) Effectiveness are based on the assessment of feasibility through learning oriented to the implementation of scientific improvement by using tests of students' ability to conclusion making. Next, a t-test is performed which shows a better improvement difference when using pressure teaching Aid Kit made of recycled materials.

3 Results and Discussion

Research and development aim to produce products and test the effectiveness of the products carried out to determine the extent to which science teaching Aid Kit Made Of Recycled Materials are used and it is easy for students to understand the material and complete instruments related to the ability to conclusion making. Because given the importance of the ability to make students' conclusions that affect learning outcomes. So that researchers play an important role in the development of recycled substances for the ability to conclusion making students.

The results of this research and development are science teaching Aid Kit made of recycled materials and guidelines book consisting of five Aid Kit, namely trail box, hartl plane, submarine, simple hydraulic, and mystery ballon which has been validated as follows.

In addition to developing a science teaching Aid Kit made of recycled material, the researchers also developed the following guidelines books. The figure on each teaching Aid Kit use real picture pressure Aid Kit made of recycled materials, thus making the impression more interesting and foster an interest in demonstrating teaching aids in learning. As an explanation which states that science teaching Aid Kit must be made unique, so it is easy to attract the attention of students and can foster student interest in following the learning process [10]. There is a text feature as initial knowledge and introduction to students understanding the material presented. This text feature is presented by displaying events around the environment so students are expected to be able to apply learning to their daily activities. This is consistent with the theory that the learning process cannot be separated from events between individuals and the environment and student experience so that before starting new learning as a stepping stone, the teacher should try to connect it first with the learning material with student knowledge or experience. [11]. This sentence aims to motivate students to carry out the practicum to be carried out. By using the invitation sentence students are expected to be able to complete the practicum properly. This is consistent with the theory which states that motivation as a psychological factor contributes to efforts to achieve learning outcomes [12].

This practicum report is a step taken by the author to support the success of students' learning and practicum processes, it is hoped that students can easily practice their scientific approach. Such a theory reveals that using a scientific approach makes the knowledge gained by students last long and easy to remember, can improve reasoning and the ability to think freely according to his knowledge. Also, science learning, in particular, can provide a full natural science learning experience and students become more active in the teaching and learning process because the scientific approach is student-centred, thus allowing students to interact with their environment directly and experience an applicable learning process [13].

The final product of the pressure teaching Aid Kit made of recycled can be used in practical activities or as a tool in explaining the science learning concepts in substance pressure material,
as well as being a solution in improving students' ability to conclusion making. Also, in the face of the Covid-19 pandemic, as we experience it today, home learning activities are an effective way for students to continue to gain knowledge while preventing its spread [1]. This makes the learning media, especially the material pressure teaching Aid Kit enable students to carry out learning activities independently without being bound by time and place. Thus, students become more flexible without depending on the presence of teachers. The pressure teaching Aid Kit and its book guidelines are easy to obtain and create so that they will make students aware of how much they can use to learn.

This is based on students' responses to the teaching Aid Kit and usage guidelines, it is known that their utilization gets a good response by students. The following results of the percentage of the practicality of the product are presented in Table 1. as follows.

| Science Teaching Aid Kit Made of Recycled Materials | 73 | Practically |
| Guideline Book | 77 | Practically |
| Average | 75 | Practically |

Based on this it is proven the average percentage score obtained from the practicality of the substance science teaching aid kit made of recycled materials along with their usage guidelines are 75%. This score shows that the science teaching aid kit made of recycled materials is developed that is practical and can be applied or used in learning, including the Covid-19 pandemic.

This are by the reason that the science teaching Aid Kit made of recycled materials equipped with usage guidelines can make students active in the learning and teaching process that contains or carries concepts from the material being studied [14]. In other words, the science teaching Aid Kit can move as many senses as possible to an object to facilitate perception [15]. The tool is designed simply to make it easier for students to understand the material in a short amount of time which should require more time. So that students feel very helped in understanding the concepts or material pressure.

Implementation of the effectiveness test by using instrument the ability to conclusion making. The results of observations on eighth-grade students at one of the Islamic Junior High Schools (MTs) in Ponorogo are as follows.

<table>
<thead>
<tr>
<th>Indicator</th>
<th>Pre Test</th>
<th>Post Test</th>
<th>N Gain</th>
</tr>
</thead>
<tbody>
<tr>
<td>Translating or identifying</td>
<td>39</td>
<td>83</td>
<td>0.44</td>
</tr>
<tr>
<td>Design or plan problem solving</td>
<td>36</td>
<td>80</td>
<td>0.44</td>
</tr>
<tr>
<td>Resolve the problem</td>
<td>38</td>
<td>78</td>
<td>0.40</td>
</tr>
<tr>
<td>Explain or evaluate results</td>
<td>27</td>
<td>80</td>
<td>0.53</td>
</tr>
<tr>
<td>Average</td>
<td>34.75</td>
<td>80</td>
<td>0.45</td>
</tr>
</tbody>
</table>

Based on Table 2 ability to conclusion making shows the average pretest score of 34.75 or in the category of "low or incomplete", because the value is still below the Minimum Mastery Criteria. This is different from the average posttest score which has increased in value, where the posttest has an acquisition above the Minimum Limitations Criteria, which is 80 or in the "complete" category. Whereas the N-gain classically is 0.45 with a significant (α = 0.05) in the moderate increase category so that it can be stated that the Aid Kit and their usage guidelines that are effectively developed increase the ability to conclusion making.
After calculating the N-gain classically and on each indicator the ability to conclusion making, then the writer describes descriptively quantitative. In this description, the researcher uses quantitative data. The statistic used is the Independent Sample t-Test with the sig value obtained. (2-tailed) of 0.000 <0.05, it can be stated that Ho is rejected or by the statement that there are differences in learning by using science teaching Aid Kit made recycled to the ability to conclusion making the experimental class and the control class. Because there are differences, further testing of the hypothesis is carried out to see the difference in improvement for the better. Following the results of hypothesis testing in Table 3.

<table>
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<th>Table 3. Hypothesis test results</th>
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<tr>
<td>t count</td>
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<tr>
<td>-2.37</td>
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</table>

Based on the decision in the Table 3, it can be concluded that t-count is smaller than t table, v so that there is a better difference in the ability to conclusion making by using a substance pressure kit than a class without using a science teaching Aid Kit made of recycled materials. This is consistent with the statement that the teaching Aid Kit can also focus on students' attention and foster interest in participating in the learning and teaching process of science that affects learning outcomes [10].

Analysis of the data that has been done on the ability to make students' conclusions, shows that students tend to have the ability to solve problems lower than the other 3 aspects. This places the ability to design or plan problem-solving and summarize or evaluate results in the same position, both from the highest or lowest order. This tendency is influenced by the ability of students to prepare for problem-solving, utilizing the solution space well and their understanding in providing answers, to be able to build students' mindset as the basis for describing the 4 aspects of ability possessed by students in the ability to conclusion making. This is the tendency of ability in one aspect. For this reason, the importance of building his ability to conclusion making so that he can become an educational product that is insightful through the scientific paradigm and can solve a problem that is understood by its capabilities.

Good student response to the science teaching Aid Kit made of recycled materials equipped with usage guidelines influences the learning process. Also, it presents the concept of teaching aids that are easy and environmentally friendly that students have never previously thought of. So that students are more active and able to improve their ability to conclusion making. This is consistent with the reason that the science teaching Aid Kit made of recycled materials is equipped with a usage guide capable of making students active in the teaching and learning process that contains or carries concepts from the material being studied. [14]. In other words, the science teaching Aid Kit made of recycled materials are able to move as many senses as possible to an object to facilitate perception [15].

The current educational paradigm requires many students to find out the source of the problem, formulate the problem, think analytically, and collaborate and collaborate to solve the problem [16], [17]. The aspect of identifying a problem or translating is an interesting aspect to discuss, because its appearance shows the value with the highest criteria compared to the other 3 aspects, so students are able to develop their skills and potential in translating or identifying problems, for that in the education it is necessary to improve the quality so that 3 other aspects can be achieved by students well. For this reason, every aspect used has a perspective that is tailored to the topic being discussed. Improving the quality of education must always be carried out by every nation so that it can progress and develop along with the development of science and technology [18]. Interaction with the learning environment that is
governed by education through the learning process are one way that can be used to achieve these goals [19].

On the other hand, translating or identifying problems presents a picture or illustration that directs students in the analysis process to achieve a good translation and in accordance with the expectations or goals of education. Education has a significant role in the process of growth and independence in making conclusions on the students themselves [20], i.e., (a) Social interaction makes students able to behave the same as what is learned and responsibility for what is done so that the hope students are able to solve the problems that will or are being faced with, (b) Intelligence. Intelligence is the most important factor and has an influence on students' processes in determining attitudes, inference skills, being able to solve problems and adjust. Students who have high intelligence have a quick grasp of something that requires thinking skills, so intelligent students will sometimes be faster in making conclusions to act, as well as skills in problem analysis well to reduce the risk of what will be faced. Intelligence is very influential with the ability to conclusion makings, meaning that the higher the intelligence of students, the higher the level of the ability to conclusion makings [19]. This has led students to a success in achieving an assessment with good criteria on the ability to conclusion makings, especially aspects of translating or identifying problems.

The tendency of students to translate or identify problems are when students already understand related problems that have been packaged, so they can carry out the process of translating or identifying this well. Also, students can determine the problems they have understood. Then students determine what problems the question will be made so that in choosing the answer, students will not feel difficulties. In this case, the analysis process are done when students try to collect and understand all relevant information related to the choice of their answers that have not been achieved properly [21]. At the stage of designing or planning problem-solving students choose the strategy or method to be used in solving a problem presented. So when students look for the right solution-solution, the plan that has been made must be implemented carefully [22]. At the stage of solving a problem, students make preparations that have been there in the previous stage, namely designing and planning a solution to the problem, then analyzing to get and solving the problem under investigation. So that in making plans for solving or solving problems students can do by considering the structure of the problem and the questions that must be answered [22]. Then in the stage of explaining or evaluating the results, students' ability to express and utilize experience or data collection and the results of problem analysis to describe conclusions and be able to explain the problems that have been investigated before. Where evaluation can be stated as a systematic process in determining the level of achievement of instructional goals [23]. Also, evaluation is a systematic process for determining values based on data that has been collected through the measurement phase of all indicators. The process of making these values must be carried out objectively, and the subjective elements are not considered as consideration and assessment. In other words, it can be stated that evaluation includes the two steps ahead, namely measuring and assessing [23].

The ability to conclusion making has not been fully applied in the learning process, even though this skill is very important for students to master because it is a benchmark of the extent to which students can explore the material taught by the teacher. The ability of students to conclusion making is essential and primary in the learning process, especially in natural science lessons and is part of a standard of student independence. This is because the skill of inferring is the skill of making decisions for the state of an object based on facts, concepts, principles obtained in learning [24], so it is very influential on the results obtained by students. Reinforced in the learning objectives themselves, wherein the assessment indicators, students can understand well-related material that has been studied. Making conclusions are the main aspect
of the results of teaching and learning processes and the development of student knowledge so that later it can be applied to face problems in daily life and technological development [25].

Almost all aspects of the ability to conclusion making have a good achievement for students in the learning process using the material pressure teaching Aid Kit and book guidance, this can be seen in the results of each indicator achievement has increased significantly. But it is different when the indicator solves problems that only have lower achievement compared to other indicators. This is influenced by aspects of completing the problem, students lack a thorough attitude, and do not have more understanding, and do not have high self-confidence so they have not tried to complete the task as well as possible. So students need to get used to practising the completion of the problems they face with as much as possible by the plans that have been made previously while considering the pattern of problems or problems they face. Like the opinion conveyed by Wardhani who stated that making a plan for solving or solving problems can be done by considering the structure of the problem and the questions that must be answered [22]. In the learning process of solving or solving problems, students are conditioned to have experience in applying various strategies for solving or solving problems.

The learning process by using a substance pressure teaching Aid Kit made of recycled materials and its user guide in improving the ability to conclusion making, educators can provide direction in learning by being allowed to explore their abilities in each of these problems based on the initial problem feature as an initial solution to a problem with students' initial abilities, because it is felt necessary to measure the level of the initial understanding of students, so that later teachers can adjust strategies in the learning process. Also, the sentence feature “Come on Practicum!” Which aims to motivate students to carry out the practicum to be carried out using a science teaching Aid Kit made of recycled materials with instructions in its usage guide. By using the invitation sentence, students are expected to be able to complete the practicum well, as expressed by Hijrawati, Khaeruddin and Nurlina in Sanjaya about good guided learning by educators by providing opportunities for students to explore their ability to collect and analyze data that is presented in full to solve a problem or problem it faces right [19].

Based on these descriptions, it is necessary to exercise for students in concluding. Starting with students who deliberately are allowed to learn interesting skills in the teaching and learning process [19]. In dealing with problems in concluding, students must be able to know themselves, then after that can determine the conditions and situations where students are, must be able to think to then end the thought process and conclusion making [26]. This is what makes the ability to conclusion making very necessarily because it emphasizes scientific activity in a learning process or its application in dealing with problems in daily life.

4 Conclusion

The research findings show that practically the science teaching Aid Kit made of recycled materials can be used in learning, including during the Covid-19 pandemic. In addition, it effectively increases the ability to conclusion makings in learning science grade 8th at one of the Islamic Junior High Schools (MTs) in Ponorogo with better improvement compared to learning without using science teaching Aid Kit made of recycled materials aids and instructions for use. From the two research findings, the science teaching Aid Kit made of recycled materials and the guidelines book for its use developed is suitable for learning at home during the Covid-19 pandemic.
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Student Perception of Using Google Classroom in Mathematics Learning In Covid-19 Pandemic

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Abstract. COVID-19 pandemic forced the education sector to make a learning system change from face to face to online to break the chain of distribution of COVID-19. This requires lecturers and students to adapt to changes in how to deliver content using online learning. The google classroom application was chosen in conducting in mathematics learning lecturers because this application allows the creation of classrooms online. The purpose of this research is to explore students' perceptions in terms of 1) ease of use of google classroom, 2) ease of understanding of material using google classroom, 3) effectiveness of google classroom in learning and 4) obstacles experienced by students during learning using google classroom. The research method used was descriptive qualitative using survey techniques with instruments in the form of questionnaires and interviews distributed using Google Form. The results showed that 59.25% of students agreed to the ease of use of google classroom, 57.13% agreed to the ease of understanding of the material, and 63.94% agreed to the effectiveness of google classroom. As for the obstacles experienced by 48.57% of unstable networks; 30.43% quota limitations; 5.30% difficult to focus and 15.77% other obstacles. But in general google classroom is effectively used in the process of teaching mathematics learning and can be used as an alternative in online learning. But it would be better if combined with other learning platforms and face-to-face learning.

Keywords: Student Perception; COVID-19 Pandemic; Google Classroom; Mathematics Learning

1 Introduction

Corona Virus Disease 2019 (Covid-19) originating from Wuhan, Hubei Province, China has spread rapidly throughout the world. On March 11, 2020, the World Health Organization (WHO) even declared this event a global pandemic [1, pp. 157–160]. Likewise, Indonesia first stated the corona case entered this country on March 13, 2020. So that requires that we do quarantine independently at home to break the chain of the spread of the virus. This situation causes all activities in various sectors to be hampered, one of which is in the education sector. To overcome this pandemic, new policies have been formed; social distancing, work from home, learning from home to lockdown for affected countries, including for Indonesia [2].
Indonesia became one of the countries affected by the 19th pandemic, which in its development is increasingly spreading rapidly to many regions in Indonesia. Currently, there are a total of 197 countries that have closed schools. While other countries such as Asia, Africa, the Middle East, Europe, North America, and South America have imposed restrictions on learning activities in schools and universities, namely by conducting online learning [3, pp. 2176–4446]. The COVID-19 pandemic has influenced all levels of the education system in Indonesia, from the elementary level to the tertiary level. That then becomes a challenge for all people in the world. So that all countries are moved to make policies in anticipation of slowing and preventing the spread of the COVID-19 virus. In the field of education, all countries strive to make the best policies for the integrity of education services. Online Learning in the Middle of the Covid-19 Pandemic, the Challenging Maturity [4].

IAIN Ponorogo as a university has also taken preventive measures to protect and break the chain of distribution of COVID 19 for all students, lecturers, and staff from the transmission of the coronavirus by conducting online lecture processes and of course this has forced lecturers to have to adapt to changes in how to deliver content by using various learning modes based on online learning or E-learning [5].

Online-based learning was chosen as alternative learning by all educators around the world especially in the current Covid-19 pandemic because online learning can facilitate wider and distance learning. Through the facilities offered and provided by the online learning platform so that learning can take place anywhere and anytime without any limits on space, time, or distance. Online or online learning is done through various applications that can support the learning process starting from face-to-face applications such as zoom, google meet, and other online media platforms such as google classroom, WhatsApp group, etc.

The result is a surge in traffic and users of online learning platforms significantly. This can be seen from the data compiled by the Daily Social which noted the Quipper platform has increased 30-fold over the past week after the implementation of home learning on March 16, 2020. Kelase platform has increased 10 times with the number of users 33%. Besides, Telkomsel also recorded a 16% increase in broadband traffic dominated by an increase in the use of teacher space platforms, campus e-learning, and google classroom which skyrocketed to 54.04%. While Zenius platform service traffic on the Tri Indonesia network rose 73%, Teacher Room 73%, Quipper 19.6%, and Edmodo 84.1% [6].

The google classroom application was chosen to assist students and lecturers in conducting online lectures in mathematics learning lectures during the COVID-19 pandemic. Google classroom is an application that allows the creation of classrooms online. Google Classroom can be a means of distributing tasks, gathering tasks, and even assessing the tasks that have been collected. Also, Google classroom provides discussion forum features so that lecturers can open a class discussion that can be responded to and comment on such as commenting activities on Facebook [7] Besides, Google classroom can be said as one of the learning media based on inquiry learning methods because google classroom can involve students' abilities to the maximum in finding, understanding, investigating, analyzing and formulating learning outcomes [8].

In improving the workflow of Google Classroom teachers, it is considered as one of the best platforms. Because this application provides a set of advanced features that make it an ideal tool for students to use. This application also saves time, keeps classes organized, and improves communication with students. This application is available for everyone with Google Apps for Education, a free suite of productivity tools including Gmail, Drive, and Docs[9, pp. 12–18]. Google classroom is useful in facilitating the teaching and learning
process, so students can use it easily whenever needed [10, pp. 5–8]. Some features that can be used in the learning process using Google Classroom include class preparation, the main page that can be used to display student assignments, can be accessed using a smartphone, storing data on Google Drive, adding a profile picture. Also, other features can be used by lecturers in developing learning material, namely creating questions, creating assignments, and creating topics. One of the features that will often be used by lecturers in using Google Classroom is to create assignments that function to give assignments to students. Also, some features create topics that can be used to create lecture topics that will be discussed in virtual classes. There are even Google Meet features that can be used by lecturers and students if you want to do face-to-face meetings directly using virtual classes.

Google Classroom makes it easy to create and provide paperless lecturer assignments for students. Assignments in the form of documents or videos and discussions. It also can do tests and quizzes online using the Google form format with various types of questions [11, pp. 246–255]. Also, Google Classroom does not contain advertising elements, so it is safe to use, Google Classroom is free [12, pp. 60–79]. This free Google Classroom is provided for educational institutions (schools), nonprofits, and individuals [13, pp. 39–46].

The results of the research by Idad Suhada et al. showed that the application of Google Classroom in online learning during the COVID-19 outbreak was quite good and effective [14]. These results are reinforced by research Ahmad Rusdiana, Moh. Sulhan, Isep Zaenal Arifin Invite Ahmad Kamludin which states that the application of the Blended Learning-based POE2WE model with Google Classroom media can be used as a solution to the problem in the WFH Pandemic Covid-19 learning process [4] the feasibility of Google Classroom as a learning medium shows the average results of the validation are very good, so it can be said to be feasible as a learning medium[15] learning motivation and learning outcomes are quite good after the implementation of Google Classroom [16] and Google Classroom can develop a better understanding for students [17, pp. 112–123].

Also, research conducted by Ida Farida, Risa Rahmawati Sunarya, Riri Aisyah, Imelda Helsy [18] also showed that the majority of students carried out online chemistry learning well. The level of participation and enthusiasm of students to master learning content, work assignments, and online exams is quite high. In terms of understanding, not all students can adapt to access chemistry learning content well. Students experience difficulties with chemical content related to calculations, reactions, and submicroscopic representations.

Based on the explanation above, this study aims to explore how students’ perceptions in online learning using Google Classroom in terms of 1) perceptions of student convenience in using Google Classroom, 2) perceptions of student ease in understanding material using Google Classroom, 3) effectiveness of Google Classroom in learning lectures mathematics, 4) obstacles experienced by students in online learning mathematics learning using Google Classroom.

2 Research Methodology

The research method used in this research is descriptive qualitative using survey techniques. The research sample taken was all students majoring in primary teacher Education Ponorogo State Islamic Institute Ponorogo 6th semester who took Mathematics Learning courses with a total of 182 students. The instruments used were questionnaires and online interviews using the google form. Questionnaire questions are arranged by 1) ease of using Google Classroom, 2) ease in understanding material using Google Classroom, 3) effectiveness of Google Classroom in learning lectures mathematics, 4) obstacles experienced by students in
online learning mathematics learning using google classroom. The answer options are arranged using a Likert scale with a choice of strongly disagree, disagree, agree, and strongly agree. The questionnaire for each question is presented as follows:

<table>
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<th>Table 1. Question Aspect in Questionnaire Compilation</th>
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<tr>
<td><strong>Aspect</strong></td>
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<tr>
<td>Ease of using google classroom</td>
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<td>Ease in understanding material using google classroom</td>
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<tr>
<td>Effectiveness of google classroom in learning lectures mathematic</td>
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<tr>
<td>Obstacles experienced by students in online learning mathematics learning using google classroom</td>
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3 Result and Discussion

After distributing 19 question items in the questionnaire to all respondents in this case the students, then the recapitulation of the results of the questionnaire was conducted. The
assessment is carried out using a Likert scale with a scale of 1 to 4, namely strongly disagree (1), disagree (2), agree (3), and strongly agree (4). The results obtained from 182 respondents for the ease of use of google classroom in Mathematics Learning lecturer in primary school are as follows:

![Graph of Ease of Use Google Classroom in Mathematics Learning Lecturer in Primary School](image)

Based on Figure 1 shows that 59.25% of students agreed to the ease of use of Google classroom in mathematics learning lecturers. Followed by 29.95% of students said they strongly agreed, 9.88% of students disagreed and only 0.88% stated strongly disagree with the ease of using google classroom in Mathematics Learning lecturer. As for the 59.25% of students who agreed, the majority stated that the online lecture platform using google classroom, the majority stated that it was more practical, simpler, and more cost-efficient compared to using other online lecture platforms.

This is the reason for the majority of students because, during lectures conducted online during this pandemic, students do not only use one type of platform. But students adjust the platforms used by lecturers including e-learning, Edmodo, youtube. While 9.88% of students who said they disagreed and 0.88% of students who strongly disagreed about the ease of use of google classroom in this lecture were because they preferred to conduct lectures using Whatsapp group because it was more practical than google classroom. However, these results indicate that the Mathematics Learning lectures in primary school using google classroom get good perceptions from students. This is following the results of research by Idad Suhada, Idad Suhada, Tuti Kurniati, Ading Pramadi, Milla Listiawati who stated that google classroom was effective enough to be used as an alternative to online learning [14].
Furthermore, in terms of ease of understanding of the material 57.13% of students stated agree and 7.87% of students who started strongly agreed that google classroom made it easier in terms of understanding the material because according to students during online lectures in Mathematics Learning lectures in primary school lecturers still provided feedbacks and feedback during the learning activities took place, while 33.1% of students expressed disagreement and the remaining 1.8% who strongly disagreed, students stated they preferred to carry out Mathematics Learning lectures in primary school face to face because it was easier to focus in learning, more understand the explanation and discussion directly and do not interfere with activities at home to help parents and because they do not have a special learning space.

However, according to the google classroom students as a whole have the perception of ease in understanding the material in the Mathematics Learning course in primary school it is under the results of Rana Saeed's research, Mostafa Al-Embran who stated that the google classroom can develop a better understanding for students and through google classroom makes the learning process interesting, effective, fosters motivation, foster an independent, active and creative learning attitude. Besides, this method can also improve students' understanding and learning outcomes [19, pp. 110–121].
Meanwhile, according to students in terms of the effectiveness of using google classroom in Mathematics Learning lecturers in primary school is effective. This can be demonstrated from the response of students who stated agreed to the effectiveness of google classroom that is equal to 63.94% and who stated very agree as much as 16.79%. This is because students feel the benefits when using google classroom which is easier for students to collect assignments in the form of documents with both PDF and Word existences files and to be able to collect assignments more on time. This following google classroom is useful in facilitating the teaching and learning process, so students can use it easily whenever needed. Also, Google classroom makes it easy to create and provide assignments in the form of documents (paperless) or videos and discussions and online quizzes using the google form format with various types of questions [11, pp. 246–255].

However, 17.46% of students stated that they did not agree with the effectiveness of google classroom and 1.86% of students also strongly disagreed. This happens because students find it difficult to send assignments both in paperless and video content. Because the brand is in a difficult signal area so the network is unstable and often there is no delivery notification, so they don't know whether their duty has arrived or not. However, the percentage of 63.94% who agreed to shows that overall google classroom is effective enough to be used as an alternative to learning online [20, pp. 1–5].

As for Figure 4, graphs show the results of respondents about the obstacles experienced by students in Mathematics Learning in primary school during the COVID-19 period, namely 48.57% of students stated that they were constrained in terms of difficult and unstable networks. This happens because it turns out there are many students who live in areas that are difficult to signal so that when conducting lectures they often experience signal disconnection. Furthermore, 30.43% of students stated that the constraints experienced were internet quota limitations. This is because one of them is because students while studying at home do not get pocket money from parents, economic difficulties, and the impact of reduced income of parents due to Corona Virus Disease (COVID-19).

Furthermore, 5.30% of students stated that it was difficult to focus because concentration was often disturbed by the home environment and activities helping parents at home. As for the 15.77% of students experiencing various kinds of constraints between signal and quota constraints, facilities, and infrastructure that support the learning process such as students do
not have laptops so in completing assignments they only rely on mobile phones. Of course, this has resulted in suboptimal results in completing assignments, and students feeling bored and fed up with online learning.

4 Conclusion

From the discussion that has been explained, it can be concluded that google classroom provides ease of use, ease in understanding the material is used in Mathematics Learning in primary school even though in its implementation there are several obstacles including difficulty focusing, unstable network, limited quota, facilities and student infrastructure that have not all been met. However, in general, google classroom is effective in the process of teaching Mathematics Learning in primary school and can be used as an alternative in online learning. But it would be better if combined with other learning platforms and face-to-face learning.

Reference

The Effect of Quality Service and Facilities on Customer Satisfaction Through Emotions as Intervening Variable (Case Study at Bank BRI Sharia Madiun Indonesia)

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Abstract. To compete with other banks, a banking company should maintain customer satisfaction. It's including service quality which is the most important thing to create customer satisfaction. Besides that, the completeness of the facility also affects customer satisfaction because the facility is one of physical evidence to achieve customer satisfaction. In addition to these factors, emotions could also affect customer satisfaction because emotion is an impersonal condition, covers underlying changes and behavior. Therefore companies should maintain customer emotions to have positive emotions. This study aims to determine: (1) the effect of service quality on emotions customers of BRI (Bank Rakyat Indonesia) Sharia Madiun, Indonesia (2) the effect of the completeness facilities on the customer’s emotions of BRI Sharia Madiun, Indonesia. (3) The effect of service quality on customer satisfaction at BRI Sharia Madiun, Indonesia. (4) The effect of the completeness of the facility on the customer satisfaction of BRI Sharia Madiun, Indonesia. (5) Emotions influence on customer satisfaction at BRI Sharia Madiun, Indonesia. (6) The indirect effect of service quality on customer satisfaction with emotions as an intervening variable. (7) The indirect effect of facility completeness on emotions satisfaction as an intervening variable. The approach used quantitative method and use questionnaires. Path Analysis used to analyze data with 100 respondents. From the data analysis, it can be concluded that: (1) there is an influence on the quality of service on emotions. (2) There is an effect of the completeness of facilities on emotions. (3) There is an effect of service quality on authority. (4) There is an effect of the completeness of the facilities on satisfaction. (5) Emotions influence satisfaction. (6) Emotions cannot mediate between service quality and satisfaction. (7) Emotions cannot mediate between completeness of facility and satisfaction. The services and facilities provided by the bank are good and have met the provisions of good services. However, it should continue to be improved so customers feel comfortable and satisfied and there will be a strong relationship between the bank and the customer.
Keywords: Customer Satisfaction; Quality Service; Emotions; Intervening Variable; Facilities; BRI Sharia; Indonesia

1 Introduction

The globalization era of business competition increasingly sharp, both in national and international markets. The same thing happens in the banking business, the competition continues to increase. The tight business competition requires each financial institution to set a strategy on how to be champion in the existing market share. It’s control to their customers who have remained with the company concerned. Two types of banks are often used for transactions by Indonesian people are Islamic banks and conventional banks. Because the majority of Indonesian people are Muslim, this opportunity makes Islamic banks increasingly in demand by community and continues to experience a significant increase from day to day. The rapid development makes conventional banks also establish their Islamic units. Like the BRI bank that participated in establishing a sharia unit; BRI Sharia Bank. Both in terms of quality and quantity of adequate human resources must support the development, however, in reality, many things indicate resources. Employee who has been involved in Islamic financial institutions, they have neither sufficient experience nor knowledge in Islamic banking in practice. This condition greatly affects to productivity and professionalism of banking performance in bank sharia in Indonesia. The main key that should be considered by companies in retaining their customers is to prioritize their customer satisfaction. It’s the feeling that buyers feel company performance, meets their expectations. However, from the perspective of consumer behavior, 'Customer Satisfaction' then becomes something complex. Behavior after purchase will lead to a satisfied or dissatisfied to the consumer, and then customer satisfaction is a function of the buyer's expectations of the product or service with perceived performance [1].

In the banking world, customer satisfaction is the main factor that determines customers would not move to other companies. Satisfaction is the main goal that should be achieved by every company, because if customers satisfied with company performance, then it would be added value for the company. One thing that companies could do to maintain customer satisfaction is to conduct quality improvement, both in terms of service and completeness of facilities, it should be tailored to customer needs. An important factor that supports customer satisfaction is service quality. Quality of service contributes constantly to customer satisfaction itself. Islamic Banking in Indonesia should be able to have competitiveness to attract customers by providing competitive offers and providing satisfaction in terms of service. In this case, emotional factors are one thing that drives customers to achieve satisfaction as expected. After, the researcher observation, information is obtained that the services and facilities are in BRI Sharia Madiun Indonesia has been categorized as good. But after tracing through interviews with several customers at BRI sharia Madiun Indonesia, services and facilities provided by banks have not been able to meet customer desires. In BRI Sharia Madiun Indonesia, the queue is quite long, especially for the customer service section, because there is only one customer service [2]. While the physical facilities at the bank have been categorized well, however for service facilities such as internet banking and mobile banking still often experience trouble, so that customers find it difficult to conduct transactions and they should come directly to the bank if they want to make transaction [3].

The majority of customers of BRI sharia Madiun Indonesia, put their funds in deposits and savings, in this case, it can be ensured that customer wants the satisfaction obtained from the bank both from the facilities and from the services provided. One of the factors that cause...
customers to feel dissatisfied is due to their emotional encouragement. The customer does not yet have a positive emotion towards the services and facilities used at the BRI sharia Madiun, Indonesia. This shown based on the interview results with customers BRI sharia Madiun Indonesia, who are still complaining after experiencing services and use bank facilities. They feel the service and facilities are not meeting their expectations, so they have negative or bad emotions towards the bank, they do not get satisfaction [4]. Therefore and the bank should ensure that customers feel cared for and concerned with their needs and desires. Thus the customer will not move to another bank. Good service quality is the most important thing needed to create customer satisfaction. According to M. Nur Rianto, the measurement of service quality is not only determined by the parties who serve (the company), but it is also determined by the party being served based on their expectations in meeting satisfaction. Furthermore, facilities are also one of the important things in creating customer satisfaction.

2 Theory

The customer is the main priority that should be considered by the company because if the customer ignored, it would fail the sale of bank products or services so that the bank's profitability would be decrease. According to Nasution as quoted in a journal written by Tetty Yuliati stated that satisfaction is shown by the feel of service quality and it’s characterized by a positive attitude towards employees and a desire to repeat buyers [5]. Nowadays customers are increasingly critical of bank facilities; condition of the building, waiting room, parking lot, security. In addition to these facilities, facilities are needed by customers to provide convenience in banking transactions; transfer between accounts, mobile banking, SMS banking, internet banking, and cash withdrawals through ATMs. According to Wahyungtyas facilities are all things that could facilitate in implementation of a business [6].

In another sense, it could be said that the facility is one bridge achievement of a desire. Banks which have complete facilities would make customers more comfortable and feel safe when making transactions with these banks. This comfort would cause satisfaction. The completeness of the facility is one of the physical evidence used to achieve customer satisfaction. In addition to the factors mentioned above, one other factor that also influences satisfaction is emotional factors. Emotion is a feeling of affection that could involve physiological humility, conscious experience, and expression of behavior. Emotions could be formulated as an aroused state of satisfactions, including changes that are realized, which are profound and behavioral [7].

Therefore, companies should pay special attention to customer emotions and try to influence customers to have positive emotions. With this effort, it is expected that their thoughts and behavior towards the company, products, and services offered will be positive too [8]. In determining the level of customer satisfaction, there are five main factors should be considered by the company; product quality, service quality, emotions, price, cost [9]. Therefore the bank should be able to provide services and facilities by what is needed by the customer.

3 Methodology
The variables in this study are exogenous variables and endogenous variables. Exogenous variables are influencing variables, while endogenous variables are influenced by variables. [10]. Endogenous variables in this study are customer satisfaction and emotional factors as intermediary variables. Exogenous Variables in this research are service quality and facility completeness. Thus, this is a research design, as shown in the figure:

![Diagram](image-url)

Fig. 1. Framework

The scheme of the relationship between variables X and Y description:

a. XI : Quality of Service
b. X2 : Facilities
c. Z : Emotions
d. Y : Customer Satisfaction

4 Result and Discussion

<table>
<thead>
<tr>
<th>Table 1. Gender</th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Valid Male</td>
<td>32</td>
<td>32.0</td>
<td>32.0</td>
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<tr>
<td>Female</td>
<td>68</td>
<td>68.0</td>
<td>68.0</td>
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<tr>
<td>Total</td>
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Source: processed primary data, 2020

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<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
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<tr>
<td>Valid &lt;20 years</td>
<td>4</td>
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<td>4.0</td>
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</tr>
<tr>
<td>20-25 years</td>
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<td>47.0</td>
<td>47.0</td>
<td>51.0</td>
</tr>
<tr>
<td>&gt;25 years</td>
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<td>49.0</td>
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<tr>
<td>Total</td>
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<td>100.0</td>
<td>100.0</td>
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</tbody>
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Source: Primary data processed, 2020

<table>
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<tr>
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<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
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<td>0.0</td>
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</tr>
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<td>High School</td>
<td>77</td>
<td>77.0</td>
<td>77.0</td>
<td>77.0</td>
</tr>
<tr>
<td>&gt;High School</td>
<td>23</td>
<td>23.0</td>
<td>23.0</td>
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</tr>
<tr>
<td>Total</td>
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<td>100.0</td>
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Source: Primary data processed, 2020

<table>
<thead>
<tr>
<th>Table 4. Jobs</th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
</table>


Valid Civil Servants 29 29.0 29.0 29.0
Entrepreneurs 47 47.0 47.0 66.0
Farmers 0 0.0 0.0 66.0
Others 34 34.0 34.0 100.0
Total 100 100.0 100.0

Source: Primary data processed, 2020

Table 5. Income

<table>
<thead>
<tr>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
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</thead>
<tbody>
<tr>
<td>Valid</td>
<td>&lt;1 Million</td>
<td>8</td>
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<tr>
<td></td>
<td>1 Million - 2 Million</td>
<td>24</td>
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</tr>
<tr>
<td></td>
<td>&gt; 2 Million</td>
<td>68</td>
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</tr>
<tr>
<td>Total</td>
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Table 6. Normality Test

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<th>Variable</th>
<th>Sig</th>
<th>Standard Normality</th>
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<tbody>
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<td>Asym. Sig. (2 tailed)</td>
<td>Standard Normality</td>
<td>Remarks</td>
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<td>0.676</td>
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Source: processed primary data, 2020

Table 7. Heteroscedasticity Test

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<td>Service Quality</td>
<td>0.319</td>
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</tr>
<tr>
<td>Facility</td>
<td>0.055</td>
<td>&gt; 0.05</td>
</tr>
</tbody>
</table>

Source: processed primary data, 2020

Table 8. Multicollinearity Test

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<th>Variable</th>
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<th>VIF</th>
<th>Standard VIF</th>
<th>Remark</th>
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</thead>
<tbody>
<tr>
<td>Service Quality</td>
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<td>1.359</td>
<td>&lt; 10</td>
<td>Multicollinearity Does Not Occur</td>
</tr>
<tr>
<td>Facility</td>
<td>0.736</td>
<td>&gt; 0.10</td>
<td>1.359</td>
<td>&lt; 10</td>
<td>Multicollinearity Does Not Occur</td>
</tr>
</tbody>
</table>

Source: processed primary data, 2020

Table 9. Multiple Regression Test Results

<table>
<thead>
<tr>
<th>Variable</th>
<th>Beta</th>
<th>t-count</th>
<th>Sig t</th>
<th>Remark</th>
</tr>
</thead>
<tbody>
<tr>
<td>Quality of Service</td>
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<td>3.626</td>
<td>0.000</td>
<td>Significant</td>
</tr>
<tr>
<td>Facilities</td>
<td>0.382</td>
<td>4.138</td>
<td>0.000</td>
<td>Significant</td>
</tr>
<tr>
<td>F Count</td>
<td>3.1056</td>
<td>4.138</td>
<td>0.000</td>
<td>Significant</td>
</tr>
<tr>
<td>Sig F</td>
<td>0.000</td>
<td>4.444</td>
<td>0.000</td>
<td>Significant</td>
</tr>
<tr>
<td>Adjusted R Square</td>
<td>0.390</td>
<td>0.563</td>
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</tr>
</tbody>
</table>

Source: processed primary data, 2020

Table 10. Multiple Regression Test Results

<table>
<thead>
<tr>
<th>Variable</th>
<th>Beta</th>
<th>t Calculate</th>
<th>Sig t</th>
<th>Description</th>
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<tbody>
<tr>
<td>Quality of Service</td>
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<td>2,804</td>
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</tr>
<tr>
<td>Facilities</td>
<td>0.279</td>
<td>3,277</td>
<td>0.001</td>
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<tr>
<td>Emotion</td>
<td>0.384</td>
<td>4,444</td>
<td>0.000</td>
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<tr>
<td>F Count</td>
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<td>4.444</td>
<td>0.000</td>
<td>Significant</td>
</tr>
<tr>
<td>Sig F</td>
<td>0.000</td>
<td>4.444</td>
<td>0.000</td>
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</tr>
<tr>
<td>Adjusted R Square</td>
<td>0.563</td>
<td>0.563</td>
<td>0.563</td>
<td>Significant</td>
</tr>
</tbody>
</table>

Source: processed primary data, 2020

a. Influence of service quality on customer emotions, based on the results of the hypothesis test, it can be concluded that there is a direct influence between the qualities of service with
emotions on BRI sharia Madiun Indonesia. It means that good service quality will affect the customer's emotions so the customer has a good perception of the Islamic bank. The services provided by BRI Sharia Madiun Indonesia; tellers providing friendly services by applying smile, regards, greetings, would affect emotions so customers will give a good perception. Customers, who treated very well and politely, would give a good rating for the teller. It would make them feel satisfied with the services provided.

b. Effect of facility on the emotions, based on the results from the hypothesis test, it could be concluded that there is a direct influence between the facility and customer's emotions at the BRI sharia Madiun, Indonesia. Bank has adequate facilities will affect the customer's emotion. The more complete of facilities provided by the bank, customer will feel happy and comfortable thereby creating satisfaction through convenience and comfort.

c. Effect of service quality on customer satisfaction, based on the results of the hypothesis test, it can be concluded that there is a direct influence between service quality with customer satisfaction. Service quality is a measure the level of service provided matches customer expectations. Quality of service could be realized through fulfillment and desire of delivery accuracy to customer expectations. If services provided in line with customer expectations, the service quality will provide a good perception. Vice versa, if service felt worse than expected, service quality will be poorly promoted. With an increase in service quality at BRI sharia Madiun Indonesia, this could affect on customer satisfaction; customers will be happy and satisfied with services provided by BRI Sharia Madiun Indonesia. This is in line with Dini Fadila's research stating that service quality has a positive and significant effect on customer satisfaction.

d. Effect of facilities on customer satisfaction, based on the results of the hypothesis test, it can be concluded that there is a direct influence between facility and customer satisfaction. Facilities are everything that makes it easier for consumers to get satisfaction. Because the form of service cannot be seen, cannot be smelled and cannot be touched, the aspect of physical appearance becomes important as a measure of service. The customer will use the sense of sight to assess the facilities that have been provided by the bank. Perception which is formed from the interaction between customers and facilities influences service quality.

e. The satisfied customer would come back because the bank concerned about customer comfort which makes BRI sharia Madiun Indonesia always crowded and filled with customers who feel satisfaction when making transactions and waiting. This is in line with research conducted by Iriana Fatmawati stating that the facility has a positive and significant effect on customer satisfaction.

f. Emotions influence on customer satisfaction, based on the results of hypothesis testing, it could be concluded that there is a direct influence between emotions and customer satisfaction at the BRI sharia Madiun Indonesia. Emotions influence positively and significantly on customer satisfaction. Emotions related to feelings and could effect on one's thinking. Emotion shapes and influences a person's judgment on something they have felt. This is in line with Endang Sulisty Rini and Yeni Absah's research which states that emotions positive and significant influence on customer satisfaction.

g. Influence of service quality on customer satisfaction through emotions as intervening variable, The path analysis results in this study indicate that regression coefficient of service quality to customer satisfaction is 0.235 while the value of quality service coefficient to customer satisfaction through emotions as an intervening variable of 0.129 which means emotions unable to intervening between service quality to customer satisfaction due to coefficient smaller than direct influence. The results showed that indirectly service quality.
h. Effect of facility on customer satisfaction, emotions cannot mediate between facilities towards customer satisfaction. This is indicated by the regression coefficient multiplication of the completeness of facilities to satisfaction (0.382) with emotions to satisfaction (0.384) smaller than the regression coefficient of facilities to satisfaction (0.235). Based on the discussion and conclusion above, suggestions for banks, services, and facilities provided are good and have met provisions of good services. However, it should improve so customers feel comfortable and satisfied and there will be a strong relationship between bank and customer.

Reference

[9] Hadi Irawan, 10 Prinsip Kepuasan Pelanggan (Jakarta: Elek media kumputindo, 2002),
Mut’ah Marriage: Between Human Rights and Maqashid Shari’ah

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Islamic State Institute (IAIN) Ponorogo, East Java²,³,⁴
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Abstract: Temporary marriage or nikah mut’ah is a classic discourse which is still being debated. Apart from the differences of opinion between the sunni and syiah groups, the writer has viewed it is urgent to temporary marriage as an alternative solution to avoid adultery. This paper will discuss the practice of temporary marriage from the perspective of human rights shari'ah with the aim of seeing the reality of the prevailing laws and regulations in Indonesia and the perspective of maqashid shari’ah to analyze the concept of temporary marriage. This paper is a qualitative research with a library research study approach with an explanatory research nature and an evaluative research form. This study aims to identify the problem of temporary marriage, then offers a solution through the application of basic research using the post positivism paradigm. The findings of this study explain that the relationship between the concept of temporary marriage with legislation in Indonesia and maqashid shari’ah is not contradictory, even the practice of temporary marriage is in line with the spirit of Human Rights and does not violate from maqashid shari’ah.

Keywords: Mut’ah Marriage; Human Rights; Maqashid Shari’ah

1 Introduction

Temporary marriage is a classic discourse that is still being debated today, especially since it is one of the marriage models of pre-Islamic Arabic marriage. [1] These debates usually discuss the discourse battle between Sunni and Shi'a schools. [2] The debate on temporary marriage, especially among Sunni and Syi'ah scholars in Indonesia, resulted in two opinions, namely illegalization and legalization. [3] The argument that forbids temporary marriage is based on the valid hadith and the Fatwa of Umar bin Khattab [4]. Another argument is that there are negative aspects of temporary marriage, namely as an object of male lust satisfaction, contrary to Religion and the Marriage Law of 1974 and the Compilation of Islamic Law (KHI), contrary to the spirit of forming happy family and full of love (sakinah, mawaddah wa rahmah). While arguments that legalize temporary marriage because there are positive aspects, such as temporary marriage can prevent free sex and can be an alternative solution for free sex, [5] legitimized by the verses of the Koran and Hadith,[6] protecting human dignity (one of which
is material benefits for women who temporary marriage), maintaining honor, life, property and security. [7]

Mut‘ah marriage in Indonesia is always claimed as a typical Shiite marriage, as Eva F. Nisa said: "practiced only among Shi'ite Muslims, a creed that does not officially exist in the eyes of Indonesian law, which treats all Muslims de jure as Sunni".[8] While one of the models of marriage in Indonesia that is still ambiguous is sirri marriage. Sumanto al-Qurtuby when examining the relationship and social interaction between Arabs and local Indonesians found something positive.[8] According to him, at least there is a contribution from the Arab or Indo-Arab community in Indonesia, - one of which is temporary marriage. This is precisely practiced by Arab men and Indonesian women (especially ethnic Sundanese), including locations that are centers of temporary marriage practices such as in Cisarua, Cipanas, Ciawi, Badong, and Bogor in West Java. Arab tourists believe that the practice of temporary marriage is religiously legal, while Muslims and the Indonesian community generally view the practice of temporary marriage as synonymous with prostitution. [9] This view is based on the fact that the practice of mut'ah marriage does not comply with the terms and conditions of temporary marriage.[10]

Regardless of differences of opinion, both those that forbid because there are negative aspects and those that allow because there are positive aspects, most of which are anecdotal.[11] The results of Sami Badran and Brian Tumbull's research proved that differences of opinion (khilafiyah) on temporary marriage are anecdotal based on the study of empirical phenomena in the Middle East, North Africa Region (MENA) and surrounding areas. The purpose of this study is "... to answer how, and under what conditions, temporary marriage can be either exploitative or liberating for the individual woman".[11] The results obtained that temporary marriage can be used as a bridge to enter the stage of permanent marriage. According to him:

"A man living in a Western country described how temporary marriage was used with his partner (both recently converted to Islam) to give them time to prepare their families for their eventual marriage... Overall, narratives that mentioned the manifest theme of dating legitimation tended to be latently coded as positive, and those who mentioned seeking a legitimate sexual relationship were both positive and neutral, but none negative. Finally, of those who entered the relationship looking for a permanent marriage partner, five were latently coded positive, with only one negative. Three of these resulted in a permanent marriage; while one other foresees a permanent marriage in the near future".[11]

The explanation above can be stated that temporary marriage is still urgent to be studied at this time. The author will discuss the practice of temporary marriage in relation with human rights and maqashid shari‘ah. This discussion does not only involve actors wishing to practice temporary marriage, but also involves the goals to be achieved. Therefore, the author will discuss how the reality of legislation in Indonesia gives authority to each individual to freely will according to their interests, and the extent to which the ideal goal of the practice of temporary marriage is. This research examines the laws and regulations in Indonesia and maqashid shari‘ah as a perspective for analyzing the concept of temporary marriage.

2 Research Methods

This paper is included in a qualitative research family which involves a library research approach. Based on the type, the authors mapped this study into four groups.[12] First, the nature of the research, which is explanatory because it connects two perspectives (legislation in Indonesia and maqashid shari‘ah) in analyzing the concept of temporary marriage. Second, the form of research, namely evaluative because it discusses temporary marriage through the
perspective of legislation in Indonesia and maqashid shari’ah. Third, the research objective, namely problem identification regarding temporary marriage and then the problem solution. Fourth, the point of application is pure or basic research because it is related to the development of legal science (conventional and Islamic). This study uses the post positivism paradigm, so that the axiom is seen from the ontology, epistemology and methodology. Then, the problems examined include the objectives of the problem and represent novelty which includes the objectives of the investigation, the nature and way of knowledge collected, accuracy and validity or quality criteria, value, and accommodations.

3 Result and Discussion

Temporary marriage or nikah mut'ah is linguistically focused on the word al-mut'ah wa al-tamattu' wa al-istimta' which means pleasure, enjoyment, or marriage only for a certain time. According to Ustawun Hasanah, temporary marriage is a marriage contract, so that in terms of pronunciation it consists of three things, namely the al-hajj contract, the al-talaq contract, and the al-nisa’ contract. Temporary marriage has various meanings, but ultimately refers to the definition of al-intifa’ from a philological aspect with the meaning of seeking and expecting benefits and delights.

Muslim scholars agree that the Prophet Saw. ever allowed the practice of temporary marriage, but in the end it was forbidden. For example, scholars in Indonesia, such as Hamka, admit that temporary marriage is a distortion or deviation of God's rules. He began discussing the concept of temporary marriage when interpreting the end of the verse in the QS. al-Nisa: 27. Hamka interprets the meaning of the end of the verse "but those who obey their lusts want to turn with a big turn". Furthermore, he explained:

"So that even though God's regulations already exist, they will look for excuses as well as twirling and twisting God's rules to obey their lusts ... One of those deflections is what people call the temporary marriage, namely marrying a woman by agreement will only mingling for a few days, or weeks, or a month and two months, with the prior intention on both sides that this was just a temporary marriage. Strangely enough, to legalize this temporary marriage, the woman who is married is not included in the wife list, so if there are four wives, then the wife who is temporary marriage is not included in the fifth. It's really just to let go of addiction ".

However, Hamka acknowledged that temporary marriage was used during the conditions of war during the time of the Prophet. and legalized in order to avoid adultery. Furthermore, Hamka agreed with the opinion of the ulama’ ahl al-sunnah that this acquisition is a gradual way (tadrij) which ultimately cannot be done forever. Other scholars, such as Quraish Shihab when discussing the context of temporary marriage begin his explanation in the middle of another verse by explaining the word fama istamta’tum bihi minhunna in QS. al-Nisa: 24. Quraish Shihab interprets that the meaning of the middle of the verse "so the wives that you have enjoyed (meddle) among them, give them their reward as an obligation; and it is okay for you to something that you have given up for each other, having determined that obligation. Allah is All-Knowing, Most Wise."

According to him, the word istamta’tum bihi minhunna is understood by the majority of ahl al-sunnah scholars, namely enjoying a normal marriage relationship, so that the emphasis is on the enjoyment and delicacy of physical relations. Quraish Shihab explains that the word istanta’tum in the middle of QS.al-Nisa: 24 according to syi'ah and sunni scholars refers to temporary marriage. The contemporary Sunni scholar, Shaykh Muhammad Thahir Ibn Asyur as a great scholar and Tunisian mufti with the Maliki sect, allows the practice of temporary
marriage in emergencies, for example when traveling far away or in other situations such as fighting because he does not bring his wife. The legal temporary marriage is valid if it meets the requirements as a regular (permanent) marriage, such as guardian, witness, dowry, children born are legitimate children, and a woman's 'iddah is one menstruation (whereas according to Thabathaba'i two menstruations). Quraish Shihab himself argues that the practice of temporary marriage is not in line with the purpose of marriage as desired by the Koran and the Sunnah, namely marriage that is permanent, lifelong, even to the next day by referring to the QS. Yasin: 56. Even so he argues that the majority of scholars view that the practice of temporary marriage is not an act of zina.

The writer does not intend to re-discuss differences of opinion about temporary marriage, but he wants to show it from the side of its validity and reliability. Temporary marriage is a marriage discourse carried out by a male and female partner with an agreed time limit, mutual willingness, and conditions that are determined as a permanent marriage, and carried out in an emergency (traveling far without bringing a wife). On the other hand, the objectivity is that temporary marriage is a mysterious practice in the Islamic world. In fact, the practice in Indonesia has undergone a shift which has become a new problem as a form of 'shari'ah prostitution' because it is not in accordance with the prevailing provisions of the temporary marriage. This is in line with the explanation from Taushif Kara that the practice of temporary marriage is one of the most mysterious processes in the contemporary Islamic world. Another reason is that the tendency to apply the practice of temporary marriage has been distorted from time to time. Over time, even the temporary marriage became a political tool to use the soldiers to increase their influence on the youth. But on the other hand, the practice of temporary marriage can be done to prepare the time to form a real family and change the tradition of dating into a legitimate and positive relationship.

The practice of temporary marriage in Iran is officially recognized by state law. This is intended to differentiate between temporary marriage and permanent marriage. Mohamadreza Marandi, et. for example, providing a mapping of the legal aspects in his research when studying marriage and civil law aspects of its dissolution in Iran. He explained the subtitles of types of marriage as:

“Civil marriage law is twofold: permanent marriage and temporary marriage. Legislator in civil law (1), temporary marriage is considered as a kind of marriage. Article 1075 of the Civil Code states: “When marriage is interrupted for a certain period of time.” The difference permanent marriage with temporary marriage. 1. Derived from materials in 1075 and 1076 of the Civil Code, it is necessary to determine how long the temporary marriage. 2. Article 1095 of the Civil Code of Iran derived from the basic conditions of temporary marriage, seal and stamp of the contract would be invalid. 3. The obligation to pay alimony to the wife by husband of temporary marriage does not exist “unless conditions or the contract that it is now” (Article 1113 of the Civil Code). 4. Divorce of Article 1120 BC Special permanent marriage and temporary marriage is not implemented and the separation of husband and wife of waiver term expiration or termination of the contract will be realized. 5. Some of the region’s wife after separation from her husband in a non-pregnant woman two Thwarts (haidh), while some marriage annulment or divorce in marriage is a permanent three-theorem (haidh). If the woman does not become the region with the requirements of age, his number is 45 days, while some of these women marry for three months (of 1151 and 1152 BC). 6. Temporary marriage couple do not inherit from each other. (940 and 1077 BC).

3.1 Temporary Marriage and Legislation in Indonesia
Temporary marriage is a practice of marriage based on time restrictions and the willingness of both parties (male and female partners) as human rights because they have a consensual bond. The Basic Constitution of 1945 discusses in detail the 10 articles of Human Rights in Chapter XA. There are 7 articles that are closely related to the practice of temporary marriage, especially in the Human Rights Chapter such as article 28A, article 28C paragraph (2), article 28E paragraph (1) (2) (3), article 28G paragraph (1), article 28H paragraph (2) and (4), article 28I paragraph (1) (2) (4) (5), and article 28I, the explanation is as follows:

a. Article 28A "Everyone has the right to live and has the right to defend his life and live".

b. Article 28C, paragraph (2) "Every person has the right to advance himself in fighting for his rights collectively to develop society, nation and state".

c. Article 28E paragraph (1) Everyone is free to embrace a religion and worship according to his religion, choose education and teaching, choose work, choose citizenship, choose a place to live in the territory of the State and leave it, and have the right to return ". (2) Everyone has the right to freedom of belief, to express thoughts and attitudes, according to his / her conscience. (3) Everyone has the right to freedom of association, assembly and expression.

d. Article 28G paragraph (1) "Everyone has the right to protection of himself, family, honor, dignity and property under his control, and the right to a sense of security and protection from the threat of fear to do or not do something that is a human right".

e. Article 28H paragraph (2) "Everyone has the right to get special facilities and treatment to get the same opportunities and benefits in order to achieve equality and justice". (4) "Everyone has the right to own private property and these rights cannot be taken over arbitrarily by anyone.

In the context of temporary marriage in general, marriage is a part of Human Rights, because human biological needs are part of life (Article 28A). Sexuality functions to fulfill one of the basic human needs so that its influence can provide encouragement to build society, nation and state (article 28C paragraph 2). Temporary marriage is not a practice of adultery, as previously emphasized by the Quraish Shihab, but in order to avoid adultery so that temporary marriage can be used as an alternative to adultery (article 28E, verses 1, 2, and 3). Temporary marriage upholds the principle of willingness, agreement, and mutual determination of time as a form of protection, honor and dignity for both parties, both men and women who carry it out (article 28G paragraph 1). Therefore, the practice of temporary marriage has elements of justice and equality of rights (article 28H paragraph 2).

The view which states that the prohibition of temporary marriage is due to the appearance of negative impacts (madharrat), such as: 1) contrary to the purpose of marriage in Islam. 2) forms of harassment against the dignity of women. 3) disturbing family harmony and disturbing society. 4) result in neglect of the child resulting from the temporary marriage. 5) contrary to Law Number 1 of 1974 concerning Marriage articles 1 and 2. 6) it can cause and spread venereal disease. 7) has the potential to destroy the personality and noble culture of the Indonesian people.[20] This opinion is irrelevant because temporary marriage is carried out not only to wreak lust, but Human Rights for each individual.

The practice of temporary marriage is considered contrary to Law Number 1 of 1974 concerning Marriage and Compilation of Islamic Law, it seems inappropriate that Law Number 1 of 1974 concerning Marriage and Islamic Law Compilation (KHI) is intended for permanent marriage with the aim of forming a family or a happy and eternal home. Meanwhile, temporary marriage is an alternative to permanent marriage, with the aim of avoiding adultery, as an alternative, and as a solution to the urgent condition related to sex because of not bringing a
There are similarities and differences between temporary marriage and permanent marriage, which can be seen in the following table:

<table>
<thead>
<tr>
<th>Similarities</th>
<th>Differences</th>
</tr>
</thead>
<tbody>
<tr>
<td>Temporary Marriage</td>
<td>Duration</td>
</tr>
<tr>
<td>Child status</td>
<td>Mahram</td>
</tr>
<tr>
<td>Mahram</td>
<td>Women's freedom in determining the conditions according to their wishes</td>
</tr>
<tr>
<td>'Iddah</td>
<td>Inheritance</td>
</tr>
<tr>
<td></td>
<td>The 'iddah period of temporary marriage is two menstrual periods or forty days.</td>
</tr>
</tbody>
</table>

The concept of temporary marriage basically does not conflict with the reality of legislation in Indonesia, apart from referring to the Basic Law 1945, the writer also refers to Law Number 39 of 1999 concerning Human Rights, as in Article 2, states: "The Unitary State of the Republic of Indonesia recognizes and upholds human rights and basic human freedoms as rights inherently inherent in and inseparable from humans, which must be protected, respected and upheld for the sake of enhancing human dignity, welfare, happiness, and intelligence and justice."

Temporary marriage is a basic human freedom because in practice it is based on the consensual/willingness of both parties (male and female). Even this practice is a form of increasing human dignity, welfare, happiness, intelligence and justice because in practice the elements of agreement from both parties must also be fulfilled. Likewise in the practice of permanent marriage, it can take place on the basis of free will between the two parties, as in Article 10, paragraph (2): "A legal marriage can only take place on the free will of the prospective husband and future wife concerned, in accordance with the provisions of the legislation".

Prospective husbands and prospective wives can practice temporary marriage as an alternative to preparing themselves to form a family. From this it appears that between temporary marriage and legislation in Indonesia there is substantially no contradiction, even has the same spirit. It's just procedurally, temporary marriage are still not accommodated by positive law in Indonesia, so there is an assumption that temporary marriage is classified as the practice of adultery, even this practice can be turned into prostitution, because it doesn't follow the rules or provisions of the temporary marriage.

### 3.2 Temporary Marriage and Maqashid Shari'ah

Temporary marriage in general is part of Human Rights. When viewed from the point of view of maqashid shari'ah, according to al-Syatibi that maqashid is divided into two things: First, qashd al-shari' (a return to a religious law intent). Second, qashdi al-mukallaf (individual who is given responsibility). The first explanation has four statements, including:

a. Qashd al-Shari' fi wadh'i al-shari'ah (the purpose of religious law in making syari'ah).

b. Qashd al-shari' fi wadh'i al-shari'ah li al-ifham (the purpose of religious law which makes it easy to understand).

c. Qashd al-shari' fi wadh'i al-shari'ah li al-takli' bimuqtadhaha (the purpose of religious law makes responsibility given to humans).

d. Qashd al-shari' fi dukhul al-mukallaf tahta ahkam al-shariah (the purpose of religious law is to make individuals responsible for carrying it out).
The second explanation regarding qashd al-mukallaf (the purpose of mukallaf) emphasizes the actions of human actions that are to be brought to their original goals and intentions. The context of temporary marriage can be explained by referring to the explanation regarding: First, qashd al-shari' fi wadh'i al-shari'ah (the purpose of making shar'ah), such as: hifz al-din (maintaining or maintaining religion), hifz al-nafs (nurturing the soul), hifz al-laquiv (maintaining reason), hifz al-mal (maintaining property and objects), hifz al-nasl (maintaining offspring). Second, Qasd al-syari 'fi wadh'i al-syari'ah li al-ifham (the purpose of religious law which makes it easy to understand). That is, the practice of temporary marriage exists to avoid adultery (hifz al-din), especially in the context of a permanent marriage, it is necessary to have careful preparation such as doing a temporary marriage as a substitute for the habit of dating or dating. Individuals are also creatures who have basic needs such as sex (hifz al-nafs), because if you want to prepare a real family with a permanent marriage, it is necessary to have careful preparation. In simple terms it can be understood that qashd al-shari 'fi wadh'i al-shari'ah li al-ifham) in the context of temporary marriage is not only to avoid adultery, but also to fulfill individual basic needs and desires.

Temporary marriage cannot be equated with prostitution because it has terms and procedures that must be met as a form of Qashd al-shari 'fi wadh'i al-shari'ah li al-taklif bi muqtadhaha (the purpose of religious law is to make the given responsibility to humans) and Qashd al-shari' fi dukhul al-mukallaf tahtah al-hukum al-shari'ah (the purpose of religious law is to make individuals responsible for carrying it out). As for the terms and conditions of the marriage mu'tah procedure as follows:

"The legal conditions for a temporary marriage such as: baligh, reason, and there are no other obstacles that are syar'i when a temporary marriage takes place (nasab relationship, sibling, still being someone else's wife, brother-in-law. Other conditions regarding temporary marriage, among others: there is a contract between the two partners who want to mu'tah without witnesses, men are free from living, can marry more than four women, women do not have inheritance rights, no guardian is required, there is a time limit ... the procedures regarding temporary marriage, among others: 1) Temporary marriage is the same as permanent marriage, there must be an oral qabul agreement. 2) the word ijab in the temporary marriage contract is: may be with matta'tu ... zawwajtu ... ankahtu ... and the qabul uses the word qabiltu al-mut'ata ... can also be qabiltu. Muslim women are not allowed to marry an infidel man, and vice versa… 4) In a temporary marriage, it is required to mention a dowry… 5) The contract is broken and canceled if the woman has a husband or the family of a male wife or in-laws. 6) Temporary marriage is required to state the period of time ... 7) Divorce does not apply in temporary marriage ... 8) There is no mutual inheritance relationship. 9) mustahab (recommended, sunnah) if the woman is an afifah (avoid bad behavior) and a believer. 10) it is treacherous to get married to an adulterous woman."

Women in prostitution do not have an iddah (waiting period) period, but in temporary marriage it is compulsory for women to 'iddah for two menstruation or 45 days. The provision of iddah must be implemented perfectly so that there is no deviation based on passion alone, so that it can be in line with qashd al-mukallaf (the purpose of mukallaf), not just using women to fulfill the needs of passion alone. All provisions of the terms and procedures must be implemented and the woman accepts voluntarily according to the agreement between the two. The explanation above can illustrate that the relationship between the concept of temporary marriage and legislation in Indonesia does not experience differences, but is in line with the spirit of Human Rights. Likewise, the relationship between the concepts of temporary marriage and maqashid shar'i'ah appears to be in line and without any friction.
4 Conclusion

The practice of temporary marriage in question is considered contrary to Law Number 1 of 1974 concerning Marriage and the Compilation of Islamic Law (KHI), which it seems inappropriate because the regulation is emphasis more on permanent marriage that is to form a happy and eternal family or household. Meanwhile, temporary marriage can be used as an alternative action related to sexual problems in order to avoid adultery at conditions of emergency. In addition, temporary marriage can be used as a means to form a happy family. In terms of Human Rights, temporary marriage does not contradict the 1945 Constitution and Law No. 39/1999 concerning Human Rights, it is even part of Human Rights.

Meanwhile, temporary marriage does not contradict maqashid shari'ah and nikah mut'ah is not the same as prostitution because in its implementation there are conditions and procedures that it must be fulfilled. Temporary marriage can be seen as part of qasd al-shari’i li al-taklif bimuqtadaha (the purpose of religious law makes responsibility given to humans) and qasd al-shari’i fi dukhul al-mukallaf tahta ahkam al-shari'ah (the purpose of religious law is to make individuals responsible for carrying it out).

References


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