Proceedings of the 2nd International Conference on Religion and Education
11-12 November 2020, Jakarta, Indonesia

INCRE 2020

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Preface

We are proud to present the Proceedings of the 2nd International Conference on Religion and Education 2020 (INCRE 2020). Balai Litbang Ministry of Religious Affairs was hosting its second annual conference in the general field of education and religion. The conference provided a forum for education professionals engaged in research and development to share ideas, interact with others, present their latest works, and strengthen the collaboration among academics, researchers and professionals. It was a single-track, highly selective conference attended by leading experts from academia, industry, and government. We organized the conference virtually this year due to the Covid-19 Pandemic.

The role of religion and technology in combating the Covid-19 pandemic was illuminated at the 2nd INCRE. Religion can play an important role in the development and technological revolution cycles by offering spiritual, moral, and ethical direction. Religion is viewed in two respects in the light of the Covid-19 pandemic: on the one hand, certain religious groups have become willfully irresponsible and have been “super-spreaders” of the deadly virus by disobeying stay-at-home instructions. Religion, on the other hand, has mobilized its followers to help economically disadvantaged and impoverished groups that have been hit by the lockdown and social constraints. Similarly, religion provides the requisite dynamic thrust for civilization to uphold its vibrancy, resiliency, and resilience during democratization. The complexity of how religion, moral beliefs, and faith communities confront current struggles to defend ethics and human integrity was scheduled to be explored at this Symposium.

We agree that the INCRE conference offered an excellent opportunity for academics, researchers, engineers, and professionals to explore all aspects of religious life, education, technology, religion, and character education. We also anticipate that the next INCRE conference will be as fruitful and exciting as the inputs in this volume suggest. The conference papers from any kinds of stakeholders and interdisciplinary studies related to this conference theme. Each contributed paper was refereed before being accepted for publication. The double-blind peer review was used in the paper selection.
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## Contents

### Islamic boarding school stretching: Management and competitiveness Kyai, education, and social change in digital era

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transformation of The Pesantren Community’s Therapeutic Relationship</td>
<td>1</td>
</tr>
<tr>
<td>in Online Learning</td>
<td></td>
</tr>
<tr>
<td><em>Samsul Arifin, Mohamat Hadori, Yohandi Yohandi</em></td>
<td></td>
</tr>
<tr>
<td>Life Skill Education on Salafiyah Islamic Boarding School in Indonesia (Learn From Pesantren Walindo Manbaul Falah Salafiyah )</td>
<td>9</td>
</tr>
<tr>
<td><em>A.M. Wibowo, Dwi Istiyani</em></td>
<td></td>
</tr>
<tr>
<td>Implementation of Ulama Cadre Education at the Indonesian Ulama Council of Bogor Regency</td>
<td>18</td>
</tr>
<tr>
<td><em>Ta’rif Ta’rif, Husen Hasan Basri</em></td>
<td></td>
</tr>
<tr>
<td>Discipline Character Implementation in Pesantren An-Nisiniyyah Wal Muzainiyyah in Facing The Spread of Covid-19</td>
<td>32</td>
</tr>
<tr>
<td><em>Saridudin Saridudin, Munawiroh Munawiroh</em></td>
<td></td>
</tr>
<tr>
<td>Implementation of Learning Online in Pesantren in The Facing of Pandemic Covid 19</td>
<td>46</td>
</tr>
<tr>
<td><em>Muhamad Murtadlo, Sumarni Sumarni, Elma Haryani, Iyoh Mastiyah, Lisa’diyah Ma’rifataini, Abdul Kadir Ahmad, Elis Lisyawati</em></td>
<td></td>
</tr>
<tr>
<td>Nurture Santri Pondok Pesantren of Riyadlul Jannah Ciseeng Bogor Research and Development Center for Religious and Religious Education, Ministry of Religion Research and Development Agency and Training Agency</td>
<td>60</td>
</tr>
<tr>
<td><em>Munawiroh Munawiroh, Achmadudin Achmadudin, Saridudin Saridudin, Suryadi Suryadi</em></td>
<td></td>
</tr>
</tbody>
</table>

### Modernizing madrasahs in global contexts

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Madrasah Management Post Transfer From Private to State (Case Study at Madrasah Ibtidaiyah Negeri (MIN) Dua in Serang Regency, Banten)</td>
<td>76</td>
</tr>
<tr>
<td><em>Iyoh Mastiyah, Farida Hanun, Sumarni Sumarni, Opik Abdurrahman Taufik, Hayadin Hayadin, Muhamad Murtadho, Basuki As’ad</em></td>
<td></td>
</tr>
<tr>
<td>Understanding The Diversity of Madrasah Aliyah Students in Gorontalo</td>
<td>89</td>
</tr>
<tr>
<td><em>Mujizatullah Mujizatullah, Abu Muslim</em></td>
<td></td>
</tr>
<tr>
<td>Gadget and The Learning Behavior of The Students Memorizing al-Qur’an in MAN 2 Bandung City</td>
<td>102</td>
</tr>
<tr>
<td><em>Juju Saepudin, Ahmad Noval, Marpuah Marpuah</em></td>
<td></td>
</tr>
<tr>
<td>Access, Understanding, and Religion Media Creation of Students at Pesantren Based Madrasah Aliyah (MA) in Magelang Regency</td>
<td>115</td>
</tr>
<tr>
<td><em>Umi Masfiah, Nugroho Eko Atmanto</em></td>
<td></td>
</tr>
<tr>
<td>Best Practice of Science Learning (Case of Islamic Senior High School 4 Jakarta)</td>
<td>126</td>
</tr>
<tr>
<td><em>Abdul Kadir Ahmad, Sumarni Sumarni, Opik Abdurrahman Taufik, Kun Mardiwati Rahayu</em></td>
<td></td>
</tr>
</tbody>
</table>
Madrasah Quality Management Evaluation Case Study of Bogor MTs N 2 Babakansirna

Opik Abdurrahman Taufik, Sumarni Sumarni, Wahid Khozin, Farida Hanun, Hayadin Hayadin, Iyoh Mastiyah, Elis Lisyawati

Teacher and Education development

The Maqasid Thought of Ibn ‘Ashur and Development of Interdisciplinary Islamic Studies: Searching for the Correlation of the Concept
Mohamad Anang Firdaus

The Inclusive Education Model of MTs Yaketunis Yogyakarta
Sumarni Sumarni, Farida Hanun, Wahid Khozin, Opik Abdurrahman Taufik, Iyoh Mastiyah, Elma Hariyani, Abdul Kadir Ahmad

Student abilities in religion education

Analysis of financial literacy communication strategies in the socialization of the Islamic economy
Barliana Lukitawati, Asep Usman Ismail

Education and Technology

Distance Learning Policy (PJ)) in the New Normal era in the Perspective of Urban Communities
Siti Alifah, Ibnu Salman, Agus Widodo

Online Religious Learning during the Covid-19 Pandemic: Teachers Practices in Central and East Java, Yogyakarta, and Bali, Indonesia
Agus Iswanto, Arif Gunawan Santoso, Umi Muzayanah, Siti Muawanah

The Role of Moderate Character in Strengthening Peace Education for Welcoming New Normal Life in The COVID-19 Era
Yedi Purwanto, Pandu Hyangsewu

Instructional Meaningfully Implementation in Distance Learning The Era of Pandemy Covid-19
Suhardin Suhardin, Hayadin Hayadin, Nurhayati Nurhayati

E-Learning During Covid-19 Pandemic
Mustakim Mustakim, Ita Sarmita Samad, Yusuf Durachman

World Class University in Indonesian religious university

The Students’ Viewpoints at Muhammadiyah University of Enrekang During Covid-19
Mustakim Mustakim, Putri Dewi, Yusuf Durachman

Local wisdom and religion education

Recounting Mosque as A Center for Education of Religious Moderation  A Case Study of Mosque Baitul Maghfiroh in Padabenghar, Babakan Pasar, Bogor City
Kustini Kosasih, Moh Zaenal Abidin Eko Putro, Rahmah Nur Fitriani

“Pasawari Kunci Negeri” Tracking the Value of Religious Moderation in the Oral Traditions of the Maluku People
Wardiah Hamid, Rismawidiawati Rismawidiawati, Muh. Subair, Abu Muslim
<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Citizenship in religion education</td>
<td>266</td>
</tr>
<tr>
<td>Islamic Education in Southeast Asia: A Study of the Integration of Knowledge in Brunei Darussalam</td>
<td></td>
</tr>
<tr>
<td>Ahmad F. Yousif, Norarfan Hj. Zainal</td>
<td></td>
</tr>
<tr>
<td>Religion and character education</td>
<td>277</td>
</tr>
<tr>
<td>How To Build Students' Characters Based on Child-Friendly Education</td>
<td></td>
</tr>
<tr>
<td>(Collaboration Study of MAN 2 Yogyakarta with Ainul Yaqin Islamic Boarding School Gunungkidul)</td>
<td></td>
</tr>
<tr>
<td>Wahab Wahab, Mulyani Mudis Taruna, Ahmad Muntakhib</td>
<td></td>
</tr>
<tr>
<td>Family Based Religious Character Education on Posuo Rituals in Baubau Society</td>
<td>289</td>
</tr>
<tr>
<td>Abu Muslim, La Mansi, Mujizatullah Mujizatullah, Muh. Subair, Hamsiat Hamsiat</td>
<td></td>
</tr>
<tr>
<td>Evaluation of the Policy Implementation for Religious Education Teachers in Schools</td>
<td>301</td>
</tr>
<tr>
<td>Suprapto Suprapto, Muammar Kadafi</td>
<td></td>
</tr>
<tr>
<td>Modernism in religion and education</td>
<td>319</td>
</tr>
<tr>
<td>The Influence of Parent Support and Learning Motivation Towards The Achievement of Islamic Education Learning in The Pandemic Time Covid-19</td>
<td></td>
</tr>
<tr>
<td>Supriyadi Supriyadi, Qowaid Qowaid, Hayadin Hayadin, Murtadho Murtadho, Lisa diyah Ma'rifataini, Ayu Nurul Amalia, Syafwandi Syafwandi, Lebeng Lebeng, Octaviola Octaviola, M. Edi Sulaksono, Zaharuddin Zaharuddin, Sri Wahyuningsih</td>
<td></td>
</tr>
<tr>
<td>Qowaid Qowaid, Supriyadi Supriyadi, Robi Fadil Muhammad, Zaharuddin Zaharuddin, Sri Wahyuningsih, Ayu Nurul Amalia, Rhoma Iskandar, Fitrah Mulyanti, Sri Yuniarsih, Wido Prayoga, Wawan Kurniawan Hidayat, Syafwandi Syafwandi</td>
<td></td>
</tr>
<tr>
<td>Supriyadi Supriyadi, Qowaid Qowaid, Lebeng Lebeng, Nurul Huda, Nurwidayati Nurwidayati, Robi Fadil Muhammad, Melda Yohana Anwar, Sri Yuniarsih, Ernawati Harahap, Ayu Nurul Amalia, Susianingsih Susianingsih, Nia Yuniawati, Sulistyani Sulistiyani, Etin Endang Sulastri, Octaviola Prilia Ramadhani, Niai Mufidah, Wawan Kurniawan Hidayat</td>
<td></td>
</tr>
<tr>
<td>Monitoring Model and Evaluation of ICT Utilization in The New Normal Era in Distance Learning in Madrasah</td>
<td>351</td>
</tr>
<tr>
<td>Ibnu Salman, Priskila Issak Benyamin, Wartoni Wartoni</td>
<td></td>
</tr>
<tr>
<td>Two Sides Moderation of Islamic Religiosity and Education in High Pesantren Education (Ma’had Aly) in Indonesia</td>
<td>359</td>
</tr>
<tr>
<td>Abdul Djalal, M. Syamsul Huda, Ahmad Hakam, Maskuri Maskuri</td>
<td></td>
</tr>
<tr>
<td>Teaching of Religious Moderation in the Tarekat For Millennials</td>
<td>371</td>
</tr>
<tr>
<td>Elma Haryani, Lufaezi Lufaezi</td>
<td></td>
</tr>
<tr>
<td>Education, Theology and Comparative Religion</td>
<td>380</td>
</tr>
<tr>
<td>The Revival of Shi’Ism in Southeast Asia and Its Responses: Comparative</td>
<td></td>
</tr>
</tbody>
</table>
Transformation of The Pesantren Community's Therapeutic Relationship in Online Learning

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Abstract. This study aims to reveal the transformation of the therapeutic relationship in online learning during the COVID-19 pandemic at Pondok Pesantren Salafiyah Syafi’iyah Sukorejo Situbondo. Qualitative research methods; ethnographic-hermeneutic. Results: The forms of online learning or cyber-da’wah carried out by pesantren include: Ngaji Online activities and Gerak Batin (praying). In both services, there is a change in the meaning of baraka in a therapeutic relationship, from a sense of "teduh (restful)" to a sense of "tenteram (comfort)". In the face-to-face da’wah service system, therapeutic results from the warmth of the relationship by looking directly at the face of the kiai who brings a sense of feel calm and restful. In the therapeutic online da’wah service system switches to environmental settings that provide a sense of peace and comfort. But both in the face-to-face and online systems, students still have a spiritual relationship with their kiai which is also a therapeutic key

Keywords: COVID-19, therapeutic relationship, pesantren

1. Introduction

One of the important behaviors of students is the search for and hope for their lives to obtain baraka (blessings) from the Kiai (scholars from boarding school). Baraka can be obtained by serving the kiai and following the teachings taught by the Kiai. The students, especially senior students, many thought that they were serving and took part in the kiai study in a more face-to-face manner. With a face-to-face model, students can hear and see the kiai’s face directly. Baraka will emanate from the quality of the kiai’s character to the students through a face so that students will feel calm and restful. No wonder, if students follow the recitation, they will surely compete near the kiai.

But what about the situation during a COVID-19 pandemic that no longer allows for face-to-face study? How about the baraka search behavior that has been achieved with a face-to-face model? On the other hand, the pesantren began to develop online da’wah services or cyber-da’wah. This step is carried out by considering the characteristics of COVID-19 which can be transmitted through human contact [1], [2] and the government’s determination to maintain social distancing and physical distancing.

Before the COVID-19 pandemic, pesantren held face-to-face prayer meetings to fill holidays ahead of and during Ramadan. Usually, many students do not go home, they follow the study of several books. However, during the COVID-19 pandemic, 90% of the 12,247 Pesantren Salafiyah Syafi’iyah students returned to their homes. Pesantren Salafiyah Syafi’iyah also
changed its teaching system. The pesantren holds an online book study which is followed by students in their homes. Likewise, some dhikr assemblies are conducted online, simultaneously, and at home.

With the online da’wah service model, students also experience behavioral changes in understanding *baraka*. There is a shift in the meaning of "*baraka*" from the peace of looking at the face of the kiai to security and comfort. *Baraka* which emanates from the quality of the kiai’s personality becomes a *baraka* that comes from an environmental setting that guarantees safety. For students, *baraka* is key in the therapeutic relationship [3], [4].

Some research on cyber-counseling highlights the weaknesses of the online system. One of them, about the lack of physical presence in communication in the online system can cause a lack of familiarity, trust, and commitment in therapeutic relationships. As a result, it can weaken the development of a therapeutic foundation between counselor and counselee [5]. From research on online mental health care perceptions to 2,098 professionals, they are worried and do not fully provide online consultation [6]. However, several other studies, show that this will not interfere with the therapeutic relationship. The online system is an attraction for some people who have a closed personality. With an online system, they feel more comfortable because they are at home [7].

But even so, psychological research related to phenomena and human behavior in the online world is still small. Even though there are many important issues that need to be studied [8]. Therefore, this study tries to answer these challenges. This study seeks to uncover some forms of online proselytizing services and the meaning of blessing in the therapeutic relationship between the kiai and the students of the Salafiyah Syafi’iyah Sukorejo Situbondo in the midst of the COVID-19 period. This research is a development in the therapeutic relationship theory or therapeutic alliance in the field of counseling, psychology, psychotherapy, and Islamic studies.

There are many different counseling experts about therapeutic events; depends on the theoretical approach used. For humanists (eg person-centered therapy counseling), therapeutic changes occur when there is self-disclosure in the context of a trustworthy relationship between counselor and counselee. With an emphasis on the quality of relationships which are core conditions, that is congruent, empathy, and unconditional acceptance. Therefore the quality of communication relationships in counseling, plays an important role for therapeutic events [9]–[11].

For behavioral circles, the quality of the relationship between counselor and counselee is indeed a necessity for the effectiveness of counseling. But the main focus is not on the quality of the relationship but the intervention process. The main purpose of behavioral counseling changes the counselee's performance in social situations in real life everyday through structured training or intervention. Thus the therapeutic relationship is collaboration between counselor and counselee [11], [12].

This study reviews several local pearls of wisdom of pesantren, especially those that occur at Salafiyah Syafi’iyah Sukorejo Situbondo, East Java, which can be absorbed in counseling. Counseling based on local wisdom of pesantren is based on the values of religiosity (*fiqh* norms and sufistic life codes) and locality values around the pesantren. This pesantren-based counseling approach uses a balanced approach (at-tawazun) from various elements and potentials within the counselor, counselee, and environment and refers to the benefit (wisdom-oriented counseling approach). The role of counseling is to help the counselee improve his anger, which always invites the ugliness of being a private khaira ummah, a person who always invites good, prevents badness and has faith in God [3], [13]–[15]
2. Method

This research uses a qualitative research method of an ethnographic-hermeneutic type. Reasons for choosing this method: First, this research reveals and describes the patterns, typologies, and cultural categories of the pesantren community. The ethnography is related to the disclosure of patterns, typologies, and categories of a community or group. The main purpose of ethnographic research is to try to uncover and understand the various meanings that cultural practitioners consider normal, then researchers try to explain the new understanding gained in the culture [16].

The researcher acts as a research instrument as well as a data collector. Researchers also do full participation. The reason for choosing a location in the Salafiyah Syafi’iyah Sukorejo, is because the Pesantren Sukorejo is a large boarding school. Total students are 12,247 people and millions of alumni. 59.8% of children of farmers, 18.9% of children of fishermen, 15.8% of children of traders, 3.45% of children of civil servants, and 2.1% of children of scholars. They come from various regions in Indonesia and some even come from Malaysia, Singapore, and Thailand [17]. Salafiyah Syafi’iyah is also affected by the COVID-19 pandemic and prone to rapid transmission to thousands of students. Whereas students are always in contact with the dam and cannot keep their social and physical distance; for example shaking hands, praying in congregation, sleeping close together, or other physical contacts. Likewise, Salafiyah Syafi’iyah students totaling 12,247 people. On average 30-40 students occupy a 7 x 4-meter dormitory. If you sleep, because the dormitory is insufficient, there are those on the terrace porch, mashallah, or terrace of the school building. That way, the potential risk of transmission of COVID-19 in pesantren is quite large. The steps of data analysis can be simplified into three activities that occur simultaneously, namely data reduction, data display, and conclusion drawing.

3. Result and Discussion

Pondok Pesantren Salafiyah Syafi’iyah Sukorejo undertaking efforts to prevent and break the chain of the spread of COVID-19, among others by conducting the *uzlah* technique. This "uzlah" technique is similar to the "self-isolation" or "self-quarantine" technique. "Self-isolation" or "self-quarantine" is known as a technique in breaking the chain of the spread of COVID-19 [18]–[20]. The *uzlah* technique is a technique to limit the interaction of students from outside pesantren. In the view of the Sufis adopted by the pesantren, the biggest safety factor is not too often associating with others because they do *uzlah* [21]. Even though the students are enjoying a vacation at their own homes, the Salafiyah Syafi’iyah expects them to take part in the online da’wah service organized by the pesantren. The forms of online learning or cyber-da'wah services include:

1. 
2. 
3. 
3.1. Ngaji online.

During the Ramadan holiday, usually, some students do not go home but attend book studies at pesantren. Usually, in the middle of Ramadan, these books are finished by the kiai. During the COVID-19 outbreak season of Ramadan, the Salafiyah Syafi’iyah promotes Ngaji Online activities in Sya’ban or April 9, 2020, and optimizes the use of internet-based media and cable television. Students who are at home take part in the recitation online. Some online media, namely Salafiyah Syafi’iyah radio (Radio Bhasa FM, Da’wah Buana Swara FM 104.9 Mhz, and Da’wah Media) which broadcast live Ngaji Online programs streaming and television media (Salafiyah Syafi’iyah Sukorejo TV / S3 TV).

3.2. Gerbat online

Gerbat is an abbreviation of gerak batin or riyadhah ruhaniyyah or spiritual practice. In the context of counseling, this gerbat includes the most important behavioral change techniques for pesantren [3], [22], [23]. This gerbat is in the form of prayers to prevent an outbreak of disaster. This technical decision making of gerbat, because gerbat serves to maintain mental health [24]. One of the wisdom of the gerbat is for the healing process of a depressed heart.

For pesantren, mental health is important. Because the focus of Islamic boarding school counseling, is personal and community is not a matter of counselee. What is addressed is the human heart (personal and community), not the problem so that their hearts will be roomy, calm, peaceful, and peaceful. Because this counseling believes, if humans become the personal khaira ummah then the problem by itself can be overcome [3], [25], [26]. In addition to mental health or spiritual life, pesantren emphasize physical health.

The gerbat online, among others: First, Ratibul Haddad. Ratibul Haddad is also called dhikr, ri’ayah whose purpose is to preserve (ri’ayah) the benefit of the heart for its readers. With the permission of Allah, Ratibul Haddad will guard an area where people read Ratibul Haddad [27], [28]. The Ratibul Haddad becomes a routine reading at the Salafiyah Syafi’iyah after every Asyar prayer and in various activities, especially the activities of students and alumni of Sukorejo. Because of that, Ratibul Haddad was called the soul or soul of Sukorejo students.

Secondly, Istighatsah Jum’at Manis online. Before the COVID-19 outbreak, the istighatsah was carried out directly by tens of thousands of people from Situbondo, Bondowoso, Jember, Banyuwangi, Probolinggo, Bali, and others. The Istighatsah began on 24 Rabiul Awal 1425 H or 13 May 2004 by K.H.R. Ach. Fawaid As’ad and now continued by K.H.R. Ach. Azaim Ibrahimy. Istighatsah is a request from Allah that our intentions will be achieved. By doing istighatsah together, our intentions will likely be quickly achieved [28], [29].

3.3. Therapeutic Relationship

The pesantren community in educating students emphasizes the quality of the relationship between the kiai and students or vice versa. The students believe, by maintaining the quality of the relationship their lives will be baraka and useful both for themselves and for others. Therefore, students will continue to maintain contact with their kiai and teachers at any time.

The relationship of students to kiai or clerics who teach Ngaji Online or Gerbat Online has changed orientation. When in the pesantren students who attend the book study face to face, find shade, and calm when they look at the kiai's face. They feel calm and peaceful around the kiai. Because of this, students are competing to be near the kiai.
But when joining Ngaji Online, students experience a change in taste. They now feel more secure and comfortable. One of the weaknesses of this Ngaji online is the difficulties and limitations in fostering good and warm relations between kiai and students. In the context of cyber-counseling, this therapeutic relationship is not as friendly and warm as in the context of face-to-face counseling [30]. Through this therapeutic relationship is one of the keys to the healing process. Even in person-centered therapy counseling, this warm relationship is sufficient for the healing process. The quality of the counselor's personality will radiate and can cause positive counselee feelings. These positive feelings lead to the creation of a therapeutic climate that is positive interpersonal and emotional. The quality of the counselor's personality that can cure the counselee is congruence or genuine, accurate empathy, and unconditional positive regard [9]–[12], [31], [32].

Weaknesses in the warmth of the relationship, in the tradition of pesantren can be covered with ruhaniyah or spiritual relationships that have been established between the kiai and students. Students who take the teaching model face to face or online, but they still have a ruhaniyah or spiritual relationship with the kiai. They don't just rely on outer relationships; both through face to face and online, but they still maintain a spiritual relationship.

The spiritual relationship between the kiai and students becomes an emphasis in the pesantren. One of the founders of the Salafiyah Syafi'iyah gave advice, a kiai must be "assambung" or "relationship" — that must be united — with students. Likewise, a student must "assambung" with the kiai. From here later, baraka will emerge; so that the message of the kiai will always be remembered and remain embedded in the hearts of students or the community [33]–[35].

According to Kiai Azaim, there are two aspects of communication and interaction between pesantren and alumni, namely the physical and spiritual aspects. According to Kiai Azaim the relationship between students and kiai, there are four categories. First, the asanding-asambung; namely physically and spiritually the two are close together and interact. Second, asanding-tak asambung; that is, they are close together but their spirits do not interact. Third, it is tak asanding-asambung; that is, they are far apart but their spirits always interact. Fourth, tak asanding-tak asambung; both their bodies and spirits do not interact and are far apart [34]

Judging from the category of the Kiai Azaim, students who take part in the activities of the Ngaji Online or Gerbat Online can be categorized as tak asanding-asambung. Physically the students are far apart but emotionally and spiritually they establish interactions and relationships in the scientific arena.

From the perspective of counseling, cyber-da'wah services carried out by pesantren are oriented more towards a behavioral approach than a person-centered. Whereas all this time, in some studies, the orientation of pesantren is more person-centered. In other words, the meaning of baraka that contains therapeutic changes from "teduh (restful)" of looking directly at the kiai's face to being oriented towards virtual baraka for "tenteram" (safety and comfort). The healing process changes from the quality of the kiai's personality which directly radiates to his students to an environmental setting that provides a sense of security and comfort through online media. But in the pesantren tradition, therapeutic can also be through the spiritual relationships between the kiai and students [3]. Thus there is a harmonization between the batiniyah relationships and the lahiriyah relationships, both face-to-face and online [32].

Judging from the theory of cyber-counseling, there is debate about whether online counseling (cyber-irshad) that facilitates therapeutic communication is a new paradigm in the science of counseling or not. There are opinions that say online counseling is a reversal of face-to-face counseling, so it doesn't need a different theoretical framework. But there are also
opinions, online counseling is a new type of therapeutic intervention with certain characteristics, which is not a substitute for face-to-face intervention. Online counseling as a resource that can be adjusted and flexible with the potential to complement and support other types of interventions [5]. The results of this study indicate cyber-da’wah services (including cyber-irshad) tend to support the conclusion that this therapeutic service is a new type of intervention and as a supporter of face-to-face da’wah

4. Conclusion

Pesantren are very responding to developments in the community, including the COVID-19 pandemic problem. Among other things, by changing the da'wah service from a face-to-face system online. Models of cyber-da’wah services such as Ngaji Online and Gerbat (prayer) activities online. The activity that usually takes place face-to-face between the kiai and students in the pesantren complex becomes a long-distance virtual world at each student's home. Of course, there is also a therapeutic shift in the context of the relationship.

In the face-to-face da’wah service system, therapeutic is due to the relationship of warmth by looking directly at the kiai's face which makes students feel "teduh (restful)". In the therapeutic cyber-da’wah service system switches to environmental settings that make students feel at “tenteram” (ease and comfortable). Thus, the warmth of a relationship that makes students feel shady turns to environmental interventions that make students feel at ease. In the cyber-da'wah system, the warmth of relationships begins to weaken. However, this weakness can be covered up because of the ruhaniyah relationship or spiritual relationship between the kiai and students who still feel strong. This spiritual relationship has become a key therapeutic for pesantren.

References


ABSTRACT Salafiyah Islamic boarding school is Indonesia’s oldest educational institution. Besides teaching Islamic science, it also teaches life skills. This article is based on a qualitative study that aimed to analyze life skills education in salafiyah Islamic boarding school in the Pekalongan regency. The findings of this study are salafiyah Islamic boarding school instilled life skills education through a hidden curricula on everyday culture. Life skills education produces learners who are mutafaqqih fiddiin and willing to live freely, self-reliant, and self-sufficiency by maintaining the importance of honesty, simplicity, dignity, and balance of life between worldliness and the hereafter. Carpentry, planting, fisheries, irrigation, steering wheel, business, and water-making Reserve osmosis are examples of life skills education taught at salafiyah Islamic boarding school. Because of its self-sufficiency, the schooling of life skills in salafiyah Islamic boarding school can elevate the student's life and reduce the unemployment rate nationally.

Keywords: salafiyah Islamic boarding school, life skills education, self-sufficient, sincere, simple, equilibrium of life.

1 Introduction

Islamic boarding schools (also known as pesantren) are a native Indonesian educational institution that has a significant benefit in terms of its research heritage, which is one of the great values, as well as the dissemination side and internalization of Muslim morals. Pesantren, as an indigenous/local genius of Indonesian educational institutions, has many parallels with conventional Islamic educational institutions in the Islamic world region [1] [2]. The similarity thinks it is not only at the institutional level and its relation to the social environment, but also to the character and characters of the science. Pesantren is a traditional Islamic educational institution has the vision to study with deep comprehend, internalize and practice Islamic religious teachings by emphasizing the importance of religious moral as a guideline for
everyday conduct[3]. In the book titled *Esai-Esai Intelektual Muslim Pendidikan Islam* has revealed that the science of *Pesantren* is understood as an institutional function that has three main roles namely the transmission of Islamic sciences, the preservation of Islamic traditions, and the construction of prospective scholars. Nevertheless, according to the authors other than institutional of *pesantren* also instilled the function of self-reliance and entrepreneurship soul.

Education in *pesantren* does not only give *santri* (call for the student in *pesantren*) who have a *mutafaqqih Fiddin* (expertise on Islamic knowledge), but also students who can survive and independently when they come out and graduate as *ulama* (Islamic scholar) from the education of Islamic boarding school or *pesantren*. Education especially in salafiyah *pesantren* has a characteristic of other than teaching religious sciences, in this institution also teaches about life skills so that the graduates are not only religious experts but also creative, self-sufficient and self-sufficiency. This is because education in salafiyah *pesantren* not only equips the students or *santri* through hard skills (science) but also teaches of life skills education. There have been many graduates who become entrepreneurs or entrepreneurial after graduating from *pesantren*. The graduates from this institution prefer independent living than working in a formal sector like industrial or government employee.

In comparison to the government's comprehensive education, there is a high rate of unemployment. According to data from the Indonesia Central Bureau of Statistics published in Kompas on November 5, 2019, the number of unemployed people in Indonesia rose in 2019 from 7 million to 7.05 million, with vocational school accounting for 10.4 percent and college accounting for 5.4 percent [4]. Formal education graduates are unemployed because their orientation is to serve in formal industries such as manufacturing or another formal field.

The education model in *pesantren* does not only teach the science of religion but also teaches knowledge about life skills. Islamic education in *pesantren* should be able to prepare human resources not only as the recipient of the global information flows, but should also provide them to process, adapt and develop everything that is received through the flow of information, namely human being creativity, and productive [5]. The process of education in *pesantren* is to realize graduates who are expertise in Islamic knowledge, human beings who believe and fear God and have a broad knowledge of religious sciences. Besides, Islamic boarding schools as a place to produce scholars with the quality of Islam, faith, scholarship, and moral students are also expected to build themselves with the surrounding communities. *Pesantren* also aims to create an independent Muslim man who has self-reliance and independent.

This article base on qualitative research that aims to describe and analyze the education of life skills in one of the salafiyah Islamic boarding schools or *pesantren* at the Pekalongan regency. As the subject research is *Pesantren* Walindo Manbaul Falah is one of the huts in this regency. The *pesantren* is located in Siwalan district of Pekalongan. By demographic the majority of the population is Muslim. This can be proved by data from the Pekalongan’s Central Bureau statistic in 2019 related to the number of Muslim population amounting to 863,692 from 867,573 or 99.5% of the total population is a religion of Islam [6]. Data EMIS (Education Management Information System) the Directorate of Boarding Schools noted that there are at least 70 boarding schools in the regency of Pekalongan [7]. Not wrong if Pekalongan is known as Kota Santri (islamic scholar city). The problem in this research is how life skill education on *Pesantren* Salafiyah Walindo Manbaul Falah in providing the *santri* (students) so that when graduates of *Pesantren* in the public society as candidates for scholars who expertise in Islamic religion and independent in his economic life and living life around it. Quite apart from that, this study aims to obtain an overview of and review the life skills education provided to students at Salafiyah Walindo Manbaul Falah’s *Pesantren*. As the subject life skill program on pesantren,
the approach study using depth interviews with main informants such as Kyai, atid, and santri. Observation and reporting are also used to collect information about how the life skills program is applied in pesantren's daily lives.

2 THEORETICAL FRAME WORK

The word education in Arabic is *tarbiyah* with the verb *Rabba* meaning to educate or nurture [8]. With another sentence of *tarbiyah* is the process of development and guidance of the body, mind and soul that is done continually so that *Mutarabbi* (a student) can mature and independent to live in the community [9]. So education in Islam is tutoring by educators on the physical, spiritual and resourceful development of students so that they can form a good Muslim personal. Education is a conscious endeavor undertaken by families, communities, and governments through mentoring, teaching, and training, which takes place in schools and outside of school for Life to prepare learners to play a role in various living environments on a regular basis for the future [11]. Education is key to living life, with human education gained personal, social and vocational Skills [12] [13].

In the Indonesian context as stipulated in Law No. 20 of 2003 on the National Education System, said a conscious and well-planned endeavor to create a learning atmosphere and learning process so that students actively develop their potential to possess the spiritual power of religion, self-control, personality, intelligence, noble morality, and skills necessary to himself and society [14]. From some of the theories it can be said that education is a conscious and systematic effort to attain the level of life or for better progress both physically and spiritually done in school and outside the school so that people become mature and independent to live in the community. To accomplish this, a system or curriculum is synergized with educational ideals. Educational life skills are one of the non-formal educational programs that have an important role in the ability to equip the citizens to be able to live independently. The World Health Organization makes the definition of educational life skills in the form of a skill that has later citizens learn to have the ability to adapt and behave positively, allowing a person to be able to face various demands and challenges in a more effective life [15]. The concept of life skills education has long been the concern of experts in curriculum development. Robert R Tyler and Hilda Taba, they suggested that life skills are one of the focus of analysis in the development of an educational curriculum that emphasizes on the life skills and work [16] [17]. If it is associated with education in Islamic boarding school, the development of life skills at least 5 aspects are; Relevant skills to master students, learning materials according to the level of development, learning activities and students, activities to achieve competence, facilities, tools and learning resources adequate by boarding schools, as well as abilities that can be applied in the life of students.

Life skills have a broader meaning than just a vocational skill or skill to work with. Life skills are essentially a person's ability to fight for their lives. Therefore, the development of a person's life skills needs to be in the process through education and exercises that are essentially aiming to acquire basic abilities. Because without basic ability, it would be difficult to develop his life skills [18] [19]. The essential of educational life skills is an attempt to minimize the difference between the education world and real-life so that education will be more realistic and more contextual with everyday real-life values. The role and function of education are to prepare learners to be able to develop life as a person, for society, state, and nation, and to prepare students to follow higher education. Education of life skills is a process of learning with the aim
of giving citizens (pupils or students) learn to have the knowledge, skills and attitudes needed in entering the workforce both works independently (entrepreneurial) and/or work on a production company/service with an increasingly viable income to meet the needs of its life. In addition, education of life skills can motivate and create a high work ethic for citizens to learn in order to produce superior works and to compete in the global market. The education of life skills must be equality with a high level of awareness about the importance of education for himself and for his family members in the future based on values of sincerity, simplicity, independence and balance. Many varieties related to life skills such as job-picking skills, work planning, job skills preparation, skill training, competency mastery, running a profession, awareness to master various skills, skills mastering and implementing technology, designing and implementing job processes, and producing goods and services [20]. Related to the education of life skills, education in boarding schools especially Pesantren Salafiyah boarding school apparently changed implement it long before the state of Indonesia is independent. Carrying out life skills education in pesantren evident from cultural values implanted in components pesantren cultural ideals include honesty, simplicity, freedom, and balance [21]. Simplicity is a non-extravagant way of living, honesty is the mindset of enjoying what is earned, freedom is the desire to survive without relying on others, and the liquid equilibrium of self-control ability [22]. The qualities of these life skills are instilled in students through the truthful and pesantren curricula.

Islamic boarding schools are centers of Islamic religious education with a growing and accepted population. As the subject of schooling, a Santri or student provides religious education through a method of study or madrasah that is completely under the sovereignty of the leadership of an individual or many individuals. Kyai (the call for an Islamic boarding school leader [25]. Pesantren is a traditional Islamic educational institution that exists to regenerate or create future scholars who are mutafaqqih fiddiin [26]. The Graduate School of salafiyah Islamic boarding school is expected to absorb, study and practice Islamic religious teachings by emphasizing the moral importance of Islamic religion as a guideline for daily living both individually and taught to the public. Pesantrens are one of the educational subsystems that have special characteristics. The model of education implemented by the pesantren legally, recognized by the spirit of law No. 20 of 2003 on the national education system. Salafiyah Pesantren is an Islamic educational institution with a boarding system. Pesantren consists of five components: pondok, which is a boarding house, Kyai (the leader of boarding school), Kitab Kuning, which is a classical Islamic book, Mosque, and santri or student [27]. Salafiyah Islamic boarding school still prioritizes and preserves its original form by merely teaching the Kitab Kuning written by Sala'f holy scholars in the Arabic language known as pegon. The application of the education system and the instruction in salafiyah pesantren vary from one another. The implementation of education system and teaching in salafiyah pesantren differs from one another pesantren. There is no uniformity in the organizing of education and teaching. In some boarding schools salafiyah, the system of education and teaching is increasingly changed because it is influenced by the development factor of education and the demands of the community in the environment of pesantren salafiyah itself. Some still maintain the original education and teaching system [29].

3 LIFE SKILLS EDUCATION IN SALAFIYAH PESANTREN

3.1 Learn from salafiyah Walindo Manbual Falah’s Pesantren
Walindo Islamic boarding school has the full name Walindo Manbaul Falah Siti Zaenab Kyai Parak Bambu Runcing IV Berbaur, but the famous name of this *pesantren* is Walindo. The vision of this institution is to prepare Islamic cadres, creative and innovative. While the mission of this *pesantren* is to build santri’s or student’s mental-spiritual with the faith of Islam and *Ihsan* (beneficence), educate the students to develop the creativity of self-reliant life, gave the knowledge that develops innovative and argumentative thinking. The teaching and learning activities were initially followed only by the community, especially the children around the boarding. Following the later students who came from various areas in the former residency of Pekalongan The specialty of Walindo Islamic boarding school is free of charged cost from buildings money, eating, and drinks daily. Santri only bought a study of their success as *Kitab Kuning*, books, and stationery. The boarding now has twelve men's rooms and eleven women’s rooms, with about 600 male and female santri. Donors offered funds for the expulsion of students and pesantren. Walindo Manbaul Falah life skills education Islamic boarding schools instill ideals such as honesty, simplicity, freedom, and life balance between this world and the hereafter. The educational values of life skills are listed below based on research findings.

### 3.1.1 Sincerity

Although the official santri study at the pesantren, education about the principles of honesty has been implanted in the Walindo Islamic boarding school. Santri was unable to associate with Kyai, Asatidz (the appeal for teachers in pesantren), and fellow students (santris) because he had to be honest and follow the laws of pesantren in terms of Ethics. In terms of the pupils, they are also taught that they should not wear jewelry or branded clothes, should not have cell phones, should not watch television or radio, and so on. It is intended for students to be used to clear the worldly things of *ujub* (arrogant). Pesantren always instilled the soul of sincerity in the students to be “*sepi ing pamrih*” (not driven by certain desires) and do solely for worship. *Santri in pesantren* is not charged a penny to pay *asatidz* (teachers). It is solely because of the sincerity of the pesantren and donors to finance the education in *pesantren*. Therefore, the *pesantren* also seeks to embed the value of sincerity to the students to be willing to receive lessons given by *Asatidz*. Because if until the students pay *Asatidz* then feared impact on the diminishing sincerity of the *Asatidz* to charity teacher in the form of science. Life skills education about the values of sincerity according to the Islamic Pesantren Walindo is the description of the curriculum of the book Kifayatul Atqiya. In that book teaches human deeds are cleaned of things that are *ujub* or exhibitionists. All charity human deeds are done merely to hope the mercy from God. The result is all gestures in the pesantren walk in an atmosphere of deep sincerity. Kyai and teachers sincere in teaching, the students sincerely in the study of science, the head of pesantren also sincere in assisting students in the form of mentoring. Expectations from boarding schools remain embedded in the students after graduating from boarding school.

### 3.1.2 Simplicity

The educational values of simplicity are always implanted in daily life in the environment of boarding schools. Since the beginning of admission became a student in the Walindo Islamic boarding school, students were released from the social status, the status of its economy. Pesantren does not treat a different student from poor or wealthy parents, even the son of great Kyai from other boarding schools who study in Walindo is treated similarly to students of an ordinary class. Even since the first day entered in Pesantren all the santri being "impoverished" by the Pesantren. In being "impoverished" the intention that students should not keep money privately. It is to avoid unkind intentions from other students or santris. It is also prohibited for the santris to wear branded clothing. Every day, students should wear *sarongs*, skirts, and white *peci* or *kopiah* (the headcover is made of fabric and so on, with the form tapered
both ends) or Skullcap, whereas female students should not wear powder, rings, or other accessories. Another manifestation of the importance of simplicity is a two-times-daily diet and fasting habit. Material on simple living can also be found in the Tafsir (Qur'anic commentary book) in *Surah Al-Furqon* verse 67, which states that parents should not spend money on lavishing riches on their children but should also not be stingy. The Values of simplicity deliberately grown on the spirit of students in the Walindo salafiyah Islamic boarding school to train the description of students, instill strength, steadfastness in the face of all difficulties, and come to feel the misery of the future someday. More than that, simplicity can also create a sense of solidarity, feel the beauty of togetherness among the students themselves. Simplicity does not mean poor or destitute life, but simple is a human far from the sense of *riya* (arrogant) and *ujub* (show of).

The practice of simplicity is intended to express the greatness of the soul, is not afraid of being poor, is full of struggles, and never gives up on studying the faith. *Santri* are trained to live abstinence from religious studies in all conditions to become *mutafaqqih fiddin* scholar candidates who live simply, are not proud, and remain modest when they graduate from Islamic boarding schools and in society. A student can learn the wisdom of life or a lesson on simplicity by practicing living a simple life. By training, a simple life student can pluck the wisdom of life or lessons on simplicity. The science of simplicity is not only a theory but should be practiced for students when graduating and plunging into society as prospective scholars can face life in any situation and condition in society. The science of simplicity is not only theory but should be practiced for students when graduating and plunging in society as prospective scholars can face life in any situation and condition in the midst of society.

### 3.1.3 Self-reliance

During their first day at Pesantren Walindo, students have had to learn individually and take care of themselves without relying on others. Self-reliance activities are important for special *santris* and pesantren in general to protect their interests. With self-reliance drills, students aspire to never rely on the support and mercy of others. From the first day of the whole santri in preparation for self-sufficiency, washing and ironing their own clothing, and so on. However, in terms of morning and evening meals are still provided by the boarding school in the form of *Mayoran* which is one tray is for 4-6 *santris*. Life skill education in the form of values and self-reliance training provided by boarding school is to provide training and work practices such as carpentry, agricultural, farming, fisheries, business, steering wheel, making reserve osmosis water (RO Water) and so forth. Quite apart from vocational skills, the self-reliance exercise for other students takes the form of a da'wah practice in the social group to supplement or replace the Kyai or Asatidz who are unable to fill da'wah practices in the social community. This tradition of da'wah is to put the santri's mental and practical understanding of religious sciences and Kitab Kuning (Islamic classical manuscript book) to the test. Santri was also urged to use his wisdom to invite the community's society to change the people's lives through the practice of da'wah. Da'wah is the obligation of people who are religious and *santri* are the products of the pesantren that is a kind of the *mutafaqqih Fiddin* or the vast people of religious sciences.

In practice the da'wah students must convey the sciences that have been mastered. The Koran, Hadith, Tafsir of the Holy Koran, Biography of the Prophet, Fiqh, Arabic language, and another Islamic classical manuscript book are among the origins of religious sciences taught at the Walindo Islamic boarding school. Indeed, since Formal Diniyah education is mandated in Walindo education, life skills in the form of vocational skills have been reduced. Students are increasingly expected to master the Kitab Kuning formally. However, boarding school allows students to develop education life skills such as carpentry, cultivating, cooperative pesantren to
learn business, agriculture, and so on for students who need the inclusion of vocational education. The practice of carpentry is done by the students when the boarding school builds mosques. All the mosque construction is done by the students who are purely studying in non-formal or do not follow the Education Diniyah Formal. They learn and practice field how to calculate, measure, stir cement, put up bricks, make iron columns for dak, casting, and other things related to building. In the field of planting and fisheries students are taught to learn to nurture farm animals like fish, chickens, goats, and cows belonging to the pesantren either in the pesantren or outside the pesantren.

Students learn and experience farming by making animal feed, foraging for grass, learning about pathogens in livestock and fisheries, and so on. Santri from Walindo teaches how to farm and garden properly in agriculture and plantations. They research and cultivate the area together, using pesantren assets such as rice fields and gardens. Apart from carpentry, forestry, animal husbandry, and fisheries, students are taught how to make RO (reverse osmosis) drinks. Starting with the introduction of the equipment and how to operationalize the RO water-making equipment. Santris are also given the ability to learn to drive a car. Santri is qualified to drive cars and repair minor car damage. Kyai used to invite Santri who could bring a car to drive to stay in touch or preach in the field or metropolitan area. Santris are educated in the business sector to develop a trading spirit through the management of corporate pesantren. Through the cooperative boarding school, students were trained to compose the book, calculate efficacy and money out, calculating capital and profit, and so forth related to the business.

The provision of life skill education by Walindo Islamic boarding school is one of the efforts to establish student self-reliance so that someday when graduating from pesantren and live in society after study on pesantren becomes independent, have entrepreneurs but do not escape the values of sincerity, and simplicity. But the more prominent is the santri can become scholars, Da'i or preacher and become role model of a society that devoted himself in the way of Allah in order to invite mankind in the teachings of good religion. The skill of the graduate of pesantren salafiyah is merely a support facility in order to preach the way of Allah.

4 DISCUSSION

From the description of implementation of life skill education on the subject research Walindo Islamic boarding school (pesantren Walindo) Pekalongan can be analyzed that Salafiyah boarding school in addition to providing Islamic religious sciences also prepare students with life skill in form of vocational education as a provision to face the future after graduation education in pesantren and live into society. Thus, in addition to mastering the knowledge of Islamic religion comprehensively graduates Salafiyah Pesantren also has a provision of skills to live independently in the community as well as citizens. Graduates of pesantren Salafiyah may not work in the formal sectors such as civil servants, enterprises (BUMN), private companies, and in the sector of the industry that requires the requirement of a formal education diploma. This is because the Islamic boarding school is only recognized by the government as a non-formal educational institution, except that the Pesantren run Education Diniyah Formal programs. Nevertheless, not all students in the Salafiyah Pesantren Walindo attended Education Diniyah Formal because the base wanted to retain the purity of his salafiyah.

Life skills Education in Salafiyah Pesantren is a hidden curriculum, meaning there is no special learning administration such as competency standards, basic competencies, and the standards of the competency of the graduates in a factual curriculum at a formal educational
institution. This hidden curriculum goes with the culture of boarding school. Thus in addition to being someone who expertise in Islamic science, even become a scholar who has mastered the Islamic sciences academically and its rules comprehensively and the provision of life skills in the form of carpentry, agriculture, farming and fisheries, business, steering wheel, and RO water making, hope is a graduate of pesantren salafiyah have personal skills in the form of personal skills, self-analysis skills, rational thinking skills, social skills of vocational skills. If it is achievable, then the dependent factor on the existing job field can be lowered, which means that national productivity will gradually increase. Through working directly in a salafiyah Islamic Boarding school, students will learn about the ideals of daily life, so that when they graduate and move from pesantren, they will be capable, willing, and qualified to run the survival of life in the future. As a result of the salafiyah pesantren's teachings, students will live a life of favor and peace, and be able to solve life's problems with honesty, earthiness, freedom, and balance.

As ideals instilled in pesantren, academic and vocational abilities are wrapped in soul honesty, humility, freedom, and a harmony of life between worldliness and the hereafter. Graduates of pesantren salafiyah would be able to solve the challenge of living as individuals and as members of a community based on the Islamic religious teachings taught at salafiyah Islamic boarding school. Santris or students in Islamic boarding schools may recognize the issue of life, either individually or by others, discover solutions to challenges, act on the threats posed by the danger based on what is known, which is based on the religious values learned in salafiyah Islamic boarding school.

5 CONCLUSION

Life skills education in Pesantren is taught by a graduate of an Islamic scholar who is mutafaqih fiddiin (scientist on Islamic studies) who has a spirit of honesty, simplicity, freedom, and balance between the needs of the world and the hereafter. Based on a summary and study of life skill education at Pesantren Salafiyah This study concluded that life skills education in Pesantren is taught by a veiled program in everyday culture in Salafiyah Pesantren. Life skills education, such as carpentry, agricultural, farming, fisheries, business, steering wheel and vehicle, making reserve osmosis water (RO Water), and so on. This is a provision made by pesantren to help students plan for independent life, and science awareness is valuable to the society.

References


Implementation of Ulama Cadre Education at the Indonesian Ulama Council of Bogor Regency

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Abstract. The existence of ulama is currently a common concern from various groups, related to the lack of quality and quantity of scholars. Islamic boarding school education institutions and religious mass organizations that seek to overcome the scarcity of ulama through cadre education. However, these efforts have not shown maximum results. MUI Bogor Regency is one of the institutions that has carried out the education program for the regeneration of ulama from 2006 to the present. This paper is focused on how the implementation of education for ulama cadres, how is the continuity of the PKU implementation program at MUI, Bogor district. This study found that the success of the implementation of ulama cadre education at MUI in Bogor Regency is due to, first, solid leadership, second, the support of the youth generation / youth, and PKU alumni, and thirdly the synergy of ulama and umara, namely the support of PKU program funding from the local government, networks with religious institutions (Islamic organizations) and universities.

Keywords: Implementation, Ulama Cadre Education

1. Introduction

Currently, there are fewer people who get the recognition of the predicate of scholars who are understanding of the times (faqihu lizamanhi), both in terms of quality and quantity. The occurrence of this leadership crisis of the ummat / ulama: Internally: the number of ulama who are currently elderly and dead, have not been able to measure the ulama who have the quality / competence of the ulama, which are impressed by the depth of knowledge and moral competence, which have emerged, there is a shift the orientation of Islamic religious education institutions - pesantren - from deepening the religious knowledge of tafaqquh fi-din to meeting the needs of the community for general knowledge by opening public elementary schools, junior high schools, and high schools, as well as public schools with distinctive Islamic characteristics including the establishment of universities in the neighborhood boarding school.

Exterrnally, the occurrence of social changes in society such as advances in science and technology and globalization has a superficial impact on the reproduction of scholars, tafaqquh fi al-din, Islamic values, traditionalism, establishment of the yellow book study using the sorogon, bandongan, and memorization methods. Globalization affects the lives of students, clerics, kiai and educational media. Santri who are affected by globalization seem more critical, but religious discipline has relatively decreased. Kiai and Ustdaz who are affected by globalization have changed their life format which is identified in the increasing horizons of their thinking and their desire to consume global products [1].
In the past the process of regenerating ulama in pesantren was natural. Kyai initially did not intend to prepare students to become scholars. Kyai frees his students to become anything. A pesantren kiai only teaches religious sciences and guides his students to have a good Muslim personality as well as benefit the community. Although the leadership of the pesantren did not specifically prepare their students to become ulama, the pesantren were proven to have produced and produced reliable scholars. Both on a local and international scale, Islamic boarding schools have produced ulama figures who have scientific authority and integrity, besides that they have expertise in certain scientific fields.

There are various ways and efforts to deal with the crisis or the scarcity of ulama, whether done by Islamic boarding schools such as the noble Islamic boarding school program in the 1960s, Ma'had Aly from the 1990s to the present, Takhassus Diny or those carried out by the community such as the education of ulama cadres (PKU). conducted by MUI in the 1990s, the ulama cadre program carried out by a number of Islamic Diversity Organizations, such as Nahdlatul Ulama (Kader Ulama Fiqh), Muhammadiyah (Cadre Tarjih Ulama), ulama cadre activities carried out by the Indonesian Islamic Da'wah Council (DDII), and others. other.

In addition, the education of clerical cadres has also become an important concern for ulama circles, especially since MUI was first established. Through various meetings, the idea of the need for education for the regeneration of ulama continued to roll and was getting stronger, finally this problem was caught by several groups, both the ulama and the government. The government through the Ministry of Religion at the time of minister Munawir Sjadali prepared the idea of establishing Madrasah Aliyah Special Programs in various regions. This idea is a form of concern in preparing madrasa alumni who are tafaqquh fiddin. This program continues to receive positive responses from various circles of society, so that several other regions have opened Madrasah Aliyah Special Programs (MAPK) education programs.

The Central MUI has also opened a scholarly cadre education program by cooperating with universities (IAIN Syarif Hidayatullah Jakarta). The PKU program has been implemented for two years, originating from all over Indonesia with strict selection from various provinces, participants get hostel facilities, reference books, pocket money, and others. But over time and the change of government. The Central MUI PKU program did not last long, as a result it stopped and did not run as it should. The big obstacle that was a factor in its stopping was cost.

Several studies related to the education of ulama regeneration include: Center for Research and Development of Religious Education 2003 conducted a study in order to evaluate Ma'had Aly program. The results of the study concluded that pesantren were the most likely religious educational institutions for organizing ma'had aly because these institutions had sufficient intellectual, social and cultural potential [2].

Center for Research and Development of Religious Education (Puslitbang Penda) 2007 concerning Public Perceptions and Aspirations of the Preparation of Ulama Cadres in Pesantren, shows that the pesantren community (residents /non-pesantren) perceives pesantren as still functioning as an ulama preparation institution, therefore pesantren institutions are perceived by them to be capable of producing ulama cadres [3].

Research by Center for Research and Development of Religious Education (Puslitbang Penda) in 2008 on the Need Assessment for the development of the Ma'had Aly curriculum resulted that the birth of Ma'had 'Aly's education was a response from the pesantren world to the demands of a system outside it, therefore ma'had Ali as an education for prospective kyai /ulama or community leaders must anticipatory and compatible with existing changes. The concern is the increasing scarcity of qualified ulama (ulama lizamanihi) is related to the fading of the intellectual tradition and scientific building of Islamic boarding schools based on the yellow book [4].
Muhtarom HM in his dissertation on the Reproduction of Ulama in the Era of Globalization: Traditional Islamic Resistance, which took the case of two traditional Islamic boarding schools in Pati district, Central Java, namely the Raudlatul Ulum Islamic Boarding School and the Bustanuth Tholibin Islamic Boarding School, the results of his research show that globalization has no effect on the 'aqidah area. traditional Islamic boarding school community. Globalization has a superficial impact on the reproduction of ulama, tafaqquh fi al-din, Islamic values, traditionalism, establishment of the yellow book study using sorogan, bandongan, memorization, and contemplative habits...[5].

The Bogor Regency MUI Institute has collaborated with the Bogor Regency government since 2006 to organize an education program for ulama cadres (PKU). This activity has entered the eighth generation, where in this program it is not only given an in-depth study of Islamic sciences, but also other supporting sciences which are expected to become scholars who are ready to use in society. This program has received appreciation from various circles and has become a reference for several other regions in developing ulama cadre programs.

This paper is focused on issues concerning: first, how is the system of implementation practice (input, process and output) of education for ulama cadres at MUI Bogor Regency?, and second, how is the continuity of the PKU implementation program at MUI Bogor Regency?.

2. The Concept of Ulama Cadre Education

Preparation is a noun which means the process, method, act of preparing or facilitating something [6]. regeneration is a long-term educational process to optimize cadres' potentials by transferring and instilling certain values, so that later it will give birth to strong cadres.

Preparation of ulama means the process or method of preparing the ulama cadre carried out by the institute. In other words, the preparation of ulama is a process or way of educating students who are prepared to become ulama cadres. Various programs have been carried out both by the pesantren themselves, such as the noble pesantren program in the 1960s, ma'had aly since the 1990s until now, takhassus sung or those carried out by the community such as the ulama cadre education (PKU) carried out by MUI in 1990- an, the ulama cadre program carried out by the Muhamadiyah boarding school, the ulama regeneration activities carried out by the Indonesian Islamic Da'wah Council (DDII), and others.

Ulama in the perspective of the Koran and hadith are people who have knowledge of the verses of Allah both kawniyah (natural phenomena) and quranic and with their knowledge they are isticlam (submissive) and khasyyah (fear) of Allah. Submitting and fearing Allah is a dividing line between scholars, scholars or anyone who is knowledgeable about natural phenomena or even the teachings of al-quran (religion) and scholars. There are four main tasks that scholars must carry out in accordance with their prophetic duties in developing the Scriptures: first, conveying (tabligh) teachings. Second, explain the teachings. Third, decide the problems facing society. Fourth, provide examples of practice [7].

The cleric is related to the term 'ilm which means knowledge (knowledge). 'Ilm is different from ma'rifah which also means knowledge. In the original sense, the first term refers to knowledge of the highest quality which can sometimes be obtained only intuitively, while the second term refers to knowledge in general. In classical usage, 'ilm does not have the plural form. However, in post-classical Arabic, a plural form was introduced, namely 'ulum, which refers to various 'ilm of several kinds of knowledge. In the context of this latter meaning, not everyone who has' ilm (knowledge) can be called a scholar; only those who are experts in the religious sciences ('ulum al-diniyyah) have the privilege of being called scholars. Therefore, the complex growth of scholars is closely related to the development of the concept of 'ilm itself.
among the Muslims [8]. Ulama is referred to as the plural form of ‘alim meaning one who is knowledgeable. Initially, ulama were scientists in both religion and nature. However, in its development, especially in the everyday sense, the meaning of ulama was narrowed down, so that ulama was only used for people who were engaged in religious disciplines. Especially in Indonesia, scholars also have different designations in each region, such as Kiai (Java), Ajengan (Sunda), Tengku (Aceh), Syeikh (Tapanuli, North Sumatra), Buya (Minangkabau), Tuan Guru (Nusa Tenggara, South Kalimantan, Kaltim), Anrongguru (Makasar), anregurutta (Bugis) [9].

Entering the 20th century — it can be said that until recently, ulama had various roles. In line with their social base, the involvement of ulama in the socio-political world seems to be very strong in coloring the lives of a number of ulama. Islamic boarding school clerics are not only involved in the world of pesantren education. Therefore, today pesantren not only have three important roles; as a center of transmission of traditional Islamic scholarship, a preserver of traditional Islam, and a center for reproduction of ulama, but pesantren - to borrow Azra’s term - is an alternative to people-centered development and at the same time as a center for value-oriented development and graduation [10].

Ulama regeneration is an educational process carried out by certain institutions / institutions to produce ulama cadres. Ulama are people who know the religious sciences and with their knowledge submit and fear Allah. Ulama Cadre education is an education system consisting of input, process and output. Ulama cadre education here concerns educational orientation, vision and mission of education, material and curriculum, learning process, evaluation, achievement, and graduation.

3. Research Methodology

The research was conducted at the Indonesian Ulema Council (MUI) Bogor Regency. Data collection was carried out in 2014. The study used qualitative methods with the types of cases. The data sources of this research are Bogor Regency MUI Management, PKU MUI Management, PKU Alumni, PKU Lecturers, Members of the Regency DPRD. Bogor, Bintal Office of Bogor Regency Government, Community. In addition to the researcher as an instrument, the data collection instrument was an observation guide, interview guide, documentation study. Data collection techniques are carried out through observation, interviews, and documentation. While the data analysis technique was carried out by "qualitative descriptive analysis and qualitative verification". For this reason, the researcher categorizes and classifies the data that has been obtained from the field. Meanwhile, to test the validity of the data, the researcher verified and compared data from various sources, both oral and action sources through interviews, writing (documents) and data obtained through observation. Information or data about the research problem that has been obtained, is then studied carefully, analyzed, discussed and examined in depth, after which editing, description and verification are carried out.

4. History of Ulama Cadre Education at MUI Bogor Regency
In the era of the 1970s before the birth of the Joint Decree (SKB) of three ministers, education running in Islamic boarding schools and madrasas were educational institutions based on the cadre of ulama, because the curriculum he was studying was the science of Islam and the books he studied. Arabic (yellow book). However, after the birth of the SKB, the function of this educational institution gradually shifted gradually to a general education institution that was ‘polished’ with religious values.

This shift in function then automatically has an important impact, namely the distant vision of ulama cadre in the midst of community education. Especially if we refer to the current developments, the swift flow of ICT-based education (Information Communication and Technology) has a special challenge in advancing the ulama cadre system in this country. It could be that there are more and more religious scholars, the quantity of preachers and da’i is also increasing. However, not many are included in the criteria of scholars. The people began to feel the scarcity of scholars. The Ministry of Religion, Higher Education of Islamic Religion (PTAI), and MUI in various parts of the archipelago are starting to feel anxious about the scarcity of the next generation of scholars. Because being a scholar is not only knowledgeable, but also he must master it and have good morals (wara’) and be able to be a role model or role model for the people.

From the results of the study, it was stated that the institutions that produced many ulama came from the womb of Islamic boarding schools, as Azyumardi Azra stated that pesantren had three traditional functions, namely: first, transmission and transfer of Islamic knowledge; second, maintaining the Islamic tradition; and third, the reproduction of the ulama [11]. With this distinctive function and position, Islamic boarding schools are expected to be able to play their traditional functions, especially for the reproduction of ulama. However, given the condition of the material, methods and strategies of learning in Islamic boarding schools at this time it can be assumed that it is difficult to “produce a cadre of ulama” as has been done by a number of Islamic boarding schools in the past. This shows that at this time there must be concrete efforts regarding the regeneration of ulama. This means that those with a contention in carrying out “ulama cadre education” must collaborate with various parties, including the government, Islamic boarding schools, community leaders, religious organizations and community organizations in carrying out the education of ulama cadre. If not, then it is possible that ulama will become rare items that are difficult to find in Indonesia.

Ulama as role models, a place to ask questions and a place to complain about various life problems, at this time are thought to have decreased both in terms of quality and quantity. This condition is one of the factors that can motivate the Indonesian Ulema Council, Kab. Bogor to program the Ulama Cadre Education (PKU) as an effort to educate and prepare quality scholars in the future. Therefore, PKU is an annual mandatory agenda for MUI Bogor, because PKU graduates are increasingly competitive, innovative and proven to be able to take part in national development in general and in the development of Bogor in particular. This, of course, is closely related to the vision and mission that leads to the management structure and work program of the Indonesian Ulema Council, Bogor.

Among the reasons behind the opening of the ulama cadre program in Bogor Regency are: first, nationally, there has been a decrease in qualified ulama while the problems of society are increasingly complex, because it needs a forum to prepare cadres of ulama who are ready to deal with these problems. Second, in Bogor Regency as a religious society in 2006 the emergence of several heretical sects that threaten the faith of the Muslim community, such as Ahmadiyah which has the Al-Mubarak campus owned by Ahmadiyah which is the center of its activities in Parung, which led to the invasion and prohibition of this understanding, the emergence of the understanding Mahesa brackets that lead to court up to the cassation level, the case of the False
Prophet Muhammad Mosadeq, and others. Third, the clerical figures or elderly kyai who have started to age and die while graduate graduates from Islamic universities are still weak in terms of mastery of the yellow books [12].

Thanks to the support of all parties, especially the local government, since 2006 the PKU program was opened, and now it is the eighth generation. The Ulama Cadre education program at MUI Bogor has received appreciation from various groups, ranging from local, central, and tertiary institutions who deliberately come to have an audience at MUI or invite to the venue. Among the visits, such as the MUI of Kampar district, Brunei Darussalam University, were specially invited by the Hong Kong Muslim community and followed up by the Hong Kong Consulate General; Invitation from the University of Frankfurt Germany, In 2015 there were two PKU alumni who were given the opportunity to take part in the education program at Rabithah Alam Islami [13].

The PKU program is an alternative solution to address these challenges. The holding of this educational program is intended to build a paradigm that it is time for Muslims to always strive to prepare their next generation in a systemic way in a planned education according to the intended goals and objectives. The PKU program is an effort of the Bogor Regency MUI in responding to the interests and talents of Muslims and Muslim women who want to explore Islamic religious sciences in order to prepare themselves to become scholars who are urgently needed by the ummah today.

Sociologically, the term ulama in society is given to someone on the basis of understanding and mastery of the Islamic religious sciences as well as their behavior and piety which deserves to be emulated and emulated. In general, they are Islamic boarding schools who are able to read Arabic books, understand Islam comprehensively and become role models for their noble behavior. Therefore their position among the ummat is highly respected and respected.

Seeing the reality that has happened recently in society, the challenge of preaching is getting tougher to face. Not only because of the influence of modernism and globalization that touches down to the lower level, but also coupled with the lack of public interest in deepening Islam seriously. This poses a serious threat to the Muslim ummah as a whole, because if religion is no longer in demand, it will create dzurriyyatan dhi'afan (weak people) who are far from divine values.

PKU was born not only to create reading the yellow book, but also required to be able to write English and Arabic, which currently many scholars have the ability orally, write papers. Giving birth to scholars who are experts not only in oral but also through writing. Thus PKU is directed towards mastery of religious and general sciences and can work together with umara [14].

Thus, the learning process at PKU in addition to learning materials is theoretical, for example; In PKU, participants (students) are also required to take part in field activities in order to get a concrete picture of real conditions in the field. Among the series of field activities, is a road show with a seminar with the theme "Preventive Movement to Prevent Deviating Streams" in five districts. Bogor, filled a lecture on Radio Suara Ulama (Suma), internships at several Islamic education institutions and field research.

5. Implementation of Ulama Cadre Education

PKU is carried out once a year which lasts for 3 months with a burning system of 66 credits. The implementation of the Ulama Cadre will take place from Saturday at 09.00 to 22.00 WIB until Sunday at 12.00 WIB. While the place of learning at MUI Kab. Bogor, Cibinong and Yayasan Dharmais Cimandala Sukaraja Kab. Bogor. Program visits to various educational
institutions, research institutes, publishing institutions and others, and research or research activities.

PKU is designed as a cadre system that combines various components that are interrelated with one another and function synergistically well to support the achievement of goals. The components in question are grouped into: first, row input, namely students who will go through the educational process in order to develop into graduates or outputs with qualifications defined in the objectives. Second, instrumental input (input instrument), namely input in the form of components that enable the educational process to occur. This component includes education personnel, management, curriculum and educational tools. Third, Environmental Input, which is input in the form of components that directly or indirectly affects the role of instrumental input in processing raw inputs. This component includes social, cultural, economic, political and security factors.

5.1. PKU Participants / Students

PKU participants are called students. They are recruited with the following qualifications: Graduates from Higher Education or Islamic Boarding Schools, Able to read yellow books, Evidenced by passing written and oral tests, Minimum age 21 years and maximum 35 years, Willing to participate in the program in full, and Willing to follow PKU rules and disciplines. Participants must take an Entrance Test which includes: 1) Written examination of Islamic sciences, Arabic and English, 2) Oral examination, including: Al-Quran test, Arabic test and motivation test., 3) Interview, 4) Submitting Papers on Islamic and social issues preferably in Arabic or English at least 5 pages. After being accepted as PKU participants, participants get rights and obligations, namely: getting free books: Participants are required to send email requests for books / books / al-Qur'an etc. to Islamic institutions that provide free books (the address of the institution will be notified when lecture).

Among the obligations of participants to participate in PKU are participants who are obliged to donate books for the MUI Kab. Bogor. The criteria for waqf books: new books are not used books, books discuss Islamic themes such as Islamic politics, Sufism, history, Arabic, Islamic thought and so on. The thickness of the waqf book is at least 200 pages, Waqf books are in Indonesian, Arabic or English, Participants PKU is also required to write a review or synopsis of the books available in the MUI yellow book library, Kab. Bogor. The provisions of the book that are reviewed and the format for the reviews will be notified later during the lecture.

Participants are required to do internships at Islamic institutions such as Islamic boarding schools, the Jami’ mosque’s DKM, Islamic organizations, Amil Zakat, Infaq and Sadaqah bodies (BAZIS), Majelis Taklim Contact Agency (BKMT), etc. Apprentices are required to carry out a SWOT (Strength, Weakness, Opportunity, Threat) analysis of the institution where they are interning. Participants are also required to do field practice. Field practice can take the form of filling in recitation at the ta’lim assembly, general recitation, religious lectures and others. The committee prepares an assessment form which will be filled in by the leadership / management of the place concerned. Field practice submission reports must be received a maximum of 2 weeks before the course ends. For the Islamic Digital Library course, all participants will get a free Maktabah Syamilah tutorial module.

PKU has produced alumni who have been active in society. Starting from the first to the seventh generation and soon the eighth generation alumni. PKU alumni are strategic enough to produce young kyai, not a few alumni who become community leaders, educators, and continue the relay of MUI management at the sub-district and district levels [15].
PKU Alumni Graph

<table>
<thead>
<tr>
<th>Generation</th>
<th>Participants</th>
<th>Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>38</td>
<td>2007</td>
</tr>
<tr>
<td>2</td>
<td>37</td>
<td>2008</td>
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<tr>
<td>7</td>
<td>50</td>
<td>2013</td>
</tr>
<tr>
<td>8</td>
<td>50</td>
<td>2014</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>371</strong></td>
<td></td>
</tr>
</tbody>
</table>

5.2. Instructor / Lecturer

Lecturers for Ulama Cadre Education (PKU) at MUI Bogor Regency come from Ulama, academics and experts who have expertise and capacity in their fields, with the hope that students can add scientific, Islamic and Indonesian insights both theoretically and practically. Furthermore, in order to increase international insight, the PKU MUI participants deliberately presented three foreign sources, namely: Prof. Dr. Murood Mahmud Haidar, a professor at Al Azhar University Cairo, Egypt and two resource persons from business practitioners from Muslim Americans, namely Mr. Pedro DeVries and Mr. Huge [16].

5.3. Learning System

In implementing the learning process the Semester Credit Unit (SKS) system is used. SKS is an education administration system in which the entire study load of students, teaching staff workload and education provider load are calculated in a unit called credit and implemented in the smallest unit called semester. SKS is a unit used to express the amount of student study load per semester and the amount of recognition of student learning success per semester and the amount of recognition for the cumulative effort of program administrators. While the semester is the smallest unit of time to state the length of a program implemented, equivalent to 12 working weeks, each course presented in each semester is determined by the price of credits which state the weight of the course, the price of 1 credit is equal to 50 minutes of theoretical lecture (face to face with Lecturers / Instructors), 60 minutes of structured study and 60 minutes of independent study.

Activities are carried out face-to-face with lecturers with scheduled lecture activities, where lecturers and students communicate directly with each other in the form of lectures, questions and answers, discussions, seminars and others. Structured learning activities are learning activities outside of scheduled class hours, where students carry out homework assignments, write reports, write papers, research or similar activities. Independent learning activities are learning activities that are organized by students to deepen their knowledge and skills in order to support face-to-face activities with lecturers and structured learning.

5.4. PKU Institutional Management

Education of the Ulama Cadre of the Indonesian Ulema Council, Kab. Bogor in its coaching implementation activities has several routine activities, including: PKU Director Has full responsibility to the General Chairperson of the Bogor Regency MUI for the implementation of
the PKU program where the duties are: Organizing PKU, Organizing academic activities, Organizing administrative activities, Organizing student activities, Making PKU annual work plan, Make routine PKU activity reports to be submitted to the General Chairperson of the MUI Kab. Bogor.

To support the implementation of PKU properly, the manager carries out Quality Control (QC) Management which will be responsible to the PKU director whose main task is to supervise and monitor the implementation of PKU quality management. Among the duties are: Supervising the lecture process, Monitoring the development of PKU participants during lectures, Monitoring the PKU managerial process, Making the main reference for keeping the PKU system running well, Evaluating the PKU process from week to week to determine new supporting policies.

In addition, there is a Ulama Cadre Education Coordinator who is directly responsible to the PKU director and QC Management. Among the tasks, are: Managing the PKU lecture process and activities from the technical side of implementation, Managing the PKU management system together with each field under it, Proposing management or academic improvements to QC Management to be proposed to the PKU Director, Directing the performance of the academic, administrative and academic fields. students in each week of lecture and report it to QC Management.

Furthermore, Academic Affairs, Responsible directly to the PKU coordinator with job descriptions, as follows: Compiling the lecture syllabus and teaching lecturers, Evaluating lecture activities whether they are in accordance with the goals set by the syllabus, Contacting the lecturer and determining a replacement lecturer if the relevant lecturer is unable to attend.

Administration Sector, Responsible directly to the PKU coordinator with the following job descriptions: a) Preparing facilities and infrastructure, b) Preparing accommodation and consumption, c) Preparing graduation certificates / diplomas for PKU participants and mementos for agencies related to the PKU program. Student Affairs, Responsible directly to the PKU coordinator with the following job descriptions: a) Recording the PKU lecturers' curriculum vitae, b) Checking the attendance of participants in each lecture, c) Checking the results of learning evaluations from PKU participants for graduation materials from the participants themselves., e) Monitor the attendance of lecturers in collaboration with the academic field.

5.5. PKU Curriculum

The PKU program will be adjusted to the development of science and technology, seeing that the function and role of ulama in these days is getting heavier and requires the involvement of many parties to facilitate it. According to KH Mukri Aji, MA as the General Chairperson of the Bogor Regency MUI, the emphasis on the education curriculum for ulama cadres in Bogor Regency emphasizes Islamic-Indonesian issues, judiciary and boredom. These materials are taught so that the program is not only about theories, but also applicable material that can be applied in society, as well as these materials so that they are grounded and not ahistorical, emphasizing local wisdom. It is important to emphasize local wisdom so that the teachings conveyed do not occur counterproductively in the community.

Islamic Studies, namely related to materials specifically studying and studying Islam; related to the science of fiqh, Ushul Fiqh, Tafsir science tafsir, Aqidah and Sufism. Meanwhile, related to Indonesianness, Kejawabaran and Kebogoran, namely materials related to values ​​or rules related to the Indonesian environment, concerning honesty and boredom. KH Mukri views that the Islamic sciences taught must take into account the local traditions in which they are taught. Because in the rules of ushul fiqh it states "al-'adatu muhakkamatun" local kifan is an important
consideration in deciding legal cases. We want the ulam cadres to master the local conditions in which they struggle, given that there are several groups that do not respect local traditions, said KH Mukri Aji [17].

Some of the subjects that are considered as Christianity courses include: contemporary inheritance science, contemporary Da'wah Science, Islamic cultivation, Islamic Wordview, Da'wah strategy, Map of the Islamic Network Abroad, Tsamilah maktabah. In addition, core knowledge is still taught such as: Tafsir and science of tafseer, Hadith, hadith, Fiqh and Ushul Fiqh, Comparison of Schools, Arabic and Balghah. To foster an entrepreneurial spirit and independence, the cadres are given entrepreneurial skills that are directly handled by Muslim entrepreneurs who are successful in entrepreneurship. In addition to theoretical materials, PKU is required to participate in field activities aimed at obtaining a concrete and real picture that occurs in the field. One of the series of field activities was a seminar road show with the theme "Preventive Movement to Prevent deviant flow" in five areas in Bogor district, lecturing on Summa radio, internships at several Islamic institutions, and field research.

To increase international and global insight, MUI also presented three speakers from abroad, namely Prof. Dr. Murood mahmud Haidar, professor of Cairo University, Egypt, and two business practitioners from Muslim Americans, namely Mr. Pedro Devries and Mr. Huge. The community's expectation for PKU is that the ulama cadres who are also sons of the region are able to provide offerings as well as the best solution to current public problems in Bogor district.

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<td>Muqaranah Al-Madzahib</td>
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<td>Qawa'id Al-Fiqhiyyah</td>
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<td>Ushul Al-Fiqh</td>
<td>IIm Ushul Al-Fiqh; 'Abd Al-Wahab Khallaf</td>
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<td>Al-Mustashfa: Al-Ghazali</td>
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<td>Tafsir Tematik/Mawdhu'i</td>
<td>Tafsir Ayat Al-Ahkam; Al-Shabuni</td>
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<td>Al-Hikam; Ibn 'Athaya'llah Al-Sukandari</td>
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<td>6</td>
<td>Qira'at Al-Kutub</td>
<td>Al-Fiyah; Ibn Malik</td>
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<td>7</td>
<td>Ilmu Waris Kontemporer</td>
<td>Rahbiyyah; Sibth Al-Maridani</td>
</tr>
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<td>Hadits Dan Ulum Al-Hadits</td>
<td>Manhaj Dzawi Al-Nazhar; Jalaluddin Al-Sayuthi</td>
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<td>Shahih Al-Bukhari; Al-Bukhari</td>
</tr>
<tr>
<td>9</td>
<td>Al-Fiqh Wa-Al-Qanun</td>
<td>Tarikh Tasyri’ Al-Islami; Manna’ Al-Qatthan</td>
</tr>
<tr>
<td>10</td>
<td>Masa'il Al-Fiqhiyyah</td>
<td>Fath Al-Mu'in; Zaynuddin Al-Malibari</td>
</tr>
<tr>
<td>11</td>
<td>Aliran-Aliran Modern Dalam Islam</td>
<td>Al-Farq Bayna Al-Firaq; Abu Manshur Al-Asfaryini</td>
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In addition to PKU participants getting the courses above, in learning they also use books, modules and textbooks that are enrichment in nature.

5.6. Assessment and Evaluation
This evaluation was carried out to test how far the PKU participant's ability to absorb the knowledge he got during the learning process at PKU. The certificates that will be given are the official certificates given from the MUI of Bogor Regency and the Regional Government of Bogor Regency.

Every month, a monthly exam is conducted to determine the participant's mastery of the material that has been presented and as a provision for more intensive coaching. At the end of the program a general exam is held covering all subjects. Participants who have passed will be given a certificate.

Course Examination Evaluation, consisting of: Course Examination (UMK) is carried out by the relevant lecturer at the last meeting, and the Final Education Examination (UAP) is held at the end of the lecture. Apart from UK and UAP, lecturers can also give direct assignments or exams in the form of oral examinations or observation assignments. The level of mastery of student material is measured by a measurement instrument whose results are expressed as a score.

Achievement Index (IP) is a number that states the level of success of a student, both quality and quantity, the IP is calculated at the end of each month. Meanwhile, the Grade Point Average (GPA) is calculated at the end of the education program. Students who pass the final (comprehensive) exam will be awarded a diploma by the Bogor Regency Indonesian Ulema Council, then a graduation ceremony will be held which will present important figures and officials.

5. 7. Activity Financing

All funding during the PKU MUI activity program receives grant funds from the Bogor Regency Regional Government. This grant is provided by the local government to MUI in Bogor Regency for all MUI activities, therefore the PKU program funding is part of the grant funds for MUI activities.

For eight generations, from 2006 until now the local government has provided a grant of 2 (two) billion every year. The funds are used for activities in carrying out MUI programs. The local government provides these funds, one of which is MUI as a government partner who has provided guidance to the people of Bogor Regency, of course in line with the vision and mission of the local government, namely realizing social piety [18].

6. PKU Program Continuity

The sustainability of a program is determined by many aspects. Likewise, the Bogor district PKU program will run effectively as expected if it is carried out carefully, especially for the sustainability of the program and after participants have finished participating in the PKU program. Some of the factors that influence the sustainability of the PKU program in Bogor Regency are: 1) Leadership of the MUI Chair, 2) Young people as PKU drivers, and 3) Supporting Financing.

Leadership is one of the determinants of program success. This is where the role of the leader who designs and coordinates the implementation of the program. The PKU program in Bogor from time immemorial has always been the concern of ulama and MUI administrators, even routine moments such as the MUI deliberations have always been a debate that is quite time and energy consuming. under the leadership of Dr. KH Mukri Aji, MA, the PKU program at MUI Bogor began to materialize, namely since 2006.

KH Mukri Aji once participated in the PKU Central MUI Batch I representing the DKI Jakarta Province (1990). This experience underlies the birth of PKU in Bogor Regency. He
shared his ideas and experiences during the PKU program. As a preacher, cleric and once a politician, KH Mukri has a wide network among pesantren, ulama, scholars, religious organizations, Muslim business men, political figures and local governments. At least the network they have is the capital to develop the ulama cadre program. He is able to embrace and foster the younger generation to actively raise PKU. He has also been a Lecturer at PKU DKI Jakarta (1994-1997), Postgraduate Lecturer at Univ. Ibnu Khaldhun (2001 - skr), Member of the DPRD Commission D (Development Sector) Kab. Bogor (1997-1999).

In management, PKU MUI Bogor Regency involves a lot of young generations / people, especially after the first PKU activities involving PKU alumni became the support for the activity. For Irvan Zaryab (PKU Alumni coordinator) and friends to feel comfortable and connected with the leadership of KH Mukri Aji as Chairman of the MUI, he always fosters and provides support for the ideas conveyed to us as the younger generation. Likewise, Pak Kyai's ideas and ideas are supported by young people [19].

The elders become the protector and encouragement for young people, and young people do not hesitate to ask for advice and guidance from the elders. An atmosphere of mutual support between the elderly and young is communicative towards the implementation of MUI programs, especially Ulama Cadre Education, almost all MUI activities that become the activator and implementer are young people.

KH Mukri's experience when he became a Central First PKU participant and head of the district ulama cadre education. Bogor, at every meeting and deliberation there are always ideas to pass PKU activities, but these programs and ideas run aground in the middle of the road and have not been implemented, only after KH Mukri became Chairman of the MUI district. Bogor began to be done by involving all stakeholders in the MUI (Islamic mass organizations) and the younger generation. This is what distinguishes the PKU MUI Bogor program from other PKU programs, young people become the movers of the PKU program. Among the youths: Irvan, Fuad Hasan, Tohiruddin Rahmat, Romli (secretary of the MUI), Ujang Ruhiyat, etc.

Since the leadership of Regent Rahmat Yasin when he was chairman of the DPRD and after becoming the Regent, MUI activities in Bogor Regency have always received activity grants amounting to 2 billion annually. This grant fund is one of the pillars of the MUI program activities at both the district and sub-district levels. Including funds for the activities of the MUI ulama cadre education program (PKU) in Bogor district. This allocation of funds also received support from council members, even all factions approved the allocation of grant funds to develop communities in the district [20].

MUI Bogor has good closeness to the local government, because of that closeness to the district government. Bogor includes elements of the MUI into the ranks of the Muspida in determining local government policies. Synergy of Ulama and Umara is the Key to the Success of Bogor Development, for the Head of MUI Kab. Bogor KH Mukri Aji: The success of the Bogor MUI cannot be separated from the role of the Bogor district government. "Good and intense communication between the local government and the ulama facilitates the development process of Bogor district to be more informed, because the Bogor regional government is able to balance physical and non-physical development (in the form of religious and cultural awareness) [21].

Synergy of Ulama and Umara is the Key to the Success of Bogor Development, for the Head of MUI Kab. Bogor KH Mukri Aji: The success of the Bogor MUI cannot be separated from the role of the Bogor district government. "Good communication and instinct between the regional government and the ulama facilitates the development process of Bogor district to be more informed, because the Bogor regional government is able to balance physical and non-physical development (in the form of religious and cultural awareness) [22].
7. Closing

The practice of organizing ulama cadre education (PKU) at MUI in Bogor Regency is one of the successful educational alternatives for ulama cadres, because it is supported by internal and external factors. Internal aspects of the MUI due to the personal leadership of the Bogor Regency MUI (KH Mukri Aji), the support of the younger generation, PKU alumni. Meanwhile on the external aspect due to the synergy factor of ulama and umara, namely the support of PKU program funding from the local government, networks with religious institutions (Islamic organizations) and universities.

The management of ulama cadre education at MUI Bogor Regency is influenced by leadership in carrying out the functions of planning, organizing, implementing and evaluating programs. In carrying out its functions, the MUI leadership has mobilized the role of the younger generation in utilizing human resources (HR, especially PKU alumni, in direct management, synergizing programs with local governments so that they can provide program funding, open networks with various components of society.

Although the Ulama Cadre Education in Bogor Regency is carried out regularly every year by getting activity funds from the local government, the continuity of the implementation of this program will cause problems or obstacles if program funding still relies on the local government.

Some suggestions in this study are: 1) PKU program as an alternative education program to develop human resources in the community of Bogor Regency. 2) The need for continuous PKU alumni coaching, through a care program for local leaders, MUI administrators, so that the potential that alumni have during their education can be utilized and implemented in the community. 3) In order for the PKU program to continue, the Bogor Regency MUI needs to make a productive program in terms of funding, if the government does not support PKU activities or in financial conditions that are not possible, for example through maximizing the waqf program or productive zakat.

Thank You Note

The author conveys the greeting Thank you to the Head of the Research and Development Center for religious and religious education who has funded this research and for this international seminar in collaboration with the Indonesian Religious Researchers Association (APAI) located in Jakarta, Indonesia. Hopefully this article will be useful for religious education institutions and the academic world.

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Discipline Character Implementation in Pesantren An-Nisiniyyah Wal Muzainiyyah in Facing The Spread of Covid-19

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Abstract. This study aims to describe the views of Pesantren An-Nisiniyyah Wal-Muzainiyyah about Covid-19 and the implementation of the disciplinary character developed by the Pesantren in dealing with the spread of Covid-19. This research is field research, using a qualitative method. Researchers go directly to digging up data through observation, interviews, and documentation studies. The results showed that during the Covid-19 period, Pesantren An-Nisiniyyah Wal-Muzainiyyah did not return its students like other Pesantrens, because the pesantren was very sure that Covid-19 did not exist, the pesantren leadership did not believe in the existence of Covid-19. But institutionally as good citizens, pesantren respect government policies. This was proven when students, religious teachers, or administrators left the pesantren - for a purpose, they were obliged to follow health protocols such as wearing masks, washing hands, maintaining distance, and so on. In responding to Covid-19, Pesantrens emphasize discipline to students in maintaining cleanliness and carrying out a clean lifestyle. The research recommends that the Government should socialize about the dangers of the Corona Virus by coming directly to the Pesantren An-Nisiniyyah Mal-Muzainiyyah. The government should communicate well with pesantrens and make every effort to ensure that the Corona virus is true, and is a very dangerous virus in the world.

Keywords: Disciplinary character, Covid 19.

1 Introduction

It cannot be denied that the spread of Covid-19 has become a world threat in the health sector. Now the world's population is threatened with death and the world is declaring war against the deadly corona virus. Since March 2020 the Indonesian Government has declared to unite against Covid-19 by forming a Task Force for the Acceleration of Handling Covid-19 and imposing PSBB (Large-Scale Social Restrictions) for several regions. Not to mention that the number of Covid-19 transmissions has decreased, the consequences of this policy have emerged, namely, panic and life difficulties due to restrictions in various sectors. On the other hand, there are increasing speculation and conspiracy theories about Covid-19 as a contagious and deadly epidemic in society, which sometimes contradicts the spirit of fighting Covid-19. Sometimes it even adds to panic in the community about this outbreak. Of the various sectors
There is a diversity of pesantren in dealing with the Covid-19 epidemic in implementing policies for the implementation of education in Pesantren, namely: 1) Pesantren which from the outset carried out a policy of repatriating students during the Covid-19 pandemic, and conducting distance learning (PJJ) or online at home, 2) pesantren that still carry out the direct learning process by not sending their students home. Likewise, when the development of the Covid-19 pandemic in Indonesia had not experienced a significant decline, the government instead implemented a “New Normal” policy or New Habit Adaptation (AKB) in various sectors including pesantren education institutions.

For pesantrens that carry out learning during the AKB period, four main provisions apply, namely: (1) Forming a task force to accelerate the handling of Covid-19; (2) Having facilities that comply with health protocols; (3) Covid-19 safe, proven by a certificate from the task force to accelerate the handling of Covid-19 or the local government; and (4) Leaders, managers, educators, and students are in good health, proven by a health certificate from the local health service facility. These four provisions must be used as a joint guide for pesantren and religious education institutions that will hold lessons during the Covid-19 pandemic.

In contrast to the provisions set by the government of Pesantren An-Nisiniyyah Wal Muzainiyyah, which is located at Jl. Marsekal Surya Dharma RT 001/07 Gg. Yayasan Pasar Sore, Selapajang Jaya, Neglasari Tangerang has its policy in carrying out its learning activities. This pesantren did not send its students home for several reasons (1) the pesantren leadership did not believe in the existence of Covid-19, (2) the pesantren had an activist agenda that had been prepared, (3) the scope of the students did not meet many people too often, especially from outside, (4) The rules for Pesantrens were also tightened, namely by limiting visits from outside people.

Pesantren An-Nisiniyyah Wal-Muzainiyyah does not strictly implement health protocols as recommended by the government, such as wearing masks and maintaining distance, but emphasizes students to apply Islamic teachings such as cleanliness, faith to avoid various outbreaks and diseases, such as the practice of ablution. , which is the implementation of a clean and healthy life. The faith of the students is also being trained so that they can be calm in facing the issue of the corona virus outbreak. Although the leadership of Pesantren An-Nisiniyyah Wal-Muzainiyyah does not believe and believe in the existence of Corona, the pesantren advises all pesantren residents, when traveling outside, to comply with health protocols required by the government such as wearing masks, washing hands, and keeping your distance. This is because Pesantren An-Nisiniyyah Wal-Muzainiyyah respects and obeys the rules set by the government.

This study looks at how the Pesantren An-Nisiniyyah Wal-Muzainiyyah applies a disciplined character in carrying out various activities during the Covid-19 period. Little studies on the character of discipline were carried out by pesantren during the Comid 19 pandemic. Several studies have focused more on learning innovations carried out by Pesantrens during the Covid-19 pandemic, paying less attention to disciplinary aspects as the main success factor in preventing the spread of an epidemic, or achieving a goal. This study focuses more on the discipline factor as the main factor in preventing the spread of an outbreak or disease.

This research is based on the assumption that all Pesantrens in carrying out their learning activities during the Covid-19 pandemic will comply with all health protocols required by the government, and believe that Covid-19 is real around us, and everyone must be obedient and disciplined in implementing it. Health protocols that have been established by the government in their activities so that this virus does not spread and endanger everyone, especially the residents of the Pesantren students, kyai, ustad, and the surrounding community. The problems in this research are (1) What is the view of Pesantren An-Nisiniyyah Wal-Muzainiyyah about "COVID 19" and New Normal Life ?, (2) How is the implementation of the disciplinary character
developed by Pesantren An-Nisiniyyah Wal-Muzainiyyah in dealing with the spread of “COVID 19”?, (3) What are the implications of the discipline character for the behavior of the students?

2 Literature Review

In a pandemic like now, the level of community discipline is being tested because to break the chain of transmission of the Covid-19 Virus requires public discipline to always implement the health protocol recommended by the government. The development of this disciplinary attitude is by following health protocols, such as: (1) always using a mask. Currently, wearing a mask when outside the home or interacting with other people is a must, and has become a habit. Even in some regions, everyone must wear a mask if they are in that area, otherwise, they will be given strict sanctions. (2) A culture of washing hands with soap in running water or using a hand sanitizer when touching the face. To cultivate handwashing, children were taught how to wash hands properly and assigned students to make a video on how to wash hands properly. (3) Maintain a distance of 1 to 1.5 meters, this is to avoid large crowds. (4) Always maintain body immunity by eating nutritionally balanced foods and exercising regularly.

Several studies that are relevant to this research include Purandina and Winaya (2020) in their research entitled Character Education in the Family Environment During Distance Learning during the Covid-19 Pandemic. Researchers have found that the current Covid-19 Pandemic has transformed a large part of people's lives. So far, character education, which seems stagnant and new to the conceptual order, has now shifted to habit. Character building becomes a habit when the activity of instilling character values is repeated regularly until it becomes a habit, which eventually becomes not only a habit but has become a character. The development of character values in children will be very effective if it involves parents and families. In the current Covid-19 pandemic, collaboration in the roles of families, teachers, and the surrounding community is very important in developing children's character values. In this study, data was obtained that the character values developed by parents in children during the Covid-19 pandemic were (1) religious, (2) disciplinary character values, (3) creative character values, (4) character values independent, (5) the value of the character of responsibility, and (6) the value of the character of curiosity. The development of character values, of course, is a very extraordinary change in terms of the development of children's character. The success of developing character values in these children cannot be separated from the role of teachers and parents to be willing to transform so that they can be used as role models for implementing good character in themselves. This is the momentum of character education in the family environment. With the hope that until this pandemic ends the pattern of character education in this family environment will continue.

Prawoto, Rohmah, and Sunarya (2020) in their research on the Preventive Role of Leaders in Preventing the Spread of Covid-19; The strategy of Syaykh Al-Zaytun in Ma'had Al-Zaytun and Its Contribution to the Surrounding Community reveals that the corona pandemic that has hit the world has never subsided. It takes serious handling and prevention from the government and all elements of society, including the leaders and public figures in this country. In this case, Syaykh Al-Zaytun as the leader of the Pesantren has provided a concrete example in the

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prevention of Covid-19 in the Ma’had Al-Zaytun environment seriously and comprehensively. The prevention of Covid-19 is carried out with various strategies and policies that must be implemented by the Ma’had Al-Zaytun community. Among them are physical strategies, spiritual strategies, and psychological strategies.

The physical strategy is in the form of regulation in terms of logistics, the arrangement of living and working places during the lockdown, regulation in terms of anticipating the immune system, and regulation of creating a healthy environment. The spiritual strategy is carried out by increasing the number of worship in the month of Ramadan. Among them are multiplying the reading of the Al-Qur’an, the dhikr of Asmaul Husna and the Prophet, as well as tarawih prayers. Psychological strategies are carried out by strengthening the body's resilience, namely by always thinking and acting positively; kind, sincere, patient, grateful, honest, and trustworthy. Thus it can be expected that the body's resistance will be stronger and can ward off various kinds of bacteria and viruses, including Covid-19.2

Tanshzil (2020) in a research entitled Model of Character Education Development in the Pesantren Environment in Building the Independence and Discipline of Santri (A study on the development of Citizenship Education). The research findings reveal (1) The elements of character values developed in the K.H.Zainal Mustofa boarding school environment include fundamental, instrumental, and praxis values sourced from the Al-Qur'an and Al-Hadith as well as the noble values of Pancasila. (2) The process of fostering character education in building independence and discipline of students in the KH. Zainal Mustafa Pesantren environment is carried out with a comprehensive approach, through learning, extracurricular activities, habituation, and collaboration with the community and family. (3) Methods used in building independence as well as the discipline of students in the KH. Zainal Mustafa boarding school environment is implemented through the habituation method, the provision of lessons or advice, the method of reward and sanctions, as well as the exemplary method of the Kiai and their teachers. (4) The obstacles faced in implementing character-building methods in building independence and discipline of students at KH Zainal Mustafa's Pesantren are internal and external. (5) The superiority of the results developed in building the independence and discipline of students at the KH. Zainal Mustofa was proven by the change in attitude, manners, and behavior of the students; the emergence of independent students in thinking and acting; The discipline of students in managing time and obeying regulations, as well as the emergence of role models in the community, both in the fields of education, religion, health, and social organizations.3

Wuryandani, Maftuh, Sapriya, and Budimansyah (2014) revealed that based on this research at SD Muhammadiyah Sapen Yogyakarta, to support the successful internalization of the value of disciplinary character in this school, nine school policies were made, namely character education programs, setting school rules and class rules, perform Dhuha prayers and Dhuhr prayers in congregation, create affective posts in each class, monitor student disciplinary behavior at home through daily activity logbooks, provide effective messages in various corners of the school, involve parents, involve school committees, and create a

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conducive classroom climate. In implementing these nine policies, the support of all school members, including principals, teachers, parents, school committees, employees, and students is needed. Also, careful planning is needed to compile school programs. In its implementation, it also needs strong consistency from all school members, especially in terms of program implementation and enforcement of school rules and class rules.  

Asroruddin, M. (2020). The Role of Pesantrens in Developing the Discipline Character of Santri (Case Study at the Nurul Haramain NW Putra Narmada Pesantren), the results of the research show that: (1) The role of the NW Putra Narmada Nurul Haramain Pesantren in developing the disciplinary character of the santri is carried out through increasing motivation, education, and training, leadership, enforcement of rules and application of reward and punishment. (2) Obstacles faced in implementing character education in Pesantrens include: students are often tired and in participating in activities so that not a few students have received the punishment, and the character and habits of students who have just entered their initial semester at the Pesantren are still difficult to overcome. , this is due to their inability to adapt to the environment. 

Podungge (2020) in his research The Application of Discipline and Its Impact on Self-Development at the Hubulo Pesantren found that the discipline of students at the Hubulo Pesantren was well organized, but in its implementation, it had problems if there was no moral support from every element related to the discipline itself, either students who are endeavored to be disciplined from the start of entry until they finish their education at the pesantren. The driving force for discipline, in this case, the board of the Hubulo Pesantren and ustad-ustazah at the Hubulo Pesantren as well as the parents of the santri who are willing to accept the discipline of the pesantren itself. Forms of self-development for students in extracurricular activities carried out are scouting, recitation, hadrah, basketball, soccer, takraw, volleyball, badminton, table tennis, and pencak silat. The activities that have not been implemented are dance, agriculture, animal husbandry, carpentry, sewing, culinary, printing, and screen printing. The application of discipline has a positive impact, namely, when students can obey the rules well so that they can manage their time and balance their obligations at school and participate in selected extracurricular activities, there is a significant change when students before entering and have undergone the educational process at the Hubulo Pesantren. The application of discipline has a negative impact when students are not ready for mandatory activities in dormitories, schools, and mosques. Santri tends to be lazy and frustrated when time is short and they cannot develop their potential and cannot participate in the activities they have chosen. This is evident in every competition that is followed, often failing to make achievements. 

Some of the research results above illustrate how disciplinary character education is applied in various pesantren. The character of this discipline has a positive impact on the personality development of the students. These studies have not yet touched on how students implement the character of discipline not only because of the Covid-19 reason, but it is done solely as a religious order that all Muslims must carry out. This is where this research differs from previous

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4 Wuri Wuryandani, Bunyamin Maftuh, Sapriya, dan Dasim Budimansyah, Discipline Character Education in Elementary Schools, Cakrawala Pendidikan, Juni 2014, Th. XXXIII, No. 2, h.286-295.
studies.

3 Research Methodology

This research is field research. The field study was carried out by selecting the Pesantren An-Nisiniyyah Wal Muzainiyyah having its address at Jl. Marsekal Surya Dharma RT 001/07 Gg. Yayasan Pasar Sore Kel. Selapajang Jaya Kec. Neglasari Tangerang City. This pesantren was chosen because no other researcher had conducted research on how the implementation of disciplined character was carried out in the Covid-19 pandemic in this pesantren, with the field research method, researchers went directly to digging data in the field by engaging observations, interviews and conducting descriptions in the field to learn problems in Pondok pesantren about changes in values or views, behavior and ongoing processes and the effects of a phenomenon (Robert Bogdan & Stevan J Taylor, 1975: 33).7

Interviews with caregivers, pesantren administrators, santri, and community leaders, as well as other parties related to the pesantren are intended to hear information from them about facts, events they have experienced and know. (L. Adam, 1952: 5).8 In interpreting this research, researchers conducted a literature study by examining various literature, documents, and other works related to this research problem. To further improve the results, during the research and writing, the author used the existing social research methodology. (Atho Mudzar, 1998: 7).9

This research is qualitative-phenomenological. Qualitative research is interested in giving meaning and looking for the essence that it gets itself from religious teaching in Pesantrens and its implementation in the field. Researchers understand the process of developing Pesantren An-Nisiniyyah students who face the challenges of modernity. In a phenomenological view, research means understanding events about people in certain situations. (Lexy Moleong, 1995: 23).10 With the characteristics of this study, the broad direction of the research is to bring together or dialogue between the disciplinary system applied in the pesantren and the influence on the formation of the personality of the students. The data collected includes primary data and secondary data. Primary data was collected through a survey by interviewing several selected respondents, namely the caregivers of Pesantrens, religious teachers, and students who were in Pesantren An-Nisiniyyah. Meanwhile, secondary data collection was carried out on the surrounding population, community leaders, and the head of the local RT.

4 Result and Discussion


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This pesantren was founded by Ust. H. Efendi Nisin\textsuperscript{11} for his concern with the condition of the people of Selapajang at that time, where many people's habits contradicted Islamic teachings such as gambling, drunkenness, and pork fighting. H. Efendi Nisin himself bought land which was a pig pen and places used as gambling places by some members of the community and later built it into a boarding school.

Pesantren An-Nisiniyyah Wal-Muzainiyyah is an orphanage foundation\textsuperscript{12} that was originally established to oversee Koran teaching and learning activities for children around the Foundation, but in subsequent developments at the request of the community, it has increased its role in the form of an orphanage. Apart from these educational activities, pesantren also often conduct skills training for both adolescents and parents. Likewise with youth from youth organizations and mosque youth. Pesantren have also been involved in cooperation with various parties several times to hold religious, social, economic, and cultural activities.

To optimize the role of pesantren in improving the quality of life of the community in various aspects of life, the pesantren strives for economic activities that can increase the income of farmers/breeders. The economic activity referred to is sheep and cattle farming. This activity is a very strategic program for pesantren to increase community income because it is supported by a large area of land for the provision of animal feed and the utilization of livestock and agricultural waste. The land potential to be developed by Pesantren An-Nisiniyah is self-owned land which has a very strategic condition, both geographically and economically, and is supported by the availability of experienced personnel in farming.

4.1 Vision and mission

**Vision:**

a. Forming an Islamic generation capable of implementing the five basic visions of the pesantren, namely: knowledge, charity, preaching, patience, and tawakal.

b. To produce an Islamic generation that is capable of being the successor of the struggles and ideals of the kiai and ulama 'ala thoriqoh ahlussunnah waljama'ah.

**Missions:**

a. Prepare students who have deep religious scientific abilities and can develop them

b. Preparing students as nationwide cadres who are tough, have faith and devotion to Allah SWT, have a noble character, are skilled, and do good deeds

c. Prepare students who appreciate the values of religious knowledge and humanity

4.2 Program of Pesantren An-Nisiniyyah Wal Muzainiyyah

4.2.1 Orphan Development Program

This program is a program of building morals, faith, and life skills for orphans who are unable and living (accommodated) through various activities both in Islam, arts, and useful skills training in preparing for their lives in the future. This activity consists of:

1. Islamic Mentoring

\textsuperscript{11} Ust H. Efendi Nisin is widely active in the community and religious mass organizations, he is one of the FPI mass organizations and his last position as General Treasurer of FPI Banten Province.

\textsuperscript{12}https://nisinniyyah.wordpress.com/author/nisinniyyah/. Now in this pesantren, formal educational institutions such as SMP and SMK have developed, where some of the students live in this pesantren.
2. Prayers are obliged to pray in the congregation, to pray Tahajud regularly.
3. Tahfidzul Qur'an, Teaching Arabic and English.
4. Islamic Cultural Arts Training (Nasyid, Hadhrah, Marawis)
5. Sending students to attend computer training.
6. Providing donations on every Islamic holiday for the children who are accommodated.
7. Funding teachers at the Orphaned Pesantren - Piatu An-Nisiniyyah Wal - Muzainiyyah
8. Hold activities every major Islamic day
9. Developing Talents and Potential of Foster Children (Orphans and Fuqoro)
10. Creating Foster Children (Orphans and Fuqoro) who have noble and Islamic character
11. In the month of Ramadan, give clothes, pants, and shoes.
12. Holding regular recitation of book studies every day (ba'da maghrib and dawn)

4.2.2 Education Fees Program

The Education Fee Program is a program of providing education fees for all orphans who cannot afford and live to attend school from elementary, junior high, senior high school and some even have continued their studies. This Education Fee covers all school needs for students which include: School supplies (uniforms, shoes, textbooks/packages, stationery, bags, etc.). The Tuition Fee Program also includes the entire cost of education such as construction fees, tuition fees, semester examinations, final examinations, study tours, transportation fees, etc., which are used as funding for the Foundation considering the condition of students who are very poor and do not have parents.

4.2.3 Bina Prestasi Orphans

The Bina Prestasi Yatim Program is a coaching and training program for all orphaned santri who live in order to improve their school performance both academically and non-academically in the form of computer training.

4.2.4 Long Term Program

It has become a strong and sincere commitment for all administrators to continue to improve the quality of institutional management and guidance for all orphaned santri that economic limitations and financial capabilities do not necessarily mean a loss of opportunities and opportunities for this young generation to become the best and excel in their lives. Therefore, in the future, Pesantren An-Nissiniyyah Wa Al-Muzainiyyah, Insyaa Alloh, will carry out the following programs and activities:
1. Expanding the Institution Location Area
2. Build learning spaces and skills practice.
3. Organizing courses - skills courses (computers, sewing, and electronics).
4. Organizing the Equalization / Pursuing Package Education Program
5. Development of Agribusiness Entrepreneurship

4.3 Pesantren The Safest Place; No Covid-19 and New Normal

It is common knowledge that the world is currently being hit by the Covid Pandemic 19. Even the case of Indonesia every day continues to experience significant increases. This has an impact on all sectors of life, and one of them is education. Schools, madrasas, pesantren, and other educational institutions that usually carry out educational activities normally, are now faced with a very difficult situation, namely carrying out the learning process abnormally. Most
of them do distance learning or Home Study (BDR). Most boarding schools, including Pesantrens, have sent their students home because they are worried about the spread of Covid-19.

But it is different from Pesantren An-Nisiniyyah Wal-Muzainiyyah. During the Covid 19 era, Pesantren An-Nisiniyyah Wal-Muzainiyyah did not send its students home like other Pesantrens. The pesantren is very confident, bringing Pesantren An-Nisiniyyah Wal-Muzainiyyah very safe from various diseases including Covid-19. Learning activities are running normally as usual. Santri, ustad, and education personnel were not sent home, let alone on holidays. When carrying out learning activities, students, clerics, and education personnel are not required to follow strict health protocols as recommended by the government, including wearing masks, washing hands, and keeping a distance. Santri and all members of the pesantren are not required to do this, because the leadership of the pesantren is sure that the Pesantren An-Nisiniyyah Wal-Muzainiyyah is very safe from the things that have been worried about. Pesantrens are considered sterile from various epidemics, especially female students, and their ustds are already accustomed to wearing the veil.

According to the leadership of Pesantren An-Nisiniyyah Wal-Muzainiyyah, Ust. H. Efendi Nisin, personally he believes that Covid-19 does not exist, he does not believe in Covid-19. Covid is a human creation. Everyone that Covid says is not Covid. According to him, Covid-19, which has been reported so far, is not a dangerous virus but an ordinary bacteria that can be cured with village medicine. These bacteria can be lost by drinking bodrex, paracetamol, and areca nuts, both young and old. He has proven this to people who are suspected of having Covid-19, by being given these drugs it turns out to be able to recover quickly.

The virus that is considered Covid 19 according to H. effendi Nisin is no more dangerous than dengue fever. So far, people have been afraid of Covid-19 reports. According to him, Covid-19 is a business tool for certain parties. Many patients were treated and said to have been exposed to Covid-19, even though they were not actually Covid-which in H. Nisin's terms, these people were Covided. The Covid-19 issue is a political matter, everything has been designed and regulated massively by business people from Indonesia and also international businessmen.

Although Pesantren An-Nisiniyyah Wal-Muzainiyyah does not internally follow the health protocols required by the government, such as wearing masks, maintaining distance, providing a place to wash hands, washing hands with soap, but institutionally the pesantren respects government policies. This was proven when students, religious teachers, or administrators left the pesantren - for a purpose, for example, they were obliged to follow government regulations, namely carrying out health protocols such as wearing masks, washing hands, maintaining distance, and so on. As citizens, pesantren residents must obey the rules.

Even when the government is now declaring New-Normal, or New Habit Adaptation (AKB), according to Pesantren An-Nisiniyyah Wal-Muzainiyyah in this pesantren there is no term New-Normal, because the pesantren from the beginning did not believe in the existence of Covid-19, so the pesantren from Initially, he had carried out various pesantren activities normally not affected by the conditions of the Covid-19 Pandemic that hit Indonesia and the world today. Persantren understands the term New Normal with the term pesantren itself, which is to maximize one's own approach to Allah (taqarraub ilallah). Muslims must return to the right path by increasing their faith so that they are kept away from various disease outbreaks. If all this time the worship has not been maximal, then in the future it can be further improved. So to prevent the santri from being contaminated by various reports from outside, the pesantren applies strict permits for the students to leave the pesantren, let alone go home.

The data above shows that the leadership of Pesantren An-Nisiniyyah Wal-Muzainiyyah believes that there is a conspiracy in Covid-19. The Covid-19 conspiracy theory always starts
and ends with parties who benefit from the outbreak.\textsuperscript{13} It's just that, it is very difficult if you don't want to say impossible, to estimate the benefits that will be obtained from a pandemic that creates global uncertainty. Countries lose their income. The government is in danger of being overthrown. Businesses collapsed and demanded stimulus from the state in order to survive.

On the other hand, the policy of Pesantren An-Nisiniyyah Wal-Muzainiyyah, which does not send students home and continues to learn, as usual, is very appropriate to do in the pesantren environment because the pesantren does have a characteristic lockdown from the outside environment. That is, if the rules (health protocols and can be adapted to the pesantren environment) above are enforced in a disciplined and correct manner, especially regarding the traffic of people in and out of the pesantren, by limiting (if possible, temporarily prohibiting) meetings with guests and visiting parents. students, the pesantren environment is the safest place from the spread of Covid-19.

On the other hand, if the pesantren is still half-hearted implementing its rules by still allowing guests and guardians of the santri to visit, then the pesantren will be the same as other places and could be even riskier. This is what is now happening, where the pesantren sometimes still receives guests from outside even though they are in a place specially prepared for this. The Covid-19 case must be a moment to strengthen \textit{tarbiyyah}\textsuperscript{14} or education for all Muslims, especially Muslims, to always strengthen discipline in various matters, including a clean lifestyle to avoid various outbreaks.

### 4.4 Discipline Character Education; Pesantren Strategies in Facing Covid-19

Character education is the process of giving, planting, and character-building by teachers for students. Character education is the main foundation in building national character.\textsuperscript{15} In education, the discipline has an important function to be instilled in students, so that the development of social attitudes and student learning outcomes will be achieved. The character of discipline in students will be seen through the actions and actions that are carried out in their daily routines at school. The functions of discipline are: a) managing life together; b) build personality; c) train a good personality; d) coercion; e) create a conducive environment. If these five functions can be implemented and coupled with good support, they will achieve the expected results.

The application of disciplinary character values can be carried out in various routines in the environment of students. One of them is in the pesantren environment, where most of the time spent by students is in the pesantren environment. The pesantren environment greatly influences the character formation of students, both activities related to learning and activities outside of class hours. In the learning process of the Pesantren An-Nisiniyyah Wal-Muzainiyyah emphasized the discipline of students in learning Tahfid Al-Quran and the yellow book such as Nahwu, Sharaf, and Fiqih. In addition, students are also required to congregate every five prayers.

In the face of the Covid-19 outbreak that is currently hitting Indonesia and the world, Pesantren An-Nisiniyyah Wal-Muzainiyyah emphasizes disciplinary character education for all Muslims.


pesantren residents by emphasizing discipline in several things, namely discipline in maintaining ablution, discipline in maintaining cleanliness, discipline in wearing the veil, for women and discipline in hygiene, especially washing hands with soap or using a hand sanitizer.

Discipline in maintaining ablution is applied because ablution is not just a legal requirement to perform prayer. Ablution is also part of faith. In addition, ablution has an important virtue for daily life, namely maintaining cleanliness and health. In connection with the outbreak of Covid-19 which has infected humans, Pesantrens are of the opinion that with ablution the corona virus can stay away and disappear. Wudu is one of the steps to avoid being attacked by the corona virus. The corona virus will go away on its own with water and maintain cleanliness. Wudu is a way to avoid the corona virus. These viruses will quickly be destroyed with water, especially Muslims do ablution 5 times a day and clean their mouths, noses, and other body parts, and that is a separate grace apart from the values of worship that exist in Islam. The viruses will die when a person performs ablution. So the students at the Pesantren An-Nisiniyyah Wal-Muzainiyah are taught to be disciplined in maintaining ablution under any conditions.

True Muslims cannot be separated from maintaining cleanliness. Clean is faith. Maintain personal hygiene, environmental cleanliness, and mental hygiene. Adopting a clean lifestyle starting from yourself, the environment, and society. The cleaner is free of dirt. Not stained. Clean is a way of life. A clean and holy life will make humans physically and mentally healthy. Islam loves cleanliness and purity. Not only physical but also mental. That is why clean life is a very important initial capital for every human being to face life positively. Humans need to maintain personal hygiene so that they are healthy, not smelly, not dirty, not spreading dirt, or transmitting germs to themselves or others. Body hygiene includes oneself such as bathing, brushing teeth, washing hands, and wearing clean clothes. Washing can also be categorized as a way to maintain cleanliness. Islam does not teach dirty things, because being dirty creates bad effects. By always maintaining a clean and healthy lifestyle, we will avoid various diseases so that we will become healthy and strong people, and give birth to a generation that is healthy and strong as well.

One of the clean and healthy living habits (PHBS) taught by Pesantren An-Nisiniyyah Wal-Muzainiyah to maintain health and personal hygiene is washing hands. Hands are a very powerful medium for transferring disease because they are used to hold objects that we often do not know for sure, their cleanliness. Washing your hands is highly preferred at important times, including before eating, after defecating, before touching food, and after activities. In doing this handwashing, students are encouraged to use soap or use a Hand Sanitizer that has been distributed to each student.

In the midst of the rapidly growing corona outbreak, one of the recommended habits is wearing a mask. However, Pesantren An-Nisiniyyah Wal Muzainiyah responded to this by requiring female students to wear a veil. And as we know, face masks are one of the ways used to avoid transmission of the Corona virus. Likewise, with the use of the veil for women, pesantren believes that this can protect women from various impurities and diseases.

4.5 Implications of Discipline Character on Santri Personality

The disciplinary character education developed by Pesantren An-Nisiniyyah Wal-Muzainiyah is believed to have an impact on several things for students, namely increasing faith, increasing body immunity, being strong and healthy, and most importantly being successful in studying. In the case of the corona virus, every believer is obliged to believe that this invisible micron creature is also His creation. And that Allah created everything according
to his qodar. Allah has created fire to have qodar (khosiyat) burn. Allah has created a virus with qodar that can infect the host and cause illness. Allah has also created humans with qodar to have the mind to think about the signs of Allah's power. So this can become a medium for students to further increase their faith in Allah SWT. For a santri as a Muslim who believes in Allah, of course, he must always remember Allah. Strengthen the belief that Allah is the Creator and Most Regulatory. Everything that He creates must comply with His rules.

The disciplinary character developed by Pesantren An-Nisiniyah Wal-Muzainiyah can increase the body's immunity for students, this is because the pesantren adopts the three methods taught by the Prophet, namely Qiyamul Lail, recitation of the Quran, and Fajr prayer. Qiyamul Lail is performed by the students at least 2 cycles or at least 10 minutes before dawn. Reading the holy book Al-Qur'an while doing Qiyamul Lail is believed to also increase body immunity. Meanwhile, another way to increase immunity at the beginning of another morning is by performing the Fajr prayer. Fajr prayer will make us guaranteed by Allah. Guaranteed sustenance, guaranteed safety. Also, God willing, his safety is guaranteed from the Corona virus outbreak. Those are the three ways that the students do to make their immunity or immune system increase. With this Islamic-style protocol, the students are expected to be healthier and stronger in carrying out their knowledge-seeking activities at the pesantren. The character of discipline developed by this pesantren is expected to be able to encourage a santri to be successful and successful in achieving the curriculum targets required by the pesantren.

The discipline of the santri at the An-Nisiniyah Wal-Muzainiyah pesantren is quite good because the students can still be given guidance regarding discipline through the rules of the pesantren that apply. The disciplinary problem that exists in the pesantren is the delay in arriving on time for the recitation. The delay occurs due to several factors, such as students who are late to wake up, so they are late entering class. When there are students who violate the rules, the pesantren caregivers will give sanctions in the form of reading the Al-Qur'an 3 Juz, then the sanctions are not physically oriented or violent. The factors that influence the discipline of students at Pesantren An-Nisiniyah Wal-Muzainiyah are internal factors that come from the students themselves, in addition to external factors in the form of encouragement from parents greatly influencing student discipline in schools.

The efforts made by the pesantren to improve the discipline of students in the form of reinforcing the disciplinary values that students must have, such as arriving on time, and dressing politely and neatly. Santri are not allowed to leave the dormitory, including to buy daily necessities from a place that has been determined by the pesantren, namely the cooperative that has been provided. Communication between parents and the pesantren in student discipline runs well, teachers and parents work together in shaping student discipline.

5. Conclusion

During the Covid-19 era, Pesantren An-Nisiniyyah Wal-Muzainiyyah did not send its students home like other Pesantrens, because the pesantren was very sure that Covid-19 did not exist, the pesantren leadership did not believe in the existence of Covid-19. Covid is a human creation. Covid-19, which has been reported so far, is not a dangerous virus, but ordinary bacteria that can be cured with village medicine. These bacteria can be lost by drinking bodrex, paracetamol, and areca nuts, both young and old. The virus that is considered Covid 19 is no more dangerous than DBD.

Pesantren An-Nisiniyyah Wal-Muzainiyyah is very safe from various diseases including Covid-19. Learning activities are running normally as usual. When carrying out learning
activities, students, clerics, and education personnel are not required to follow strict health protocols as recommended by the government, including wearing masks, washing hands, and keeping a distance. Santri and all members of the pesantren are not obliged to do this, because the leadership of the pesantren is sure that Pesantren An-Nisiniyyah Wal-Muzainiyyah is very safe from the things that have been of concern. Pesantrens are considered sterile from various epidemics, especially female students, and their ustazahs are already accustomed to wearing the veil. Although Pesantren An-Nisiniyyah Wal-Muzainiyyah is internally unsure and believes in Covid-19, institutionally as a good citizen, the pesantren respects what is the government's policy. This was proven when students, clerics, or administrators left the pesantren - for some purpose, for example - then, the person concerned was obliged to follow government regulations, namely carrying out health protocols such as wearing masks, washing hands, maintaining distance, and so on.

In the face of the Covid-19 outbreak - even though Pesantrens are unsure and confident - that is currently hitting Indonesia and the world, Pesantren An-Nisiniyyah Wal-Muzainiyyah emphasizes disciplinary character education for all pesantren residents by emphasizing discipline in several matters, namely discipline in maintaining ablution, discipline in maintaining cleanliness, discipline in wearing the veil for women and discipline in hygiene, especially washing hands with soap or using hand sanitizers.

The disciplinary character education developed by Pesantren An-Nisiniyyah Mal-Muzainiyyah is believed to have an impact on several things for students, namely increasing faith, increasing body immunity, being strong and healthy, and most importantly being successful in studying. The efforts made by the pesantren to improve the discipline of students in the form of reinforcing the disciplinary values that students must have, such as arriving on time, and dressing politely and neatly. Santri are not allowed to leave the dormitory, including to buy daily necessities from a place that has been determined by the pesantren, namely the cooperative that has been provided. Communication between parents and the pesantren in student discipline runs well, teachers and parents work together in shaping student discipline.

From the results of the research presented above, the researchers recommend the following: (1) The government through the Covid-19 Spread Prevention Task Force, should socialize about the dangers of the Corona Virus by coming directly to the An-Nisiniyyah Mal-Muzainiyyah Pesantren, (2) The government through the Ministry Religion, the Ministry of Health and the Regional Government should communicate well with the An-Nisiniyyah Mal-Muzainiyyah Pesantren about the dangers of the Corona Virus, and make every effort to ensure that the Corona virus is true, and is a very dangerous virus in the world, (3) Pesantren An-Nisiniyyah Mal-Muzainiyyah should see the true fact that Covid 19 not only exists and threatens the Indonesian people but also the world.

Acknowledgments. The author would like to thank all those who contributed to this research. First, to the Head of Center for Religious and Religious Education Religious Research, Development and Training Agency, Ministry of Religious Affairs. Second, to Ust. Effendi Nisin who has permitted for the author to research on this Pesantren, all the Ustads and santri at the Pesantren An-Nisiniyyah Wal-Muzainiyyah, who have provided data and information to the author. Hopefully, this research will be useful for the development of pesantren in Indonesia.
References


Implementation of Learning Online in Pesantren in The Facing of Pandemic Covid 19

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Abstract. This writing wants to describe the practice of learning in a religious education institution called pesantren. When other educational institutions are forced to carry out online learning in the pandemic Covid 19, how can pesantren as religious education institutions respond to the demand of practicing online learning. The research question was formulated how online learning practices are applied in pesantren. This research is a type of case research, namely the case of the pesantren An Nahdah in Bojongsari, Depok, West Java. The results showed that online learning in pesantren was less than optimal. This is due to the assumption that pesantren residents still have the notion that gage provides more education than benefits for the development of education in the pesantren. This is the main source of the problem of pesantren's failure to face learning during a pandemic or the development of post-pandemic online learning later. This situation implies that many santri do not interpret the presence of gage creatively, they use gage more as a means of entertainment. This paper recommends the need for more constructive efforts in building a positive view of information technology.

Keywords: online learning, pesantren, santri response, information technology

A. Introduction

The Covid 19 pandemic has devastated various life systems experienced by all countries, such as economy, politics, including in the world of education. All we were forced to lay down for a while to avoid the impact of this pandemic. But on the other hand, certain functions such as formal education are required to run. Online learning is the only answer to learning in this pandemic. It’s just that most students do not enjoy or fail to understand this online learning. The data shows that online learning for secondary education level students is only enjoyed by 9.4%, the remaining 90.6% prefer face-to-face learning (Padli and Rusdi, 2020). This is different when compared to the world of students who tend not to be too stuttering with technology. The research of Khasanah et al shows that 82% of students support the implementation of education through webinars, while the other 18% do not support the implementation of webinar tutorials (Khasanah et al, 2020).

Studies on online learning during the pandemic can be grouped, among others: first, groups that try to map students' responses to online learning (Khasanah, Pramudibyanto and
Online learning, either because of the demands of the times or because of compulsion due to the Covid 19 pandemic, is a learning model that educational institutions have started to become familiar with. The pluses and minuses of online learning need to be considered to improve the ability and quality of online learning. Much writing has been done on the implications of this pandemic for education. This research wants to try to study online learning in the pesantren environment. Generally, pesantren prohibits students from carrying communication media such as cellphones, because this is considered to disturb the concentration of the students. This is different from non-pesantren school students, because they are currently holding cellphones outside of school hours at junior and senior high school. Why pesantren? This is because: first, Islamic boarding schools apart from being educational institutions, are also considered as representatives of religious institutions that are suspected of having special tricks in dealing with the pandemic. The religious approach is one of the pillars that is expected to provide an alternative solution to the confusion caused by this pandemic. Second, pesantren in general have so far avoided the use of online media such as cellphones during the time the students lived in the pesantren environment.

The research question was formulated: How is the development of online learning developed in pesantren? This question is detailed with sub-questions: how is the practice of learning from during the Covid 19 pandemic. This question looks at a picture of the practice that has been carried out by the pesantren in maintaining continuity of learning during the Covid 19 pandemic. 19. The second question is to measure how information technology is adapted by pesantren. This study aims to see the response of pesantren education institutions in adapting online learning in the pesantren environment during the Covid 19 pandemic, and to find out the readiness of the pesantren to develop online-based learning models. This is to answer the challenge that in order to avoid being left behind in the field of information, the pesantren world needs to be familiar with online media in absorbing and developing information.

B. Literature Review

Several studies related to online learning during the Covid 19 pandemic in this study began with reading the initial map of the study of this problem. In this context, the authors mention there are at least three trends of reviewers in viewing online learning during this pandemic, namely studies that read students' responses through small surveys; second, a study of the problems faced in online learning during a pandemic; and third, studies that try to build optimism about the need to develop online learning either because of the pandemic or further interest in the development of future learning.

Regarding the response of students at various levels of educational institutions. Among students, learning webinars is quite enjoyable for most students. Khasanah et al’s study on Open University (UT) students showed that 82% of students supported the implementation of education through webinars, while 18% did not support the implementation of webinar tutorials (tuweb) because they did not have a device (laptop / pc). Generally, students rely on cellphone webinar tutorials only. Students who are not confident in learning this model want to be given assignments (independent study) during the pandemic period (Khasanah et al, 2020). This is different from online learning in secondary education students. At the Aliyah level student level based on research on Al Amin Tabab Bali Madrasah (MA) students shows that student
responses to learning in the network during the corona virus pandemic, namely online learning are less enjoyable because the material described is less understood, quota limitations, application errors and lack of guidance by the teacher (Arifin 2020).

Regarding the problems faced in implementing online learning during the Covid 19 pandemic, the school closure policy as an effort to cut the chain of the Covid 19 pandemic according to some people is not supported by adequate data. Meanwhile, the policy of closing has implications for high absenteeism of school staff and puts the school system under pressure. Many things were sacrificed due to the closure of this educational process. Vider et al. Suggest that schools continue to operate for children and education managers with adequate health may be a better strategy than the haphazard process of closing schools (Viner et al. 2020). Technical difficulties in gathering, because there is an appeal from the Indonesian government to take social distancing has caused the educational process to be arbitrary. One way out is the implementation of learning that is carried out with online facilities. It's just that this online learning technique raises three problems at least in the school tradition: the need for online learning costs; decreasing role of existing evaluation methods; potential loss of academic integrity (Discenza, Howard and Schenk, 2002).

Regarding building a sense of optimism in using online learning, there are differences in the ability of students to understand English text between before and after using a web blog. In this case, online learning assisted by the web blog has a positive effect on improving students' English reading skills (Khusniyah and Hakim, 2019).

From the concept map above, this study tries to read three things, namely responses, problems and efforts to build optimism for the use of online learning in the scope of Islamic boarding schools. The description of these three things is important in order to read the readiness of pesantren to take advantage of technological advances in the development of online learning, especially when currently all educational institutions are trying to formulate online learning in the midst of a pandemic.

C. Research Methods

This study uses a qualitative research approach by exploring the trend of many Islamic boarding schools in providing education to respond to the atmosphere of the Covid 19 Pandemic by sharpening it in a case study of the pesantren. The case chosen was the development of online learning at the An Nahdah Islamic boarding school, Pondok Petir, Bojongsari, Depok. The reasons for choosing this case are: first, this pesantren represents the nahdliyin community which so far emphasizes our reading ability in yellow (non-sacred books); second, this pesantren also develops formal education, namely madrasah tsanawiyah (SMP level education) and madrasah aliyah (high school level education).

Data collection was carried out in June 2020 by reading research results, observations, in-depth interviews and online surveys. Reading the research results is used to read the trend of Islamic boarding schools in responding to online learning during the Covid 19 pandemic. Observations were made to see firsthand the practice of developing online learning implemented in this pesantren. Interviews were conducted face-to-face with informants and mostly conducted by means of online communication (considering that it was still during the Covid 19 pandemic). Online surveys are used to see variations in the views of both teachers and students on the implementation of online learning. To strengthen the data, online surveys were conducted not only for teachers and students at the target pesantren, but also online surveys which were distributed to the pesantren community in general.

The collected data are then grouped based on the map of the data needed. The map required includes a general description of the tendency of pesantren to respond to online
learning, online learning system development, classroom learning, learning the yellow book (outside the classroom), teacher and student responses and responses. Each group of data is then used to create a narrative after previously triangulating with other data groups to describe a complete description of the research objectives.

Data analysis was carried out in an exploratory way, namely the deepening of the general tendency of pesantren attitudes in facing the Covid 19 Pandemic with one case of the pesantren as the research target. The evidence found in the case of the target pesantren provides a qualitative insight into the pesantren's attitudes in responding to online learning. This was chosen considering that online learning at the pesantren was still considered early or even some were still not using cellphones at the pesantren.

D. Findings and Discussion

1. The Covid 19 Pandemic and Continuity of Learning in Islamic Boarding Schools

During the Covid 19 Pandemic, many Islamic boarding schools in Indonesia followed the government's option in dealing with the dangers of this pandemic by carrying out Social Distanching, taking social distancing by returning students to their parents. Starting from the first week of March 2020 until an undetermined time, the students are permitted or indeed recommended to return to their respective homes. This repatriation is valid indefinitely and awaits the development of the pandemic itself. As of this writing in June, the policy of housing students is still running.

The Center for Religious and Religious Education Research and Development in June 2020 conducted a rapid survey regarding the readiness of pesantren to face Covid 19 and the pesantren's response to the government's call to familiarize with this pandemic by starting to turn on life activities, or often called new normal. This rapid survey involved 1262 Islamic boarding schools in 29 provinces in Indonesia. In terms of the profile of the pesantren that were netted, 15% of the pesantren were categorized as only carrying out religious recitation (the salafiyah category of pesantren), and the remaining 85% of the pesantren that had services other than religious recitation also provided other education (category of khalafiyah pesantren). The results of this quick survey get the following picture:

Starting from the policy of returning the students to their parents. In responding to this, the pesantren's response is divided into three: repatriating all the students, repatriating some of the students, and keeping the students at the pesantren. Pesantren which have a policy of repatriating all students as much as 71.1%, pesantren which repatriate only part of the students 19.7%, and pesantren that do not repatriate as many as 9.2%. The consideration of the pesantren to repatriate students mostly because of the government's appeal to carry out social distanching of the danger of covid 19 transmission as much as 66.9%; Islamic boarding schools that do not want to bear the risk of their institutions becoming clusters of outbreaks of 22.5%; The wishes of the parents of students 3.8%; the appeal of religious oramas as much as 6.8%. Meanwhile, the pesantren that survived did not send their students home based on the consideration that the pesantren environment was safer than when the students were at home and the activities of the Koran at the pesantren were better than other activities.

Furthermore, during the repatriation period of the students, the learning process of the messageren was partially continued, namely through the online learning model (online) as much as 59.5%; while the rest of the students studied independently or under the guidance of their parents at home as much as 40.5%. This data shows that there are approximately 60% of pesantren institutions that are ready or dare to try the online learning model; the rest can be assumed that 40% of pesantren are still not ready to develop online learning models and are still
passive in using information technology related to the delivery of distance learning.

From the collected data, there were 161 pesantren with the category of only holding recitation (salafiyah model), less than half were ready with online learning, namely 45%. This data also shows that there are 55% of salafiyah Islamic boarding schools that are not yet literate in online learning technology; meanwhile, in the category of holding activities not only reciting the Koran or kholafiyah model pesantren (out of 986 pesantren) it shows that 61.7% are ready or dare to try online learning models or 38% are not ready with online learning technology.

<table>
<thead>
<tr>
<th>Types of Pesantrens</th>
<th>Ready</th>
<th>Not Ready</th>
<th>Note</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Pesantren with Religious teaching only (traditional)</td>
<td>45 %</td>
<td>55 %</td>
<td>From 161 Pesantren</td>
</tr>
<tr>
<td>2. Pesantren with other education services (modern)</td>
<td>61.7 %</td>
<td>38.3 %</td>
<td>From Pesantren 986</td>
</tr>
</tbody>
</table>

The table above shows that in modern pesantren that not only teach religious studies, the level of readiness to do online learning reaches 61.7%, while pesantren, which are generally salafiyah, which only teach religious studies, show that only 45% are ready to try online learning. This picture can be understood that the awareness of learning using information technology has been realized almost close to 50%. However, the awareness that pesantren needs to know online learning is quite interesting and needs attention or guidance.

2. Student Response to Online Learning

To find out the responses of students in online learning, this study tries to ask the opinions of students through an online survey. This small survey succeeded in capturing data from 31 children from MTS / SMP and MA / SMA students that were achieved by the researcher. The results can describe their response to learning during the 3 months of learning from this house. Here are some of the questions asked of them: the feeling of liking online learning, the difficulties most faced in online learning

Enjoy online learning. It turned out that online learning was only enjoyed by a small proportion of students, namely 7 of the 31 students the researcher met. The rest of the students expressed dislike (11 students) or doubted (13 students). This shows that there is no conducive atmosphere that has been built so that students fully enjoy online learning during the Covid 19 period. For students who like online learning, they like it because they find online learning challenging, all today's problems require high technology and more focused learning. But unfortunately this feeling is only enjoyed by a small group of students.
For students who do not like online learning because for them in online learning students have difficulty digesting the subject matter. Of the 31 students, 19 students stated that online learning was still difficult to understand the subject matter. According to them, online learning also cannot take long, there is a proposal for only 30 minutes. One other thing, online learning practices carried out during this pandemic have more educators giving assignments, so students feel very burdened by the large number of assignments.

According to students, the factor that causes unsuccessful online learning is precisely their own, namely students' lack of understanding. Of the 31 students, 19 students answered that their lack of understanding was the cause of not optimal online learning. This figure shows that almost 61.3% of students are less able to understand learning from online systems. The second factor that causes online learning to be unsuccessful is the limited internet access that the students have. 16.1% of the collected data stated that limited internet access was the reason for not successful online learning.
Of the online learning models most liked by students from the lecture, dialogue, and others models, the data shows that the lecture model, in which the teacher provides direct subjects to children. Technics can be by zooming, google meeting or their teacher video of the subject that is delivered. After that the online discussion method took second place. One thing that is also interesting is the demonstration of student creations such as making creations based on digital technology such as making vlogs, activity reports based on digital technology.

The hope is that after the COVID-19 pandemic, even though online learning faces a number of difficulties, more than half of students want that online learning continues. Some hope to continue with various notes such as improvements in learning methods. But there are also a number of students who want learning from post-Covid 19 to be stopped and return to regular learning. According to them, regular (regular) learning is better able to explain subject matter.
From the various responses of students to online learning at pesantren in the aspect of the ability to enjoy online learning, the main problems felt by students, online learning that are of interest, and the development of online learning in the future can be described in the following matrix:

### Response of Santri An Nahdah to the Implementation Learning Online

<table>
<thead>
<tr>
<th>Aspect</th>
<th>Main Opinion</th>
<th>Second Opinion</th>
<th>Other Opinion</th>
<th>Note</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Enjoy on Learning Online</td>
<td>doubt (13)</td>
<td>Not like (11)</td>
<td>enjoy (7)</td>
<td></td>
</tr>
<tr>
<td>2. The main problem of learning online</td>
<td>Not understandable (19)</td>
<td>Limited access (5)</td>
<td>Policy of Pesantren (3)</td>
<td>From 31 santri</td>
</tr>
<tr>
<td>3. Online learning is in high demand</td>
<td>Speech (12)</td>
<td>Discussion (10)</td>
<td>Creation show (5)</td>
<td></td>
</tr>
<tr>
<td>4. Expectations for the development of online learning in the future</td>
<td>Continued with modification (18)</td>
<td>Stop (10)</td>
<td>Look at the conditions, do not have many tasks, continue with conditions, preferably face to face (each 1)</td>
<td></td>
</tr>
</tbody>
</table>

### 3. Pesantren Problems in Developing Online Learning

The main problems of pesantren in traditionalizing online learning can be mentioned, first is the problem of culture. In general, until now the pesantren still do not allow students to
hold the gadget during their nyantri. This is based on the consideration that failure, let alone cellphones interfere with the activities of students who are currently studying at the pesantren. However, there are also a small number of pesantren that have begun to allow students to hold cellphones. However, the mobile phone here is only understood as a secondary communication tool which is not the main method of learning or the Koran. For example, in one of the salafiyah pesantren in Serang, this pesantren does not prohibit students from holding cellphones as long as it facilitates the fulfillment of basic needs of the pesantren such as procurement of supporting materials such as rice, side dishes and so on.

There are also Islamic boarding schools that are trying to deal with current advances in information technology by making mastery of this communication media one of the main subjects of the pesantren. Santri are required to have laptops and cellphones. The Istana Mulia Islamic Boarding School in Serang, for example, here the use of cellphones is even one of the competencies built on students. Santri are taught to be fully aware that in addition to causing madhorot in certain things, gadget is also taught if they are good at behaving, it will become a technology that is needed for students in the future (Murtadlo 2020)

In the case of Pesantren An Nahdah Pondok Petir Depok, until this research was conducted, the board of the boarding school still held the view that students were not allowed to bring cellphones into the cottage. However, for example, if the child brings a laptop to the boarding school, he is welcome on condition that it be registered with the board of the boarding school and the goods are not used because the task is entrusted to the board of the boarding school. The policy was taken because learning in the cottage still relies on face-to-face meetings with the students both in class and outside the classroom.

The second problem is about the problem of infrastructure. The most important need for infrastructure is the availability of data / wifi. The pesantren has indeed provided wifi that can be accessed by both teachers and students. However, the amount of quota provided is still very limited. To launch the content of our learning by the teacher is not much, because the institution with existing funds can do much to do online learning. Problems occur for students, because students also have to buy data to enjoy learning. If there are a large number of students, then just multiply how much data is needed for the implementation of online learning.

The third problem is the problem of the ability of educators to practice online learning. Educators are a key factor in the implementation of online learning. Of the 14 educators in the An Nahdah pesantren, there is a description of their readiness to develop online learning. First, the problem of online learning experiences, most teachers have used technology in learning before the pandemic period. There are two teachers who have not admitted that they have never developed online learning. This shows that most of the educators in this pesantren environment already know online technology, even though it is still simple.

When the Covid 19 pandemic season, it seemed that there were more educators just by giving assignments to students. Half of the 14 teachers admit that. This is also what many students complain about that online learning is more or identical to giving assignments to students. The factor that inhibits online learning is not optimal is the absence of online-based learning guidelines or curriculum. This causes educators to improvise as much as possible with the technology they have.
What teachers enjoy learning learning models. Half of the teachers who answered enjoyed. According to them, online learning is flexible in terms of time, does not have to go to school, it can be easily implemented from home. Some teachers have not been able to enjoy online learning and some are hesitant to answer. However, if we return to the subject of education, it is the students, of course what is the use of the teacher enjoying it, if the students cannot digest the lesson.

From the assignment side, most of the teachers still assign written reports / assignments. Some are asked to make reports in the form of digital explanations. It also seems to be overwhelming students with the various tasks of all teachers. Teachers tend to think that students at home need to be busy. But at the same time, the students complained that they had a lot of homework to do. In this context, it seems that teachers need to be directed to the assignment report model which is sufficiently reported through non-writing views such as making application creations, shooting that make use of digital technology.

6. Apa hambatan yang paling anda rasakan dalam penerapan pembelajaran daring (Jawaban boleh lebih dari satu)

From the assignment side, most of the teachers still assign written reports / assignments. Some are asked to make reports in the form of digital explanations. It also seems to be overwhelming students with the various tasks of all teachers. Teachers tend to think that students at home need to be busy. But at the same time, the students complained that they had a lot of homework to do. In this context, it seems that teachers need to be directed to the assignment report model which is sufficiently reported through non-writing views such as making application creations, shooting that make use of digital technology.

5. Pembelajaran daring seperti apa yang anda gunakan setelah pondok mengambil kebijakan memulangkan santri akibat Covid 19 (Jawaban boleh lebih dari satu)

6. Apa hambatan yang paling anda rasakan dalam penerapan pembelajaran daring (Jawaban boleh lebih dari satu)

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If Covid 19 had ended, 6 out of 14 teachers said they hoped that learning would be returned to normal manually. Teachers teach and interact in class. For other teachers, online learning becomes a valuable experience that subject matter under certain conditions can be carried out online. Online learning is one method to keep student teacher interactions going.

The response of the Ustadz Pesantren An Nahdah to the Application of Online Learning

<table>
<thead>
<tr>
<th>Aspect</th>
<th>Main Opinion</th>
<th>Second Opinion</th>
<th>Other Opinion</th>
<th>Note</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Experiment in the using learning online</td>
<td>Have experiment (12)</td>
<td>Haven’t experiment (2)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Problem in the Learning Online</td>
<td>Less of knowledge on Learning Online (6)</td>
<td>Incapability on students (3)</td>
<td>Limited fasilitation, limited access (2)</td>
<td>From 14 ustadz</td>
</tr>
<tr>
<td>3. Practice learning online in the Pandemic era</td>
<td>Give assignment (7)</td>
<td>Doing learning online (6)</td>
<td>Discussion (1)</td>
<td></td>
</tr>
</tbody>
</table>

56

The fifth problem, the reason for not optimizing online learning according to educators is that there is no online learning model that is owned by the teacher. As a result, each teacher only improvises with online technology without being guided by clear targets. Moreover, the facts in the field, students also have difficulty digesting course material online. In the future, the government should be able to reproduce this online learning-based curriculum or guide.

The sixth problem is the problem of the ability of students to accept students in online learning. As previously explained, students and Nahdah could not enjoy online learning. Online learning can only be enjoyed by a few students. The reason for their online learning in material is not easy to understand.

4. Online-Based Yellow Book Learning

Learning the yellow book during the Covid 19 pandemic at the An Nahdah Islamic boarding school also had to be done online. The ustadz reads books recorded or streaming which the students follow at home. This activity is technically easy on the part of the instructor because the cleric lives the recording at any time and then broadcasts it when it's time or the ustadz can read the book streaming from the ustadz's house at the appointed time. In terms of time and place, reading books online is indeed very flexible.

However, from the teacher ustadz's admission, online yellow book learning has several advantages and disadvantages. The advantage is that online book recitation can reach more students, from time to time it can be done at any time as long as the time is set. Meanwhile, from the aspect of weakness, the congregation is less controlled. students whose commitment to the Koran cannot be controlled. Online, they attend the recitation, but in reality the santri may not participate or may even be left asleep. (Interview with Abdullah Mas'ud)
This online book learning model has recently become an alternative to recitation, especially during the pandemic. However, long before the pandemic, several young NU kyai, such as Kyai Ulil Abshar Abdala, had started with the tradition of online recitation through the recitation of the Ihya Ulumuddin Book. This activity is indeed a breakthrough effort to study books that can be followed by middle class groups in various parts of the world. Santri or students do not need to enter and live in the cottage, but they can participate from anywhere.

Our online learning for Islamic boarding schools an Nahdah is indeed a new method and needs to be tried. Even so, this method for learning young santri or children from the secondary education level is less effective when compared to direct learning. However, the online book learning method is an alternative book recitation that can be given to the public, such as parents of students and also the general public who do have a hobby of participating in online recitation regularly.

5. Discussion

In accordance with the original purpose, this paper wants to read the problems in online learning practices in pesantren. From the results of the study of the Islamic boarding school and Nahdah Pondok Petir Depok, it was found that the general response of the students in online learning was not encouraging. In practice, online learning cannot be developed into effective learning. The problems faced in online learning in Islamic boarding schools include: the problem of pesantren culture that has not provided much access to the use of gaget in the boarding school environment, limited data held by students, the readiness of teachers to provide online learning, the absence of online learning manuals, and student aspects or students who are less able to enjoy online learning.

However, from the various problems that exist, there is hope that online learning will be developed in Islamic boarding schools, such as some students who think that online learning needs to be developed even with certain modifications. This view is not the majority view, but at least it provides a gap in hope that some pesantren communities can accept the online learning model. From the teacher's point of view, most teachers actually already know online learning even though it is still limited or at least they admit that the problem of their skills in online learning needs to be improved. From this sentence, the teachers realized that they needed to improve their abilities in using online media in learning.

Responding to this fact, there are several things that Islamic boarding schools need to do in order to make online learning more effective at pesantren. First, the need for new policies related to the use of communication technology in Islamic boarding schools. If all this time it is still strictly prohibited, in the future certain access is needed so that students can use communication media in developing learning. Second, the online learning portion needs to be familiarized with the pesantren environment. Online learning is one of the mandatory methods that Islamic boarding schools need to continue to explore. Third, teachers' skills in online learning need to be improved, given that the success or failure of online learning is very much dependent on the teacher's ability. Fourth, students begin to be accustomed to online learning, bearing in mind the positive use of online media needs to be discussed so that gaget is not understood as merely an entertainment medium or time killing machine for students. This is important so that students can positively understand the presence of digital technology in the daily lives of students later.

The choice to develop online learning in pesantren is absolutely necessary so that pesantren are not left far behind in utilizing technological advances in improving the quality of learning. The implication if online learning does not continue to be developed is that the world of pesantren will be left behind in responding to world developments. Communities outside the
pesantren, either naturally or forced, have developed and adapted to online media in such a way. The development of the world of technology demands the development of digital literacy for students at the same time.

In addition, the social function of pesantren in the online media climate needs to continue to be present in its new condition. By developing online learning, pesantren are getting used to being present in the world of social media. The online study of the yellow book needs to be continuously pursued to serve the needs of the new social group segment that has just arrived, namely the generation who is familiar with the internet and wants yellow book students to be done online.

D. Conclusion

From this study, the author underlines the problem of not working online learning at the An Nahdah Islamic boarding school is due to the assumption that gaget provides more madhorot than benefits for the development of education in pesantren. This is the main source of the problem of pesantren's failure to face learning during a pandemic or the development of post-pandemic online learning later. As a result of the persistence of the pesantren's view of the use of gaget, there are various consequences including: there is no progressive thought on the use of gaget in learning in pesantren, teachers are still limited in their insight in improvising online learning, students respond to gaget as an escape from the constraints of the pesantren in responding to the presence of gaget and resulting in The students made gaget as a media with a negative connotation of entertainment and not an item that had the potential to support creativity and productivity.

The conclusion above tends to be different from the general view of the pesantren which still maintains the view that gaget presents more madhorot in pesantren. The difference in this conclusion is because the reviewer focuses more on the implications, both directly and indirectly, on policies based on the view that gaget in the pesantren environment is still insane. The direct implication of this hesitant policy on the use of online media is that pesantren institutions are not optimistic in using online media, the attitude of teachers who are still half-hearted in developing online media in learning, and students who do not enjoy online learning. The indirect implication is that when students are returned to their parents' house, gaget is just entertainment and does not have a positive meaning to increase their creativity.

The author realizes that this conclusion has limitations. These limitations include the technical side of drawing conclusions such as a study that departed from only one case, namely the An Nahdah Islamic boarding school in Depok, West Java. From the online survey that the author conducted, only reached a certain number of responses. It can only read part of the trend (trend). Another limitation of research subjects who tend to be optimistic in seeing problems, so that researchers tend to think about the need for pesantren to start to open up in utilizing information technology and not to be allergic to communication media. However, behind these limitations, the authors hope that pesantren can be more present in the actual development of the latest information technology. May be useful.

References


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Abstract. This study aims to determine the parenting patterns of students at the Riyadlul Jannah Ciseeng Islamic Boarding School, Bogor. The shift in parenting patterns from kiai to caregivers, mudir, ustaz and mudabbir must be done considering the increasing number of parents entrusting pesantren to be a safe educational institution for their children. This raises new problems for pesantren in terms of the patterns of parenting for students. This research is a field research, in which the researcher goes directly to digging data in the field by means of observation, interviews, distributing questionnaires, and literature study. The direction of the research broadly leads to meeting or dialogue between the care system applied in the pesantren and the influence on the formation of the personality of the students. The result of this research is that the parenting pattern at Riyadlul Jannah Islamic Boarding School applies democratic parenting from the teaching aspect, authoritarian from the reward aspect and persuasive from the persuasion aspect. Teaching is given through intra, extra-curricular activities. Reward through reward or motivation and punishment. Persuasion is done by giving advice through an individual approach to help students solve their problems.

Keywords: Riyadlul Jannah Islamic Boarding School, Parenting, Santri

1 Introduction

Islamic boarding school is an educational and teaching institution for students based on Islamic teachings with the aim of worship to get the pleasure of Allah SWT. The students are educated to become true believers, namely humans who fear Allah SWT. have a noble character, have complete personal integrity, are independent and have intellectual qualities. In the Islamic boarding school, the students learn to live in society, organize, lead and be led. They are also required to be able to obey and serve their lives in all things. In addition, one must be willing to carry out any task assigned by the caretakers.[1]

Dhofier stated that the basic elements that make up the boarding school institution are the kiai, mosque, dormitory, santri and the yellow book. The element is placed in a central position in the pesantren community, because it is considered the owner, manager and teacher of the yellow book as well as the priest (leader) at religious ritual events, such as performing congregational prayers. Meanwhile, the other elements, namely the
mosque, dormitory, santri and the yellow book are subsidies whose existence is under the control and supervision of the kiai. The physical characteristics that distinguish Islamic boarding schools and educational institutions outside the Islamic boarding schools lie in this element. [2]

The subculture that is built by the boarding school community is always in a larger socio-cultural system. Islamic boarding schools form a religious tradition that operates within the socio-cultural frame of a pluralistic and complex society. The larger social system tends to suppress small communities that are still within its sphere of influence. Although the religious tradition of Islamic boarding schools can build a subculture, the pesantren itself is an inseparable part of society's culture. Islamic boarding schools (Islamic boarding schools) are educational institutions that have existed and are rooted in Indonesian society long before the birth of the school system introduced by the Dutch colonial government. [3]

In the past Islamic boarding schools have no doubt succeeded in educating students to become pious and highly moral people, a quality that cannot be ignored by people who yearn for tranquility and peace in their lives. Islamic boarding schools are one of the traditional Islamic educational institutions in Indonesia. This predicate is associated by Kuntowijoyo with main characteristics, namely curriculum, learning methods, and institutions. [4]

The curriculum in this connection has a whole Islamic religious lesson content coupled with learning tools, especially Arabic, to understand texts. religion in its original language which aims to create and develop a Muslim personality, study, deepen, appreciate, and practice Islamic teachings by emphasizing the importance of religious morals as guidelines for daily behavior. Nowadays, many parents think about the processing system for santri care in the Islamic boarding school environment. They believe more in the nurturing system that the boarding school provides. Basically, the care that is carried out in a boarding school environment has various specific patterns. From several references and the results of previous research, this santri parenting activity has three patterns, namely authoritarian patterns, permissive patterns and democratic patterns. [5]

These three patterns in practice in Islamic boarding schools are often used in educating students. This authoritarian pattern basically means that parents or caregivers have full authority to regulate their students and these students must obey. The permissive pattern emphasizes the freedom of the students, the role of caregivers in this pattern is not as strong as in the first pattern. Democratic patterns are more inclined to the principle of harmony between the wishes of parents and students. The role of the caregiver is to control and supervise the students and the relationship between the two is closer. This aims to train the independence of students or santri

In the past, the parenting style applied in dormitories tended to be authoritarian or centered on one figure only. Through this style of coaching, it is hoped that students will obey and develop in the direction expected by the boarding school. Authoritarian parenting style affects the condition of students living in Islamic boarding schools when compared to other parenting styles such as permissiveness and democracy. One of the prominent influences is the discipline of students. Therefore, coaches must familiarize students with participating in a series of Islamic boarding school activities and comply with applicable regulations. Strategies to achieve the goal of disciplining students include the example of their caregivers through advice, guidance and ta'zir (punishment).
Currently, the pattern of parenting that depends on the kiai has shifted. The pattern of parenting is currently shifting to Musyrif, Mudir, and Mudabbir. Due to the progress of the times, and the number of students being cared for, it makes it difficult for kiai to carry out parenting.

Therefore, it is very interesting to conduct research on the parenting patterns of students held at the Riyadlul Jannah Ciseeng Islamic Boarding School, Bogor. A modern Islamic boarding school with a kiai, named KH. Muhammad Supriyadi.

1.1 Research Problem

Problem Formulation this study is how the implementation of parenting students at Pondok Pesantren Riyadlul Jannah Ciseeng Bogor

1.2 Objectives and Benefits of Research

The purpose of this study was to determine the parenting students at Pondok Pesantren Riyadlul Jannah Ciseeng Bogor

The benefits of this study were: (1) Government: as a policy material in developing the guidance process in Islamic boarding schools; (2) Islamic boarding schools: input into the process of caring for the students at the pesantren so that the pesantren is the best place to produce a superior generation; and (3) Society: provides information about the models of caring for students in Islamic boarding schools so that people can feel comfortable sending them to Islamic boarding schools.

1.3 Research Methods

This research was conducted from June to August 2020, located at the Riyadlul Jannah Ciseeng Islamic Boarding School, Bogor.

This research is qualitative in nature because it provides meaning and looks for the essence that it gets from the parenting patterns in the pesantren. In order to carry out the Cross Analysis, this study also uses a quantitative approach to see the behavior of students in the parenting patterns of the pesantren. This research is also a field research, where the researcher goes directly to digging data in the field by means of observation, interviews, distributing questionnaires, literature study, and conducting descriptions in the field to study problems in Islamic boarding schools about changes in values or views, behavior and effects of a phenomenon. The direction of the research broadly leads to meeting or dialogue between the care system applied in the pesantren and the influence on the formation of the personality of the students.

Observations are made on every activity related to research. Interviews with caregivers, pesantren administrators, santri, and other parties related to the pesantren are intended to hear information from them about facts, events they have experienced, and they know. Distribution of questionnaires to students to see the behavior of the students in the parenting patterns at the pesantren. Literature study by examining various literatures, documents and other works related to this research problem.

Data analysis was carried out during data collection in the field and after the data was collected. Data analysis takes place simultaneously which is carried out simultaneously with the data collection process with three analysis processes, namely data reduction, data presentation, data depiction and verification.
2 Literature Review

2.1 Pondok pesantren

Pondok pesantren is a unique system, not only unique in its learning approach, but also unique in the way of life and values adopted, the way of life followed, and all other aspects of education and society. From the systematics of teaching, there is a learning system that is repeated from level to level, with no end in sight. The issues taught are often similar discussions repeated over a period of years, even though the textbooks are used differently.

There are traditional methods of learning in pesantren, namely learning methods that are organized according to habits that have long been used in pesantren institutions or are the original learning methods of pesantren. There is also a new learning method (tajdid), which is a method of learning the results of renewal among pesantren by introducing methods that are developing in modern society. The application of new methods is also followed by the application of a new system, namely the school system or classical. [6]

In its original state, the Islamic boarding school had a non-classical education and teaching system, known as bandungan, sorogan, and wetonan. The implementation of education and teaching differs from one Islamic boarding school to another, in the sense that there is no uniform system in the delivery of education and teaching.

In line with the times, pesantren educational institutions also do not shut themselves off from carrying out both method and technical reforms in the implementation of pesantren education itself. Even so, not all pesantren are willing to open to innovations and innovations to existing learning methods.

At the beginning of the boarding school, the methods used were the methods Islamic boarding schools wetonan and sorogan and bandongan for non-classical. In further developments, the Islamic boarding school learning method tries to renovate the existing method to develop a new method, namely the classical method. The kiai is in charge of teaching various recitations for various levels of teaching in his pesantren, and it is up to the santri to choose which one they will take. [7]

If students want to participate in all types of recitation being taught, of course it will take a long time. However, the entire teaching structure is not determined by the length or shortness of a student's time to recite the Koran at his Kiai, because there is no need to take exams from his Kiai. The only measure used is his submission to the Kiai and his ability to obtain "ngelmu" from the Kiai. [8]

In addition to the flexible curriculum (flexible), the uniqueness of teaching at the pesantren can also be found in the way of teaching lessons, also in the use of material that has been taught and mastered by the students. Lessons are given in recitation in the form of an open lecture.

In addition, the subjects taught are applicable, in the sense that they must be translated into daily deeds and deeds, of course the ability of the students to apply the lessons they receive is the Kiai's main concern. [9] The learning process is a complex activity, so it is almost impossible to show and conclude that a certain method is superior to other methods in achieving all learning objectives.

The curriculum includes the Koran, hadith, jurisprudence, faith, morals, Islamic history, faraidh (Islamic inheritance), astronomy, the science of hisab, and others. All
subject matter studied used Arabic books which are commonly referred to as yellow books, bald books, classical books, or turats books. The mandatory books in salaf pesantren include *Ihya Ulumiddin* (tasawuf), *Sahih Bukhari* and *Sahih Muslim* (hadith), *Tafsir Jalalain*, *Alfiyyah Ibnu Malik* (nahwu) with their syarah variant, and others.

Pesantren as an educational institution is a system that has several subsystems, each sub-system has several sub-systems and so on, each sub-system with other subsystems influences each other and cannot be separated. The subsystems of the pesantren education system include: (1) Actors or actors: Kiai, ustaz, santri and administrators; (2) Hardware facilities: mosque, cleric house, ustaz house and dormitory, boarding school and boarding school for students, school or madrasa building, land for agriculture and others; and (3) Software facilities: Objectives, curriculum, books, assessment, rules, libraries, information centers, skills, community development centers, etc.

above, then called the boarding school are educational institutions that teach one's piety and learning of sciences of Islam (*tafaqquh fiddin*) that characterizes and values that are taught in schools.

2.2 Parenting Students in boarding

In the Big Indonesian Dictionary, pattern means style, model, system, work method, form (structure) are fixed. [11] Fostering which means nurturing, caring for, caring for, nurturing, educating. [12] Parenting means the attitude of parents in dealing with their students, this attitude can be seen from various aspects, including from the way parents treat students, how to give rewards and punishments, how parents pay attention or respond to students. [13]

According to Sri Lestari, parenting is a series of attitudes shown by parents to students to create an emotional climate that surrounds the interaction between parents and students. [14] Furthermore, Khon, as quoted by Zizousari and Chan, stated that parenting is a way for parents to interact with students which includes giving rules, gifts, punishment, giving attention, and parents' responses to each student's behavior. [15]

In the context of the parenting patterns of students in Islamic boarding schools, the boarding school care is a development and personality development as well as mastery of knowledge that is carried out through daily experiences and is influenced by learning resources in the Islamic boarding school, especially from caregivers. According to Moh. Shohcib stated that the concept of parenting is an effort used to understand, interpret and discover the meanings contained in developing the basic values of the santri / santriwati. Efforts are made through training, habituation and awareness for students. [16] Djamarah states that the concept of parenting is building harmonious communication and implementing educational functions to foster the potential of students as a vehicle for transferring values and agents of cultural transformation. [17]

The pattern of parenting for students is learning about patterns of behavior, socialization and interaction to transfer values and cultural transformation agents in Islamic boarding schools. The Islamic boarding school itself is an educational institution that teaches one's piety and learning Islamic religious sciences (*tafaqquh fiddin*) which are the characteristics and values that are taught in the pesantren. So, the pattern of caring for students in Islamic boarding schools is the guidance and development of the personality and mastery of knowledge of the students through daily experiences and is influenced by learning resources in the Islamic boarding school, especially from the pesantren caretakers.
From some of the opinions presented above, the authors conclude that the parenting patterns Students in pesantren are learning about patterns of behavior, socialization and interaction to transfer values and agents of cultural transformation in Islamic boarding schools.

There are 4 aspects of parenting, namely: 1) Supervision (control), namely the efforts of the pesantren caretakers to supervise and influence the activities of the students; 2) communication between pesantren and santri caregivers; 3) Discipline that is applied with a function as a guide in assessing the behavior of students; and 4) Punishment and reward.

3 Research Results And Discussion

3.1 Profile of the Riyadlul Jannah Islamic Boarding School

Riyadlul Jannah located in Binong Village, Babakan Village, Ciseeng District, Bogor Regency. This Islamic boarding school has been established recently, because KH. Muhammad Supriadi on May 2, 1994 on the idea of H. Syamsudin. With 350 santri residents, Riyadlul Jannah was built to produce preachers or preachers. This special training by prioritizing various da'wah materials such as the Koran and hadiths and their interpretations, understanding the various qoul-qouls of the scholars and their differences, the art of rhetoric, vocal processing, public speaking, and others.

KH. Muhammad Supriyadi AM. born in Jakarta, June 8, 1966, he was born to H. Ammirudin and Hj. Marwiyah has nine siblings, after graduating from elementary school in South Jakarta then Nyantri at the Darul Qalam boarding school Gintung Balaraja, Tangerak for six graduation in 1987 he continued studying at Ibnu Kaldun until 1991 then he devoted himself to Darul Ulum Lido Bantar Kemang Islamic Boarding School for three. To add to his experience in the field of Islamic boarding schools, he continued his service at the Jakarta Assidqiah Islamic Boarding School, led by KH. Nur Muhammad Iskandar SQ for three years. And during his dedication, he wrote two books, namely, the Da'wah Book through the Islamic Boarding School and the book Majmul Aurad (for the students themselves).

Riyadlul Jannah Islamic Boarding School does not only equip students with religious and general knowledge. But educating them to become believers, have good character, muttaqien and rashikiin fil ilmi and always guide their students to live a simple life pattern in various ways by prioritizing the spirit of hospitality.
3.2 Vision, and Mission, and Purpose of Riyadlul Jannah Islamic Boarding School

The vision of Islamic boarding school is: Creating smart, skilled, confident students, capable of self-control and able to carry out the mandate of the people and be responsible for society. "Building education that is moral, modern, open, religious, knowledgeable and upholds the cultural values of the nation and Pancasila as a good medium for Islamic da'wah.

Its missions are: 1) Assisting the government in educating the nation's life, 2) Assisting the government in equal distribution of learning opportunities, 3) Fostering Muslims in understanding Islamic teachings and developing as people who believe and fear Allah SWT, so that they have: Akhlakul karimah, Knowledge and skills, physical and spiritual health and a sense of responsibility for the future people and the nation.

Medium Objectives: 1) Educate students who have strong faith and devotion to all the truths of Islamic teachings that were revealed to the Prophet Muhammad SAW, 2) Educate students who have noble character, do good deeds, are smart, skilled, and have a sense of responsibility for the future people and the nation, 3) Educate students to be able to think logically based on science and technology and be able to develop in the wider community and maintain the characteristics of Islam and school values inside and outside the school.

3.3 Facilities and Infrastructure
To support the process of teaching and learning activities at the Riyadlul Jannah Islamic Boarding School, school facilities and infrastructure have been fulfilled, among others. To support the process of teaching and learning activities at the Riyadlul Jannah Islamic Boarding School, school facilities and infrastructure have been fulfilled, including: 1) School Building and Room the class is built on two floors each level with funding from the Government and donations from several parties. 2) Libraries, Reading Gardens are a mainstay of means to build students' independence in learning. Riyadlul Jannah Islamic Boarding School has 3000 reading books in the school library. Each student is always directed to library exploration activities when given a scientific assignment by the teacher. The books in the Riyadlul Jannah Islamic Boarding School library are classified into several categories, among others; Children's Reading, Literature, General Sciences, Pure Sciences, Applied Sciences, Socio-Culture, and several magazines and print media. 3) ICT room, advances in technology, information, and computers are important. Riyadlul Jannah Islamic Boarding School since 2010 has developed various technology-based approaches to students. Computer training and courses have also been carried out to develop students' competency knowledge of developments and advancements. With adequate facilities, Riyadlul Jannah Islamic Boarding School built an ICT room that will support student activities in terms of; Development of ICT knowledge, completion of final assignments, writing of scientific works. 4) Sports facilities, it is important to explore the potential, interests and talents of students, Riyadlul Jannah Islamic Boarding School has and is currently building several sports facilities, including: Football Field Basketball, Volleyball, Badminton, Table Tennis, and futsal. In 2013, the Riyadlul Jannah Islamic Boarding School is building a multi-functional field as an effort to fulfill sports facilities in schools. And this year, it is planned; The multi-functional field will be completed in October 2013. The target of completing the construction of a sports facility in the form of a multi-functional field is an effort to exercise students, and to get students closer to the sport they are interested in. Apart from the multi-functional field development, the school has also designed several sports and arts activities such as; Chess, Marawis and Theater. 4) Mosque and Musholla, Riyadlul Jannah Islamic Boarding School is one of the educational institutions under the Riyadlul Jannah Islamic Boarding School Foundation. The development of religious facilities and infrastructure is the main priority of this school. Except for the fulfillment of facilities and infrastructure, this educational institution also develops religious activities for students such as; Routine recitation, routine congregational prayers, and other activities. This religious activity is centered at the Jami Mosque in the Riyadlul Jannah Islamic Boarding School Foundation. 5) Internet / Wi-Fi connection, to facilitate communication and fulfill the availability of information, since its inception, Riyadlul Jannah Islamic Boarding School has utilized the internet as one of the communication infrastructures for school residents. Riyadlul Jannah Islamic Boarding School Riyadlul Jannah has an official website with the address; https://riyadluljannah.id, the provision of this website to facilitate the search for information about schools for school residents and for environments outside the school. The school has also built a free wireless internet (Wi-Fi) network that can be used by boarding school residents.

3.4 Education Services
The Riyadlul Jannah Islamic boarding school provides formal and non-formal education. Formal education starts from TK / RA, Madrasah Ibtidaiyah (MI), Madrasah Tsanawiyah (MTs), Madrasah Aliyah (MA). Meanwhile, non-formal education is TPQ, Majelis Taklim, Madrasah Diniyah, which can then be described as follows:

<table>
<thead>
<tr>
<th>Educational Services</th>
<th>Information</th>
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<tbody>
<tr>
<td>TK/RA</td>
<td>MI</td>
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<tr>
<td>Lk</td>
<td>Pr</td>
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<td>15</td>
<td>29</td>
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<td>44</td>
<td>107</td>
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The Superior Program of the Riyadlul Jannah Ciseeng Islamic Boarding School, Parung Bogor

a. Muhadoroh Program. Muhadoroh is learning to speak in front of an audience or a crowd and also giving speeches, this program is learning that is used mostly in formal and non-formal Islamic education and also Islamic boarding schools for To train students and students to be accustomed to speaking in front of things that are feasible or public, because of that the santri's capital will go to the community to preach, that is what he learned at the pesantren and this is applied at the Riyadlul Jannah Islamic Boarding School. This program is carried out by students every Friday and Saturday, Friday night and Saturday night when the evening prayers, this program has been very good for producing students to become accustomed to speaking in front of an audience or also accustomed to making speeches.

b. The Yellow Books Learning Program. Pesantren as a traditional Islamic educational institution teaches classical books, especially books written by the Syafi'iyah school of thought. Teaching yellow books in Arabic without shakal or often called the book bald. This yellow book is one of the methods formally taught in the Salaf pesantren community. And at the Riyadlul Jannah Islamic Boarding School, it combines modern and traditional concepts and therefore continues to study yellow books. The guidebooks studied by the santri.

Pattern of Nurturing the Santri at the Riyadlul Jannah Islamic Boarding School

The dominant parenting patterns applied in the Riyadlul Jannah Islamic boarding school are democratic patterns on the teaching aspect, authoritarian patterns on the reward aspect, and persuasive patterns on the persuasion aspect. Teaching is carried out with learning activities, both intra and extra. Reward is done by giving awards for the achievements achieved by the students and giving punishment for violations that have been committed. Persuasion is carried out through a personal approach by providing advice, directions, guidance to the students, and helping in solving problems being faced by the students. So that Riyadlul Jannah Islamic boarding school students do not have bad behavior and bully their friends / friends and their
underclassmen. Therefore, the caregivers have taken various steps to take care of the santri at the Riyadlul Jannah Islamic boarding school, including:

a. Strengthening the curriculum. The curriculum is taught in accordance with the vision and mission, namely strengthening material on tawhid, faith, worship, and morals. The delinquency of the students is not an obstacle for every caregiver who has high enthusiasm in developing the faith, worship, and morals of his students. Meanwhile, in minimizing the delinquency of the students every month, the boarding school provides additional material relating to juvenile delinquency provided by the health office, social services and the police.

b. Early Detection of Santri Psychology. One of the caregivers' responsibilities is to study the psychology or psychology of students. Students who have a high temperament / easily get emotional will be given special guidance. Likewise, the students who feel inferior and unable to get along with their friends will prefer to be alone by reading books and fantasizing.

c. Enforcement of the rules. Students who violate will be subject to sanctions in accordance with the applicable rules. Heavy and repeated violations will be accumulated, and as a final step is to summon the parents of the santri concerned, to choose whether their child will remain in the pesantren or be expelled. So, the pesantren does not immediately choose an alternative to expel the students. However, ask for advice from the parents or guardians of the santri concerned.

d. Practicing the disciplinary. Discipline established by the Riyadlul Jannah Islamic Boarding School is quite strict. This is so that they can learn discipline from an early age and get used to taking responsibility. The disciplinary model applied by the pesantren does not provide opportunities for students to mingle with groups outside the pesantren that can doctrine them. to mingle with groups outside the pesantren who doctrine them.

e. Providing various kinds of sports and skills facilities. So that the students can channel and develop their talents, the pesantren provides various kinds of sports facilities and skills. One of the reasons for people to do wrong is because of poverty, unemployment. This is because they do not have a job that can help them live, in addition, because they do not have skills, so their minds are confused and always confused. Eventually frustrated and doing actions that can harm himself and others.

f. Religious Lectures. Basically, the caregivers are not fixated on the formal lectures that have been programmed by the pesantren, they also give advice to the students wherever possible when they are in the scope of the dormitory or pesantren in general. Therefore, the pesantren held activities by providing opportunities for direct dialogue with their students about issues concerning Islam that were in the minds of every student, namely after each dawn and noon prayer every Monday and Thursday. However, it does not rule out that at other times the santri are also allowed to raise their problems.

g. Prohibition of using HP. Santri are prohibited from using cellphones during learning activities so that students do not have much contact with the outside world which can interfere with their learning concentration, including communication with people suspected of having a negative influence. According to the caretakers of the cellphone, there are many negative things for the santri, while the santri in their adolescence cannot use cellphones in an educational manner, they instead follow what is on the cellphone without being able to sort out what is good and right. And they can use their cellphones once a week and are only given 4 hours. After that the cellphone is returned again to the cellphone custody.
h. Enjoy television broadcast once a week. To get rid of the boredom of the students, as well as to eliminate fatigue from studying for a week, on Friday nights the students are allowed to watch television after sunset prayers, accompanied by the guardian of their dormitory. The large number of immoral shows shown on TV requires caregivers to be observant in choosing each program that will be presented to the students. Of course, this choice has educational value for the development of the IQ of the students. Not only choosing a good program, the caregiver also explains things that are still vague about the event. Describe the benefits of the event compared to other events. Explanation is needed because not all students have the same catching power. To get rid of the students' boredom, and at the same time relieve fatigue from studying for a week, on Friday nights students are allowed to watch television after sunset prayers, accompanied by the guardian of their dormitory. The large number of immoral shows shown on TV requires the caregivers to be observant in choosing every program that will be presented to the students. Of course, this choice has educational value for the development of the IQ of the students. Not only choosing a good program, the caregiver also explains things that are still vague about the event. Describe the benefits of the event compared to other events. Explanation is needed because not all students have the same catching power.

Meanwhile, to find out the extent of the santri's delinquency at the Riyadlul Jannah Islamic boarding school, 30 questionnaires were distributed with indicators of student delinquency including lying, stealing (taking belongings of friends), hitting, fighting with friends, making fun of friends, smoking, drugs. Each level is taken 10 students, with 10 statements in each indicator, for more details can be seen in the diagram below.

From the diagram above, the low percentage of responses is understandable or considered reasonable, considering the number of students being cared for is 504 students. According to
Ustadz Rahmat Hidayat, that the pesantren prohibits students from smoking, but there are some students who smoke secretly in the bathroom.

Supporting and Inhibition Factors in the care of students

Some of the supporting and inhibiting factors in the parenting patterns of the students in the two pesantren are:

a. Supporting Factors. Supporting factors for the Riyadlul Jannah Islamic Boarding School so that the public still has great interest in the pesantren: a). The interest and trust of parents is still high in sending their children to Islamic boarding schools. The level of public trust in the world of pesantren is still high. This is because the community still believes that the accusations against the pesantren are untrue and are only based on the number of pesantren alumni involved in terrorism, whose number can be counted on the fingers. b). Strict rules. The regulations applied by the pesantren are very strict, accompanied by penalties for violating them. Various kinds of rules have been made and have been socialized since the first students set foot in the pesantren, so that they do their best to comply with these rules. Among the efforts that can prevent santri delinquency understanding is that each student must be picked up by their parents or their closest relatives who are already known to the pesantren manager. c). The curriculum on monotheism, morals, and worship material is still maintained as a characteristic of pesantrenan material. The pesantren curriculum is one of the important factors in shaping the character of the students. Therefore, Riyadlul Jannah Islamic boarding school still maintains the material of monotheism, morals, and worship as the characteristics of pesantrenan material, d). Compact the schedule of activities for students. The tight schedule of the students makes them must be diligent and disciplined and follow directions and caregivers. They are busy with various activities day and night, so that access to the outside world is not easy. This can prevent them from outside influences that can change their religious paradigm, e). There is still a high attitude of respect for students to caregivers, so that what the students do can still be controlled. The pesantren emphasizes the importance of respecting caregivers who are identified as the relationship between children and their parents. Good caregivers position themselves as parents who always pay attention to their children. Respect for students will give birth to an attitude of obedience making it easier for the caregiver to control the students, f). The spirit of the caregivers is still high in educating, especially in the development of faith, worship and morals. The delinquency of the students is not an obstacle for every caregiver who has high enthusiasm in developing the faith, worship and morals of his students, g). There are still high examples of role models shown by the caregivers to the students. The nannies are role models for the students. By always giving good role models, santripun will always have good morals as their caretakers, h). Recreation To eliminate the boredom of the students, at certain times such as after semester exams, the students and caregivers take recreation to various places, such as museums and baths. However, the recreation is still controlled by the caregivers so that negative things can be avoided. These are some of the supporting factors possessed by Riyadlul Jannah Islamic Boarding School, so that the pesantren still exists today in society.

b. Inhibiting Factors. Apart from supporting factors, there are also inhibiting factors that sometimes-become obstacles for pesantren in implementing the parenting patterns they run. Among the inhibiting factors, namely: a) The element of parental coercion. There are
still parents who force their children to enter the pesantren, causing children who are not motivated to accept lessons, pessimistic, undisciplined, impatient, and always create chaos in the pesantren. The incompatibility of children's tendencies in what they do can cause children to drop out of school or be expelled from the pesantren because they do not heed the applicable regulations. They deliberately do negative things that can affect their other friends so that it will become a burden to the pesantren caretakers, b). Parents' interference with pesantren rules. The intervention of the parents was seen when the child was punished for the offense he had committed, because the child did not accept the punishment, the students complained to the parents. It is not uncommon for parents to respond by sending objection letters, or parents go directly to the caregiver who has given punishment to their child at the pesantren. c). Human resource development for caregivers has not been optimal. Increasing the human resources of caregivers greatly affects the students. In addition to the bonds of educational qualifications from S1 to S2 and S3, it is also necessary to obtain various kinds of knowledge about parenting patterns, d). Lack of good cooperation between caregivers. Parenting should be a shared responsibility of all elements of the pesantren. The need for understanding parenting patterns is also important so that students are not confused, if they find different patterns between caregivers. These are some of the obstacles experienced by the pesantren so that the pesantren is still a little under control in implementing the parenting patterns and the aspects it develops in order to anticipate the delinquency of the students in the pesantren.

c. Efforts to Overcome Obstacles. The efforts to anticipate the obstacles experienced by the Mukminin Islamic Boarding School and the Medina Islamic Boarding School are as follows. a) Parents provide a good understanding to children about the privileges of the pesantren. Every parent must provide a good understanding to their children before they enter their children into Islamic boarding schools. This is so that children do not feel compelled to enter the pesantren. Giving this understanding will also instill love for children by explaining the features of pesantren graduates as provisions for them when they set foot in college. Thus, the involvement of the parents of students in anticipating the obstacles experienced by the pesantren is necessary. b) Socializing the rules of the pesantren to parents of students. Parents' interference with the punishment that befall their children because they do not know clearly the rules that are enforced at the pesantren. For this reason, it is important for the school to socialize all the rules that apply in the pesantren to each santri's parents when they enroll their children in the pesantren. c) Increasing human resources for caregivers, through trainings. Along with the times, juvenile / santri delinquency has increased with various models and forms. For this reason, it is necessary to increase human resources for caregivers through various kinds of training, so that they can understand the problems being faced by students and how to overcome them. D) Foster good cooperative relationships between caregivers. Cooperation between caregivers is very important because naughty santri tend to seek legitimacy or justification for their actions that other caregivers do not prohibit them. For that every caregiver must understand the parenting patterns that are applied in the pesantren. in the pesantren to each of the santri's parents when they register their children at the pesantren, c). Increasing the human resources of caregivers, through trainings. Along with the times, juvenile / santri delinquency has increased with various models and forms. For this reason, it is necessary to increase human resources for caregivers through various kinds of training, so that they can understand the problems being faced by students and how to overcome them, d). Foster good cooperative relationships between caregivers. Cooperation between caregivers is very
important because naughty santri tend to seek legitimacy or justification for their actions that other caregivers do not prohibit them. For that every caregiver must understand the parenting patterns that are applied in the pesantren.

4 Conclusion

Based on the previous description, it can be concluded as follows:

a. The pattern of caring for the Riyadlul Jannah Islamic Boarding School applies a parenting pattern that is democratic from the teaching aspect, authoritarian from the teaching aspect and persuasive from the persuasion aspect. Teaching is given through intra, extra-curricular activities, giving examples to students in the form of behavior, characteristics, attitudes, and ways of thinking. Reward through reward or motivation and punishment. Rewards are in the form of gifts and praise, while punishment is in the form of sanctions as a result of acts and actions that violate applicable rules. Starting from light punishment (advice) to severe (expelled from the pesantren). Persuasion is done by giving advice through an individual approach to help students solve their problems. Gentle advice is expected to return the students to the right path. The difference between the two can be seen from the following aspects:

   a) Teaching: The Riyadlul Jannah Islamic Boarding School applies a general, religious curriculum, but teachings and understandings that are in line with NU are inserted when the kiai teaches and practices worship followed by the students. Santri do not know how NU’s history, goals, vision, mission are fundamentally. The books used still use more classical books by introducing more of the understanding of the Shafi’i school of thought.

   b) Reward: The Riyadlul Jannah Islamic boarding school in applying the rules of violation is orderly and structured. There is a weighted value for each violation committed. It depends on the error rate. Likewise, the stages of punishment are always carried out with predetermined stages.

b. Due to the effectiveness of the parenting style applied at the Riyadlul Jannah Islamic boarding school, the students’ delinquency could still be overcome, even though there were also students who were naughty by nature. Of the 30 questionnaires spread, with various answers including: lying (12.67), stealing (taking a friend's property (6.33), hitting (9.00), fighting with friends (4.33), making fun of friends (16.33), smoking (22.00), and drugs (0.67). Supporting factors for the implementation of the pesantren's parenting patterns are still able to anticipate the delinquency of the students, namely: The high interest and trust of parents to enter their children into the pesantren. The rules imposed by the pesantren make students afraid to violate because there are sanctions behind the violations. The curriculum on monotheism, morals, and worship is still maintained coupled with extra material about juvenile delinquency and its consequences. opportunity to do the anarchists. The high attitude of respect for the students to caregivers so that what is done every time the students still can be controlled. However, the enthusiasm of some caregivers is high in educating, especially in the development of faith, worship, and morals. There are still high examples of role models shown by caregivers to students, so that students can still see good things from their caregivers. Meanwhile, the inhibiting factors in implementing aspects of parenting patterns are the element of coercion from parents to send their children to the pesantren. Lack of supervision of students when they are outside the pesantren. There are still parents who object if their children are punished. Human resource development for caregivers is not optimal. Lack of good cooperation between caregivers.
c. The efforts to overcome the obstacles faced by caregivers in implementing parenting patterns include; parents should provide a good understanding to children about the privileges of the pesantren, the socialization of pesantren rules to the parents of students and the care must be continuous and integrated. Meanwhile, the most effective parenting steps are carried out by teaching *tausheed* and morals accompanied by close supervision of the students. Apart from that, the students are busy with various activities, both intra and extra-curricular activities. The steps that need to be developed as a support, including; Intensifying the socialization of moderate religious understanding. Reference supplies or collections of humanist Islamic books in the library. Adding special material about the dangers of delinquency in students. Straighten the meaning of jihad. Early selection of psychiatric disorders of the students. Building the independence of students by providing various kinds of skills. Building a network of cooperation between Islamic boarding schools, it is also demanded that caregivers have broad religious insight and the need for selectivity in the recruitment of teaching staff.

**Recommendation**

1. Pesantren need to optimize the implementation of guidance and supervision of students continuously so as to create child-friendly pesantren.
2. Pesantren need to create awareness of students to obey, obey the rules and discipline that apply.
3. Pesantren need to collaborate intensively between teachers, parents and related parties in guarding the development of student learning and being in the boarding school dormitories.
4. People who entrust their children to Islamic boarding schools should be able to trust and have more confidence in the patterns of education carried out by the pesantren.
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2. Ustaz Rahmad Hidayat, 50 Tahun (Ketua Pengasuhan)
3. Ustaz Defri Hamdani 45 Tahun (Pengurus Bidang kepesantrenan)
5. Wahyu widayat, 17 Tahun (Santri)
Madrasah Management
Post Transfer From Private to State
(Case Study at Madrasah Ibtidaiyah Negeri (MIN) Dua in Serang Regency, Banten)

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Abstract. This paper is the result of research that explores the management of madrasahs after the transition from private to public at MIN Dua in Serang Regency. The method used in this research is qualitative with data collection techniques, observation, interviews, and document study. The research findings indicate that madrasah management in its implementation is very contributive to changes in performance and the achievement of the set output targets. Madrasahs strictly apply management principles both in madrasah managerial activities and madrasah operational activities. Madrasah managerial is reflected in the planning of madrasah programs carried out carefully through meetings both incidentally and periodically involving internal and external elements of the madrasah. Program implementation is distributed to employees fairly and proportionally, individually, or in teams. Likewise, program implementation is managed systematically and responsibly. All implementation of activities is directly guided and controlled in the form of supervision, monitoring, and evaluation by internal leaders and supervision by external madrasahs. All of these activities are well organized and documented, both managerial and operational activities of the madrasah.

Keywords: Madrasah, Management, Private, State

1 Introduction

1.1 Research Background

The number of madrasah in Indonesia currently reaches 82,418 madrasah, only 4,010 madrasah are managed by the government. This shows that only 4.86% is managed by the government, the remaining 95.14% is owned by private or public. Specifically for Madrasah Ibtidaiyah totaling 22,874, consisting of 1,686 State Madrasah Ibtidaiyah (MIN) and 24,560 Private Madrasah Ibtidaiyah (MIS). One of the madrasah that are managed by the community is Madrasah Nurul Falah, which is located in Baros, which is part of the Serang Regency area. The madrasah was founded in 1950 and is managed by the Nurul Huda Islamic Boarding School which was founded by KH. Moch Hilmi, a major scholar in the field of Falak Science.
in the Banten region. At the beginning of its establishment, the madrasah ran smoothly and progressed rapidly with up to 300 students, but now the madrasah is no longer operating because the demand for it has decreased even in 2003 it disbanded because there were no more students enrolling. Because madrasah Fakum is no longer able to manage it. Finally, the madrasah was donated by his heirs to the government after K.H.Moch.Hilmi died. While the Nurul Huda Islamic boarding school is still running, managed by his son and son-in-law (Sopuan, 2020)

Since 2003, Madrasah Nurul Huda has been managed by the government and changed to MIN 2 Serang. Since being managed by the government, it seems that the madrasah has experienced significant development, crossing other madrasah in Serang Regency. According to Muhtadi (Kasi), these two state madrasah are considered the most successful and superior in Serang Regency. Even though the employees are more dominant with honorary status, both teachers and education personnel, compared to another public madrasah in Serang Regency. The excellence and competitiveness of MIN Dua is reflected in the interest of the community in sending their children to MIN Dua, which continues to increase every year, even though there are public madrasah and elementary schools adjacent to the MIN Dua location. However, the community prefers MIN 2. For this reason, it is necessary to conduct research on how MIN Dua can excel and have the highest competitiveness for madrasah and other public schools. It is important to adopt and serve as a model that can be socialized and transmitted the values of success and excellence to another madrasah so that other madrasah become superior and successful equally.

1.2. Research Problems and Objectives

MIN Dua in Serang Regency is a transitional madrasah from private to state. Since being handed over to the district government, the madrasah has experienced significant development, even though its human resources and infrastructure are still limited, but due to effective management, the madrasah has experienced significant development. In particular, there are more madrasah enthusiasts every year and even many madrasah enthusiasts are rejected because the capacity of the madrasah is limited. This means that these madrasah have advantages in management and competitiveness with other public madrasah and elementary schools. Therefore it is necessary to benchmark so that it becomes a rule-model which can then be adopted, and socialized, and transmitted to another madrasah so that all madrasah are successful and excel in managing madrasah. The data from this study are useful for consideration in making policies for the Ministry of Religion in order to improve the quality of madrasah management.

1.3. Research methodology

This research uses qualitative methods with a case study approach and data collection techniques through observation, interviews and document study. Through the collaborative method, researchers can see firsthand the conditions of the phenomenon being studied so that it allows researchers to study various interesting new fields (Morissan, 2012: 22). To obtain accurate data, triangulation was carried out. Information or data obtained through interviews, confirmed with the results of observations and so on, also used triangulation of sources, certain information or data obtained, asked again from different informants, and compared with documentation. In addition, situation triangulation is used, in which researchers pay attention to how conditions in the field and the informants' narrative if alone, are compared
with other people (Hamidi, 2004: 83). Furthermore, data analysis is carried out, namely, efforts made by working with data, organizing it, looking for and finding patterns, finding important things, and what is learned and deciding what to tell others (Moleong, 2005: 248). Thus, data analysis here is the stage, digging and recording data, collecting data, sorting and categorizing data, and reducing which data is inappropriate based on the scope of the study, then interpreted and narrated descriptively.

2 Conceptual Studies

2.1. Management

Etymologically, management comes from the English word "manage" which means to drive, manage and rule. In Italian, management is termed "managiere" which means to train horses. (Jawahir, 1983: 9). According to Fathurrohman, management is defined as a process that differentiates planning, organizing, mobilizing implementation and control, by utilizing science and art, so that the stated goals are achieved (Fathurrohman, 2013: 149-150). In line with Usman, defines management as the process of planning, organizing, directing, and controlling organizational resources to achieve goals effectively and efficiently. Associated with education, education management is defined as the process of planning, organizing, directing, and controlling educational resources to achieve educational goals effectively, efficiently, independently and accountably. (Usman H, 2009). In other words, management is defined as the management of the effective use of resources to achieve targets (Depdiknas: 621).

From the above definitions, it can be understood that management is a process that continues in a direction of improvement by involving other people for the achievement of goals. Referring to the limitation of this definition, the scope of management has a wide range, and includes education management. What is meant by education management here is the activity of combining educational sources so that they are centered in the effort to achieve predetermined educational goals. So education management focuses more on managerial efforts which include planning, organizing, actuating, and controlling. Based on this description, management is an activity to achieve goals, and in achieving the objectives, actions that have been planned in advance are carried out. The prescribed actions are in the form of knowledge about what to do, determining how to do it, understanding how to do it, and measuring the effectiveness of the desired efforts. Including the need to determine and maintain an environmental condition that provides economic, socio-political response, and control (Abd Wahid Tahir, 2017).

Likewise, according to Mahmud, in the context of education, management is a process of managing and empowering all educational resources effectively and efficiently through planning, organizing, leadership, and control practices. In other words, education management is an effort to organize the field of education, especially educational institutions, so that all management functions can run effectively and efficiently so that educational goals can be achieved properly. (Mahmud, 2019: 7). Management functions in education, in general, are no different from management functions in other fields, namely including planning, organizing, directing and controlling, leadership, budgeting and financing, and evaluation (Mahmud, 2019: 95). In management, planning is the most crucial stage in all organizations, including educational organizations. Education planning is the process of formulating organizational work programs, program implementation strategies, procedures and regulations, technology tools, resources, evaluation patterns, and financing required in implementing educational programs.
This stage is the most decisive thing that will affect the target achievement of the stated organizational goals. In the context of madrasah education institutions, planning includes planning for managerial activities as well as planning for operational activities. Organizing is a process to unite people in a work unit in order to achieve predetermined goals. In simple terms, organizing means the activity of arranging and forming working relationships between people in an organization so that a single unit is created to achieve organizational goals. The briefing is basically a process of giving directions and instructions to members of the organization so that they work according to the plan set to achieve organizational goals. The direction is the process of giving instructions, orders, directions to others. The Direction function is often referred to as the actuating function or the directing function. Actuating, namely moving and providing motivation to subordinates to perform their duties (Effendi, 2011: 20). The driving force is the entire process of providing work motivation to subordinates in such a way that they are able to work sincerely for the achievement of organizational goals efficiently and effectively (Munir, 2006: 139).

Evaluation is a planned activity to determine the state of an object by using instruments and the results are used as a benchmark for reaching conclusions. Meanwhile, the educational resources to be managed include human resources consisting of educators, educational staff, students, security personnel, to the lowest level of cleaning personnel. Meanwhile, non-human resources include infrastructure, curriculum, lesson plans, bureaucracy, and regulations. Management of madrassas is the entire process of organizing in any collaborative effort by a group of people through the use of human or non-human resources to achieve the goals of the madrasah to be effective and efficient.

2.2. Madrasah

The term madrasah in Indonesia has been integrated with the term formal school. Many argue about the history of the emergence of madrasah in Indonesia, but it is difficult to be certain when the term madrasah is used as a type of Islamic education in Indonesia. But what is clear, madrasah have been blooming in Indonesia as Islamic education institutions since the early 20th century (Darajat, 2018).

Madrassa as Islamic educational institutions in Indonesia emerged and developed along with the entry and development of Islam in Indonesia. The madrasah has developed levels and types in line with the development of the Indonesian nation, since the sultanate, colonialism, and independence (Mulyanto et al., 2019). In its development, the education system changed from the form of recitation in houses to a mosque, mosque, and then to school buildings such as the form of madrassas known today. Likewise in terms of educational material, there were developments that previously only studied the Koran and then added practical worship lessons and continued to the recitation of the book, then religious teaching in madrasah in the form of monotheism/faith, morals, fiqh, hadith, tafsir, Islamic history, and Arabic (Rahim, no date: 10-11). Furthermore, along with changes in government policies in the world of education, the meaning of madrasah has changed. Initially, madrasah were seen as religious education institutions, experiencing changes, especially after the ratification of the National Education System Law No. 2/1989. Madrasah are seen as uniquely Islamic public schools, or “plus schools”. Changes in the definition have implications for changes in the curriculum, status, and function of madrasah in the national education system (Kosim, 2007). The National Education System Law also explains that "Madrassa" is a formal education unit that provides general and vocational education with the uniqueness of the Islamic religion, including...
Raudatul Athfal, Madrasah Ibtidaiyah, Madrasah Tsanawiyah, Madrasah Aliyah and Madrasah Aliyah Vocational.

2.3. Previous research

Research data relevant to this research include 'Implementation of Madrasah-Based Management in Quality Improvement' which explains that in madrasah-based management operations, several main things that need to be considered are continuous improvement, determining quality standards (Quality Assurance). Cultural change (Change of Culture) makes quality the orientation of all organizational components and organizational change. Then the research on "Implementation of Child-Friendly Learning Management in Instilling Discipline Character". The findings show that efforts to implement child-friendly learning management can have a positive impact in an effort to instill a disciplined character for students without involving elements of violence (Pamuji, 2017). Similar research on management in relation to the character found that character education in madrasah management is integrated into the process of organizing, implementing, and controlling. The implementation of management in character building is based on six management principles, namely clarity of objectives and accountability, division of tasks based on the principle of "the right man on the right place", orderly, discipline, fairness, and a spirit of togetherness (Muzayanah, 2014). Likewise, the results of Arif's research, on the management of character education planting, show that the management of madrasah institutions must be encouraged by efforts to improve the qualifications of teachers and adequate facilities and good cooperation that will encourage the improvement of the quality of Islamic education in madrasah (Arif, 2013).

Another study on management explained that madrasah are not managed professionally with systematic management which will face serious problems in the midst of global competition (Madarik, 2016). Meanwhile, Erlina, her research findings explain that the management of MIN 2 Ketenong has gone well, it can be seen from the education program that has been implemented according to plan (Erlina, 2016). Likewise, Suparman researched madrasah management, the findings were that the leadership of the head who was democratic, always prioritized deliberation with the components of the madrasah components, could create dynamic and harmonious working situations and conditions plus factors of professional human resources and adequate facilities, making the Model madrasah superior in academic achievement and non-academic, with 100% graduation (Suparman, 2012). Meanwhile, in his findings, Nur Munajat explained that central-based management is one of the factors causing the lack of optimal improvement in the quality of Islamic education. Along with the ongoing regional autonomy (Nur Munajat, 2016). As for Jawawi, researching "Fair Management of Madrasahs" explained that there are three approaches that can be offered to overcome the weaknesses of madrasah, namely the Islamization of science, institutional legality, curriculum improvement, and improving the quality of educators (Jawawi, 2014). While the results of Buna'i's research on "Madrasah-Based Management" found that the form of MPMBM management was one way to improve the quality of madrasah, because madrasah were given the freedom to independently manage the educational process according to the wishes, needs, and demands of the community, so they could determine their own education programs (Buna'i, 2006).

Furthermore, research on madrasah management carried out by Hikmah found that to create ideal governance, accountability, and public image of madrasahs can be done with autonomy and decentralization, school-based management and community-based management (Hikmah and Yudaiwan, 2019). Meanwhile, research on the application of management principles to
the education component at Madrasah Aliyah Ali Maksum shows less effectiveness, due to the
tradition of the pesantren, the combination of the pesantren curriculum and the government
curriculum, and the lack of coordination between Madrasah organizations and foundations
(Roizatul Faruk, 2014).

Some of these studies discuss the same thing about management in madrasah but are
more focused on managing learning and improving the quality of madrasah. While this
research focuses on madrasah management in terms of planning, organizing, implementing
and controlling the management of students, curriculum, personnel, facilities, finance,
environment and special services. The superiority of madrasah management needs to be
compared to become a rule-model that can be adopted and socialized, so that its superior
values are transmitted to other madrasah. So that other madrasah can also succeed and excel
and have competitiveness.

3. RESEARCH FINDINGS AND DISCUSSION

Based on data obtained from the field, the management of madrasah in MIN Dua,
Serang Regency is quite successful. It is proven that MIN Dua has a competitive edge over
other madrasah or public elementary schools which are located close to MIN Dua. These
advantages are reflected in planning, organizing, implementing, and controlling in student
management, curriculum, workforce, infrastructure, finance, environment, and special
services.

3.1. Student

As explained, educational activities include managerial and operational activities.
Managerial activities are activities that are more related to administrative processes, while
operational activities are activities that are more related to the process of providing education
(leARNING).
The student management in question is the whole process of activities that are planned and
attempted on purpose as well as continuous guidance for all students (in the relevant
educational institution) so that they can participate in the teaching and learning process
effectively and efficiently starting from the admission of students to their discharge. Students
from a school (Ary Gunawan, 1996)

Student management includes these two main forms of activity. Managerial activities
include the process of recruiting students, student recruitment quotas, student administrative
data, space capacity, and distribution of student learning groups. The operational activities
include academic services, counseling guidance services, student activity services, and student
welfare services (scholarships).

MIN Dua Serang, in this case, has implemented fairly good management. All
processes of managerial activities and operational activities in the fields of student affairs,
curriculum, workforce, facilities, finance, environment, and special services begin with the
planning stage through early year work meetings and periodic meetings and incidental
meetings to resolve problems that arise regularly, suddenly. The meeting at the beginning of
the year involved all elements of the madrasah, starting from educators, education staff,
madrasah committees, and parents' representatives. All madrasah stakeholders with MIN Dua
are involved in planning managerial and operational activities. This is in accordance with the
planning function, namely: as a guideline for implementation and control, avoid waste of
resources, tools for quality assurance development, and efforts to meet institutional
accountability (Udin Syaefudin Sa'ud and Makmun, 2011).
At this stage, for example, the capacity for the availability of classrooms is discussed, recruitment procedures (online), socialization of the recruitment process and procedures through various information facilities, and committee meetings. The new student data that has been received is then inputted by the administration through the DAPODIK system and the BUKU INDUK, then the student distribution is carried out into certain classes. In connection with this, there are various statistical data, namely available student statistics in both conventional and digital forms. Likewise, statistics for teachers and education personnel. The madrasah also periodically updates student data every semester. While the operationalization of the planning function can be seen in operational activities where the working meeting has determined the distribution of the number of groups of students, the form of formal academic services in the classroom, and enrichment of learning through tutoring in collaboration with tutors (Ganesha). Including tracing the interests of students' talents, guidance on student problems, extracurricular activities, and health services in collaboration with local community health centers (Puskesmas).

This series of activities has demonstrated an organizational function that shows the relationship between internal madrasah parties (head, educators, education personnel) and relations with external madrasah parties (comite, parents, study guidance organizations, Puskesmas) in various functions to achieve student sector targets. Activities in the form of work meetings and committee meetings are part of the function of direction and control. In addition, internal supervision is carried out by the Head and the Regency Ministry of Religion, which embodies the function of leadership and evaluation. All of these managerial and operational activities are supported by the budgeting and financing function.

3.2. Curriculum Management

The curriculum is a set of subjects and educational programs provided by an educational provider that contains lesson plans that will be given to students in a period of education. In this case, the curriculum in the MI education unit has actually been designed nationally by the government, while schools or madrasah just need to implement it. However, it does not rule out the possibility for educational units to make adjustments in the form of enrichment or modification according to needs and context. This was done by MIN Dua, the curriculum was slightly modified. This is reflected in the findings of field data, where at the planning stage madrasahs form a curriculum development team that is tasked with reviewing the curriculum in accordance with the vision and mission of the madrasah. The curriculum team is in charge of determining, curriculum structure, time allocation, and determination of local content subjects. The curriculum that has been compiled by the madrasah team is then signed by the Head and then validated by the supervisor and endorsed by the Head of Madrasah Education at the Serang District Office of the Ministry of Religion. This illustrates that there is an operationalization of planning and organizing functions in the curriculum field.

To find out the implementation and progress that has been achieved by the madrasah in implementing the designed curriculum, several internal and external parties carry out monitoring activities. The internal parties involved include the Head of Madrasah Education at the Regional Office of the Ministry of Religion, the Head of Madrasah Education at the Ministry of Religion, the School and Madrasah Accreditation Board, and regularly appointed madrasah supervisors. Meanwhile, the internal parties involved include the head of madrasah and teachers. These various activities demonstrate the operationalization of the functions of direction and control, leadership, and evaluation in progress. This can be ensured that curriculum review activities, strengthening local content, monitoring and evaluation implement the operationalization of an accountable financing function.
All contexts of these activities have referred to the quality assurance system stipulated in Permendikbud Number: 002 / H / AK / 2017 concerning the criteria and rankings for accreditation of elementary schools/madrasah ibtidayah. This is proven that MI has received an A accreditation rating. In addition, after becoming a country (1), learning tools have been developed on the competence of spiritual attitudes, social attitudes, knowledge, student skills according to the level of competence based on Permendikbud no. 37 of 2018 for general subjects and based on KMA No. 183 of 2019 for religion subject and Arabic language subject; (2) integrated thematic learning tools have been developed according to the level of competence and the scope of learning materials at each level based on Permendikbud no. 37 of 2018; (3) the principal together with the teacher develops a curriculum in accordance with the curriculum development guidelines based on Permendikbud no. 37 of 2018, KMA no. 183 years 2019, KMA no. 184 of 2019 by involving school/madrasah supervisors, resource persons, school/madrasah comite, educational institution administrators; (4) curriculum documents based on Permendikbud no. 37 of 2018, KMA No. 183 the year 2019, KMA No. 184 of 2019 which includes the vision, mission, and objectives, organizing curricular content, managing student learning loads and teacher workloads, compiling educational calendars, compiling lesson content syllabus, and compiling Chasing Implementation Plans (RPP); (5) has developed a curriculum with development operational procedures which include analysis, preparation, determination, and endorsement; (6) has implemented the curriculum in accordance with the provisions, namely: following the curriculum structure, structured assignments and independent activities, teacher workloads and student learning loads according to the provisions, arts and culture subjects and crafts are held in at least two aspects, organizing self-development activities and methods of assessment.

3.3. Energy Management

In the context of the workforce in the field of education, it includes both teaching staff and education personnel. The operationalization of the planning function at MIN 2 Serang is reflected in the activities of needs analysis, review of the needs of educators and education personnel, placement plans, and qualification development plans. Analysis of needs and review of needs are preparations for the recruitment of teaching staff and education personnel who will be submitted to related parties for the preparation of formations. Retention plans are related to the placement of human resources in accordance with the main duties and functions as well as competencies and qualifications. Meanwhile, the qualification development plan is an activity plan to increase the capacity and capability of madrasah human resources in various fields according to needs. Data findings from the field, MIN 2 Serang already has plans for the needs of educators and education personnel, capacity building activities, and technical qualifications such as including training in other places, workshops, training in the workplace (DGTK), technical guidance, mentoring, and assignments or placements.

The operationalization of the functions of direction and control, leadership, and evaluation is carried out through various structured patterns. The structured pattern seen from the field data includes regular ceremonies, discussions, workshops, supervision, and monitoring and evaluation, especially for the teaching staff conducted by the head of madrasah and supervisors. Other findings that are relevant to the operationalization of the management function above include: 70% of teaching staff and education personnel are able to utilize technology that supports their performance, the linearity between their education and the assignment field, the ability of teachers to compile various learning instruments, and the availability of staffing data manually and electronic. Things that still need attention from the
government are the number of teachers out of the majority of which are still honorary status and educational staff, especially those who manage primary education data (Dapodik), are still lacking. Currently using honorary staff (Sopuan, 2020). For this reason, the Ministry of Religion as a madrasah supervisor needs to pay attention to these shortcomings. so that the management of madrasah is better which will lead to the quality output of madrasah.

This is evident from the fact that madrasahs have implemented the quality assurance system stipulated in Permendikbud Number: 002 / H /AK/2017 concerning the criteria and rankings for accreditation of elementary schools/madrasah ibtidayah. After the status change to state madrasah, it is evident that (1) the teacher has carried out a valid, objective, fair, open, holistic and accountable assessment of learning outcomes; (2) madrasahs have determined minimum completeness criteria for all subjects by considering the characteristics of students, characteristics of subjects, conditions of educational units, analysis of assessment results; (3) the teacher has carried out an assessment of learning outcomes in the form of tests, observations, assignments, and / or other forms required; (4) the teacher has used the results of the knowledge competency assessment carried out to improve the learning process, measure and determine the achievement of student competencies, compile progress reports on daily learning outcomes, mid-semester, end of semester, year-end and / or class promotion; (5) the teacher has carried out an attitude competency assessment according to the characteristics of basic competencies; (6) the teacher has carried out a knowledge competency assessment according to the characteristics of basic competencies; (7) the teacher has carried out a skills competency assessment according to the characteristics of basic competencies; (8) the teacher has carried out an attitude competency assessment through observation / observation and other relevant assessment techniques; (9) the teacher has carried out a knowledge competency assessment using written tests, oral tests, and assignments; (9) the teacher has carried out a skills competency assessment using practical tests, product assessments, project assessments, portfolio assessments, other techniques according to the competencies being assessed; (10) madrasahs have carried out assessment of learning outcomes in the form of daily assessments, end-of-semester assessments, end-of-year assessments, and school / madrasah exams; m (11) madrasah have determined student graduation by considering the results of school / madrasah exams, attitude assessments, knowledge assessments, and skills assessment; (12) the teacher has assessed the process and learning outcomes with 8 (eight) steps, namely setting assessment objectives, compiling exam grids, developing assessment instruments, analyzing instrument quality, carrying out assessments, processing and determining student graduation, reporting and utilizing rating result

3.4. Infrastructure Management

The infrastructure plays a very important role in supporting the effectiveness of the pursuit. Therefore, this aspect of the facility should receive the main attention by every education manager. Educational facilities generally include all facilities that are directly used and support the educational process, such as: buildings, study rooms or classes, educational equipment or media, tables, chairs, and so on. Meanwhile, what is meant by facilities / infrastructure are those that indirectly support the education process, such as: yards, gardens or school gardens, or roads leading to schools.

Basically, educational facilities can be grouped into four groups, namely land, buildings, equipment and school furniture (site, building, equipment, and furniture), so that all these facilities make a significant contribution to the course of the educational process, they should be managed properly.
Referring to this, the minimum required educational facilities include: furniture, educational equipment, educational media, books, technology and communication facilities, experimental instruments, sports facilities, entertainment facilities, public facilities, consumables, and K3 facilities. The educational infrastructure includes: land, classrooms, libraries, laboratories, sports arenas, playrooms, madrasah heads, teachers' rooms, administration rooms, and public facilities such as roads, water, electricity, and data.

In this case, the operationalization of the functions of planning, direction and control, leadership, budgeting, and financing, as well as evaluation in the field of facilities and infrastructure at MIN 2 Serang is carried out regularly through the mechanism of annual work meetings. In this forum MIN 2 Serang conducts a thorough self-evaluation of madrasahs on the condition of madrasah facilities and infrastructure to analyze the needs of small things such as identifying consumables (paper and others). The working meeting forum is also a medium for identifying the needs of facilities and infrastructure, identifying the needs of the madrasah, and an inventory of madrasah facilities and infrastructure. The working meeting forum also realized the importance of educational facilities so decided to add more classrooms and plan to add land for local additions. However, until now this has not been realized. Meanwhile, the government's policy of the chasing process must be all morning. However, because local facilities are still limited, some students are still carrying out the daytime catch-up process. This has hampered the ineffectiveness of improving the quality of madrasah output due to the limited time for student learning.

3.5. Financial management

Finance is the main factor that encourages the smooth running of the program. The function of budgeting and financing education is basically not included in the general management functional category. However, in the context of educator management, these two things are very important to support the smooth running of education. Even though MIN 2 Serang is not a satker, it still carries out its financial planning function through the mechanism of an annual work meeting involving all madrasah stakeholders as previously explained. The draft program plan and working meeting budget then become materials submitted to the Office of the Ministry of Religion. The preparation of the Madrasah Budget and Income Expenditure Plan (RAPBM) is also prepared by involving all madrasah stakeholders. Apart from that, the madrasah also prepares RKAM (Madrasah budget activity plan), medium-term activity plans. Thus, the budget obtained comes from routine budgets, school operational assistance, and funds for incidental activities through meeting forums with parents. Budget execution is carried out by the madrasah spending treasurer who manages finances, prepares accountability reports, and documents all types of expenditure and financial expenditures. Mechanisms for guidance and control, leadership, and evaluation are carried out by internal madrasahs and external parties from the Ministry of Religion Office, the Inspectorate General of the Ministry of Religion, and the Supreme Audit Agency.

3.6. Environmental Management

Educational institutions in various forms, including madrasah, are basically public institutions that have a strong attachment to the environment in which they are located. In fact, it gets input in the form of students from the community and produces output in the form of graduates who will return to society. Likewise, various social aspects also shape and influence the development of curriculum and learning materials, so that educational institutions respond to all of these in the form of policies and activities, both curricular and intra-curricular activities. In this context, MIN 2 Serang has carried out communication through various
means and opportunities with all elements of society in the school environment, especially community and religious leaders. They provide input to madrasah through certain forums, such as religious events, training for madrasa citizens, and social services. In order to develop a network of cooperation, madrasahs also collaborate with the business world (Bank Danamon) as funders for madrasah activities, the Baros Scout Branch for Camp Saturday Sunday (Advice), PT Ganesa establishes cooperation for academic improvement and other activities. (Sopuan, 2020) Likewise, various management functions operate in environmental development activities, because of the position of madrasah as organizations that are in the middle of their social and community environment. For example, the leadership function of a madrasah in establishing communication and developing cooperation with external parties. Madrasah can build harmonious interactions.

3.7. Special Service Management

Educational institution services are products and services provided to the community or education stakeholders: madrasah citizens, government, society, and users of graduates (world of work). In this case, it can be seen that MIN 2 Serang provides educational services to three parties, namely madrasah citizens, the government, and the community. Special services for students and educators include the provision of madrasah libraries, health services in the form of UKS and in collaboration with local health centers, security services (including road crossing services), quality control services, and cleaning services. Special services for educators and education personnel are provided in the form of various training, technical guidance, assignments, and placements in order to develop their qualifications and competencies. Meanwhile, special services to the government are in the form of providing academic and non-academic data that are regularly updated and available in both manual and digital forms. Madrasahs have also implemented various electronic applications such as Emis, Simpeg, Simak BMN, Simkeu, Vervalpd, and Verbal PDUN. Special services to the community, especially guardians of students, are provided in the form of delivering various information related to madrasah activities both conventionally and through social media. Likewise, the guidance service for tracing the interests and talents of students in its implementation in collaboration with parents in terms of financing. Previously, managerial activities at the Nurul Huda madrasah were not doing well, the administration was not neatly documented, learning was not working effectively, human resources and facilities were limited and financial administration was less accountable. This is because the leaders of private madrasah are generally held by people who are related to the owner of the foundation without paying attention to qualifications and competencies. As a result, madrasah operational activities are not running optimally.

4. CLOSING

4.1. Conclusion

From the above explanation, it can be concluded that the management of madrasah at MIN Dua in Serang Regency after the transition from private to the state has changed. Previously MIN Dua was managed by the Nurul Huda Foundation with management conditions that were not running normally both in the management of curriculum, human resources, finance, and infrastructure and others, so that madrasah activities were unstable and madrasah competitiveness decreased, until finally in 2003 Madrasah Nurul Huda can no longer operate. However, after Nurul Huda's madrasah switched to MIN Dua, it experienced
significant changes. The management of madrasah is carried out systematically, in a structured and well-organized manner, so that the condition of the madrasah is improving. This is reflected in the increasing attractiveness of madrasah and increasingly varied pursuit activities and increasingly competent output of madrasah.

Managerial and operational activities of the madrasah, starting from student management, curriculum, personnel, facilities, finance, and others, are carried out in a planned, organized, and directed, and controlled manner. MIN Dua in planning is carried out in stages through regular and incidental meetings in solving problems, starting with evaluation, problem identification needs analysis, and planning. The implementation is carried out systematically and in an organized manner by distributing duties, powers, and responsibilities to employees, both individually and in groups, in a clear, structured, and directed manner. The implementation of these duties and responsibilities is directed and controlled by the leadership clearly and firmly in the form of technical guidance, supervision, supervision, monitoring, and evaluation. Likewise, finance is carried out, starting from the preparation of accountability reports, and documenting all types of expenditure and financial expenditure. The directive and control mechanism, namely finance is carried out by an internal party that is carried out through the madrasah SPMI (Internal Quality Assurance System). Meanwhile, external parties implemented through SPME (External Quality Assurance System) by the National Accreditation Board for Schools/Madrasahs.

4.2. Recommendation:

4.2.1. The Ministry of Religious Affairs needs to evaluate and supervise the operationalization of management functions for basic education units within the Ministry of Religion, so that madrasah governance is more effective and accountable so that it can encourage the improvement of the quality of madrasah.

4.2.2. The Ministry of Religion should be able to give appreciation for basic education institutions within the Ministry of Religion that can carry out their management functions properly. To provide motivation for better madrasah governance so that it becomes an accountable institution with quality output.

4.2.3. The Ministry of Religion needs to strengthen the implementation of management functions at primary level educational institutions within the Ministry of Religion so that management functions in madrasah run better in a comprehensive manner.

References

Understanding The Diversity of Madrasah Aliyah Students in Gorontalo

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Abstract. This study aims to find out in depth the diversity values that are understood and practiced by students at Madrasah Aliyah Negeri 1 and Madrasah Aliyah Al Huda in Gorontalo City which are associated with SARA (ethnicity, religion, race and intergroup). This research was conducted using qualitative methods. Data were collected through interviews with students and teachers, as well as observation by directly observing activities related to diversity. The results showed that the madrasa students came from various schools of religious understanding, ethnicity, race and culture had understood and implemented tolerance well. The curriculum applied by Madrasahs can also provide space for understanding diversity for students. The exploration of the understanding of the Diversity in MAN 1 and MAS Al Huda was also obtained from the Intracurricular and Extracurricular teaching and learning activities. Intracurricular activities are obtained from subjects related to the understanding of diversity, and extracurricular activities are obtained from several activities including Islamic spirituality, PASKIBRAKA and scouts. In addition, Madrasah incidental programs or activities that can provide space to implement diversity include activities at the Ministry of Religion Anniversary event and art competitions in 27 provinces. Students' understanding of diversity is also obtained from social media and literature books to enrich their insights regarding learning material obtained at Madrasah.

Keywords: understanding diversity, students, madrasah aliyah, SARA.

1. Introduction

Indonesian society has the characteristics of a pluralistic society consisting of cultural, ethnic, religious and racial diversity. Diversity exists in various spaces of life. Pluralism that occurs in the social group of the people of a country and small group communities, such as individuals in one household adhering to a different religion. Religion has become a guideline for human life should have lived peacefully with different religions. (Setiadi, et al., 2006: 142).

Diversity is a treasure of the nation's culture but can become a potential conflict when it cannot be managed properly and must be able to respond proportionally. Various cultural and racial conflicts due to a lack of understanding of pluralism so that religion is expected to be able to bridge and accommodate the diversity of individuals. Students are expected to be able to minimize group and inter-religious, ethnic, religious and cultural conflicts through the study of religious harmony, the doctrine of holy books, regarding the teachings of harmony in their respective religions (Sudjangi, 1998: 3).
Students have recognized the reality of the diversity of various tribes that are scattered along the islands of our country, the introduction of students only to large tribes, as is usually accepted in school learning. Meanwhile, the small tribes that have a way of life and beliefs that are different from the general public, are almost unknown. This is what causes negative views often appear, when information about a tribe that students have never known so far, especially among people who have been marginalized in the name of faith and ethnicity. This makes it easy for suspicious views, stereotypes and prejudices to emerge. A point of view that will lead to intolerance at school, but ironically, the students are still limited to general matters. They are more familiar with KPOP culture, as stated by David Chaney (1996: 43).

Lack of understanding of tolerance in the realm of education will have a serious impact on the harmony of the lives of young people in the future, including students who are still teenagers. The pluralism that has been destined should be realized by students with attitudes and actions that uphold pluralism on the principles of equality, equality and justice. The understanding of diversity should be instilled by all educators in the school, including these religious educators. From there we hope that students will have an awareness of the differences that exist. Provide space for minority groups to express themselves freely and without intimidation. It also encourages students, the majority of both ethnic and religious groups, to have moderate attitudes and have a peaceful perspective.

In an effort to form a comprehensive and comprehensive understanding of religious diversity, the government has issued Presidential Decree No.22 of 2015. The regulation states that religious education institutions must be the main basis for instilling religious diversity education, by prioritizing the formation of a national mindset and strengthening the ideology of Pancasila. This is because the characteristics of the Indonesian nation are multiethnic and multi-religious and multicultural (Ismail, 2012: 55) but the understanding of the diversity of students is decreasing.

Based on the results of the above reality, it is necessary to carry out further research regarding the understanding of the diversity of students in madrasas, even though in madrasas it is single (only Islam) including the existence of mazhab (Islamic internal flow) that develops among students. The problem in this research is how to understand the diversity of students in Madrasah Aliyah ?. While the sub-problem is how to understand and apply and expect students to diversity in Public Madrasah Aliyah and Private Madrasah Aliyah related to SARA (ethnicity, religion, race and intergroup).

2. Literature Review

The results of the 2016 Research and Development of Religion in Makassar regarding students' perceptions of radicalism show an increasing tendency of students who do not want to build relationships with other religions. For example, they don't want to be friends and don't want to congratulate you on religious celebrations, friends of different religions. This case reached 60-80% of respondents.

Meanwhile, the results of other research and development of Religion in Makassar in 2009 showed that in the context of religious attitudes, the average student was quite moderate. Even the majority of students also reject violence in the name of religion, around 70% also stated the need for tolerance between religious communities (Ismail, 2009: 129-134).

Supporting these findings, the research results of the Makassar Research and Development Center for Religion in 2019 regarding the insight of the diversity of religious educators and students at SMP 1 East Tomini show that students have understood and been able to apply tolerance between religions and groups both at school and outside of school.
Shofa (2016) says that Pancasila is the ideology that unifies the nation and is a solution to the conflicts that occur between nationalist and religious groups. Meanwhile Hartoyo (2010) in his research concluded that openness to others is an important requirement to capture ethnocentrism. Furthermore, Anwar (2018) states that from an Islamic point of view, difference is a nature, which is then implemented by Indonesian Muslims in the life of the nation and as a homeland.

Lestari (2015) provides an overview of the results of his research that a study of cultural diversity not only provides a comprehensive picture but more than that, can foster a dialogue of perceptions of racial harmony in the midst of national life. Multiculturalism is a given from God, but Bineka Tunggal Ika is a gift from our ancestors that must be preserved and preserved.

The Last, Suparlan (2003) provides an illustration that national integration offers a model of multiculturalism in understanding diversity that emphasizes equal cultural diversity. The author emphasizes that the multiculturalism model can only exist and develop in a society that upholds the principles of democracy, the rule of law, and also the eradication of corruption and collusion.

**Understanding the Diversity and Nationality of Students**

Understanding is a process, an act and a way of understanding. Meanwhile, in Bloom's taxonomy, "the ability to understand a higher level than knowledge". The understanding of diversity in Bloom's taxonomy research refers to Retno Utari which is meant for cognitive, understanding and application (Utari, 2016: 13).

Meanwhile, the definition of understanding according to Anas Sudijono (2010: 50) is knowing about something and being able to see it from various aspects and is a level of thinking ability which is a level higher than memory and memorization. Meanwhile, according to Yusuf Anas (2009: 151), what is meant by understanding is the ability to use knowledge that has been memorized more or less the same as what has been taught and in accordance with the intended use.

From the above opinion, the indicators of understanding are basically the same, namely by understanding something means that someone can defend, distinguish, suspect, explain, interpret, estimate, determine, expand, conclude, analyze, give examples, rewrite, classify and summarize. This indicator shows that understanding contains a broader or deeper meaning than knowledge.

If it is associated with students, according to Langgulung (2003: 102) understanding is interpreted as human interaction in humanitarian networks. In human interaction we will encounter diversity. Humanitarian relations with various religions, ethnicities and races. The same thing was conveyed by Haitami Salim (2012: 24). From this view, it is clear that the understanding of students must be seen in the daily implementation of students.

Understanding diversity is an effort to provide understanding and form tolerance for religious, ethnic, racial and cultural diversity (Suardi, 2015: 55). To find out the understanding of the diversity of students, it can be seen in the understanding of the learning material received and also their attitude towards different religions. In fact, a religious educator who has insight into diversity to develop an attitude of tolerance and peace in students (Harahap, 2011: 78).

Understanding diversity can be seen in the learning materials obtained by students, and their attitudes towards the diversity of religious traditions and religious diversity to instill understanding and tolerance for religious harmony (Harahap, 2011: 78).
National integrity is based on the understanding of nationality which according to Suhady and Sinaga (2006: 24) has 6 dimensions of the basic value of national insight: manifested in national unity and integrity, namely: First, respect for human dignity as a creature of God Almighty. Second, a shared determination to live a free, independent and united nation. Third, love for the motherland and the nation. Fourth, democracy and people's sovereignty. Fifth, social solidarity. Sixth, just prosperous society. There are 4 pillars in the life of the nation and state in Indonesia, namely; Pancasila, UUD 1945, NKRI, and Bineka Tunggal Ika.

3. Research Methods

This research is a descriptive case study using qualitative methods. Research is intended to provide a systematic and accurate description of factual facts and characteristics of certain populations (Zuriah, 2005: 14). Descriptive research can also be called exploratory research, namely for exploration and clarification of a social phenomenon or reality, by describing a number of variables relating to the problem or unit under study. (Faisal, 1999: 200). This research will describe the attitudes and knowledge of madrasah aiyah students regarding their understanding of diversity.

The object of this research is Madrasah Aliyah Negeri 1 and Madrasah Aliyah Al Huda in Gorontalo City. The research targets are students, the head of the madrasah and the teacher at the madrasah. The research data consisted of primary data and secondary data. Primary data were obtained from direct interviews with Madrasah Aliyah student informants who were also related to this study such as the head of madrasah, teachers, or education observers. Secondary data is research supporting data obtained indirectly from informants, usually in the form of documents or articles related to research, such as madrasah data from the local Ministry of Religion or data on the description of research locations from the local Central Bureau of Statistics.

The primary data collection technique is done by using semi-structured interviews. Interviews were conducted to explore in depth the understanding, perspectives and implementation of the diversity of students in Madrasah Aliyah Negeri 1 and MAS Al Huda Kota Gorontalo which are related to 1) Racial Diversity; (2) Ethnic diversity; (3) Religious Diversity; (4) Cultural Diversity.

Data processing and analysis was carried out using a qualitative matrix related to understanding the diversity of students, the perspective of student diversity, the implementation of the diversity of students, including support for educational and teaching programs oriented towards the diversity of students in madrasah.

4. Results and Discussion

General Description of Diversity in MAN 1 and MAS Al Huda in Gorontalo City

Madrasah Aliyah Negeri 1 and MAS Al Huda are both the leading Madrasah in the State and the private sector in Gorontalo City. MAN 1 which is located on Jl. Poigar No. 26 Kelurahan Molosipat, Sipatana Subdistrict, with a total of 1003 students of MAN 1 Gorontalo City consisting of 326 men and 678 women in 32 study groups. Meanwhile, Madrasah Aliyah Al Huda is located on Jalan Muhammad Yamin III No.9 Limba B Sub-district, Kota Selatan District, Gorontalo City. The students from the madrasah consist of ethnic Gorontalo, Balinese, Javanese, Tator, Buginese, and Makassarese. The number started 275 people and the
religions practiced by the students were all Muslims. The embodiment of the diversity of madrasah alyiah students is enriched by the existence of the Intra Madrasah Student Organization (OPDIM). These two madrasas clearly illustrate the reality of diversity.

Research on the understanding of diversity in the two madrasas was carried out by observing the reality of diversity accompanied by an understanding of diversity from school members, especially those that will be highlighted in this paper, namely that students are seen in the learning process carried out in the cognitive domain at the level of knowing, understanding and applying. This madrasa is facilitated by a place of worship in the mosque. The five daily congregational prayers are routinely held at the venue, including extracurricular activities, namely a seven-minute lecture. Cultural activities are intended as a forum to hone the ability of students to lecture on religious themes, one of which is understanding the diversity of students.

**General Understanding of Diversity by Students**

Understanding the diversity of students basically has the seeds of implementation in him. This can be seen from the ability of students to re-explain the material related to intracurricular and extracurricular materials that have been obtained from subjects related to diversity. Extracurricular activities are carried out together with friends at madrassas, for example Islamic spiritual activities, in these activities there are various kinds of schools or schools of thought; Wahdah, salafih, tabliq congregation, NU, Muhammadiyah, and activities outside the madrasa are carried out in the form of paskibraka training involving interfaith students (Hindu Christianity, Buddhism).

Joint activities carried out by students from other religions are extracurricular activities involving students at the madrasa and students from outside the madrasa consisting of various religions. From the observations of researchers when students tell stories about these joint activities, it can be seen that the form of cooperation from various students of different religions in post-line training, for example, they look harmonious and respect each other between religions.

*Here the orientation of diversity can be seen from the familiarity of students with each other even though they are of different ethnicity, religion, race and culture, but they still respect each other. This is a reflection of a personality that loves differences, does not look at someone when they are good friends of race, ethnicity and religion, are friends with many people without seeing differences. Even though the differences are still one, complementary even though we have different languages, we must try to be able to understand the language of other tribes.* (Interview with Ronaldi Nani, Chairman of OPDIM MAN 1 Gorontalo, February 20, 2020).

Students' understanding of diversity is also obtained from the subjects of Al-Quran and Hadith. Students seem to have a very good understanding of and even practice the main contents of the Al-Quran letter Al Hujarat verse (13) regarding the diversity of tribes and nations, "in fact we created men and women and made you tribes and nations to know each other and know each other and indeed the noble beside me is a pious person". They get used to living with tolerance with different sects of different religions, respecting each other, please help in matters of goodness.

Students' understanding of diversity is obtained from the Akidah Akhlak subject. Akidah lessons to understand the Akidah, principles, insight into the diversity of schools or differences in understanding in the Islamic creed as a basis for the practice of inclusive faith in everyday life, understanding the various kinds of tawhid such as tawhid uluhiyah, tawhid rububuyyah and their implications in life daily. Moral lessons, provide an understanding of
noble morals and avoid reprehensible morals and are implemented in everyday life both in Madrasah and outside Madrasah (social environment). (Interview with Muhammad Fajrin B. Dunggio, Chairperson of PASKIBRA MAN 1 Gorontalo, February 29, 2020).

Insights on diversity are also obtained from the subject of Fiqh, in the material on the aspects of worship and Muamalat, regarding the principles of worship and Shari'a in Islam: Fiqh Ibadah, Muamalat, and Munakahat. Understand and apply the sources of Islamic law in everyday life as a manifestation of the balance of human relations with God, fellow humans (knowing and understanding the diversity of religious understandings of other schools so that they do not think that their understanding of the sect is the most correct, human relations with other creatures or their environment. Interview with Nazzul Hilmi Biki, Chairman of RAMAPALA MAN 1 Gorontalo, February 29, 2020).

One of the students' understanding of diversity based on general knowledge was obtained from the subjects of Sociology class X and XI, majoring in Social Studies regarding Multicultural material, material social symptoms, cultural change. Conflict and how to resolve it, material for solving problems of conflict between religions, countries, ethnicities / ethnicities by providing examples of class XI. Sociology lessons are the key to self-learning, interaction with others about tolerance. Anthropology, the material is Culture, Cultural diversity, Languages, Dialects, oral traditions. A concrete example is that art in Bali is more religious in nature, where certain statues are worshiped that have an influence on religious life (art, culture, religion) that is value. (Interview, Deli, Sociology and Anthropology Teacher Kls X, XI, XII MAN 1 Gorontalo, February 27, 2020). (Interview with Muhammad Rifai Gobel, Head of Languages Programs MAN 1 Gorontalo, 28 February 2020).

Understanding the diversity of students provides motivation for students to start accepting the reality of these differences. Because diversity is sumatullah, students are expected to accept and be grateful for it. One of the forms of acceptance of diversity is the ability to place oneself on differences in religion, ethnicity, race and culture. The learning process of students towards understanding diversity has led to tolerance (Wazler, 1997), by expressing openness to others, respecting inter-religious communities.

The material above emphasizes that in everyday life students are led to familiarize themselves with mutual understanding, especially in the issue of diversity that creates peace, as well as actions and words that lead to piety to Allah Almighty. The mutual interaction between sects and religions in actions that lead to corruption, hostility, conflict and sinful actions is strictly prohibited in Islamic teachings.

From a series of religious learning material about what was explained by students, it is clear that students not only know about the material, but also very much understand it. This shows that when referring to Bloom's taxonomy, students have reached the level of understanding the material presented. It was also proven that students were able to explain well about the diversity of religious schools of thought in madrasas, including tolerance in the community. Students also often write themes of diversity on their social media pages.

To apply this understanding, students usually motivate their friends to be involved in cooperation between students of different religious schools of thought in the madrasa environment. Students together with friends of different religions, including Christianity, Catholicism and Hinduism who are outside the madrasa design programs that involve multi-religious students such as PMR activities and PASKIBRA activities. Furthermore, students take part in cult activities at the mosque which discuss their understanding of tolerance. At that time they could recite some of the verses related to tolerance. Explain about tolerance. They are even able to describe it according to the diversity context they have. In this case, according to Bloom, they are already at the knowing and understanding level (Bloom, 2011).
Understanding the diversity of students technically is of course also obtained through PPKN subject matter found in the diversity of the Indonesian nation in Class X, Class XI Harmonization of Human Rights and Obligations in the perspective of Pancasila, and Class XII National Democracy System and Dynamics. The material shows how students understand and are willing to put themselves in this diversity. Students began to be encouraged to be tolerant.

Forms of tolerance include mutual respect at religious celebrations and viewing positions that differ from religion or ethnicity to the same as one's own. This material has encouraged students to build active tolerance. This tolerance in the 5 dimensions of Walzer (1997) is in the fourth dimension, namely expressing openness to others, wanting to know, appreciating, wanting to listen and learn from others. In another language, Diana L. Eck calls it pluralism, which is seeing others as having the same position without any differences on the basis of ethnicity, religion or any other classification (L. Eck, 2006: 1).

Curriculum Support in Developing Diversity Understanding

The Madrasah curriculum that can provide space for students to implement diversity through extracurricular activities including incidental madrasah programs or activities that can provide space to implement diversity, the Ministry of Religion Anniversary, art competitions in 27 provinces consisting of dance and singing, extra-curricular learning, art musical dance drama, songs and dances of all tribes by means of one song that connects from the Sabang to Merauke area. Dhuha prayers in congregation are performed Monday, Wednesday and Friday from 6:45 a.m. to 7:00 a.m.

The creation of religious life in the Madrasa environment, habituation in carrying out worship carried out in Madrasahs are expected to decorate Islamic behavior in the lives of students, the challenges faced are inseparable from the enormous global influence, which has now almost penetrated all aspects of life in the world. Including information through social media, which can affect student understanding.

Since 2018 until now, habituation has begun to be carried out through the concept of polite speech and dress modesty, mutual respect between ethnic groups, cultures and schools that have developed in madrasas while still following all the rules set forth in madrasas. Guidance for students through lecture exercises at the beginning of Zuhur prayer, the theme of racial diversity and mazhab, and intensified lecture etiquette without insinuating ethnicity, race and understanding of different schools regarding mutual respect between different schools. (Interview with DR. Waris Masuara, S.Ag, M.Hi. Head of Madrasah MAN 1 Gorontalo, 19 February 2020).

Likewise with the MAS Al Huda curriculum which can provide space to understand diversity for MAS Al Huda students obtained from the Intracurricular and Extracurricular teaching and learning activities. Understanding the diversity of students is obtained from intracurricular learning activities from religious subjects including Islamic Cultural History, basic competence to understand, appreciate, and accept differences in ethnicity, religion and race, subject matter regarding the diversity of Arab civilization before Islam in Class X, material of the Muawiah dynasty and Abasiah in Class XI.

This diversity is as the word of Allah in the letter Al Hujarat, which says that Allah created human beings consisting of men and women, and made you tribes and nations to know each other, and to tolerate each other, and other religions. Indeed, the most noble with God is the most pious person. Class XII is reflected in learning Modernization of the Islamic world, in relation to the understanding of the example of the Prophet in appreciating diversity. One example is one time when a Jew died and passed in front of the Prophet's house when he saw
the Messenger of Allah standing from his seat as an attitude of tolerance towards fellow humans even though their religion was different. (Interview with Suharmin Alinti S.Ag. Teacher of SKI MAS Al Huda, Gorontalo City, February 20, 2020).

The basic teachings of understanding diversity are also found when the KBK (Competency-Based Curriculum) is implemented, where Sociology lessons are taught in all science, social studies, religion and language majors. One of the sociology learning materials is social problems in society, particularism and exclusivism. Also in the Anthropology Lesson, the material includes Culture, Cultural diversity, Language, Dialect, oral traditions (Interview, Deli Teacher of Sociology and Anthropology Kls X, XI, XII MAN 1 Gorontalo, February 27, 2020).

**Madrasah Policies in Supporting the Development of Diversity Understanding**

Madrasah policies related to respecting the diversity of students and teachers in particular do not yet exist, but activities regarding the diversity contained in ROHIS are the translation of the vision and mission, namely organizing academic and non-academic activities in a balanced way to achieve achievement and make MA as a center of excellence in science based on 5 cultures work; integrity, innovation, professionalism, responsibility and exemplary.

Global development including the understanding of the diversity of SARA (ethnicity, religion, race and intergroup) has triggered the emergence of various demands in all sectors of development, including the involvement of the education sector, because it has an important contribution in determining the direction of the birth of civilization which is very much needed in building the order of life of the people. sustainable, then the vision and mission as an orientation that is the target of achievement is very important to be formulated and then implemented in every institution, including MAN 1 Gorontalo which is an integral part of the development of the education sector, the formulation of the vision and mission goals was born with reference to the standard of good interests related to interests. students and society. Build interactive communication between madrasahs with the parents of students and the community in the context of developing madrasas through regular meetings every semester.

The experience of the teacher facing students who have fanatical schools of thought (Salafi). The English teacher when teaching song (singing) material, students at that time did not want to sing because they thought that by singing their memorization of the Quran could be lost and the student to be replaced with nasyid religious chants, they did not want to in front of friends so ask in a special room. In addition to this, students did not want to take off their caps, women with masks initially wore a veil because it was forbidden to replace them with masks.

In 2017 there were students wearing short pants but now it is banned. Salafis are not allowed to pray Dhuha in congregation, they have the belief that the sunnah is done individually. Furthermore, in 2017 there were students who came to the mosque to make a circle behind the hijab as a barrier to listen to the tausiah from the ustaz which was held at 3 pm and at that time it was organized but for now it is no longer allowed because there is already an extra-curricular activity called Rohis. (Interview with Mayke, Spd, M.Pd, Kamad Representative of the MAN 1 Gorontalo Curriculum, February 20, 2020).

The way students use social media for the introduction of religious diversity is carried out after school because students are prohibited from using cellphones. Students use digital literacy about diversity, namely literature on religious pluralism. Furthermore, for the introduction of diversity, join in ROHIS by introducing several schools and sharing the knowledge conveyed by students and coaches from different schools, namely Salafi, Wahdah, Jamaah Tablig, NU and Muhammadiyah.
Madrasa regulations or policies related to respecting the diversity of students from various schools including the Salafih, Jamaah Tabliq, Wahdah and Assunnah Al Huda Gorontalo Islamic Education and Da'wah Foundation at the time of admission of new students there is a diversity of students, so the foundation's policies when teaching and learning activities begin from 07.00 WITA until school time all students are instructed to adjust beforehand not to wear the veil. If there are students who wear the veil, they can only wear it after school. Because the madrasah policy during teaching and learning activities students must follow the uniform dress regulations at school. Likewise, PKL participants from IAIN who wear the veil still have to adjust when they enter the madrasah by following the regulations that have been announced. (Interview with Suharmin Alinti, S.Ag., Head of MAS Al Huda Gorontalo, 20 February 2020).

The diversity of its relationship with Madrasah Culture is the rules that apply and must be obeyed by every student of MAN 1 Gorontalo City. in order to create an atmosphere and madrasah culture that can support effective learning activities, to improve the attitudes and behavior of good students, and to create a safe and comfortable madrasah environment in taking education to create polite and accomplished students. Rules for Students at Madrasah Aliyah Negeri 1 Gorontalo regarding Student Development based on KMA No. 184 of 2019 concerning Guidelines for Implementing Curriculum in Madrasas, which basically is also one of strengthening the understanding of diversity.

The understanding and practice of diversity is obtained from literature books that are commonly read in relation to diversity in PPKN textbooks. However, the development of diversity literacy was later expanded by not only making the PPKN book a delinquent textbook. Teachers also often use Supporting Books in order to strengthen the strengthening of moderate religious understanding, including by inviting students to read Fiqhi, Alquran Hadith and Akidah Akhlak, Fadhilah Amal, Fadhilah Sadokah, Hikayatus Sahabah, Mubakhas Hadith (Interview with Muazman AP. Ibrahim, Head of School Security Patrol, MAN 1 Gorontalo, February 28, 2020).

The life experience of the diversity of students in madrassas, is also done by updating from social media and some moderate websites. Students are directed so that in searching for sites or religious lessons, they must read carefully or ask someone who knows better, before making them a reference. If in the school environment we can tolerate each other, if there is a problem or something the students don't know, we ask the ustaz and ustazah who know about the problem.

In the community or at home, understanding diversity is also done through an organizational platform. In general, their activity there makes them a person who is quite tolerant of differences in ethnicity, religion and race. For example, if there is a Christian neighbor in the vicinity, he must help him, and if he sees another understanding that is not the same, immediately ask the ustaz who knows better, and is tolerant enough to the understanding he holds.

This is a direct implementation of the teacher's lesson related to intercourse between people even though they are of different religions and beliefs. The teacher taught that if we hang out in a different religious environment, we should not insult each other, we should help each other when they are hit by troubles because humans are social creatures, but if they worship, we should not join them because our religions are different, for you your religion and for me my religion. (Interview with Rahmat Aditya, MAS Al Huda Gorontalo student, 29 February 2020).

In addition, the teacher also explained the different understandings in Islam. For example, if we find a problematic understanding, we must remember and always increase our
faith and don't easily follow along. Please pay attention first that if the understanding is
different, then we should not immediately blame that understanding but should be investigated
further, because our priests used to have different understandings or sects but they respect
each other and not blame each other. Other activities related to the coaching of the
intracurricular subject olympiads which can be seen from students consisting of several
different manhaj. (Interview with Suharmin Alinti S.Ag, Head of Madrasah Aliyah MA Al
Huda, 29 February 2020).

Students’ understanding of diversity aims to unite the differences that exist in a
country, environment / community in order to respect each other and harmonize so as not to
be divided. The goal is to prevent a conflict. Realizing the noble ideals of Indonesia to unite
the existing diversity. Maintaining the unity and integrity of the nation so that it remains intact
and becomes a harmoniously solid nation and so on. Personality who loves differences,
because with differences we can share experiences and stories that can add to knowledge,
besides that differences can make us a better person. Based on the results of interviews,
observations and documentation of Madrasah Aliyah Negeri 1 and MAS Al Huda in
Gorontalo City, it shows an understanding of diversity by strengthening the intracurricular and
extracurricular curricula with the perspective of religious moderation.

Students’ Experience Making SARA as Part of Diversity

The concept of SARA is generally related to diversity which consists of ethnic
diversity, religious diversity, racial diversity and inter-group diversity (culture). The definition
of SARA, namely mutual respect or getting to know other followers of religions or beliefs as
said by Allah in the Koran that Allah created male and female human beings, nationalities to
know each other, not only in general education which explains race, however, even in
religious lessons we are organized and taught to know and respect each other. The concept of
SARA respects each other by not looking at positions or others and we still respect each other.
A concrete example of SARA, learn to respect, so we will be rewarded with small respect for
the big and the big respect for the small. As far as possible, students can understand
SARA inside and outside the madrasah. In the madrasah students must obey the rules and
respect the opinions of others. Interesting experiences when hanging out with people who
always invite goodness, for example studying religion in a study or other community at
madrasas can make more friends to exchange opinions. Outside the madrasa, it is also hoped
that they can mix with different religious groups.

The following are some of the experiences of students that are conveyed as a marker
of how they understand SARA as part of diversity. Safna Sadiq stated that: Youtube which is
usually watched is more about the experience of hijrah. The experience of SARA which is
commonly referred to by teachers, namely race, differences between groups, ethnicity,
language and skin color regarding race, skin color does not rule out black people only in
Papua and it turns out that they come from their respective descent and region. If white skin is
the most prominent in China, it is possible that they are also in Indonesia, such as in Manado.
The understanding of SARA in the family environment in religious diversity is the most
prominent in the family from the implementation of one day prayer, two days to 40 days on
the implementation of the deceased and the prayers of other spirits. There are also racial
diversity that is different in the family of skin color, hair and others. My experience through
social media is about differences of opinion about religion, ethnicity and culture because each
region has different languages. (Interview with Safna Sadiq, Class XI MAS Al Huda Student,
25 February 2020).
The experience of living diversity in Madrasah, making friends with other tribes and languages, even though we are different, we must not differentiate between friends. We are taught to unite regardless of who we are friends with, even though we are of different ethnicity, race, and religion. Bineka Tunggal Ika is different but still one. The experience of diversity in Madrasah in our ROHIS organization does not make a difference on the basis of different religious understandings. Like Salafis, NU, Jamaah Tablig, we are united because Allah does not see different understanding of religion, we also do not refer to one understanding, for example Salafi understanding, even though salafi understanding is quite dominant in ROHIS. Tolerance respects each other's religions. (Interview with Rahmawati Ikoni, student of MAN 1 Gorontalo activist of Jamaah Tabligh Masturoh, February 21, 2020).

Another experience about diversity in the family environment was shared by Zulhabasiru, although he had attended Wahdah school but was not too fanatical about following the understanding at Wahdah because his parents forbade him, and religious understanding in madrasas today is not allowed to understand or follow religious schools. Tolerance in religion is mutual respect between adherents of other religions, especially respect between adherents of the schools and not insulting each other. The experience of diversity knowledge obtained from PPKN teachers and religious teachers in PPKN subjects contains material about diversity, namely national integration within the framework of Unity in Diversity which is taught in Class X and in Class XI semester II there is material on diversity regarding threats to national integration in various fields. (Interview with Zulhabasiru, Wahda Activist, Class X IPA 5, MAN 1 Gorontalo, February 21, 2020).

Likewise with Adinda Nurfataraini Arif who conveyed her experience in diversity in the family environment, her family background, who are all Muslim, but some come from Jakarta, Manado, make friends with people of different ethnicities. In addition, he also conveyed the experience of diversity in the ROHIS activities that he participated in which could unite several other organizations such as Salafis, Wahdah, and jamaah tablig. ROHIS also teaches him to be able to accept other people's opinions without being forced to join the organizations we join. According to Adinda, religious tolerance is important because with this tolerance we can respect religious differences without forcing other religions to enter our religion. (Interview with Adinda Nurfataraini Arif, student of MAN 1 Gorontalo, Ativis at Wahda via social media, 21 February 2020).

Based on this, the students' understanding of diversity in MAN 1 and MAS Al Huda have understood and implemented diversity with an attitude of respect for one another. This can be seen when interacting at Madrasahs and outside Madrasahs or the community. Cooperation of various students of different religions, as the beginning of the creation of tolerance and harmony both at the Madrasah, environment and community levels so that they can create peace, tolerance and harmony and can treat others with respect, accept differences, and live together peacefully, and mutual respect.

5. Closing

The Madrasah curriculum that can provide space to understand diversity for students of MAN 1 and MAS Al Huda is obtained from the Intracurricular and Extracurricular teaching and learning activities. Intracurricular activities are obtained from subjects related to diversity, and extracurricular activities include Islamic spirituality, paskibraka and scouts.

Madrasah Incidental Programs or Activities that can provide space to implement diversity including activities at the Ministry of Religion Anniversary event, art competitions in 27 provinces consisting of dances and chants, extra-curricular learning, musical dance drama
arts, songs and dances of all tribes by way of one song continue to continue from the Sabang to Merauke area. Religious Activities: Duha prayers in congregation are conducted Monday and Wednesday and Friday from 6:45 a.m. to 7:00 a.m. Extracurricular Activities The distribution of free rice can be seen in the Scouting and Rohis activities of MAN 1 Students, which are sponsored by various ethnic groups and sects, and the diversity of ethnic groups in intracurricular activities.

Students' understanding of diversity is obtained from social media and literature books to enrich their insights regarding learning material obtained at Madrasah. Understanding the diversity of students is to remain tolerant of the existing Tribe, Religion, Race, and Culture without leaving the understanding of each student. Another thing that is not less important is the variety of experiences of students inside and outside the madrasah which makes their diverse views broad and becomes more tolerant. It is fitting for all parties to provide material and moral support to the activities of the Intra Madrasah Student Organization (OPDIM) which become facilitators in developing talents and interests, one of which is Islamic spiritual activities consisting of several schools, Wahdah, Salafih, NU, Jamaah Tabliq, Muhammadiyah which can be used as role models, mutual understanding and respect for the flow or religious understanding brought by each student that can create tolerance for the plurality of schools that develop in madrasas and understand religious diversity in society.

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Gadget and The Learning Behavior of The Students Memorizing al-Qur’an in MAN 2 Bandung City

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Abstract. This article presents the results of research on the effects of gadget on the learning behavior of students memorizing Al Qur’an. The study was focused on examining policies regarding the use of gadget, its patterns and its impact on the learning behavior. This research was a case study conducted in MAN 2 Bandung City. The data collection techniques used in this study were observation, interviews, and documentation studies. This study found that MAN 2 Bandung City allowed the students to carry their gadget with the teacher's permission. The use of gadget carried out by the students memorizing Al Qur’an included the high category, and it had a positive impact. It proved the opinions about the intensity of using gadget and its negative effect on one's activities were not always true. This could be seen from the pattern of the use of gadget in MAN 2 Bandung City.

Keywords: Gadget, Learning Behavior, Students Memorizing al-Qur’an, MAN 2 Bandung City.

1 Introduction

In globalization era, gadget has a very big influence on human life. This can be seen with the increasing number of gadget users in Indonesia. It becomes easier for a person to carry out a social interaction without having to socialize directly, but only by using intermediary media such as gadgets. Since the presence of gadget, the culture and life of many people have changed. Various activities in various aspects of life are very dependent on technology, including education.

Today's gadget users are not only adults, but children are also familiar with gadgets. They already know and understand the sophistication and various applications contained in gadget. The Center of Communication Studies (Puskakom), University of Indonesia, states that every year the internet users in Indonesia increase continuously. In 2014, the number of internet users reached 88.1 million or 34.9% of the total 252.4 million population. They used the internet through various gadgets. Most (85%) used mobile phones, while the rest used laptops, cellular phones, and tablets. The average use of gadget was 1-3 hours per day with various reasons of use [1].

Meanwhile, a survey conducted by the Association of Indonesian Internet Service Providers (APJII) revealed that the internet users in Indonesia in 2017 reached 143.26 million people or around 54.68% of the total population of 262 million people. Most internet users (44.16%) used
smartphone/tablet to access the internet rather than computer/laptop [2].

Gadget is not only a complementary need, but it also creates a lot of dependency for its users, and even the term gadgetmania (gadget addict) appears due to the high gadget consumption. Gadget becomes very important for today’s life that requires high mobility. Gadget is not only used as a means of communication and information, but it also encourages the formation of social behavior that is completely different from existing norms [3]. The results of a study conducted by Techin Asia in 2015 showed that the internet users in Indonesia were dominant in finding news and entertainment, while educational content only 5% [4].

Students must be continuously motivated in order to make them use gadget and internet as a valuable source of information, and to make the most of digital technology help the learning process, increase knowledge, expand their opportunities and empowerment in achieving achievements and a better quality of life. They can not use a laptop or cellphone and other gadgets during learning activities in class resulting in disregard when learning, thereby reducing concentration and having an effect on poor test results [5].

In addition, Budyatna (2005) states that the use of gadget affects the process of transactional communication [6]. Whereas the most ideal communication approach is transactional, where the communication process is seen as a very dynamic and reciprocal process. If ignored, this will be a trigger for individual behavior and will reduce the warmth and intimacy in the process of teaching and learning activities.

In addition to the negative effects mentioned above, gadget can also have a positive impact if the students are able to utilize the internet for the learning process properly. Various researches on the benefits of the internet for learning have been done. John et al. (2016) found that online learning could increase the student interaction and involvement [7]. The research results of Aberg et al (2016) showed that using the digital learning resources could improve the students' writing abilities [8].

The concept of learning by using gadgets can be relied on learning that uses computers, which are theoretically referred to various terms such as Computer Assisted Instruction, Computer Aided Instruction, Computer Assisted Learning, Computer Based Education, Computer Based Instruction, Computer Enriched Instruction, and Computer Managed Instruction. The use of CAI or its other terms can have a positive impact on learning, especially related to learning outcomes achieved by students. There were several studies related to CAI, such as an experimental study comparing the effectiveness of CAI with conventional learning [9], the impact of CAI in the learning of students with special needs [10], and the impact of CAI on student acquisition in learning [11].

This research had a theme “Gadget and Learning Behavior of the Students Memorizing Al-Qur’an in State Madrasah Aliyah (MAN) 2 Bandung City”. MAN 2 Bandung City was one of the educational institutions under the Ministry of Religion which also helped to realize the national education goals. MAN 2 Bandung City was one of madrasas with several advantages and specialties in terms of tahfiz (memorization) of Al Qur’an.

In modern era, the study of tahfiz al-Qur’an seemed to be very important to develop especially in the management of learning. Some Muslim communities, including most parents of MAN 2 students, really hoped that their children could memorize Al Qur’an as they did in the past. Even some universities, both public and private, had prepared special achievement programs in the field of tahfiz al-Quran as one of the entry points.

To get the quality of memorization of Al Qur’an, many ways could be done. One of them was by utilizing technological devices, including using gadgets. However, a few teachers in schools and the community assumed that gadget only had a negative impact on students. People who memorized Al Qur’an were more likely to need more time to repeat (muroja’ah) Al Qur’an
they had memorized. Whereas people who used gadget would tend to use other applications in the gadget, so that it would take a lot of time, distract concentration, and even waste a lot of time they could use to memorize Al Qur’an. There were even those who thought that gadget could inhibit the process of tahfiz al-Qur’an, because they believed that there were many features that were not in line with manners of a memorizer of Al Qur’an (hafiz).

A special program for learning, such as program “mengaji”, was also a supporting factor for one’s success in being able to read and memorize Al Qur’an. In this case, the government had also stipulated in the 1945 Constitution Article 31 paragraph 3 related to the establishment of the places of religious learning. The article stated that the government must strive and organize a national education system enhancing faith and piety and noble character in order to educate the nation's life regulated by law [12].

Based on the description above, we have an interest in conducting a research regarding to this theme. This study aims to explain: 1) the policy of MAN 2 Bandung on the use of gadgets; 2) the pattern of gadget usage (application used, intensity, duration, form/type of use) by the students memorizing al-Qur'an in MAN 2 Bandung City; and 3) the impact of using gadgets on the behavior of the students memorizing al-Qur'an in MAN 2 Bandung.

2 Conceptual Framework

2.1 Learning Behavior

Behavior is all activities carried out by humans in general. Behavior or attitude has a very broad meaning. Allport shows that the attitude does not arise instantaneously, but is arranged and shaped through experience as well as giving a direct influence on one's response [13].

According to Ahmadi and Supriyono (2008), every human behavior leads to a certain task. This can be seen in actions such as study or work, but this also occurs in other behaviors that appear to have no purpose [14]. Based on this, behavior can be interpreted as all activities of humans within themselves in the form of reactions, responses, answers, or replies made by individuals.

Learning behavior is an attitude that arises from students in responding to every teaching and learning activities that occur, showing their attitude whether they are enthusiastic and responsible for the learning opportunities given to them. Learning behavior has two qualitative judgments namely good and bad, depending on the individual who experiences them to respond well or even indifferently. Learning behavior also talks about the learning way which is done by the students. So, it can be concluded that learning behavior is a way or action that contains an attitude towards the implementation of learning techniques carried out by individuals or anyone else in a particular learning time and situation [15].

Learning behavior can also be interpreted as an activity that takes place in active interaction with the environment resulting in changes in knowledge, understanding, skills and attitude values [16]. Actually, the concept and understanding of learning behavior varies depending on the perspective of each person because each individual has his own learning behavior.

Globally, learning behavior can be affected by several factors, namely internal (factors from within students), external (factors from outside students), and approach to learning. According to Baharuddin and Wahyuni (2010), internal factors can be classified into two aspects, namely Physiological aspects and Psychological aspects. Physiological aspects refer to a healthy and fit physical condition which can lead to a positive influence on individual learning activities, while
the psychological aspects include the level of intelligence of students, the student attitudes, the
talent of students, the student interest and the student motivation [17].

The external factors that influence learning can be classified into two groups, namely the non-
social environment and the social environment including the school, the community and the
family environment. Meanwhile the factor of learning approach refers to the types of student
learning efforts which include the strategies and methods the students use to carry out the
learning activities [18].

2.2 Tahfiz al-Qur’an

*Taḫfīẕ* al-Qur’an consists of two syllables derived from Arabic, namely *taḫfīẕ* and al-Qur’an.
*Taḫfīẕ* comes from the word حَفِظَ - يَحْفَظُ - حِفْظًا which means to memorize [19]. James Deese
and Stewart H. Huls (1997) define memorization as: “retention refers to the extent to which
the material originally learned is still retained, and for getting referred to the portion lost” [20].

The scholars differ on the meaning or definition of al-Qur’an. This is closely related to each
function of Al Qur’an itself. According to Caesar E. Farah (2007), al-Qur’an in a literal sense
means recitation, reading [21]. Then according to the general term, the understanding of Al
Qur’an is a book that was revealed to Prophet Muhammad, written in the *Mushaf*, and narrated
mutually without doubt [22].

After seeing the definitions of *taḫfīẕ* and al-Qur’an above it can be concluded that *taḫfīẕ* al-
Qur’an is a process to keep, protect and preserve the purity of Al Qur’an revealed to Prophet
Muhammad by memorization in order to avoid changes and falsification, as well to guard from
forgetfulness in whole or in part.

3 Methodology

In this study, we used a qualitative approach. The qualitative approach emphasized the process
analysis and inductive thinking related to the dynamics of the relationship among observed
phenomena and always used scientific logic [23].

This research was conducted in MAN 2 Bandung City, West Java Province. The target of
this study was all students of MAN 2 Bandung City who joined the extracurricular program of
*Taḥfīẓ* Club (TC). There were totally 155 students. The data collection was carried out through
observation, interviews, documentation studies and questionnaires. Observation was carried out
by making a direct visit to MAN 2 Bandung City, especially during *taḥfīẓ* learning activities.
Interviews were conducted with a number of speakers; the *Madrasa* Staff, the related
institutions, and other institutions that had a deal with the learning process in Madrasah Aliyah
(MA). The documentation studies were carried out on various sources of information which
were relevant to the research topic. The questionnaire was used to find out the pattern of gadget
use, such as the intensity of use, the type of application, and so forth.

Furthermore, all collected data were processed and analyzed to produce a description
regarding the impact of gadget on the behavior of students memorizing Al Qur’an in MAN 2,
Bandung City. The data analysis techniques used in this study followed the flow of qualitative
data analysis developed by Miles and Huberman (1994), covering the stages of: 1) data
reduction, 2) data presentation, and 3) drawing conclusions and verification [24].
4 Result and Finding

4.1 The Model of Tahfiz Al-Qur’an Development in MAN 2 Bandung City

The development of tilawatil al-Qur’an such as memorizing al-Qur’an 30 juz and reciting it using the art of reading Al Qur’an in accordance with qaidah was not something easy. It required a lot of effort and careful planning, especially in adolescents. However, the students of MAN 2 Bandung City, who were active in the Tahfiz Class, spent their time wrestling Al Qur’an. They felt happy and enjoy with activities of memorizing Al Qur’an, even though the time was interrupted by the main learning activities according to the curriculum of MAN 2 Bandung City, namely from 6:30 to 15:30 WIB.

Based on this, the management of MAN 2 Bandung City believed that a good educational institution must be well managed; a good school was determined by a good management, and a good management began with a good planning. A good planning certainly paid attention to various factors that could support the success of the goals of Madrasa, one of which was to build the generation of Qur’an.

In line with the management of tahfiz al-Qur’an development in MAN 2 Bandung City, the objectives of developing the tahfiz program were: 1) increasing understanding and knowledge about Islamic; 2) improving Islamic life skills for the younger generation; 3) enhancing and strengthening confidence in the principles of Islam; 4) fostering and creating the generations of al-Qur’an lovers by being a memorizer of Al Qur’an and the readers of Al Qur’an who were able to thrill the heart, so as to strengthen their own faith and the faith of their listeners; and 5) building the character of ulil albab generation.

Tahfiz program was a basic concept of religious education developed in MAN 2 Bandung City. This concept referred to the vision and mission of MAN 2 Bandung City, namely providing excellent services to students in realizing the young generation of ulil albab. The basic principles of tahfiz education development in MAN 2 Bandung City consisted of 1) Education: strengthening the students’ mental and spiritual through the inculcation of religious concepts and theories; 2) Learning: strengthening the students’ mental and spiritual through strengthening skills in the field of tahfiz and qiro’at so as to form a solid life skill and ready to face the challenges of the world; and 3) Coaching: strengthening the students’ character through habituation education especially to the members of the tahfiz and qiro’at development units, which were expected to be a pioneer of all students in MAN 2 Bandung City.

The Tahfiz program in MAN 2 Bandung City referred to the laws and regulations in the education generally, and referred to the program in MAN 2 Bandung City specifically. So, the foundation of the Tahfiz program in MAN 2 Bandung City were: 1) the Law, Number 20 of 2003 concerning the National Education System; 2) the Government Regulation, Number 19 of 2005 concerning National Education Standards; and 3) the Work Program of MAN 2 Bandung City in 2018-2019.

The implementation of the Tahfiz program in MAN 2 Bandung City was packaged in two activities; the Movement of Memorizing Al-Qur’an (called GEMA) and the Tahfiz Club (TC) extracurricular activities. GEMA activities were carried out every morning with tadarus or muraja’ah program with the companions of tahfiz ambassadors chosen through the hafiz graduation based on the curriculum calendar. TC activities were carried out every Wednesday and Friday after school and Saturday morning. TC evaluations were carried out annually by inviting experts and were carried out on an extracurricular calendar. This year there were 155 TC members consisting of the class 10-12 from various majors.
4.2 Gadgets and the Learning Behavior of Students Memorizing Al-Qur’an

4.2.1 Madrasa Policy Regarding the Use of Gadget

The impact of the device could be negative, and it could also be positive in education. However, this did not change the strategy of MAN 2 Bandung City to make gadget become a part of facilities and infrastructures in teaching and learning activities. This could be seen in the rules applied in MAN 2 Bandung City. There were 12 rules, one of which was the allowance of the students to bring mobile phones to madrasah, but their use must be approved by the teacher and should not be activated during worship and learning activities that do not require media devices.

Those rules were based on the agreement of the school with parents conducted at the beginning of the school year. The process was long because not all parents agreed, but because nowadays gadget had become a tool to deliver important needs for students’ communication with parents, especially when picking up or communicating such as for online transportation messages, the madrasa made a decision on the gadget use as stated in the regulation (Asep Encu, interview, February 28, 2019).

The results of interviews with several teachers in MAN 2 Bandung City showed the students were allowed to bring gadgets to school, but when teaching and learning activities they should not be used, except for certain lessons using smartphones. MAN 2 Bandung City through its teachers had an interest in using the internet for learning. The students were accustomed to using the internet to support learning through assignments and other forms of enrichment. The efforts to habituate the use of the internet or cellphones for learning purposes had a positive impact, so that the gadget and the internet were often used as learning resources by the students of MAN 2 Bandung City (Momon Sudarma [Vice Principal], Sholehudin [TC Coordinator], Imas Suryati [GC Coordinator] on March 1, 2019).

4.2.2 The Pattern of Gadget Usage

In the current era of globalization, technology was very influential in life. One of them was electronic media such as gadgets. Various kinds of electronic media including television, computers, laptops, tablets, mobile phones, and so on were created to facilitate daily activities and obtain various information. The following was the electronic media that were often used by the students memorizing Al Qur’an in MAN 2 Bandung City:
Based on the results of the questionnaire, it is known that all students who took part in the Tahfiz Club MAN 2 Bandung City often used Android-based smartphones or cellphones. This was due to the increased capacity and technology of smartphones, their use was more practical and flexible, and the price was increasingly affordable by various levels of society, including students. Especially in the city of Bandung many public places provided free internet facilities, so they could anytime and anywhere use the internet. The following was the duration of internet usage among the students memorizing Al Qur'an in one day:

Based on the diagram above, the majority of students memorizing al-Qur'an at MAN 2 Bandung City used the internet through gadget for 1-3 hours in a day or around (41.4%), and only few of them used less than one hour. This means that every day students were never
separated from the use of the internet. They were accustomed to using various gadgets, especially smartphones.

This showed that the daily activities of the students memorizing al-Qur'an could not be separated from various gadget products, especially mobile phones or smartphones. This condition reinforced the opinion of Hidayat (2012), which stated that the media which were very influential in the present time were mobile phones, because mobile phones could be used as a communication tool, information source, study media, and entertainment media [25].

The former and the updated gadget were very different. In the past they were only used as a telephone and SMS communication tool, but with the very advanced technological advances in the present time they were provided with various types and interesting features such as: online games, mp3, digital Al-Quran and so on. The following services were often accessed by the students memorizing Al Qur'an:

![Fig. 3. The graphic of the application usage.](image)

The data above explains that the students memorizing al-Qur'an at MAN 2 Bandung City used the internet from various gadgets for various purposes. Few students chose just one need for internet use, and most students chose answers to more than one choice. The table illustrates that the use of application on the gadget for social media is the highest ranking (93.1%), and it was followed by searching for articles (33.1%), seeing pictures/videos (31.7%), using search engines (26.9%), playing games (23.4%), downloading pictures/videos (20.7%), and other needs (13.1%).

The use of social media was the highest ranking in the use of the internet. This was in line with trends in society. The reality was that people were generally very fond of using social media such as Facebook, WhatsApp, Twitter, Instagram, and so on. This fact was supported with the global web index data (Youth manual, 2017), which stated that the number of internet users in the world was more than 3.8 billion people, with as many as 2.9 billion users actively using social media [26]. So the world population was currently in a trend to use social media. In Indonesia, social media users, especially the user of Facebook was ranked in the fourth in the world, after the United States, India and Brazil [27].
Mobile phones that previously became a luxury thing and were only owned by people with high economic level can now be owned by the lower classes of society ranging from children to adults. Almost all levels of society used mobile phones, and institutions were no exception. Mobile phones were also available at formal and informal institutions. The following was the purpose of internet access made by the students memorizing al-Qur’an at MAN 2 Bandung City.

![Fig. 4. The graphic of the purpose of accessing internet.](image)

The location of MAN 2 Bandung City was close to UIN Sunan Gunung Djati. This position was advantageous for MAN 2 students to access campus-related information. There were various tourism places in Bandung providing free internet access. MAN 2 Bandung City students included the ones who used internet access in public places, as shown in the following graphic:

![Which place do you prefer using smartphone to access internet?](image)
Based on the data above, public facilities were ranked in the third as a place to use smartphones for internet access, while the first rank was at home and the second was at school. Thus, the role of parents in educating children especially related to the digital era was very important. In many previous studies showed that the use of internet with various types of devices was a necessity. Anyone, including parents, could not prohibit their children. Parent should always guide their children to use the internet for positive things, especially learning at home, so that it could improve the academic achievement of their children.

Controlling the internet usage did not have to be strict. Controlling or supervising needed to be done persuasively while respecting the child's privacy. In this case, the results of Faisal's study (2016) described that educating children in the digital era was by applying an authoritarian parenting approach because children did not like being forced but were persuaded. They must also be supervised by parents [28]. In addition, parents must also be able to understand the variety of applications educating the children, to guide them to play it well and to supervise the use of information media so as to keep them stay in the values of Islamic education.

Children were generally smarter than their parents at using the internet through various devices. So, parents were required to be literate and able to operate various devices used by their children. This was important so that parents were able to monitor and control their children's behavior, including their children's financial condition. They could know the financial expenses of their children. The following was an illustration of the average cost of internet quotas for the students memorizing al-Qur'an at MAN 2 Bandung City.

4.2.1 The Impact of the Device on the Behavior of Students Reciting Al-Qur'an

Based on the results of study conducted by Juwita et al (2015) on high school students in Bandung City, West Java, the use of social media had a positive and negative impact on adolescents, especially affecting adolescent lifestyles [29]. Gadget was used as a means of communication and entertainment among urban teenagers. In addition, the high intensity of the
use of social media was very influential on the learning behavior of the memorizers of Al Qur’an in MAN 2 Bandung City.

An interesting finding from this study was the high number of students memorizing Al Qur’an in using gadgets to communicate through social media (93.1%). Generally, people who memorized Al Qur’an put aside social media, because they had to focus and do a lot of muroja’ah or repetition. People who used mobile media would usually tend to use other features in it, so that it would take up a lot of time and concentration and even reduce the amount of the activities time including adding and maintaining memorization of Al Qur’an.

However, the results of interviews with several students memorizing al-Qur’an in MAN 2 Bandung City showed that they were accustomed to using gadgets and internet, especially to searching for learning materials from the internet, including for the process of memorizing al-Qur’an. Lailati Dwina Apriani (12-2K) who had memorized 20 juz stated: “My madrasa teacher said that this handphone was like a knife that would be useful if it was used according to its function and would become mudharat if used for evil. I assume the cellphone does not have a significant negative impact on my memorization, because I use many applications to strengthen my memorization such as WhatsApp. I often repeat my memorization to Ustadz Agung (the alumni of MAN 2 Bandung) using WhatsApp and also share my enthusiasm and motivation with my friends.” (Wednesday, March 6, 2019).

A similar opinion was expressed by Fikri Ihsan (XI-IPS) who had memorized 8 juz. He stated that smartphones were very helpful in tahfiz Al-Qur’an because there were many facilities encouraging or motivating him to be more motivated to memorize, such as motivating and inspiring videos, sharing solutions through WhatsApp, and even tahfiz application.

Meanwhile, according to Armijan (11-MIPA) who had memorized 8 juz, cellphone could be disturbing and could also help. The following is his statement: “40% of my cellphone is annoying and 60% is very helpful because I use it very rarely. Mostly I just see WA and IG chat and the lecturer of Ustadz. In addition to the helpfulness of cell phone, there are also annoying things on it, such as games or the emergence of unexpected negative content that causes me a bit too rare to play it. I use it just for a memorization test and also murottal.” (Saturday, March 9, 2019)

The benefits of cellphones were also felt by Agus Fikri Setiawan (12-IIK) who had memorized 14 juz. Previously Agus often watched TV channels, but now he just listened to murottal through smartphones.

Based on the results of some interviews above, this study found that the students memorizing al-Qur’an at MAN 2 Bandung City had a positive opinion on the use of gadgets as a tool of online interaction with their peers. They interacted and communicated with each other easily. Even though the interaction and friendship they made through social media were not directly hand-in-hand, through social media they could be more intimate. This was an evidence that a memorizer of Al Qur’an must stay away from social life.

In fact, there were many ways done by the students memorizing al-Qur’an in MAN 2 Bandung City in order to get the quality of memorization, one of which was by utilizing technological advances, including using smartphone. Smartphones had several features and various attractive designs and could be accessed anywhere and anytime when needed.

5 Conclusion
Based on the findings and discussion above, some conclusions can be summarized as follows:

First, MAN 2 Bandung City has held a communication with parents with the results in the school order/rules, where the students may bring a gadget if they do not activate it during teaching and learning activities and worship time without permission of the teacher. Second, the gadget use carried out by the students memorizing al-Qur’an in MAN 2 Bandung City is in the high category, especially for the use of social media such as WhatsApp and Instagram.

Third, the use of gadget for the students memorizing al-Qur’an has a positive impact, so it can be said that the opinion about the intensity of using a cell phone with a long frequency and duration is not always true. This can be seen from the pattern of the gadget use carried out by the students memorizing al-Qur’an in MAN 2 Bandung City.

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Access, Understanding, and Religion Media Creation of Students at Pesantren Based Madrasah Aliyah (MA) in Magelang Regency

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Abstract. This study focus in Madrasah Aliyah YAJRI (MA YAJRI) Magelang. This madrasah has a policy a prioritizing the study of the kitab kuning, and providing students to access the internet with limited access. Nevertheless, the results of the study indicated that KSM members in accessing the most often read the Al-Qur’an with a score of 3.8 (very often), reading religious books other than books of PAI (Pendidikan Agama Islam) and reading kitab kuning with a score of 3.4 (very often) and reading newspapers with a score of 3.2 (very often). The last order of media that read by KSM members was reading magazines with a score of 2.9 (often). The comprehension of student member of KSM on religious books, book material, and Kitab Imriti was categorized into very well. The students can make a bulletin “Sirajuna” and the publication of the “Buku Ontologi Puisi” and the “Buku Ontologi Cerpen”.

Keywords: Access, comprehension, media creation, pesantren, Madrasah Aliyah YAJRI Magelang,

1. Introduction

Based on the institutional system, pesantren based madrasah aliyah (islamic senior high school) (islamic boarding school) is linked to under the pesantren, so that policies for the development of madrasah aliyah refer to the policies of pesantren. Pesantren has a characteristic that still exists nowadays, namely the study of the kitab kuning (Arabic Classic Book) [1]. The study of the kitab kuning is the main source of religious knowledge in pesantren, so that students (including students at pesantren based madrasah aliyah are demanded to master the kitab kuning by reading and understanding the contents of the book. The competence of mastering the kitab kuning does not require internet media access facilities due to the learning procedure is through the sorogan and bandongan method or face to face with kiai. Thus, when referring to these competencies, internet media is not really needed. In addition, the concern that internet access will consume students’ time, neglect religious learning in the form of the kitab kuning study, and will only be used as a means of socializing with the opposite sex, it becomes a consideration in which it cannot be ignored by management and other elements of the pesantren.

On the other hand, internet access is one of the necessities to support the competence of other general subjects such as Indonesian, and other subject matter. Internet access is also needed to support the competence of students in facing the information and technology
developments in the current era of globalization. Hence, along with the times, internet media access at Madrasah Aliyah YAJRI (MA Yajri) Magelang is opened with a policy of very limited restrictions. Students, as well as students from the Pesantren of Siradjul Mukhlasin 2 are prohibited to bring cellphone and laptop, to read literary books in the form of romance novels, and it can only access internet media when participating in the extra-curricular activities of the Komunitas Santri Menulis / KSM (Student Community for Writing). The policy of Pesantren, on the one side, it can strengthen the students to concentrate more on studying religious knowledge, and on the other hand, it provides facilities to achieve the competence of students towards other general subject matter that requires internet media access methods.

Several studies on literacy in islamic senior high school have 3 tendencies, namely: first, the study of the literacy movement in Islamic boarding schools, Arifina [2], Ja’far [3], Ghazali and Herman [4], Maskur [5], muchibin and Latifah [6], Muhith [7], Fitriyah, Marlina and Suryani [8], Anwar, Komariah and Rohman [9], Hasanah [10], Mukaromah, Selli Annafi’atul & Anwar [11]. Ihsan [12], Rifauddin, Ariyanti and Pratama [13], Setiawan [14]. Second, the study on the portrait of literacy practice in islamic senior high school Maknun [15], Muslim [16], Iswanto [17], Nur [18], Azani [19]. Third, the use of literacy to improve character formation Asma’ruf Priyatama [20], Citra Ningrum, 2aharudin [21], Setyaningsih et al [22].

The study about the access, comprehension and creation of religious media at MA YAJRI Magelang is actually a study to enrich studies on media literacy in pondok pesantren-based islamic madrasah aliyah that has been undertaken previously. This study provides an overview of access to religious information, comprehension and creation of religious information through the extra-curricular activities of the Komunitas Santri Menulis KSM. KSM is considered to be an alternative middle way from pondok pesantren-based islamic madrasah aliyah which on the one side wants to maintain the concept of the kitab kuning study and on the other hand, adapting to developments in knowledge and technology. KSM is the embodiment of the concept of limited internet media access and is considered a positive internet access for students of MA YAJRI students, as well as students from Pesantren of Sirajul Mukhlasin II.

Positive internet access is applied with a program of planned, limited internet access, and supervision from the teacher so that it can encourage the students have wise behavior in accessing, understanding and creating media through useful writing. To discover the media literacy skills, there are 3 forms of activities carried out, namely access, comprehension, and media creation. Accessing in media literacy activities consists of 4 components, namely: (1) determining and articulating the nature, the role and scope of information and media (content) through various resources, (2) searching and finding information and media content, (3) accessing needed information and media content effectively, efficiently and ethically as well as media and information providers, and (4) retrieving and embracing temporarily information and media content using various methods and tools [23].

Comprehension is expressed by evaluation, that consists of 4 components, namely: (1) understanding the needs of media and information providers in society, (2) assessing, analyzing, comparing, articulating and applying initial criteria for assessing information taken and its sources, and evaluating media and providers. information in the society, (3) evaluating and validating the information and media content collected and its sources and media providers and information in the society, (4) synthesizing and organizing the information and media content collected [23].

Creation consists of 4 components, namely: (1) compiling and producing new information, media content or knowledge for a specific goal in an innovative, ethical and creative way, (2) communicating information, media content and knowledge ethically, legal and effective use of appropriate channels and tools, (3) engaging with media and information providers for self-
expression, intercultural dialogue and democratic participation through various means in an ethical, effective and efficient manner, (4) monitoring the impact of information generated and distributed, media content and knowledge as well as using existing media and other information providers [24].

The three processes above, it becomes the reference to practice in accessing religious media at MA YAJRI Magelang. Access, comprehension (in the form of students’ understanding of the media), and media creation through KSM activities are significant to be studied to find out how the religious media literacy strategy carried out by MA YAJRI as one of the pesantren-based madrasah alyiah.

2 Metode

This study was a mix method, the qualitative aspect was carried out through interviews, document study, observation, and FGD. The quantitative aspect was carried out to discover the attitudes and comprehension of KSM member students. Interview activities were addressed to the Caregivers of Pesantren Siradjudin II. The Principal of MA YAJRI, KSM teachers, KSM member students, non KSM members, the Head of the Library, and the Head of Administration.

To find out the attitude of KSM member students regarding to aspects of access, comprehension, media creation, thus, it was carried out by giving a questionnaire related to these three aspects. The questionnaire of access aspect was to discover the level of student access to various printed media (Alquran, the kitab kuning, newspapers, magazines, religious books), electronic media (television), the internet (youtube, articles, lectures, facebook, blogs), and to find out students’ attitudes about the urgency of internet accessibility for students. The questionnaire of comprehension aspect was used to explore how much students’ understanding on the religious books, kitab kuning, discourse of kiai/ustadz). The media creation aspect questionnaire was used to explore the potential of the work of KSM member students in writing papers on various media.

3 Finding and discussion

3.1 The overview of Madrasah Aliyah (MA) YAJRI Payaman, Magelang

MA Yajri is islamic senior high school that has been established for quite a long time, in 1976, it was founded by pesantren Foundation of Sirojul Mukhlasin II, it is located at Jalan Kalibening No. 64, Payaman Village, Secang District, Magelang Regency, Central Java 56195. As the madrasah alyiah that integrated with pesantren, in the 2018/2019 academic year, it had 506 students, with 40 teachers.

As one of the programs for literacy development, thus, MA Yajri is equipped with infrastructure. The foundation provides, among others: library, electronic media (television), Laboratory of IT contains 59 units of internet-connected computers. Students can use the available facilities according to the existing schedule. Besides, teachers are also facilitated to attend IT training by bringing the instructors or sending training participants (Gunaryo, head of administration, interview, 2 October 2018).

3.2 Type of media and access time of media
To associate with the fulfillment of various media, the types of media used by students to gain an information at MA YAJRI, it covers print media, electronic media and online media. Print media consists of books in the collection of MA YAJRI’s library, besides, the compulsory subject matter books are available, Alquran, *kitab kuning*, newspapers, magazines also found in the library. Meanwhile, the type of electronic media is only television. The online media used to access information by students at MA YAJRI, it includes of You Tube, blogs, and WA. Electronic and online media can be accessed only on holidays, days out, parent’s visit time, and extra activities of KMS. Even so, two matters that were prohibited in accessing the media, namely students were not allowed to read novels about romance and were not allowed to use social media for dating (Ustadz Ade, interview, 2 October 2018).

The policy of Pesantren Sirajul Mukhlasin has an open view toward technology as an element of human life that must be accepted. However, the pesantren provides restrictions on internet access, as an educational strategy, with the intention of providing control, *firstly* in order to students can avoid accessing negative information and content, or use the internet for things that are not useful, for example *chatting* with other internet users, *secondly* to limit students so that they are not trapped or become complacent about wasting time and energy on the internet, whereas, the focus of pesantren is learning from the book and kiai / ustadz / teachers. Considering to this reason, a schedule for the use of the internet had been designed for students and a prohibition on carrying cellphones in pesantren / islamıc madrasah a-liyah (Kiai Minanurrahman, interview, 2 October 2018). The Head of the Supreme Court also agreed with the regulations on restrictions on media access, including prohibiting the use of cellphones in the islamıc madrasah a-liyah / pesantren environment, with the intention was that students concentrated more in learning activities (Masykur, interview, 2 October 2020).

The effort to introduce internet media so that students can become literate with technology, it has been undertaken through the effort to establish an internet cafe at the pesantren however this has not received permission from the boarding school management. The idea of the KSM advisor by opening an internet cafe can control the activities of students when accessing the internet on Friday holidays.

3.3 **The Support of pesantren management toward religious media access through the internet**

Ustadz Ade, KSM advisor (Interview 4 October 2018) asserted that through there were opportunities to develop children’s potential through KSM, for example videography training, digital literacy development, reading poetry, and others. Through internet access, students can also add to their religious insights that were not achieved by only learning from print media.

The support on the existence of the (KSM) is a middle way for the students because of the prohibition on bringing the cellphones and laptops. The availability of 52 computers is very useful to support this activity. The teachers in Madrasah a-liyah for the use of internet media are supportive. According to him; by using internet media, students are more likely to read and write.

In general, the view of pesantren managements, the principle of madrasah a-liyah and teachers on internet access programs for students, they support internet-based religious media literacy activities. Teachers of religious groups (Islamic Cultural History, Islamic Jurisprudence, Akidah / morals, Alquran / Hadith, Fatkhul Qarib) stated that they needed internet facilities for learning activities. Meanwhile, only the nahwu teacher said that they did not need the internet because students learned and memorized through books / books (FGD,
However, there are also obstacles faced by madrasas, due to limited facilities that cause to take turns to access and time constraints, so that they cannot be free to create more optimally. Madrasah aliyah teachers are also worried about negative, provocative content and the use of the internet for entertainment, thus, the guidance and supervision are needed.

The pesantren are still an alternative to provide internet access opportunities through KSM extra-curricular activities, which are held from 14.00 to 15.00. The membership of KSM comes from students from the MTs level to students from Madrasah aliyah, both male and female.

Meanwhile, students who do not KSM members, they have the opportunity to access the internet only on their "day out". The opportunity, which is only scheduled once every 2 months apart from shopping for various needs or eating out, it is also utilized to access the internet by opening Facebook, Twitter, You Tube and other links through public facilities (interview with students, 11 October 2018).

Students of MA YAJRI as well as students of Pesantren Sirojul Mukhlasin II Payaman can also access internet media by utilizing the "The Schedule of Parents Visit", which is once every 35 days. On this occasion, students can spend a day with their parents while opening their cellphones to view Facebook, You Tube and others. A student said that another opportunity was during holidays, to be able to access the internet by opening Facebook, Twitter and others to connect with distant friends (interview with students, 5 October 2018).

### 3.4 Student community for writing at Madrasah Aliyah (MA) YAJRI Magelang

The Student Community for Writing (KSM) activity is held every Tuesday (for male students) and Thursday (for female students) at 14.00 WIB - 15.00 WIB. KSM members consist of 30 male participants and 16 female participants.

The formation of KSM was led by Ade Listyanto, Indonesian Language Teacher as well as KSM coach, and assisted by Ulil, Fatkhul Qarib Book Subject Matter Teacher. The motivation for KSM coaches to open extra-curricular media literacy activities was that students must be technologically literate (Ustaz Ade, interview, October 2, 2018). The formation of KSM began when students were given assignments to write short stories in 2017. In fact, the tasks responded quite enthusiastically by students because almost one hundred were collected. short story works. Dealing with the reason, there were ideas to create a forum for students who had the potential to write, namely by making KSM activities, both from Madrasah Tsanawiyah / MTs (Islamic Yunior High School) and MA students. The plan received support from the Head of MTs and MA and then the Students Community for Writing was formed since November 11, 2017 (Listiyanto interview, October 4, 2018).

The existence of KSM is very meaningful, the existing 52 units of computer facilities can be more useful, which previously were only used during the implementation of the Ujian Nasional (National Examination). Through KSM, it also allows students to practice being creative or expressing ideas through computers.

The real work of KSM activities is written work in the form of the Sirajuna Bulletin, which is published once a month. In each KSM activity, the head of the bulletin determines the theme, writing, distribution of writing and others, while the KSM supervisor only directs and makes revisions if it is necessary. The division of tasks was carried out in order to KSM members will be able to be independent and since the beginning, the KSM coach had confirmed that; “Don't let the power depending on the teacher but the children” (Listiyanto, interview, 4 October 2018).

The submission of full responsibility to KSM members to compile bulletin is to establish the independence of students in managing KSM extra-curricular activities. The KSM coach
expects that although the coaches of KSM cannot guide all the time, the community can survive. Ustadz Ade implemented a system of managing extra-curricular activities independently because his experience who ever coached a writing community in previous years was not successful. The community only produced 2 editions of the newsletter publication after that it disbanded because it only relied on the guidance of the community coach (interview with ustadz Ade, 4 October 2018).

Apart from compiling the Sirajuna Bulletin, other KSM support activities are the publication of the Poetry Ontology Book and the Short Story Ontology Book. For October 2018, there were additional activities to access the display of students drama on You Tube. This activity was carried out by a team that will fill in the activities of the Santri Day, October 22, 2018. To prepare for the appearance of the students’ drama, several KSM members prepared themselves by accessing the display of the students’ drama on You Tube as a reference for the drama series that they will show (Observation of activities KSM, October 4, 2018).

Although KSM had been made as the official extra-curricular activity of MA YAJRI, the activity program that had not been arranged specifically. Usually, the individual who designed KSM activities was the Head of KSM. Every time the activity will be started, the Head of KSM will report to the advisor about what things will be accessed by KSM participants (interview with students, October 4, 2018). In each KSM activity implementation, the Head of KSM had coordinated the duties of each member which will be carried out during the KSM activity. KSM members were in charge of writing short stories, poetry, articles, news and others. So that when the activity took place, they did their job according to the job that had been assigned. KSM advisors merely supervised, when, there were students who had difficulty accessing computers, usually they will ask for help from the advisor (Observation of KSM activities, 4 October 2018).

In addition to technical guidance in accessing computers, KSM supervisors also introduced the procedures for accessing online media (internet) so that they were always careful in accessing the media. If SPAM appeared, don't click it and some recommended links to access include of detik.com, islam.com. (interview with Ade Listiyanto, 4 October 2018).

3.5 Access, comprehension and media creation of KSM Members at MA YAJRI Magelang

After about 1 year of participating in the KSM activity, students are required to their opinion about the benefits of participating in the KSM activity. The answers of MA YAJRI students who are members of KSM can be seen in the following graph.
xtra activity of Students’ Writing Community (KSM) can increase learning achievement at madrasah 3.50
xtra activity of Students’ Writing Community (KSM) makes me love writing 3.60
Extra activity of Students’ Writing Community (KSM) makes me love reading 3.50
Extra activity of Students’ Writing Community (KSM) can add religion information 3.50
Madrasah conducted journalistic and media (internet) activity through extra activity of students writing community 3.70

| Fig. 1. Benefits of Participating in KSM Activities |

The fig. above points out that students strongly agree with the extra-curricular activities with a score of 3.7 (Strongly agree). They argue that participating in KSM activities can provide several good benefits, such as: adding religious information with a score of 3.5 (strongly agree), making them to like reading with a score of 3.5 (strongly agree), making them being happy to write with the score of 3.6 (strongly agree) and improving the learning achievement in madrasah alyiah with a score of 3.5 (strongly agree).

3.6. Media Access

The activity of media access, particularly the print media, it begins with reading activities. Students of MA YAJRI can read religious books, newspapers, magazines, religious books and Islamic novels during in the environment of Madrasah alyiah, but they are not allowed to access magazines, newspapers and novels while in the pesantren. While at the pesantren, they are merely allowed to access religious books, kitab kunings, and Al-Quran.

Newspapers can be accessed by students every day because pesantren subscribes to the Suara Merdeka newspaper and the Republika newspaper. They can read newspapers on the break times and sometimes newspapers are also displayed in Wall magazines. The officers who collect newspapers and put up on the wall paper are the administrators and members of the KSM. Then, based on interview data, some children stated that they liked reading newspapers, liked reading comics, and some liked news (interview with students, 05 October 2018)

Furthermore, to discover the level of access of KSM members to printed media which consists of religious books apart from PAI subject books, newspapers, magazines, kitab kunings, and Al-Quran can be seen in Figure 2.
Fig 2. Access to print media

Access toward print media from the most frequently conducted is access to reading Alquran with a score of 3.8 (very often), reading religious books other than PAI subject books and reading kitab kunings with a score of 3.4 (very often) and reading Newspaper with the score of 3.2 (very often). The last order of media read by KSM members is reading magazines, namely 2.9 (often). Access to reading Al-quran and the kitab kuning received high ratings due to KSM members had the task of memorizing Al-quran and the kitab kuning. Based on the results of field observations, students and students of the Sirajul Mukhlasin II pesantren at the same time during their spare time outside of school hours, they brought a small Alquran and kitab kuning, especially the Imrithi Book and the Fatkhul Qarib Book.

The obligation of MA YAJRI students to master the kitab kuning (islamic clasical manuscript) material is prioritized at MA YAJRI and it is part of the subjects taught in the madrasah aliyah. This policy was taken because according to the Head of the Supreme Court; Fiqh material was an essential material that must be mastered by students. The target of MA Yajri graduates was to master jurisprudence by learning through the book Fatkhul Qarib (Masykur, interview, 2 October 2018). The method applied when teaching and learning activities in class was carried out through students often asked to come in front of the class to read and explain the contents of the book (Masykur, interview, 11 October 2018).

The policy of the principal of the madrasah aliyah is taken seriously by applying the method of book teaching, specifically it is carried out by teachers of the kitab kuning subject. According to Habib Masykur, training with various methods had been carried out so that learning of the kitab kuning can be developed. In the learning process in the morning, students were only given theories and then the development in the form of book studies was carried out during extra activities. This was undertaken because not all curricula can be covered during learning in the morning, so there were developments in extra activities and diniyah schools (Masykur, 02 October 2018).

Furthermore, the head of the madrasah aliyah argued that the study of the Fatkhul Qarib Book was only taught 2 hours per week, indeed, this was one of the obstacles to be able to complete the student’s target of completing the kitab kuning material such as the Fatkhul Qarib Book. Therefore, another strategy that implemented was by increasing nahwu learning. If the nahwu material had been achieved, the children can read the kitab kuning by themselves (Masykur, 02 October 2018)
The principal of MA YAJRI also realized that it was impossible for all *kitab kuning* to be taught at the MA level so that the superior program of MA YAJRI related to master of religious knowledge was firstly *nahwu* science material, secondly was *fiqh* material and the third was hadith. Therefore, the target of memorizing the *kitab kuning* for students when graduating from third grade of MA was memorizing the Book of *Imriti*. While the *fiqh* material on mastery of the Book of *Fathul Qarib* and the material of hadith was prioritized for teaching the hadiths that were considered soheh and those that were associated with *yaumiyah* (hadith) (Masykur, 02 October 2018).

3.7 Access toward electronic media

Electronic media referred to here is television. Pesantren and madrasah aliyah had provided two parabolic antenna televisions, however students of MA YAJRI can merely access television on a limited basis. The regulation of the pesantren also limited what programs cannot be seen, namely Indian films, Western films and Korean films on television. They were only allowed to see Indonesian films. (interview with students, 5 October 2018). Thus, television access was lower than access to print media, so that from 30 KSM members responded to electronic media access, namely watching religious lectures gained a score of 2.8 (often) and 2.2 (often).

3.8 Access of religious information of the student community for writing (KSM) on teachers and parents

Teachers or ustadz who teach religious knowledge through the *kitab kuning* tradition are important means in accessing religious information. Learning directly with a teacher or ustadz has more value than learning via the internet. The leader of Pesantren Sirajul Mukhlasin II stated that the real teachers were teachers who taught religious knowledge through books as religious teachings that were sent down by Allah SWT through His prophet. The teaching can open people's hearts to say *sami'na waato'na* to Allah SWT. It is different from learning via the internet which it only reads, thus, there is no comprehension deeply. Meanwhile, if learning with the teacher, just seeing its expression, the material can be understood easily. Like tasting food, what can feel was the expression of the person who felt it. Mimics cannot be felt on the internet (Minanurrahman, interview 2 October 2018).

The views of leader of Pesantren Sirajul Mukhlasin II about the important role of teachers or ustadz as a place to learn to understand religious knowledge, it is in line with the opinion of KSM member students who often ask teachers about religious issues than their parents. The life of the students at the pesantren and at school causes them to be far from their parents. Likewise, in choosing figures to be asked about religious material, KSM members chose teachers (score 3.7 / very often) to ask questions more than their parents (score 3.3 / very often) who were far away at home.

3.9 Understanding of religious media

The students of MA YAJRI as well as KSM members stated that they were quite good on understanding the contents of the *kitab kuning* that had been taught both in madrasah aliyah and pesantren. The results of a survey of KSM member students pointed out that their understanding of religious books was in the very good category (score 3.2), while the understanding of the *kitab kuning* was also in very good category (score 3.4).
The Imriti Book is one of the books taught at the pesantren of Siradjul Mukhaslin II. The students of KSM members actually agreed to memorize the Imriti Book with a score of 3.7 (strongly agree). Their ability to memorize the contents of the book with a score of 3.4 (very good). While the understanding of the book Imriti gained a score of 3.0 (good).

3.10 The creation of knowledge

The practice of media literacy with religious content of MA YAJRI students is produced by students who are members of KSM (Islamic Student Community for Writing) extra-curricular activities. KSM has successfully published the Sirajuna Bulletin and several articles that have been published through blog. The Student Community for Writing which can be accessed at http://www.yajri.or.id/ and blog: http://santrimenulis11.blogspot.com/. At the time of this research, it carried out on 29 articles that were published in the media, with material related to teaching and learning activities, news, freelance writing, and other thought writing. Apart from articles, there were also works in the form of poetry on the theme of love for the country, to celebrate Indonesia’s independence day.

4 Closing

There are several conclusions can be taken, first, although there are restrictions on internet access for students of MA Yajri, however, it still provides opportunities to access the internet, one of which is through KSM activities. KSM members in accessing print media most often read the Al-quran with a score of 3.8 (very often), reading religious books other than PAI subject books and reading kitab kuning with a score of 3.4 (very often) and reading newspapers with a score of 3.2 (very often). The last order of media read by KSM members is reading magazines, namely 2.9 (often). Meanwhile, electronic internet media, namely television, is rarely accessed due to the time restrictions. Other sources of information and learning that accessed are information from teachers and parents.

Second, the comprehension of KSM member students towards religious books and book material is categorized into very well. Moreover, it is related to understanding on the book of imriti and rote.

Third, through the KSM forum, students can explore and train their potential to work and write. As evidence is the KSM product in the form of the “Sirajuna” bulletin which is published every month, and the publication of the Buku Ontologi Puisi (Poetry Ontology Book) and the Buku Ontologi Cerpen (Short Story Ontology Book). The written works of KSM members can also be accessed through online media, namely at http://www.yajri.or.id/ and blog: http://santrimenulis11.blogspot.com/.

References

Best Practice of Science Learning
(Case of Islamic Senior High School 4 Jakarta)

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Abstract. This paper is the result of research conducted on students of Madrasah Aliyah Negeri 4 Jakarta. This study uses a quantitative approach with qualitative descriptive methods. The findings of the study show that the implementation of science learning at MAN 4 Jakarta is well implemented and supported by supporting factors, including curriculum management, student affairs, human resources, financing, and infrastructure available at MAN 4 Jakarta is sufficient to carry out supporting science learning. accomplishment of science material completeness and achieving scientific academic and non-academic achievements. These findings indicate that the development of a scientific culture needs to be carried out as a whole, in the sense that all elements of the madrasah community need to be involved. The success of these superior programs requires cooperation or partnerships with various other institutions / agencies that are related to the superior programs developed in Madrasahs.

Keywords: Best Practice, madrasa, Science Learning.

1 Introduction

a. Research Background

Science learning at Madrasah Aliyah (MA) must be carried out holistically, systematically and integrally, and is expected to be able to integrate cognitive, affective and psychomotor achievement targets. Ideally, science learning in MA emphasizes more on appreciation, internalization, and the ability to face 21st century skills (critical thinking, problem solving, creativity, and collaboration) in everyday life. Guiding the results of cognitive, affective and psychomotor achievements is very important, so that students have knowledge, tendencies, and scientific behavior (critical, thinking in everyday life) (Amrullah (2013).

However, science learning in MA has been criticized and considered unsuccessful, if the measuring instrument used as a reference is a standard combination of cognitive, affective and psychomotor achievements.

From these problems, this research becomes important to reveal how the strengthening of science learning in madrasas, especially Madrasah Aliyah (besides MAN Insan Cendikia) as a best practice that will become a model to be socialized to other madrasas in general. It is hoped that the best practices of a small number of madrasah can transmit...
superior values and produce high-achieving madrasah students evenly and widely on a national scale.

b. Problem Formulation
The advantages of science learning at some of these madrasas need to be benchmarked so that they become a rule-model which can then be adopted and adapted in strengthening science learning and socialized to other madrasas, so that all madrasas can carry out science learning with superior results.
Based on this, research is needed to determine how the system and the impact of science learning activities on the development of MAN 4 Jakarta.

c. Objectives and Benefits of Research
This study aims to explore the advantages of the science learning model in Madrasah Aliyah as best practice in terms of context, input, process, and output aspects of science learning on the quality of results and student further study and/or the world of work.
The results of this study are expected to be used as input for the Directorate General of Islamic Education at the Ministry of Religion, especially the KSKK Directorate in making policies to improve the quality and competitiveness of madrasas in the field of science. For madrasah, the results of this study can be used as input and reference in an effort to improve or improve the quality and competitiveness of science learning in madrasah.

d. Conceptual Study
Best practice comes from English which means best practice, which is an idea or idea regarding a technique, method, process, activity, intensive or reward that is more effective in achieving extraordinary success compared to other techniques, methods, processes (Cita Indira, 2014). Ideas or ideas, with appropriate monitoring and testing, can produce the expected results with fewer problems and unexpected complications Apandi (2019).

Madrasahs in the law are stated to be part of national education which is equal to schools, namely "basic education in the form of elementary schools (SD) and Madrasah Ibtidaiyah (MI) or other equivalent forms as well as junior high schools (SMP) and Madrasah Tsanawiyah (MTs) ) or other equivalent forms, while secondary education takes the form of Senior High Schools (SMA) and Madrasah Aliyah (MA) (Law Number 20 of 2003).
Science learning best practices referred to in this study are best learning practices that are carried out repeatedly, continuously, and consistently in scientific learning activities so as to produce the best results and make the madrasta community and madrasa community proud. These results can be shown based on academic achievements, such as the highest final exam or national examination scores (intracurricular), and extracurricular activities such as participating in various science competitions and obtaining a number of competitions, and/or conducting scientific research activities and producing scientific works that are included in competitions/championships. National level

e. Research Methodology
The research method used is descriptive qualitative method. This method is used to describe a phenomenon, events, and events that occur in the present. The analysis technique used is descriptive qualitative, which is to fully explain the management of
inclusive education in madrasah which is based on certain criteria and indicators Wahyuni (2012) and Sukmadinata (2011). The data were obtained through interviews, particularly with the Head of Madrasah, Head of Administration, and Chair of the Madrasah Committee. Supporting data was extracted from teachers, supervisors, and students in the target madrasah (MAN 4 Jakarta).

2 MADRASAH'S PROFILE

a. Madrasa History, Vision, Mission, Goals and Target of Madrasah

Madrasah Aliyah Negeri (MAN) 4 Jakarta is a high school level education institution with a global perspective with Islamic characteristics. MAN 4 Jakarta refers to the national need for superior human resources in the mastery of Science Technology (IPTEK) and equipped with Faith and Faith (IMTAK) as Madrasah Aliyah which was founded in 1992 as a result of the change of function from PGAN 28 in accordance with the Decree of the Minister of Religion of the Republic of Indonesia number 64 of 1992 dated April 29, 1992. In 1998 MAN 4 Jakarta for its various achievements so that it was designated as a MAN Model for DKI Jakarta by the Minister of Religion of the Republic of Indonesia in accordance with the Decree of the Director General of Islamic Bodybuilding No.E.1V / PP.00.6 / Kep / 17.A / 1998 dated February 20, 1998. And in 2008 MAN 4 Jakarta became the National Standard Madrasah (MSN) from 38 MAN Models throughout Indonesia, along with the development of the world of education and the National Education System Law, then in 2010 MAN 4 Jakarta was enacted as an International Standard Madrasah (RMBI) Pioneer in accordance with the Decree of the Head of the Regional Office of the Ministry of Religion, DKI Jakarta Province. However, according to the Decision of the Constitutional Court (MK) regarding International Standard School Stubs (RSBI), now MAN 4 Jakarta is no longer the status of International Standard Madrasah Stubs (RMBI). However, MAN 4 Jakarta still maintains and guarantees the quality and quality of education in order to remain competitive with other schools, including establishing sister schools with Narrogin Senior High School, Western Australia and universities in Tokyo, Japan (Khairani: July 2020).

Now, MAN 4 Jakarta has been certified ISO 9001: 2015 which is a renewal of the previous certification, namely ISO 9001: 2008. Geographically, MAN 4 is located on Jalan Ciputat Raya, Pondok Pinang, Kebayoran Lama, South Jakarta. Its location is very strategic, which is on the side of the outer ring road of the TB toll road. Simatupang, South Jakarta which is close to the elite area of Pondok Indah, and not far from the Syarif Hidayatullah State Islamic University Jakarta. MAN 4 Jakarta has a land area of 21,980 m2 and a building area of 7,317 m2.

b. Condition of Teachers and Students in General (Qualification and Competence)

The number of teachers in MAN 4 Jakarta is 109 teachers, consisting of 55 male teachers, 59 female teachers, 78 certified teachers and 36 non-certified teachers. While the total number of students is 985 students, consisting of 403 male students and 582 female students. Based on the results of the questionnaire, it is known that the average choice to go to school at MAN 4 Jakarta is their own desire and is supported by their parents, with several considerations, namely the achievements of MAN 4 Jakarta which are not only
superior in the field of religion, but also in general materials including science. And this is supported by very adequate educational facilities, competent educators and educational staff, varied extracurricular choices, there is a boarding school program, has excellent classes, and is rich in academic and non-academic achievements. Public interest in continuing education at MAN 4 Jakarta every year increases, with just a few days, the registration quota has been fulfilled.

c. Facilities and Financing
Madrasa facilities consist of: hydroponic vegetable garden, music room, science laboratory, basketball court (indoor and outdoor), football field (indoor and outdoor), badminton court, futsal court, mosque, madrasa canteen, library, student work corner, hall and meeting room.
The facilities and infrastructure owned by MAN 4 Jakarta to support the development of education, namely: study rooms equipped with AC and LCD projectors, science laboratories (physics, chemistry and biology), language laboratories, computer laboratories, male female dormitories, mosques, madrasa cooperatives, an integrated learning center (PPT) designed for learning by sport and science, including a swimming pool, library room, hotspot area, living pharmacy garden, multimedia room, shared learning resource center, and so on (Endah: July 2020).

d. Madrasa culture
The culture and climate developed by MAN 4 Jakarta is to build a sense of togetherness that can trigger the development of self-confidence and creativity of all madrasa citizens, including all students. Culture is carried out throughout the time studying at the madrasa. All teachers are assigned to develop the habituation program established by the madrasah. The assessment of this activity is qualitative. The potential, expressions, behavior, and psychological conditions of students are portfolios used for assessment. Among the culture and climate of the madrasa are (Lisnur: July 2020):
1) Change Your Life with "RKMS"
   - Religion for peaceful life: Duha prayer and hajat prayer, Tadarus, Tahsin and Tahfidz Alquran, congregational prayer, Sadaqah, Kultum and Qira'ah
   - Knowledge For International Communication and Understanding: Arabic and English Contest, English Correspondence, AZHARIYAH (Bulletin), Science Olympiad, Speech, Fahmil and Syarhil Quran, Journalism
   - Music for a beautiful life: PENtaS SeNI, MANIZ Islamic Music Group, Marawis, Pencak Silat, Saman Dance, Hadroh, Graphic Design.
   - Sport for a vital mind and body: Basket ball, Futsal, Volleyball, Table Tennis, Badminton, and so on
2) Cultivate 11 golden cultures of MAN 4 Jakarta: Smile, Greetings, Greetings, Courtesy, Kiss Hands, Queue, Neat, Clean, Thrifty, Honest, Listening when other people talk
3) Publishing 11 Golden Words: Greetings, Thank you, Sorry, Please, Congratulations, Can you help, May, We Can! (Yel-Yel), Hopefully, in my opinion, Madrasas are better, Madrasas are better
4) Every day to memorize and memorize the Qur'an, especially the local content of the material of the al-Qur'an tahfidz. Memorizing the Qur'an is a requirement for taking midterm and semester exams.
5) Parents of students are involved in various activities, such as creating rules, controlling their child's learning development, enforcing discipline in madrasas, regular meetings between parents and madrasah, providing material contributions.

6) Self-development for Teachers and Students, schedule for employee teachers: 1). Sufism Studies: Every Wednesday by Prof. DR. Nasarudin Umar Imam Istiqlal Mosque. 2). Tafsir Study: Every Thursday by Ustad Hasbi Badiuzzaman's Tafsir Study. 3). Dzikir Muhasabah: Every Friday by Ustad Zubair. Meanwhile, the student schedule consists of morning habituation - tadarus tahfiz dhuha - literacy, as well as memorizing deposits with Syech Ahmad from Cairo, Egypt

e. Madrasa characteristics
The characteristics of MAN 4 Jakarta are (Liznur "i: July 2020):
1) The thabur shabah program, which is the morning activity before teaching and learning activities in class, starting from 06.30 to the hour. 07.00.
2) MAN 4 Jakarta has used an international quality management system that we know as ISO 9001: 2015 certification (International Standard of Organization).
3) Art and culture exhibition is an annual event that is held at least once a year.
4) Providing breakfast and lunch for all students under the supervision of a nutritionist.

3 CONTEXT OF SCIENCE LEARNING

a. Background Strengthening Science Learning in Madrasah
There are several things behind the strengthening of science learning at MAN 4 Jakarta, namely:
1) Location and infrastructure at MAN 4 Jakarta. A strategic location supported by complete infrastructure enables each student to learn actively, such as observing, exploring, reasoning, trying, concluding, and communicating various findings.
2) People's choice of education has changed. Previously, madrasas were only required to produce graduates who were more proficient in religious knowledge. Currently, parents want madrasas to be able to produce graduates who master both religion (faith and piety) and science and technology.
3) MAN 4 Jakarta has good input and output, through a fairly strict selection. The average desire to continue education at MAN 4 Jakarta is their own willingness which is fully supported by their parents. The madrasa has implemented the curriculum in various ways, including holding TOEFL training at the UI Language Institute for English teachers and students, bringing in native English speakers from the Jakarta International School, bringing in Japanese language native speakers from the Japane Foundation (JF), participants Class XII students are given certified applied computer skills equivalent to D-1, issued by the Central Informatics Institute, carry out matriculation of Mathematics, English, Arabic and PAI subjects, to class X students, facilitate UN and SPMB-oriented learning, conduct team learning teaching by involving lecturers from FMIPA UI in the field of Mathematics and Natural Sciences in class X Featured Bilingual

b. Science Learning Policy in Madrasah
Strengthening the Science Subject Teacher Deliberation (MGMP) institution is one of the policies implemented in MAN 4 Jakarta in developing science learning in madrasas. With this institutional strengthening, the entire academic community of MAN 4 Jakarta will recognize that learning science is an effort to improve the quality of MAN 4 Jakarta. Among the methods used to strengthen science learning (Aceng: July 2020);  
1) All teachers participated in strengthening science learning. Learning with this method can be said to be a method that combines the inquiry method and the discovery method. The essence of science learning is that the teacher functions more to guide, direct, train and familiarize students to recognize and determine problems that are relevant to the subject being studied;  
2) Development through extracurricular activities, namely placing the type of research activity as an option that can be followed by students. Because science extracurricular activities are an activity of choice, enthusiasts in this extracurricular activity are more followed by students who are truly interested in science. This extracurricular science activity is designed in such a way as to become a superior activity;  
3) Establish a MGMP forum for all science subjects. This is done through a decree from the madrasah management, so that the MGMP science forum has a very clear legal force. Besides that, the decision of the head of the madrasah will have an influence on science learning activities. This influence can be in the form of funding and special facilities for managing the MGMP science forum by the madrasah committee;  
4) Increasing the professionalism of teaching staff and education staff. For this reason, MAN 4 Jakarta collaborates with various agencies that are competent with education. Among them, language teachers (Arabic, English, German, and Mandarin) attended TOEFL training at the UI and UIN Ciputat language institutions. The UI language institute certifies TOEFL for students. At the beginning of each academic year, class X students are given a psychological test by the Psychology Institute. Bringing native Arabic speakers and religious knowledge from Al Azhar Asy Syarif Egypt, as well as Japanese native speakers from the Japane Foundation (JF), and so on;  
5) Very strict selection to select students who are accepted at MAN 4 Jakarta. This selection is carried out to select students who have good academic abilities. Apart from going through a written test, as in general student selection is carried out at other madrasas, selection is also carried out through a portfolio. In this case the madrasah will take students who have proven to have achievements in competitions of innovative works or scientific writing, as evidenced by a certificate or acknowledgment letter as outstanding students;  
6) The recruitment of talented coaches / trainers in science can be done through selection. The trainer is directed to people who already have experience in developing science;  
7) Provision of facilities and centers for science learning activities such as libraries and adequate laboratories as centers for student and teacher literature studies;  
8) Collaborative networks with institutions or parties that have an interest in science development, such as alumni forums and universities to provide science learning guidance to teachers or students.  

c. Motivation and Goals of Strengthening Science Learning  
Based on the results of observations and interviews with Mr. Aceng Sholihan as the head of the Madrasah, there are several excellent science learning programs that are launched to shape character and create madrasah characteristics, namely (Aceng: July 2020);
1) Application of the tradition of learning science for all subjects and
2) Application of science extracurricular programs.
3) Restoring the glory of science among Muslim scientists
4) Affirmation of the position of MAN 4 Jakarta as a leading madrasa that positions religious and general subjects as important

These four programs are formulated after conducting several analyzes on the development of superior madrasah, which require several excellent programs that must exist and are programmed as one of the conditions in developing superior madrasah. This analysis is carried out by looking at the strengths, weaknesses, challenges and opportunities in the future in order to become a reference for the preparation of these programs and to see opportunities in the future to see the increasingly advanced times.

4 INPUTS OF SCIENCE LEARNING

a. Availability of Curriculum
Curriculum development in the administration of science madrasas is very important, so that science is not just a partial learning activity, but a curriculum that is taught. The curriculum taught at MAN 4 Jakarta is divided into three subjects, namely general subjects, religion and local content, while for the development of students’ interests and talents, it is carried out through extracurricular activities that are non-academic and that support academically. MAN 4 Jakarta in improving the services of various students, has opened several class programs, namely (Fitri: July 2020):
1) Cambridge curriculum classes:
   - Specialization in Science: Physics, Biology, Chemistry, English, and Mathematics. For cross-interest subjects, a Japanese language subject is provided and a cross-interest subject is provided.
   - Specialization in Social Studies: Economics, Sociology, Geography, English, and Mathematics. For cross-interest subjects, a Mandarin subject is provided and a cross-interest subject is provided.
   - All learning uses English and the learning materials use the Cambridge curriculum.
2) The Olympic curriculum, namely deepening the material, UTBK material, training on UN questions, guidance from UI / ITB / UIN, training on OSN questions, and participating in competitions
   The above subjects continue until class XII, and students in the Olympics class are required to enter the dormitory, with the target that all class X, XI, and XII subject matter can be completed in semester IV (class XI).
3) The Technopreneur Curriculum, namely the Entrepreneurship Workshop (PKWU) Economy, ICT guidance, and Multimatics institutions (Technopreneur Certification)
   This class is directed so that students have skills and have an interpreter spirit that can produce useful products with IT-based characteristics and are recognized. They are trained by actors who already understand very well about tecnopreneurs.

b. Condition of Educators, Education Personnel (Science) and Students
From the information data of MAN 4 Jakarta, the number of teachers who teach science subjects is 40 people, namely 12 mathematics teachers, 5 chemistry teachers, 5 biology people, 4 physics people, 6 economics, 3 geography, 3 sociology, and 2 history. The students' eyes they are able to match their educational background. In addition, teachers are given the opportunity to develop themselves by taking part in the MGMP (Subject Teacher Conference) which is part of the MGMP MA (Kemenag) and the MGMP SMA (Diknas).

c. Support for Pre-Facilities Science learning facilities
MAN 4 Jakarta already has adequate facilities and infrastructure to support the implementation of the educational process. Facilities such as laboratories, computer equipment, LCD and air conditioning - each class -, laptops, printers, scanners, and furniture. Meanwhile, infrastructure can be divided into two, namely building infrastructure and public infrastructure. Building infrastructure includes land and buildings used for study rooms, office spaces, leadership rooms, teachers' rooms, multimedia rooms, meeting rooms, laboratory rooms, library rooms, gardens, public and welfare facilities, mosques, sports and arts facilities and dormitories. Furthermore, public infrastructure in the form of water, sanitation, drainage, electricity, communication networks, internet networks, CCTV, transportation, parking lots, and parks. The area of land owned by MAN 4 Jakarta is 21,980 M2 with the status of Ownership Rights in the name of the Ministry of Religion in 1982.

d. Source of Funds for Science Learning
Funding for MAN 4 Jakarta programs / activities comes from two sources, namely: the APBN through the disbursement of School Operational Assistance (BOS) and through the Budget Implementation List (DIPA) issued by the Ministry of Religion, as well as the South Jakarta City APBD which is called the Operational Cost of Operators (BOP). For programs that cannot be funded by the APBN or APBD, the program will be submitted to the committee (Khairani: July 2020).

5 SCIENCE LEARNING PROCESS

Science learning activities at MAN 4 Jakarta are divided into two activities, namely intracurricular and extracurricular activities (Fitri: July 2020):

a. Planning Science Learning Activities
Learning planning that describes the planning process, evaluating learning outcomes, and monitoring the learning process for the implementation of an effective and efficient learning process. Every teacher is obliged to prepare a lesson plan.

1) Science Intracurricular Planning
In the preparation of the RPP in collaboration with madrasah MGMPs which are adjusted to the indicators in Permendikbud No. 22 of 2018 concerning process standards. The lesson plan prepared by the teacher has facilitated students to carry out learning with a scientific approach which is the emphasis of the 2013 curriculum.

2) Science Extracurricular Planning
Extracurricular activity planning contains the following element:
a) Preparation of extracurricular plans and programs must be seen from the point of view of their benefits as well as their value.

b) The coach / trainer must have competence in the extracurricular field that he / she handles, and for management handled by the students themselves with the aim of assigning responsibility and independence.

c) The time and place for activities are carried out in accordance with the situation and conditions of the activities so that they are effective and right on target, for that extracurricular activities at MAN 4 Jakarta are carried out on Fridays and Saturdays so as not to interfere with compulsory subjects at the madrasah.

d) Paying attention to the basic needs of students as well as other needs based on extracurricular types and programs, of course extracurricular activities at MAN 4 Jakarta have the principle that they must be strongly based in a religious perspective.

e) Manage extracurricular activity funds. The extracurricular members took the initiative to form their own budget program which they named DANUS (Business Fund). For the management of funds for each extracurricular at MAN 4 Jakarta, namely by being given an order through the principle of selection of available work programs and the amount of funds required.

f) The extracurricular committee functions in planning activities both inside and outside the madrasah.

b. Implementation of Science Learning

1) Implementation of Science Intracurricular Activities

MAN 4 Jakarta in learning develops Cambridge class programs, Olympic classes, and Regular classes. In the regular class, the advantages of each specialization are also developed. The difference between the Olympic class program and Cambridge and the regular class is that the Olympic class all students are boarded at the madrasah. Specializations that are developed on a regular basis are Specialization in Mathematics and Natural Sciences, Specialization in Social Studies, Specialization in Religion, and Specialization in Language. To develop their academic competence, students must follow the Academic Extracurricular Program of their choice. This activity is an activity of guidance, tutorials, and development of student competencies in mathematics, physics, chemistry, and biology. The tutors / extracurricular teachers are outside teachers who have competence in coaching the Olympics (preferably have been involved in the competition), MAN 4 Jakarta teachers are positioned as companions. The extracurricular program is implemented to deliver students achievement in various academic events, such as the Olympics (from PT), KSM (Madrasah Science Competencies), and OSN (National Science Olympiad). Several students in this program have achieved achievements both at the municipal and provincial levels.

In general, educational practice uses several learning methods that are able to facilitate students' natural thinking and construct high-order thinking skills, namely: integrated learning, project based learning, discovery / inquiry learning, problem based learning, cooperative learning, and moving classes.

2) Implementation of Extracurricular Activities

Permendikbud No. 62/2014 on Extracurricular activities, a madrasa will be more stable and more confident in the implementation and implementation of
extracurricular activities. Described in the attachment to Permendikbud Number 62 of 2014 concerning details of extracurricular activities, including compulsory extracurricular activities, namely scouts and optional extracurricular activities. For the Scout extracurricular, it is mandatory for grade X students to participate in the extracurricular activity and for the extracurricular choice, at least one student must have one at the madrasa. Extracurricular activities at MAN 4 Jakarta are held on Friday and Saturday. On Fridays, extracurricular activities are carried out after school, namely at 15.30-17.00, while on Saturdays, extracurricular activities are held at 07.30-11.30.

This activity can develop students' ideas and creativity through quality objectives, work programs and activity steps that they make through this activity as well as many benefits for students in shaping student character including having independence and ability in religious life, having social, cultural and natural surroundings, and can instill an attitude as good and responsible citizens through various positive activities.

c. Assessment of Learning Science

The assessment system for intracurricular activities refers to the assessment standards set by the government, which is based on 21st century skills (critical thinking, problem solving, creativity, innovation, communication, and collaboration). For students in Cambridge and Olympics classes the problem is directed to the Hots questions. Meanwhile, extracurricular activities at MAN 4 Jakarta emphasize activities (attendance), achievements, cooperation and independence. The evaluation instrument at MAN 4 Jakarta in the implementation of extracurricular programs is carried out routinely, both between the head of the madrasah in planning, coordinating and managing all available resources, the student council supervisor and the extracurricular coach.

6 CLOSING

a. Conclusion

a) The implementation of science learning at MAN 4 Jakarta is carried out well and is supported by supporting factors, including curriculum management, student affairs, Human Resources (HR), financing, and the infrastructure available at MAN 4 Jakarta is sufficient to carry out supporting science learning, achievement of science material completeness and academic and non-academic scientific achievements.

b) MAN 4 Jakarta in improving science learning services for various students, has opened several class programs, namely:

1) Cambridge curriculum class for Science specialization and Social Science specialization. Cambridge class students are entitled to a Cambridge diploma which is recognized by developed countries. Learning and evaluation materials are directed towards 21st century competencies, namely critical thinking and problem solving, creativity and innovation, communication, and collaboration.

2) Olympic curriculum class with an emphasis on deepening the material, UTBK material, UN question practice, guidance from UI / ITB / UIN, training on
OSN questions, and other Olympics. Olympics class students are required to enter the dormitory, with the target that all class X, XI, and XII subject matter can be completed in semester IV (class XI). And in class XII they are more focused on deepening the material that is usually contested.

3) Technopreneur class, exploration of economic entrepreneurship (PKWU) materials, ICT guidance, Multimatics institutes (Technopreneur certification). This class is directed so that students have skills and have an interpreter spirit that can produce useful products with IT-based characteristics and are recognized.

c) The profile of the management of science learning at MAN 4 Jakarta, namely, First, for the aspect of learning planning, it was found that the preparation process began with socialization by the head of the madrasah, then a workshop was carried out followed by technical guidance, as well as discussions between subject teachers, then the teacher made the preparation of learning tools. Second, for the aspect of implementing learning, it is informed that there are teachers who teach based on the lesson plans. There is also a learning method with concept explanations and question exercises as the teacher's effort to increase student activity. Third, for the learning assessment aspect, it was found that the average teacher had referred to the assessment standards set by the government, which were based on 21st century skills (critical thinking, problem solving, creativity, innovation, communication, and collaboration).

b. Recommendations
1) The development of a scientific culture needs to be carried out as a whole, in the sense that all elements of the madrasa community need to be involved. And that also means that all subjects in the learning process use scientific methods.

2) The success of these superior programs requires cooperation or partnerships with various other institutions / agencies that are related to the superior programs developed at Madrasah Aliyah. The form of cooperation or partnership carried out is related to the procurement of experts / experts, supply of program materials, funding, involvement in training education and so on.

3) Management of science madrasahs can be done using a variety of strategic approaches, including: 1) include science development programs in madrasah strategic planning; 2). Formalizing science working groups through the decree of the madrasah head; 3). Conducting selective recruitment by giving rewards to candidates who have performed well; 4). Enter science subjects through intra-curricular; 5). Carry out special science guidance activities; 6). Developing a center of excellence in the field of science through the use of laboratories and libraries. 7). Develop scientific development collaborative networks with universities and research institutions; 8). Active participation in every science competition competition event; 9). Strengthening science infrastructure; 10). Science development team development and Olympic competitions through extracurricular activities.

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Madrasah Quality Management Evaluation
Case Study of Bogor MTS N 2

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Abstract: The existence of madrasas is so important in creating national cadres who are Islamic-minded and have a high nationalism spirit. One of the advantages possessed by madrasa is the integration of general science and religious knowledge, therefore its management requires special attention and must be quality-oriented in all its aspects. MTsN Babakansirna Bogor Regency is one of the madrasas that implements quality management in the management of education. As a model madrasa, MTsN Babakansirna has a quality program ranging from planning, process, and educational output. Madrasa quality improvement and quality management strategies have been widely studied and researched, for example from the hostel model, financing strategies, graduate quality, community participation, Quality Function Development system, and others. However, it is still very rare to discuss the evaluation of the implementation of the strategy as a whole. Even though the evaluation becomes important as an assessment to take the next steps that need to be continuously adjusted to the times. Through field surveys, interviews, and study studies of quality management evaluation data were analyzed by triangulation techniques using a qualitative approach. Madrasa management is seen from three main aspects, namely: First, access to education services (education expectations, students, curriculum, human resources, and infrastructure). Second, governance (leadership and funding). And third, community participation. Based on the findings in the field, the quality management planning, process and outputs of the three aspects carried out by the MTsN Babakansirna Bogor have been done well, but they have not been maximized due to constraints in facilities, personnel, and limited funds.

Keywords: Evaluation, quality management, governance, society participation.

1 Introduction

Along with the development of an increasingly competitive society, educational organizations are demanded to be able to provide or produce quality products. Products in educational organizations are primarily in the form of services which include; communication, credibility, security, customer knowledge, standards, response reliability, access, and manners. Quality of service has several characteristics or characteristics, including; subjective, generally effective size, prioritizing attention, consisting of non-material - can be in the form of
reputation, attitude, manners, etc., can not be calculated quantitatively, but can only be trusted, trusted and so on (Ariani, 1999: 9).

In Law number 20 of 2003 concerning the National Education System in article 50 paragraph (3) it is stated: The Government and/or Regional Government shall administer at least one education unit at all levels of education to be developed into an international standard education unit. Paragraph (1) and paragraph (2) of this article are regulated further by government regulation. Sounds paragraph (1): Management of the National Education system is the responsibility of the Minister (meaning the Minister of National Education). Paragraph (2): The government determines national policies with national education standards to guarantee the quality of national education.

Quality education, in the sense of a system consisting of quality education inputs, quality learning process, quality outputs, and quality outcomes. In turn, graduates who are in line with the expectations and needs of the community, both in personal quality, morals, knowledge and work competence become an absolute requirement in a global society that increasingly high levels of competition (Sukmadinata 2006: 51).

However, experience so far shows that the various programs implemented have provided hope for the continuity and control of the quality of Indonesian education during the crisis. Because the management is too rigid and centralized, the program has not had much positive impact, the national education participation rate and the quality of education continue to decline. Allegedly this is closely related to management problems.

According to Azis Wahab (2011: 58), the presence of model schools is more due to the demands of quality community needs because: (1) Existing schools are still felt to be unable to develop children's potential and abilities optimally, (2) Demands and challenges to the competitiveness, competing abilities that children will face in life in the third millennium (21st century), (3) Changes in orientation and development paradigms, all of which serve as strong reasons for the presence of a superior school system, (4) The era of globalization which is full of hopes and challenges that demands every nation to strive forward.

The declining quality of educational institutions such as schools is closely related to the malfunctioning of educational institutions in preparing the future generation of the nation optimally. This fact is also inseparable from all elements of education itself such as the role of parents, teachers, infrastructure, education managers and other educational stakeholders. Therefore it is necessary to consider the possibility of looking for breakthroughs that can lift the quality of our education, especially the basic education model which is the beginning of the formation of quality human resources.

Once the importance of school quality is important, the writer must research management improvements in other pilot schools so that they can produce quality graduates who also hope to provide benefits to anyone who wants to improve the quality of schools especially the secondary level.

Research on school quality has been widely carried out. According to Slamet (Tilaar, 2000: 14) to be able to produce good quality, there are four basic efforts that must be done in educational institutions, namely: (1) Creating a "win-win" situation and not a "losing" situation -wins" among interested parties with educational institutions (stakeholders); (2) The need to develop intrinsic motivation in everyone involved in the process of achieving quality; (3) Every leader must be oriented to the process and long-term results, so that the application of integrated quality management in education is not a process of short-term change, but a long-term effort that is consistent and continuous; (4) In mobilizing all the abilities of educational institutions to achieve the specified quality, cooperation must be developed between the elements of the process actors achieving quality results.
At the level of Madrasah Aliyah, Muhibbin Syah (2009) found that MAN model students in Bandung are garrisoned, it will be more effective and can provide optimal services so that it becomes an Islamic school education that is in line with trends in the world of work/entrepreneurship and can be in accordance with college study programs.

Meanwhile Supraptono (2008) found that the participatory leadership of school principals, school culture, change management, teacher work motivation, and Teacher Commitments related to teacher performance with a detracting coefficient of 74.7% and for the participatory leadership roles of principals, cultural schools, management changes, teacher work motivation, and teacher commitment to learning achievement of 67.5%.

The Madrasa quality improvement strategy has also been approved: (1) using the QFD Quality Function Deployment system. This tool can help parents and translate them into activities that will be carried out by madrasas to improve the quality of schools. School people do not need to invite parents to school and even prefer parents can be asked for opinions through a questionnaire (Munadi 2011). (2) in terms of financing management (Sumarni 2012). (3) achievement standards (Sumarni 2013) (4) madrasa organization (Sopandi, 2011) (5) madrasa council (Lisadiyah, 2009).

Various efforts and strategies in improving the quality of madrassas have been widely applied in many places, especially public madrassas that are labeled as models, as well as research on quality improvement are easily found, but research on evaluating the implementation of quality management as a program is still not widely done. This is important to see the effectiveness of the implementation of the overall strategy.

This research was conducted at the Madrasah Tsanawiyah Negeri (MTsN) Babakansirna Model Leuwisadeng District, Bogor Regency. The selection of research objects was based because this madrasa was made a model madrasa in Bogor Regency. Since its establishment in 1964, this madrasa is the IAIN lab-school which was then made a model by the Ministry of Religion. In Bogor district, there are only 4 Tsanawiyah-level Madrasas with a state status of a total of 335 institutions. Each madrasa certainly has its quality management to improve the quality of their education.

Of the 1250 MTsN students, some students from outside Bogor study in this madrasa, even though geographically it is located about 35 km from the municipality. Several achievements have been made (general and religious) showing their ability to compete with other schools.

This study discusses how to evaluate the quality management of Education Access Services, Governance and community participation in MTsN 2 Bogor in realizing the madrasa model.

Evaluation of quality management in educational institutions (madrasas) can be known from the planning, process and output management. Through field surveys, documentation studies and in-depth interviews with stakeholders (parents of students) and madrasa managers, data are obtained which are then triangulated. In this evaluation research used a qualitative approach that aims to gain an understanding, holistic (holistic), interpretation of meaning, which is contextual. The use of this approach is adjusted to the research objectives of describing and identifying and reviewing the management of the Babakansirna State Madrasah which has a label model, as well as the efforts and constraints in realizing the school's goals. In this case, the researcher acts as the main instrument of data collection and the subject under study is positioned to have the same relative position as the researcher.

Evaluation of quality management research is conducted into independent variables, that is, without making comparisons or linking with other variables (Sugiono, Bandung: 2002).
Variables raised in this study. 1) Educational access services; 2) Governance; and 3) Community participation.

2 Results and Discussion

The global era with a very rapid rate of change resulting in many future uncertainties that will be passed, this requires every organization to prepare themselves in facing it. In connection with educational institutions such as Hoy and Miskle (2001) schools, the need for schools to become learning organizations (Learning Organization), Hoy and Miskel (2008: 32) illustrates:

The picture above can be simply explained that as a social system the school organization is an organization whose function is to transform inputs into outputs. In this process, some factors influence each other, namely structural factors, individual factors, political factors, and cultural factors. Thus, in seeing a school organization, it seems that a systemic mindset is needed considering that each subsystem in it influences the transformation process that occurs, and this process will determine the quality of output produced by the school.

Educational institutions in the strict sense can be interpreted as a school or madrasa. Engkoswara (2002: 55) defines school as follows: effective schools can be interpreted as schools that show the expected level of performance in organizing the learning process, by showing quality learning outcomes to students by their main tasks.

Jaap Scheerens (2003) explains that effective schools have five important characteristics, namely: (1) strong leadership; (2) emphasis on achieving basic abilities; (3) a comfortable environment; (4) high expectations on student achievement; (5) and regular assessment of the programs made by students.

The quality management principles stated by Sujiatmo (2003) as follows: (1) customer focus means that the organization / educational institution, especially primary schools,
depends on the customer. Therefore schools must understand the needs of current and future customers, understand customer requirements and try to truly meet customer expectations. (2) Leadership; that is to say the leader in compiling school goals must be able to create and maintain an internal environment in such a way that each person becomes fully involved in achieving the school's goals. (3) Involvement of personnel, meaning their full involvement which enables the use of staff capabilities to benefit the school. (4) Process approach; it means that the desired results can be achieved better if the activities and related resources are managed as a process. (5) A systems approach, which means identifying, understanding, and managing all related processes as a whole will contribute to the effectiveness and efficiency of schools in achieving goals. (6) Continuous improvement, meaning that schools must be able to achieve the goals that have been set on an ongoing basis. (7) Fact approach to making decisions, meaning that effective decisions are based on the analysis of information data. (8) A mutually beneficial relationship with partners means mutual need between the school and partners, will increase the ability of both parties to produce value.

Madrasas as Islamic educational institutions in Indonesia are relatively younger than Islamic boarding schools. He was born in the 20th century with the emergence of the Manba'ul Ulum Madrasah in the Kingdom of Surakarta in 1905 and the Adabiyah School founded by Sheikh Abdullah Ahmad in West Sumatra in 1909. Madrasas stood on the initiative and realization of the reform of the existing Islamic education system. Madrasas as Islamic educational institutions are now placed as school education in the national education system.

In-Law number 20 of 2003 concerning the national education system, which is included in the madrasa education group is; Raudlatul Athfal / Bustanul Athfal (RA / B) in early childhood, Madrasah Ibtidaiyah (MI) and Madrasah Tsanawiyah (MTs) in basic education, and Madrasah Aliyah (MA) in secondary education.

The existence of madrasas is so important in creating national cadres who are Islamic-minded and have a high nationalism spirit. One of the advantages possessed by madrasa is the integration of general science and religious science (Subhan, 2005). Madrasas are also an important part of national education institutions in Indonesia. His role was so great in producing the nation's next generation. Madrasa struggle to get this recognition is not easily obtained. Because before the existence of this institution less attention when compared with public schools. madrasa seems to only be a complement to the existence of national education institutions.

The word "madrasah" comes from Arabic from the root words "darasa", "yadrusu", "darsan", and "madrasatan" which means learning. The word madrasa (مدرسة) in Arabic is a form of the word "place information" (zharaf makan) which means "place of learning", or "place to give lessons". From the root of the word "darasa" it can also be derived from the word "midras" (مدرس) which means "books learned" or "place of study"; the word "al-midras" (المدرس) is also interpreted as "home to study the Torah". (Abu Luwis, 221).

Technically formal in the teaching and learning process between madrasas and schools do not have differences, but in Indonesia madrasas are not necessarily understood as schools, but given a more specific connotation, namely "religious schools", places where students get learning the things or the ins and outs of religion and religion (Islam) (Fadjar, 1998: 111-112)

According to Stufflebeam there are four types that can be reviewed from an evaluation so that it becomes a decision taken, namely: (1) Context Evaluation, resulting in "planning decisions or planning decisions", (2) Evaluating Inputs, producing "decision-making strategies or structuring decisions", (3) Process Evaluation, produce "implementing decision", and (4) Product Evaluation, produce "recycling decision" (Stufflebeam & Coryn, 2014)
As mentioned above, in this quality management evaluation research the author sees from 3 (three) aspects which are categorized as the main topics, namely, first, access to education services that include educational expectations as reflected in the vision and mission, students, curriculum, human resources, and facilities infrastructure. second, madrasa governance which includes the leadership of madrasa principals and madrasa financial management. and third, looking at community participation that contributes to the delivery of education in madrasas.

MTsN 2 Bogor is designated as a model madrasa with the following functions (1). That is, the MTsN Model is a standard arrangement of all aspects of MTs academic programs, the quality of education, the qualifications of madrasah principals and teachers, madrasah facilities, operational and madrasa management; (2). The training function, namely that the madrasa headmaster and master teacher must provide periodic training to school principals and MTs teachers in their target area; (3). The leadership function is that the MTsN Model is a leader or coach in various activities of MTs in the target area; (4). The function of educational facilities services, namely that the educational facilities owned by the MTsN Model are used as educational support facilities for MTs in their target area; (5). The function of supervision or supervision, namely that the madrasa head and master teacher or MTsN Model coach must conduct supervision or supervision of the implementation of education in the madrasa fostered. (6). The function of Professional Services is that through the MTsN Model madrasa heads, teachers and all madrasa staff have the opportunity to grow into professional education personnel.

2.1 Education Access Services

The needs and expectations of the community for good quality education services appear to be a major factor in innovation or renewal of quality management in education. Decisions made by the principal and staff and educational stakeholders to improve the quality of school services to the community will greatly influence innovation in the field of education management.

Like an education institution in general, the Babakansirna Leuwisadeng Model MTsN which (now in 2016) has changed to MTsN 2 Bogor has an ideal vision and mission. The vision and mission are formulated through consultation with the teachers, committees and madrasa stakeholders. So be a vision written and posted in several places, such as the principal's office, teacher's office, front of the office and near the gate. The vision is written, "Based on Faith and Taqwa, MTsN 2 Bogor Becomes an Excellent Primary Education Unit in Science and Charity". Every vision is written always accompanied by mission 8 (eight) items below, namely:

- Creating innovative and transparent Madrasah management;
- Organizing an effective, creative and innovative education so that students develop optimally;
- Creating a dynamic and conducive working environment;
- Creating a healthy, harmonious, safe and comfortable Madrasa condition and environmentally sound;
- Fostering the spirit of excellence of madrasas in their work, exploring their potential and achievement;
- Improving the quality of Islamic education through the actualization of the values of Religion and Nation's culture;
• Giving birth to graduates who are qualified in Science and can answer future challenges;
• Developing collaboration of all education stakeholders with innovative and transparent management.

The socialization of the school's goals through the vision and mission has been carried out both verbally and non-verbally, to all those involved in the madrasa ranging from teachers, students, employees, community and other stakeholders. But they rarely know how it is implemented, and some teachers and students and employees pay little attention to it. Even though the vision and mission of the school is something to be achieved in an educational institution.

The number of MTsN 2 Bogor students is not directly proportional to the classroom where they are studying. Though the main interest of students is a comfortable learning process. In this process the teacher is expected to become a facilitator with multiple tasks, namely determining the teaching material and determining how the material is realized. In this process, students are situated in a learning atmosphere that guarantees quality.

Of the 446 new students who registered for the 2017-2018 school year, only 400 students were accepted after undergoing a series of tests, namely academic tests, reading the Qur'an and interviewing. At present (2017) there are a total of 1239 MTsN2 Bogor students consisting of 401 class VII students, 409 class VIII students, and 429 class IX students.

The selection process for madrasah student admissions shows quality in terms of input. Suyatno (2003) stated the characteristics that show quality students are: (1) students who are persistent, diligent, disciplined, innovative, creative and responsible. (2) does not mean that students immediately provide answers to questions or problems encountered. They actually tend to postpone answers until they are sure to have collected as much information as possible that guarantees satisfying answers.

MTsN 2 Bogor students are familiarized with reading the Quran before 5-10 minutes before the lesson begins. This is done to form a strong faith and balance of emotional intelligence. Likewise, the students' rules are quite strict starting from the uniforms, when entering and leaving the classroom, resting makes students more independent. Suyatno further revealed that to arouse students' rationality in formulating problem-solving, the characteristics of the teaching and learning process must include:

• Stirred his curiosity through sincere questions.
• Confronted with concrete problems and guided to solve them
• Question and answer that is harmonious and democratic
• Teachers together seek knowledge through problem-solving
• Look for many answers as alternatives
• Assessment submitted to students
• Involve students in totality (Suyatno: 2003).

As a public school that is characterized by religion, MTsN 2 Bogor applies the same curriculum as public schools, only the religious content is higher, namely 60% public and 40% religious.

The use of the 2013 curriculum has been running since 2016 with reference to the Ministry of National Education and the Ministry of Religion. These two models were adapted into the MTsN curriculum model. However, the difficulty is when teachers who have been certified are required to focus on the subjects they teach for at least 24 hours. For general subjects, it is
not too much of a problem because the reference is from the Ministry of Education and Culture, only for religious family subjects must be innovated with local content as a hidden curriculum to strengthen and characterize madrasa modeling.

To provide optimal results of teaching and learning activities, it is necessary to use multi methods, multimedia, and multi evaluations. Whereas innovative teaching and learning activities can use an approach; active, creative, effective, efficient and fun learning (PAKEM). However, the existing infrastructure at MTsN 2 Bogor does not fully support student learning support facilities. For example, classrooms with a size of 7 x 8 m are intended for 32 students, but in reality, more than the designation is used. Likewise, one toilet should be used for 15 people, but it is not yet proportional to the number of students available. This certainly needs to get more attention so that the carrying capacity of infrastructure can be optimal.

An effective madrasah must also describe how the principal can support the development of children, can work together with the teachers and delegate tasks that are possible to the teacher. Actively with the teacher to plan academic activities. Teachers are consistent in carrying out their activities, by preparing an action plan that can be guided by their students, can arouse motivation and build students’ imagination, so that they can solve problems faced by students. Teachers can use the environment as a source of learning and use feedback to improve performance. The teacher is accustomed to focus his work on a certain subject matter so that students understand deeply each subject. The teacher places students as learning partners so that maximum communication and educational interaction occurs between them. Teachers and school principals can involve parents in developing activity plans and their implementation, to create positive working relationships and climate.

The board of teachers in the MTsN Model Babakansirna Leuwisadeng totaling 52 people consisted of 35 PNS teachers and 17 non-PNS teachers, while 35 PNS teachers already had S1 or 100% Bachelor Degree qualifications, and had educator certificates (certification). Whereas the total non-permanent teachers (honorary) totaling 17 already have S1 academic qualifications or 100% Bachelor Degree, but only 7 teachers or 49% who have other educator certificates (certification) are still on the waiting list. It is expected that before the end of time stipulated in Law Number 14 of 2005 concerning teachers and lecturers, non-PNS MTsN Model Babakansirna Leuwisadeng teachers who have not been certified have participated in the teacher competency improvement program, thus enabling the quality of education to increase as well because in addition to academic qualifications they must also have an educator certificate obtained through teacher certification. While the madrasa head certificate in the Babakansirna Model MTsN has not yet been held because before the appointment of the madrasa head in 2010 the government had not yet implemented a training program for prospective principals/madrasas. On one hand the government demands to implement regulations, but on the other hand schools/madrasas need a leader to account for the delivery of education.

Terroristically the teacher or school/madrasah who has been certified means that they are already professional in carrying out the learning task. Thus, teachers who already have competence are certainly professional in their respective fields of work, but it is not as easy as we imagine it means if the teacher has been certified the quality of education will improve, of course, there are still many other factors that influence the improvement of the quality of education for example, such as curriculum, teachers, students, infrastructure, supervision, motivation, and others.

2.2 Governance
The quality of management or management of education is a strategy or way of service in the organization of an organization or educational institution carried out by a leader and can provide satisfaction to the community or its customers both internally and externally. This strategy or method of service can be carried out by various parties such as school principals, teachers, students, and other resources involved in school activities.

In the management of MTsN 2 Bogor led by a madrasa head assisted by six assistant madrasah heads (PKM), namely PKM in the field of curriculum, representatives of PKM in the field of curriculum, PKM in the field of students, PKM representatives in the field of students, PKM in the field of infrastructure, and PKM in the field of public relations.

Being the head of the Madrasah MTsN 2 Bogor is not something easy, because it has to go through several procedures and tests from the Ministry of Religion as its guiding institution. But more important than that is the leadership ability and flexibility of insight in leading an educational institution.

Head of MTsN 2 Bogor Babakansirna Leuwisadeng said that leadership is the main point in organizing madrasa organizations. All problems with running a madrasa can be overcome properly if the madrasa head has the skills to choose the right way and approach in moving his staff and employees to achieve their goals. The Head of MTsN 2 Bogor Babakansirna Leuwisadeng was able to position himself as the facilitator of everyone and bridge the communication gaps between staff and departments.

According to the Head of the Leuwisadeng Model MTsN democratic leadership is one of the efforts he uses in managing human resources in madrasas. Besides that, the madrasa head must protect all groups, become the mother of all parts of the unit, not become a threat or something scary. Togetherness is the spirit that must be maintained in order to achieve the vision of the madrasa.

A madrasa head is not a head of the office who always sits behind desk signing papers and taking care of mere administrative matters. If that is what is meant by the duties of the headmaster, how nice and easy it is. Of course, this should not happen, the madrasa head must understand very well the main tasks and functions as a competent madrasa head. To become a madrasa head, it must be creative and innovative so to find and appoint a madrasa head who is creative and competent must be passed well in accordance with applicable regulations, in this case the head of MTsN 2 Model Babakansirna Leuwisadeng runs the authorization of the madrasa head referring to Government Regulation No. 13 of 2007.

To achieve the quality of education management, it is expected that the role of parents is also very large in giving students the success of reasoning, especially their attention when they are learning and doing activities at home. Thus, the quality of education management carried out by a school principal can be seen from: (1) how a school principal actively involve parents in the education process. (2) how to do teamwork. (3) how is the suitability of the services provided with the needs of the community especially parents of students, and (4) how the principal conducts the feedback process continuously so as to provide satisfaction to the community or parents of students?

In 2015, MTsN 2 Bogor won an award in terms of the best financial management in West Java Province. This shows the accuracy, transparency, and accountability of financial management in supporting education in the madrasah.

However, in its implementation, it is quite a burden because all students are exempt from fees or free. Some of the needs for madrasa activities always invite the deliberative committee to produce solutions. In the Madrasah Activity Budget Plan, the facilities and infrastructure needed only come from the School Operational Assistance (BOS). Madrasas are not permitted to ask for financial assistance, let alone collect fees or fees from parents. Usually, the
headmaster of madrasas in meeting the needs of the madrasas conducts cross-subsidizing efforts (cooperatives, committees, and grandmothers) optimally.

2.3 Society Participation

Malcolm S. Greenwood and Helen J. Gaunt (1994: p.26) say that what is meant by quality is meeting customer requirements, fitness for purpose and perhaps even delighting our customers. Here it is stated that a product or service is considered to be of quality if it can recognize the will of the customer, the goals are achieved well, and can satisfy the customer. Schools are said to be of good quality if the community finds what they are looking for and expected from, and they feel satisfied with the services provided. The satisfaction obtained by the community (students' parents) on school performance if their children obtain values that are beneficial to their lives and learning outcomes with good scores from all subjects given at school.

It is only natural for parents and community participation to be responsible for the development and improvement of the quality of madrassas, cannot rely solely on government assistance in the intellectual life of the nation.

In essence, quality is the goal to be achieved by every organization, both in terms of inputs, processes, and outputs that are objectively measured (tangible) and those based on subjective assessments (intangible). According to Sallis, the development of quality in the world of education as a planned and sustainable effort only began in the late eighties (Sallis: 1993). From the management point of view are as follows: (1) strong leadership from the principal, (2) vision, mission, goals and objectives, and school planning, (3) school monitoring activities, (4) evaluation of school activities.

In MTsN 2 Bogor, community participation is channeled through madrasa committees formed in schools. The madrasa committee is representative of the students' parents at every level. It's just that the activities are not optimal because only once a year they hold activities, namely when the new school year. The school program was delivered and agreed on several activities in a new school year.

Community participation can be through channels and fields, for example in every educational activity, whether through monitoring, program evaluation, learning evaluation activities, extracurricular activities, and others.
Overall the discussion of the above research is illustrated in the following table:

Table 1: Quality management evaluation aspects of MTsN 2 Babakansirna Bogor

<table>
<thead>
<tr>
<th>Aspect</th>
<th>Evaluation/Assessment</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Educational Access Services:</td>
<td>a. Achieving the vision and mission is not optimal, it still needs to be socialized</td>
</tr>
<tr>
<td>a. Community Expectations (vision and mission)</td>
<td>b. Student recruitment uses an online system and thus creates transparency and quality</td>
</tr>
<tr>
<td>b. Students (Screening (Tests) for new students)</td>
<td>c. The same weighting (50%) shows the balance of the curriculum, but general content is paid more attention in line with the target for acceptance at the next level</td>
</tr>
<tr>
<td>c. Curriculum (Using Religion and general curriculum)</td>
<td>d. The teacher of each lesson is linear and is quite good and adequate. Likewise, administrative staff and employees are quite fit to serve the needs</td>
</tr>
<tr>
<td>d. HR (Teacher and Administrative Staff) Recruitment of select teaching and education personnel</td>
<td>e. Learning support facilities are still inadequate in accommodating the potential of students</td>
</tr>
<tr>
<td>e. Facilities for Procurement and Repair of adequate facilities</td>
<td>a. The competence and leadership style of the madrasa who are relaxed but seriously bring the atmosphere (climate) and culture of the madrasa conducive and not rigid</td>
</tr>
<tr>
<td>2. Governance:</td>
<td>b. The treasurer and other administrations are quite open so that there is no mutual suspicion</td>
</tr>
<tr>
<td>a. Leadership (Strong Headmaster leadership)</td>
<td>a. Parental trust is a driving factor for madrasas</td>
</tr>
<tr>
<td>b. Transparency and accountable finance</td>
<td>b. The committee helps in the form of tuition fees and school program collaboration at least once a year shows the openness of madrasa management</td>
</tr>
<tr>
<td>3. Community Participation Send their children to madrasa, contribution of thought, funding and supervision</td>
<td></td>
</tr>
</tbody>
</table>

3 Conclusions

Based on the results of observations, interviews and documentation studies with several elements in MTsN 2 Bogor it can be concluded that the planning and management quality processes have been carried out and applied well so that the conditions of madrasas to realize the madrasa models are adequate with the availability of supporting factors. So that the MTsN
2 Bogor can be used as a reference or at least a comparison for other madrassas to improve the quality of education. The management functions of education that have been carried out at MTsN 2 Bogor are maximally proof that this madrasa is a plus school that is becoming a trend now and much in demand by the community.

Likewise, the output of madrasas is quite good with the achievement of several achievements, although not yet optimal, for example, only a few graduates who continue to a better level, the rest go to school/madrasas around the district.

The school components provided by MTsN which include curriculum and teaching programs, education staff, students, infrastructure, finance, and community relations have been well managed, so that the achievement of educational goals is very great opportunities.

Madrassas can compete with schools and can produce quality output according to the demands of the times if the management is managed with quality-oriented. Managers are expected to seriously meet the elements of management standards and continuously improve quality by paying attention to aspects of quality in all fields.

Acknowledgements

This article could not have been realized without the help of the Bogor Babakansirna madrasa manager, so we thank you. And to all those who have helped the smoothness of conducting research, thank you.

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The *Maqasid* Thought of Ibn ‘Ashur and Development of Interdisciplinary Islamic Studies: Searching for the Correlation of the Concept

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Abstract. Ibn ‘Ashur is a figure of Islamic thinker who is widely known as an expert commentator and world Maqasid figure. However, his thinking about maqasid as an approach to Islamic studies has not received much attention from researchers and academics. The article tries to reveal the root and correlation between the Interdisciplinary Islamic studies with Maqasid thought of Ibn ‘Ashur. This article is written as library research in which the author analyzes a thematic study of Maqasid as an approach to Islamic studies in four books written by Ibn ‘Ashur, for Searching the correlation of the concept to answer the problems in this study, among others; al-Tahrir wa al-Tanwir; Maqasid al-shari’ah al-Islamiyyah, Alaysa al-Subh bi Qarib and Usul al-Nizam al-Ijtima’i/y fi al-Islam. Meanwhile, secondary sources are taken from scientific books or journals that have the same topic of discussion as this research. This article finds a strong correlation between the Maqasid thoughts of Ibn ‘Ashur with interdisciplinary Islamic studies, in which in his four books the science of Maqasid is used as an approach in Islamic studies on three themes, namely Maqasid science in tafsir studies, educational thought and social society.

Keywords: Maqasid Thought, Ibn ‘Ashur, Interdisciplinary of Islamic Studies

1. Introduction

Today, technological advances and the Covid 19 outbreak have directed Islamic studies to the need for an interdisciplinary approach in Islamic studies. The interdisciplinary approach provides opportunities for supporting sciences that can help understand Islam more comprehensively. This is because the development of technology and information has given new methods and approaches that are important to be used in answering problems that arise in the era of technology and information. The development of science and technology gave rise to several disciplines that were used as an approach to Islamic studies. The interdisciplinary Islamic studies introduced by Harun Nasution in Indonesia in the early 70s, at the beginning of its appearance, never ceased to be debated among Islamic intellectuals in Indonesia. This interdisciplinary approach has received a rejection from some groups of Islamic scholars, because they thought that conventional Islamic studies will be abandoned, in addition to this kind of approach is considered to be damaging to student morals and beliefs, because this interdisciplinary approach is closely related to value-free studies and does not have a strong epistemological foundation in Islamic teachings.

Interdisciplinary Islamic studies have been introduced by scholars in modern times, one of which is Ibn ‘Ashur. The thoughts of this Tunisian Shaikh in many of his works use an Interdisciplinary approach based on his *maqasid* thinking. Ibn ‘Ashur also encourages the Islamic world to use Western modern science if there is a benefit for Muslims. Ibn ‘Ashur is a
figure of Islamic thinker who is widely known as an expert commentator and interpretator, and also a *maqasid* thinker in the world. However, his *maqasid* thought as an approach to Interdisciplinary of Islamic studies has not received much attention from researchers and academics. Apart from that, the old paradigm of Islamic education which did not accept criticism was also a concern of Ibn ‘Ashur. He said that this was one of the factors for the decline in education in the Arab world. A conservative shifting paradigm to a new paradigm was attempted by Ibn ‘Ashur. Although the study of *maqasid* is generally included in the discipline of shari’ah, Abdurrahman al-Nahlawi said that *maqasid* thought could enter into a broader study.[1] Al-Nahlawi considered that *maqasid* thought had a close relationship with educational studies, so that education has an orientation to create benefit (maslahah).[2] This article seeks to find the correlation between the thoughts of *maqasid* Ibn ‘Ashur with interdisciplinary Islamic studies.

Looking at the above problems, the focus of this research is directed at: (1) How is the thought of Ibn ‘Ashur and his contribution in developing *maqasid* science? (2) How is the *maqasid* thought of Ibn ‘Ashur as an approach in interdisciplinary Islamic studies? and (3) What are the factors that shape the *maqasid* thought of Ibn ‘Ashur?

Theoretically, this research can provide a discourse on the genealogy of thought in interdisciplinary Islamic studies and its relationship with *maqasid* thinking in Islamic studies. In practical terms, it has implications for changing the perspective on the concept of Western education which is assumed to be value-free and does not have strong epistemological roots from the *al-Qur’an* by some observers of Islamic education. Despite the fact, Islamic education itself was developed by adopting the concept of Western education for the last few decades. In addition, the *maqasidi* education paradigm can theoretically also bridge the Islamic education thought with the concept of Western education following the spirit of *al-Qur’an* in the perspective of *maqasid* Ibn ‘Ashur.

2. Method

This article is written as library research in which the author analyzes a thematic study of *maqasid* as an approach to Islamic studies in four books written by Ibn ‘Ashur, for Searching the correlation of the concept to answer the problems in this study. The primary sources in this study are four books by Imam al-Tahir Ibn ‘Ashur, among others; *al-Tahrir wa al-Tanwir; Maqasid al-shari’ah al-Islamiyyah, Alaissa al-Subh bi Qarib and Usul al-Nizam al-Ijtima’iy fi al-Islam.* Meanwhile, secondary sources are taken from scientific books or journals that have the same topic of discussion as this research.

Research on *maqasid* thought of Ibn ‘Ashur and Islamic studies have been carried out either directly or indirectly. First ‘Aishah binti’ Amir ibn ‘Uwaimir al-Sufyani. *Al-Fikr al-Maqasid i wa Atharuhu fi Bina ‘al-Nazariyyah al-Tarbawiyyah al-Islamiyyah.* Doctoral Dissertation of Umm al-Qura University Saudi Arabia. This research concludes that *maqasid* thinking acts as a methodological instrument that can be used to transform *maqasid* from a theoretical realm to a practical realm.[3] Muhammad al-Tahir al-Misawi. "Al-Shaikh Muhammad al-Tahir Ibn ‘Ashur wa Qadaya al-Islah wa al-Tajdid fi al-Fikr al-Isla mi al-Mu’asir: Ru’yah Ma’rifiyah wa Manhajiyah" published in the journal al-Tajdid. Al-Misawi reviews the science of *maqasid* as explained by Ibn ‘Ashur has a position as a philosophy of Islamic law. This is one of the reasons why Ibn ‘Ashur made the science of *maqasid* an independent science, which is independent from the science of usul, as well as the thought of *maqasid* Ibn ‘Ashur on the social aspect of society as a system in helping the world civilization "al-'Umran".[4] Najifaraj al-Takuri. "Malamih al-Islah al-Tarbawi fi Tafsir Ibn
In the Journal Usul al-Din. This study concludes that the Qur’an has contained a complete educational concept, which is in tune with the times across generations. In addition there is Abd al-Lawi Bashir Makkiy. Ishkaliyyah Islah al-Ta’lim Min Khilal Alaysa al-Subh bi Qarib li Muhammad al-Tahir Ibn ‘Ashur” Which discusses the thought of educational reform (al-Islah al-Tarbawiy) Ibn ‘Ashur as stated in his book Alaysa al-Subh bi Qarib, then contextualizes these ideas today. This article would be focus to attempts reveal the correlation between the concept of maqasid Ibn ‘Ashur’s thoughts with interdisciplinary Islamic studies.

3. Result and Discussion

3.1 Ibn ‘Ashur in the History of the Development of Maqasid Thought

As a scientific discipline in general, a science develops after passing through several phases, starting from the period of formation to reaching the contemporary period, so the science of Maqasid al-shari’ah also undergoes this development process. Maqasid al-shari’ah is not born from a vacuum suddenly, it goes through several phases of development until finally it becomes an independent discipline and becomes a new approach. The Maqasid can be the root of interdisciplinary of Islamic studies, because interdisciplinary in Islamic studies is actually has been done by the previous or classic Islamic scholars. This section will describe the position of Ibn ‘Ashur in the history of the thought of the maqasid scholars since its beginnings.

The period of development of the science of maqasid can be divided into two phases; the pre-codification phase, and the codification phase. The pre-codification phase includes the development of maqasid during the Rasulullah, al-Khulafa’ al-Rashidin, Tabi’in, and Imam Madhahib. While the codification phase covers the era of the scholars of the fifth-century hijriyah which began with the beginning of the concept of maqasid al-shari’ah which theoretically was in the golden age in the 3rd to the 5th century A.D. This was marked by the term "maqasid "towards the end of the 3rd century. The word maqasid is written in the first manuscript which is directly used as the title of the book, namely al-Salat wa Maqasid uha by al-Tirmidhi al-Hakim until modern times.

In the next generation from the initial phase of codification, several scholars appeared who had discussed maqasid theory in the 3rd to 5th centuries, such as al-Hakim al-Tirmidhi, Abu Zaid al-Balkhi, Abu Bakr Muhammad al-Qaffal, Abu Bakr al-Abhary, al-’Amiry, and Abu Bakr ibn al-Baqilani who began discussing the reasons and wisdom behind the shari’ah law so that the rules made by Allah can be reached by human reason.

The codification period in the middle phase was marked by the development of Maqasid theory, especially in the 5th century AH, with al-Juwainy (d. 478 H) and al-Ghazaly (d. 505 H) who wrote extensively on the topic of maqasid. Improvements in the theory continued through the work of later scholars.

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1 However, if we trace some primary literature written before the 3rd century, we will find a substantive discussion of maqasid even though it has not referred to the established maqasid science. Imam Malik (d. 179 H) in the book "Al-Muwatta" has written a history which refers to the case of using maqasid at the time of the companions. The use of the word maqasid is also followed by Imam Shafi’i (w. 204 H) in the book "Al-Risalah" which alludes to the discussion ta’lil al-ahkam (excuse search in a law), some maqasid kulliyah such as hifd al-nafs and hifd al-mal. The theme of this discussion then becomes the embryo of themes in maqasid science.

2 Al-Juwainy is also popular with the name al-Imam al-Haramain, famous as the originator of the theory of ‘public needs’. Look: Jasser Auda, al-Maqasid for Beginners…., 38. Maqasidy Al-Juwainy’s reasoning can be read in his book al-Burhān fi Uṣūl al-Fiqh and Giyāth al-Umam.
H) as the most influential figures. Unlike in the initial phase of codification, where the science of maqasid is still substantive in the science of usul, in this middle phase the basic theory and foundations that are universal (al-usul al-kulliyyah) Maqasid scientifically. At this time Maqasid al-Qur’an (the aim of the quran) has been conceptualized. However, the Maqasid al-Qur’an which was described by the scholars of the era in this early phase who were still in a certain scientific discipline, such as tasawuf or the science of tafṣīr.

Imam al-Haramain al-Juwainy (d. 478 H) al-Ghazaly (d. 505 H) which discusses the method of knowing maqasid. Then the theory of maqasid continued to be developed by the next generation of scholars, such as Fakhr al-Din al-Razy, Al-Amiddy, al-'Izz Abd al-Salam and several scholars afterward until it arrived in the golden age of maqasid knowledge in the hands of al-Shatiby. In the hands of al-Shatiby (w. 790 H) maqasid al-shari’ah reached the peak of maturity through his book entitled al-Muwāfaqāt fi Uṣūl al-sharī’ah, which means Harmonization of Shari'ah Principles. After the period of al-Shatiby maqasid al-shari’ah experienced stagnation until finally in the modern era al-Muwāfaqāt al-Shatiby was again printed for the first time in Tunisia (1301 H / 1884 AD).

In this era, there was an intense dialectic between modern ulama and al-Muwafaqat, so that maqasid al-shari’ah figures emerged. One of them is Muhammad al-Tahir Ibn ‘Ashur (w. 1393 H / 1973 AD) with his monumental book Maqasid al-shari’ah al-Islāmiyyah. It was he who was later dubbed the "Father of Contemporary Maqasid ". The existence of Ibn ‘Ashur with its contribution to the development of Maqasid thought encouraged the emergence of maqasid figures in the contemporary era. It is the influence of Ibn ‘Ashur’s work of maqasid in the interdisciplinary of Islamic studies in the contemporary time, because many modern scholars are referring most on the maqasid of Ibn ‘Ashur, such as ‘Allal al-Fasi, Jamaluddin ‘Atiyyah, Jasser Auda or al-Raisuni who try to make a transdisciplinary dialogue on maqasid science with other scientific groups, as well as linking with contemporary global issues.

3.2 Thought of Ibn ‘Ashur and His Contribution to Developing Maqasid Science

Reintroducing the Study of Maqasid al-shari’ah after the Stagnation Period

In the study of maqasid , Ibn ‘Ashur had a strong influence in the process of his development. For example, the renewal he did in maqasid . Ibn ‘A shur has reintroduced the thought of maqasid after a period of stagnation for six centuries (790 H - 1393 H) after the death of al-Shatiby. Substantially, maqasid al-shari’ah has been known as a paradigm of Islamic law since Islam began to exist with its shari’ah law. However, in terms of scientific concepts, the thought of maqasid al-shari’ah has just been systematically awakened as a discipline in the hands of al-Shatiby (d. 790 H) through his book al-Muwāfaqāt fi Uṣūl al-syari’ah. This achievement made al-Shatiby known to the world as the first father of maqasid al-shari’ah.

Meanwhile, Ibn ‘Ashur, through his book maqasid al-shari’ah al-Islāmiyyah, has succeeded in developing maqasid by perfecting the concept of maqasid al-shari’ah belonging to al-Shatiby. Furthermore, Ibn ‘Ashur even made maqasid al-shari’ah as an independent discipline. For the services of developing the maqasid knowledge, Ibn ‘Ashur was then

3 Al-Ghazali is a student of Al-Juwainy. In the hands of al-Ghazali emerged the "five levels of inevitability" (al-darā’iyyāt al-khamsah), namely hīfz al-dīn (the preservation of religion/faith), hīfz al-nafs (the preservation of life), hīfz al-‘aql (the preservation of intellect), hīfz al-nas (the preservation of life age), and hīfz al-māl (the preservation of wealth). More complete views of al-Ghazaly on this matter can be read in his book al-Mustaṣfā.
dubbed the "second teacher" (al-mu'allim al-ṣani) after al-Shatiby who received the title of "the first teacher". The title is not just an expression of hyperbole and making it up. Because after al-Shatiby appeared with its concept, maqāṣid al-shari'ah thought had been stagnant for a long time, the stagnation lasted for about six centuries (790 H - 1393 H), until finally, it appeared Ibn’ Ashur.

In the hands of Ibn ‘Ashur, the concept of maqāṣid al-shari'ah became more universal. The scope of maqāṣid with the concept of Maqāṣid ‘Ammaḥ Ibn’ Ashur makes the discourse of Maqasid studies broader. Also, with the concept of Maqasid Khassah it also draws the study of maqāṣid into a more detailed section. This concept is one of Ibn ‘Ashur’s original thoughts that had not been encountered before. The classification made by Ibn ‘Ashur on maqāṣid al-shari'ah into Maqāṣid ‘Ammaḥ and Maqasid Khassah brings maqāṣid knowledge to an advanced stage in the study of Islamic thought.

Ibn ‘Ashur contributed to the development of the theory of maqāṣid al-shari’ah which was previously limited in the scope of kulliyah and juz’iyyah to be more holistic, by widening the scope of the concept of maqāṣid al-shari'ah into a more specific realm that deals with the subject of a special sub-discussion of Islamic law (maqāṣid al-shari'ah al-khāṣṣ). Developing Maqasid al-Shari’ah to Becomes More Holistic (Universal-Partial)

From the aspect of coverage and enforceability, maqāṣid ‘ammah which is universal, in the sense that this goal is not specific to Muslims, but this concept can also be applied to humans and the universe as a whole. In Ibn ‘Ashur the universality of shari'ah can be accepted by humans as a whole. Apart from that, Islamic shari'ah was also sent down to establish a system of life-based on the substance of Islamic shari'ah in the form of the order of life of society on earth. The most important point of the concept of universality of shari'ah Islam Ibn’ Ashur is focused on the goals to be realized through the implementation of shari'ah Islam, namely the creation of benefits in human life anytime and anywhere.

The universality of shari'ah Islam in Ibn ‘Ashur’s view is not positioned as an achievement target of shari'ah, but rather it is positioned as a way of implementing maqāṣid

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4 As Jaser Audah's assessment concluded that al-Shatiby through the book al-Muwāfaqāt fī Uṣūl al-shari'ah, has succeeded in producing three important transformation formulas in the construction of the theory of al-maqāṣid that have not been carried out by maqāṣid scholars previous id. First, maqāṣid from just maslahat apart from the source of tashri' (al-maṣāliḥ al-mursalah) becomes the basis of religion, the rules of shari'ah and the main points of belief in Islam (usūl al-dīn wa qawā'id al-shari'ah wa kulliyāt al-millah). Second, the maqāṣid which was originally a 'wisdom behind the rules' becomes a 'basic rule'. So any legal provisions made in the name of shari'ah must be maqāṣid oriented. Third, maqāṣid which was originally understood as 'conjecture' (ẓanniy) becomes a 'belief' (qā'iy) through the process of induction of the verses of al-Qur'an to draw conclusions about maqāṣid.

5 The maqāṣid khassah contains several chapters of partial Islamic law, such as muamalah law and family law. In the discussion of maqāṣid khassah, this is the concept of al-Usul al-Khamsah which will directly intersect. The thought of Ibn ‘Ashur about the concept of maqas id khassah which is associated with al-Usul al-Khamsah emphasizes the maintenance of individual benefit and is limited to the harm of Muslims. The stiff is narrower than maqāṣid ‘ammah.

6 Maqasid al-shari’ah which is formulated from religious texts relating to the main objectives of religion globally.

7 Maqasid al-shari’ah which is formulated from a religious text which deals with partially religious purposes.

8 For example about mu’a malah which is studied in the perspective of maqasid al-shari’ah, for example maqasid al-shari’ah the law of criminal law, maqasid al-shari’ah family and so on.
shari’ah so that in its technical realm, it can truly beneficial for all humans, both Muslims and non-Muslims. This universal benefit can be seen from the concept of al-Samahah (convenience) in the teachings of Islam (shari’ah), in which all humans regardless of their religion will gravitate towards this characteristic.

**Making Maqasid Studies as Independent Science**

After the old age of maqasid thinking, Ibn ‘Ashur has dynamized and developed the concept of Maqasid al-shari’ah al-Shatiby. Until making it an independent scientific discipline. This is because Ibn ‘Ashur believes that all the laws of shari’ah must contain the aims and objectives of Shari ‘in the form of wisdom, benefit and benefits.[9] At the macro level, the law of shari’ah contains a global goal, which is to maintain the order of the people and perpetuate the benefit for them.[10]

### 3.3 The Correlation Between Maqasid Thought of Ibn ‘Ashur and the Interdisciplinary Islamic Studies

In all studies of Islamic thought, Ibn ‘Ashur uses the science of maqasid as the basis for his theory. As can be found in Ibn ‘Ashur’s thoughts in his various books, such as al-Tahrir wa al-Tanwir (interpretation sector), Usul al-Nizam al-Ijtima’iy fi al-Islam (social sector) and Alaysa al-Subh bi Qarib (education sector). Ibn ‘Ashur explained Islamic thought in the field of interpretation, social society and education in the perspective of maqasid science based on his four very popular maqasid principles, namely al-Fitrah, al-Samahah, al-Musawah and al-Hurriyyah. And also based on al-Maqasid al-A’la in al-Qur’an which includes al-Salah al-Fardiy (Individual Piety), al-Salah al-Jama’iy (Social Piety) and al-Salah al-‘Umraniy (Piety of Civilization). Until finally this thought of Ibn ‘Ashur gave the next generation a new perspective on maqasid science. Like Jasser Auda who made maqasid knowledge as a new approach in the study of fiqh, or Abdullah Saeed with his maqasid i interpretation.

We will describe the maqasid side contained in Ibn ‘Ashur’s thoughts in the field of tafsir, social and educational studies. Such thinking will pave the way for interdisciplinarity in Islamic studies.

**Maqasid Science in Tafsir Studies**

Ibn ‘Ashur made this commentary book as a medium of expression of his ideas in scientific discourse in the field of tafsir studies which had not been widely discussed by predecessor scholars. In the book al-Tahrir wa al-Tanwir, Ibn ‘Ashur emphasizes that the book al-Tahrir wa al-Tanwir answers the problem of negative stigma in the bi al-Ra’yi interpretation. He clarified that not all rational interpretations are categorized as despicable interpretations. If all that is based on reason is despicable, then of course many of the words of friends and practitioners will be rejected. In fact, they actively interpret the Qur’an, both adhering to the Sunnah of the Prophet and the results of their own ijtihad. The word “al-ra’yu” according to Ibn ‘Ashur is a word that still has a general meaning that requires details in the explanation of its meaning. Although there are the hadith of the Prophet which prohibit interpretation with reason, according to Ibn ‘Ashur the word “al-ra’yu” in interpretation is not
what is meant in the hadith. If in interpretation a person uses his intellect accompanied by a set of scholarships in the method of interpretation then this is not a problem for Ibn 'Ashur. On the other hand, Ibn 'Ashur also criticizes the opinion that the best interpretation is based on the history of the Prophet.

In Ibn 'Ashur's view, there are three paths taken by the mufassir in an attempt to interpret al-Qur'an. The three paths are: First, stop at the textual meaning of al-Qur'an. Through analysis on the linguistic aspect, a mufassir tries to explore the meaning in a text of al-Qur'an. Second, trying to explore the text of al-Qur'an into several religious disciplines, such as aqidah, fiqh, morals and others. Third, positioning the scientific discipline as an interpretive approach in finding wisdom and purpose (maqasid) of the al-Qur'an text.

In the technical expression of maqasid in the text of al-Qur'an, Ibn 'Ashur predominantly uses al-Qur'an linguistic studies. Apart from lafadz analysis in the aspect of i'rab is also a concern in interpretation as a medium for interpreting the text of al-Qur'an to explore the meaning and maqasid (objective) of the text. In addition to confirming the validity of the bi al-Ra'yi interpretation and using an exegetical methodology based on maqasid, through the book al-Tahrir wa al-Tanwir Ibn 'Ashur also set the objectives of al-Qur'an was revealed (Maqasid al-Qur'an) which is explained in the preamble of its interpretation that Maqasid al-Qur'an is a theory that must be understood by the interpreter in the process of al-Qur'an interpreting.

**Maqasid Science in Educational Thought**

The maqasid thoughts of Ibn 'Ashur in the aspect of education are recorded in his book Alaysa al-Sibh bi Qarib. This work has a very strong maqasid nuance in looking at the education system. He criticized the education system adopted in the Islamic world. He considers that the system cannot lead to the progress of the nation. This is because the education of the Islamic world maintains a conservative, intellectualist-literalistic method, without any purpose (maqasid) behind it. In addition, Ibn 'Ashur wants to change the conservative teaching system towards education that adopts the advances that have occurred in modern times. And science should be able to tangibly intersect with social conditions.

Belqasim Al-Ghali explains that in Ibn 'Ashur’s point of view, the decline of Islamic education that occurred at Zaytunah University now occurs because the figures remain in the conservative education system with unclear teaching systems and learning curricula in it. They seem to close their eyes to some of the new methods born out of the progress of the times. Besides, there is still a discourse on the dichotomy of religious and general knowledge which also makes a negative contribution to education stagnation in the Islamic world. So that philosophy, mantiq and science do not get a place in madrassas and universities in Tunisia.

Paradigmatic problems in education regarding philosophy and methodology have been accommodated in the concept of Hurriyyah (freedom) which is one of the four basic principles of maqasid in the concept of Ibn 'Ashur. Hurriyyah is divided into four parts, one of

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9 Responding to the prohibited traditions above, Ibn 'Ashur argues that al-ra'yu has an understanding as a word that comes from the heart without paying attention to the arguments, both from the aspect of language and the purpose of syllable. Likewise, they do not see the rules in the knowledge of al-Qur'an, for example, asbab al-nuzul, nasikh mansukh and others.

10 The four basic principles of maqasid Ibn 'Ashur, namely al-fitrah (religious instinct), al-samahah (tolerance), al-musawah (egalitarian) and al-hurriyyah (freedom of action). These four basic
which is directly related to education, namely *Hurriyyah al-Aqwal* (freedom of opinion) which also implies freedom to study knowledge (*Hurriyyah al-'Ilm*), freedom of teaching (*Hurriyyah al-Ta’lim*), and freedom of writing (*Hurriyyah al-Ta’likh*). [14] In another of us, namely *Usul al-Nizam al-Ijtima’iy fi al-Islam*, Ibn ‘Ashur also adds the concept of *hurriyyah al-fikr*, which is freedom of thought outside of matters of religious belief. Freedom of thought here includes matters related to reasoning, such as thinking about scientific opinions, deepening shari’ah, management and governance, and several matters relating to everyday life. [17]

Freedom in this scientific matter guarantees a person to study science without any limitations and scientific dichotomy. Likewise in teaching and writing. This freedom has led to progress in the history of Islamic education. Until the emergence of various schools of *fiqh* and schools of *ilm kalam*. This freedom has also succeeded in creating a high academic atmosphere among Muslims, resulting in various kinds of research, innovation, and experimentation in various fields of science, such as medicine, mathematics, physics, robotics, and so on. Until ushering in Islam in its golden age.

Maqasid Science in Social Society

The thought of *maqasid* in the social aspect is outlined by Ibn ‘Ashur in his book *Usul al-Nizam al-Ijtima’iy fi al-Islam*. As the book *Alaysa al-Subh bi Qarib* and *al-Tahrir wa al-Tanwir*, and *Usul al-Nizam al-Ijtima’iy fi al-Islam* also uses the four basic principles of *maqasid* Ibn ‘Ashur as a foundation in building the concept of benefit in the social context. As the goal to be achieved (*maqasid*) of religion to improve the situation (*islah*), in the book *Usul al-Nizam* Ibn ‘Ashur divides it into two main parts, namely *al-Islah al-Fardiy* (individual improvement) and *al-Islah al-Ijtima’iy* (community improvement).

In his introduction, Ibn ‘Ashur explains more about the role of religion to improve the condition of a people which in this case is the subject of change by *al-Qur’an*. The purpose of religion in social improvement is as explained by Ibn ‘Ashur:

"And there is no doubt that the true role of religion is to improve the conditions of the people (*Islah al-Qaum*) in which they has the obligation to carry it out. Religion also plays a role in removing society from the valley of decline to a higher state, whether it has a little or a lot of impacts, in accordance with Allah’s will through religion, and also society is obliged to do so according to the wisdom of Him. And how many divine religions have someone who serves to strengthen the good side of humanity and form a good community?. So that with the goodness of each individual and community, global goodness can also be achieved (*Salah al-Majmu’ Kullih*) within the specified time limit.[18]

If we look at the two important parts of the book *Usul al-Nizam al-Ijtima’iy fi al-Islam* which is the goal to be achieved through the role of religion, namely *al-Islah al-Fardiy* (individual improvement) and *al-Islah al-Ijtima’iy* (community improvement) are actually both following the highest goal (*al-Maqasid al-A’la*) which *al-Qur’an*. As stated by Ibn ‘A shur in the introduction to his four books Tafsir al-Tahrir wa al-Tanwir,[19] Which is where Allah sent down al-Qur’an with the aim of explaining some of the things that support the

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maintenance of the objectives of the teachings of Islam itself which are divided into three objectives, namely: al-Salah al-Fardiy (Individual Piety), al-Salah al-Jama’iy (Social/Communal Piety) and al-Salah al-’Umraniy (Piety of Civilization). As for the global piety (Salah al-Majmu’ Kullih) as stated in the quote from Ibn’ Ashur’s opinion above (the combined goodness between individual and community goodness) is very relevant to the concept of al-Salah al-’Umraniy (the concept of goodness in civilization) in al-Maqsad al-A’la in al-Qur’an.

The three general goals of the reduction of al-Qur’an (al-Maqsad al-A’la) can also be found in the concept of improving education (Islah al-Ta’lim) initiated by Ibn ‘Ashur in his book Alaysa al-Subh bi Qarib. In which the concept of maqsid based on masliahah is explicitly conveyed by Ibn ‘Ashur in his introduction. That the final goal to be achieved from the learning process is the benefit of the knowledge obtained by a student both in this world and in the hereafter.[20] When viewed from the perspective of Maqsad al-Qur’an, this goal has relevance to the first goal of al-Maqsad al-A’la, namely al-Salah al-Fardiy (Piety Individual). In addition, the purpose of learning is also to produce leaders of the people both in the world and the hereafter.[21]

As for al-Maqsad al-A’la then al-Salah al-Jama’iy (Social Piety) Ibn ‘Ashur said that education is in the secondary level (al-Hajjiyah) has a function to know and fulfill the needs of social life (Hajjah al-Hayah al-Ijtima’iyyah). Meanwhile, al-Salah al-’Umraniy (Piety of Civilization) is reflected in the aim of education in advancing human civilization (Taqaddum al-Hadarah) by realizing individual and social benefit.[22] All of these educational goals can be done with the condition that the education system must be improved first. And all education activists are aware of the general goals that should be achieved from an educational process.[23]

The explanation above is sufficient to prove that the concept of maqsid has been made by Ibn ‘Ashur as a basic theory in his thinking in various fields of study, in this case, the science of interpretation, social science, and education. What has been done by Ibn ‘Ashur by making maqsid science as the main basis in various Islamic studies is an important contribution in the development of maqsid science in the future. Until now, maqsid science has been used as a new approach in Islamic studies.

If the thoughts of maqsid Ibn’ Ashur above are measured using Amin Abdullah’s theory, then we find that the thoughts of maqsid Ibn' Ashur can be classified into an interconnected entity model, namely the building of knowledge, each of Which is aware of its limitations in solving human problems, then at least collaborates. in matters that touch the issue of approach (approach) and methods of thinking and research (process and procedure). Not an isolated entity model, it means that each knowledge group is independent, knows the existence of other knowledge clumps but does not touch and greet them methodologically.[24] Because in his frame of mind, Ibn ‘Ashur seems to always use the maqsid as an approach in several scientific fields, such as exegesis, education and social sciences.

In building thoughts in some Islamic scholarship, Ibn ‘Ashur always puts it on the foundation of four fundamental values of maqsid thought, namely al-fitrah, al-hurrriyyah, al-samahah, and al-musawah. This is how maqsid thought to be used as an approach. From this, the seeds of interdisciplinary Islamic studies emerged. The dominance of the Bayani mindset which is textual-ijthiadiyyah makes the Islamic religious epistemology system which in Amin Abdullah's view is considered to be less concerned with religious issues,[25] made Ibn 'Ashur more dynamic by adding the contextualist side that exists in maqsid thinking. If Muhammad Azar mentions Islamic Studies as in the second period (1951-1975), he has started to get
acquainted even though they are still running separately or there is no dialectic between areas of science with the areas of humanities, social sciences and natural sciences.

If we look at the thoughts of maqasid Ibn ‘Ashur in some of his works with a maqasidi style, then actually Ibn ‘Ashur with the Maqasid science approach has made Islamic Studies a dialogue with the areas of humanities, social sciences and natural sciences. This is actually what Azar called the development of Islamic Studies in the third period (1976-1995), which states that the Islamic Studies area developed into eight areas - Ulum ad-Din, fiqh, and others - where this third period is also referred to as era of auxiliary sciences. Then in the fourth period (1996-present) the core sciences of Islamic Studies, in which the eight fields have begun to dialectic with the areas of science and technology (al-ulum al-kauniyyah/natural sciences) and other areas of study (humanities and social sciences).

This is an important contribution of Ibn ‘Ashur in the development of maqasid thought in the realm of Islamic studies, namely making maqasid an independent scholarship. Thus maqasid science can be used as an approach in Islamic studies that will encourage dialectics between scientific families in Islamic studies. So that the thought of maqasid has contributed to the birth of interdisciplinary studies in Islamic studies. So it is fitting that Ibn ‘Ashur is said to be “mu'allim thani”, or the second father of maqasid science after al-Shatibi.

3.4 Factors Affecting Ibn ‘Ashur’s Thought

Ibn ‘Ashur lived at a time when Muslims were in a decline of their civilization. Almost all Islamic countries are behind Western countries in terms of advances in science and technology. This then has an impact on the economic, social, and military sectors. In the end, the fall of the Islamic Caliphate was the culmination of all. Therefore, the spirit of reform that was born from the thoughts of several reformist figures gave birth to reform movements from the east and west. The renewal movement called on Ibn ‘Ashur to take a real role. There are at least several contributing factors in shaping the thought of islah Ibn ‘Ashur, which can be grouped into three main factors, namely; First, the personal factor. Second, the environmental factor which was formed by the Muslim reformist movement and the nationalism movement against French colonialism, and third, the external factor, from the opening of the horizons of progress achieved by the European world. The following will describe these three factors:

Personal Factors

In the history of his life, Ibn ‘Ashur has played a role as a student and lecturer at Zaytunah University well. He then understood closely the problems and weaknesses he encountered. Then his conscience prompted him to think about the path of educational reform. What he thought about his ideas and views on education, then he poured it into his book Alaysa al-Subh bi Qarib, he then applies the idea of “islah” (reform) in many of his career responsibilities, both in the form of academic responsibility and administrative duties if the task is under his reformist thinking. Until finally Ibn ‘Ashur concluded that educational reform is the foundation upon which all reform efforts are built in all aspects that are needed by a nation. Because of that, he felt relieved by leaving the doubt and accepting the task of driving the truth as required by the responsibility that humans carry as the leader of “khilafah” on earth.[26]
Ibn ‘Ashur found the momentum to prepare for the reforms which he initiated to be a supportive environment and place. This can be seen from the opportunities he got through interactions with several teachers who had the spirit of reform, such as Salim Buhajib who had campaigned for the movement out of stagnant, as well as the view of the relevance of the demands of the times and the concept of *maqasid al-shari’ah*.

Support for the conditions that shape Ibn ‘Ashur’s reformist thinking can also be seen from the existence of several reformist discourses carried out by some reformist politicians, such as the establishment of a military school which was initiated by Ahmad Bay in 1840 AD, which contains all modern scholarship. Which has also contributed to the Tunisian people to turn their attention to the international world. As well as a series of reformist policies that have been made by Ahmad Bay which touch on learning activities at Zaytunah University, such as limiting the number of courses and teaching staff, as well as matters related to it.[27] Then the Sadiqiyyah madrasah was founded in 1875 AD, then the Khalduniyyah University was founded in 1896 AD, to complement the existing education at Zaytunah University. All these have shaped and encouraged Ibn ‘Ashur’s reform thinking. There were two main factors that formed a conducive environment for the development of Ibn ‘Ashur’s ideas of reform and renewal, namely: the influence of the Muslim reformist movement and the movement against French colonialism.

**External factors**

First, the influence of Muhammad ‘Abduh, an Islamic reformer from Egypt. The idea is about “Islamic reform discourse” which is regularly campaigned through the magazine “al-Urwah al-Wutsqa”. This magazine had a profound influence on the mindset of Tunisian scholars, including Ibn ‘Ashur. This influence strengthened after the second visit of ‘Abduh to Tunisia in 1903 AD’ Abduh succeeded in stimulating the spirit of the Tunisian clerics and encouraging the birth of ideas of renewal. This is why Ibn ‘Ashur is said to be influenced by’ Abduh in addition to al-Afghaniand Rashid Rida.

Second, the influence from within Tunisia itself. The reform movement echoed by Khairudin al-Tunisiy has become a model and role model for every Tunisian scholar who has dreams of reform. Khairudin al-Tunisiy tried to increase intellectual spirit through strengthening the press and thinking. The strengthening included the massive printing and distribution of several classical books in several areas. Among the books that have priority is al-Muwafaqat. This book was printed for the first time in Tunisia and became a study material for scholars and students. In addition, Khairudin al-Tunisiy made a great effort to awaken Muslims from their adulthood and encouraged religious leaders to start looking at models of progress in European countries through his work entitled: "Aqwam al-Masalik fi Ma’rifati al-Ahwal al-Mamalik". The progress that has been achieved by European countries should be used as a reference in certain aspects.

In the reform efforts carried out in Tunisia, Khairuddin made several strategic policies that could inspire young intellectuals at that time. These strategic policies include: (1) Encouraging a reform movement aimed at publishers to reform public thinking through journalism. (2) Spread the idea of reform and the liberation movement through writings and articles in various magazines and other print media, as well as printing books at low prices for distribution to the public. (3) Enhancing the intellectual and scientific development of modern
society by establishing two large universities with a modern system, namely al-Khalduniyyah and al-Shadiqiyyah.

The third is the awareness of influential figures and scholars to reform the education system. Awareness of the importance of education which will have a major influence on the progress of a nation has spread among scholars and students. At that time, the attention of *maqasid* Ibn 'Ashur for the first time was seen in his book, *Alaysa al-Subh bi Qarib*, which contained constructive criticism through the eyes of *maqasid* on the education system in Tunisia and the Arab world at large.

Besides, the thoughts of many reformist figures have also influenced the movement of the reform movement that has taken place in Tunisia. Tunisia is one of the countries they have visited to spread ideas of reform as well as to discuss and exchange ideas with some Tunisian reformers. The most prominent of these reformers were Muhammad ‘Abduh, Shakib Arsalan (1287-1366 H / 1869-1946 AD), ‘Abd al-Hamid Ibn Badis (1309-1360 H / 1889-1940 M), and Muhammad al-Hajawi.[28]

In addition, Ibn 'Ashur observes the changes that education in Egypt brings through the newspapers. He also observed directly the thoughts of Muhammad ‘Abduh when he visited Tunisia in 1320 H / 1902 AD, who was describing the facts of the ongoing education. Besides, ‘Abduh also criticized the teaching method, which may have turned the ears of conservative figures from among the teaching staff. But actually ‘Abduh reminded them of their closed eyes so that they understood the shortcomings that existed after explaining to them the results of reform in Egypt so that the madrasa students became more fluent orally and more profound scientifically than al-Azhar students. whose characters are still untouched by renewal.[29]

Fourth, Apart from Abduh, Ibn Khaldun’s thoughts were very dominant in coloring Ibn ‘Ashur’s educational reform ideas. Ibn Khaldun’s thinking which tries to initiate logic of thinking with a scientific-religious style becomes the basis for the conception of Islamic education, as well as in building his social theories. Ibn Khaldun’s construction of Islamic education thought is very closely related to his perspective in seeing social phenomena that occur in society.[30] This view colors Ibn ‘Ashur’s mindset.

The concept of malakah with respect to the orientation of *malakah* (skills) and *‘umran* (civilization) is one of Ibn Khaldun’s thoughts which has a very strong connection with the concept of *al-salah al-fardiy* and *al-salah al-jama’iy* Ibn ‘Ashur. In which the concept of *al-‘umran* is the science of civilization with historical and philosophical explanations which functions to identify religious phenomena that occur, has relevance to the purpose of education in advancing human civilization (*Taqaddum al-Hadarah*) by realizing individual and social benefit.[31]

The fifth, Ibn ‘Ashur also used Greek philosophers as references in building his educational concept. The thoughts of Plato, Socrates, and Aristotle also colored the thinking of *islah* to Ibn ‘Ashur in the education field. This can be seen in the introduction to the book *Alaysa al-Subh bi Qarib*, in which Ibn ‘Ashur quotes Plato’s opinion on the characteristics of true education. From Plato’s opinion which states that education is instrumental music for the soul and body, and good character "husn al-suluk" is a branch of education. Then at the end of the paragraph, Ibn ‘Ashur concludes that the goal of education is the increase in virtue, and this is the main and the most beautiful thing.[32]

4. **Conclusion**

The contribution of Ibn ‘Ashur to developing *maqasid* science is covered in three things, first the thought of Ibn ‘Ashur and his contribution in developing *maqasid* science,
reintroducing the study of *Maqasid al-shari'ah* after the stagnation period, developing *maqasid al-shari’ah* to become more holistic (Universal-Partial) and made the study of *maqasid* an independent science.

There are correlation between the *maqasid* thoughts of Ibn ‘Ashur with interdisciplinary Islamic studies, in which in his four books the science of *maqasid* is used as an approach in Islamic studies on three themes, namely *maqasid* science in tafsir studies, educational thought and social society. First, *maqasid* science in tafsir studies confirmed the validity of *tafsir bi al-ra’yi*, besides that the exegetical methodology which is based on *maqasid*, through the book *al-Tahrir wa al-Tanwir* Ibn ‘Ashur also sets the objectives of the *al-Qur’an* revealed (*Maqasid al-Qur’an*) as a theory that must be understood by the interpreter in the process of interpreting the *quran*. Second, *maqasid* science in educational thought in the concept of *Hurriyyah* in the sense of freedom in this scientific sense guarantees someone to learn science without the limitations and dichotomy of science. And third, *maqasid* science in social society in the concept of religion roles to improve the condition of a people which in this case is the subject of change by *al-Qur’an*.

The factors that influence the thinking of Ibn ‘Ashur include; Personal factors of Ibn ‘Ashur it self, Environmental factors in which Ibn ‘Ashur grows, and external factors that make it intersect with Islamic renewal thinking and in the form of thoughts of reformist figures, sociologists and philosophers.

**Acknowledgments.** The author is grateful to the Ma’had Aly Hasyim Asy’ari Tebuireng Jombang for providing financial support.
References


The Inclusive Education Model of MTs Yaketunis Yogyakarta

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Abstract: This study aimed to determine how the inclusive education model held by MTs Yaketunis. This research used a qualitative approach. Data collection techniques used interview guidelines, observation and documentation study. The respondents were the head of the foundation, the head of the madrasah, teachers, employees, students, and the madrasah committee. Data were analyzed using qualitative descriptive techniques. The results of this study indicated that the education service model at MTs Yaketunis was like a general boarding school. The process of learning in this madrasa was the same as in madrasas in general, but there were modifications to the curriculum. The implementation of inclusive education at MTs Yaketunis ran quite well despite there were any obstacles, especially in learning infrastructure, special tutor teachers and limited funds. These obstacles did not hinder the teacher creativity to improve the quality of their children’s education. They had spirit to work hard, patience, and sincerity to teach them. It was one of the assets for the success. This was proven by the various achievements made by MTs Yaketunis students.

Keywords: Model, Inclusive Education, MTs Yaketunis

1. Introduction

Education is a need of every human being in life, as a conscious human effort to develop his potential through a learning process and / or other means that are known and recognized by society. Article 31 paragraph (1) of the 1945 Constitution of the Republic of Indonesia states that every citizen has the right to education, and paragraph (3) emphasizes that the government strives for and implements a National Education system that enhances faith and devotion as well as noble morals in order to educate life nation regulated in law. Therefore, all components of the nation are obliged to educate the nation's life which is one of the goals of the Indonesian state.

The National Education System Law (Law No.20 of 2003) article 32 also states that "Special education means education for students who have a difficulty level in following the learning process due to physical, emotional, and mental disorders, and social and/or have the potential for intelligence and special talents. "The government has guaranteed education for children with special needs in the law in order to get an education like any other normal child. This law is a juridical basis that provides equal rights in obtaining adequate education services for all the special children. There will no longer be any difference in terms of education for special children.

One of the efforts to fulfill the rights of children with special needs is by organizing special education services (inclusive education). To manage inclusive education, several conditions are needed that can ensure the smooth running of inclusive education, namely the
availability of facilities, accessibility of services for children with special needs, special tutor teachers and the existence of supporting services or the Inclusive Education Resource Center. According to data from the Yogyakarta City Education Office, currently there are 67 public and private inclusive schools consisting of 7 Kindergartens, 47 Elementary School (SD) SD and 17 Junior High School (SMP) levels.

One of the educational institutions that provides services for students with special needs is MTs Yaketunis, which is under the Islamic Blind Welfare Foundation (Yaketunis) in Yogyakarta City. This foundation only develops special education for children with visual impairments, both totally and partly blind (low vision). This foundation has two educational institutions which include SLB A Yaketunis for elementary school level and MTs Yaketunis for the first secondary level which is a transformation from MTs LB / A Yaketunis. Yaketunis was the first foundation to support people with Islamic visual impairment and became the first center for the study and dissemination of the Braille Alquran in Indonesia. This preaching started in the 1960s, namely reading the Alquran published by Jordan and Pakistan. Yaketunis also has a history of being the first publisher of a Braille Alquran that conforms to the international Braille Alquran writing standards. Every year around 250 sets of Alquran Braille are published by Yaketunis, and sent to blind institutions throughout Indonesia, including to Malaysia.

In addition to providing educational facilities, religious activities, and a Braille book library which reaches 1,500 titles, MTs Yaketunis students are also facilitated to develop their talents in the sports field. Some achievement was achieved by them, like the sports champion at the provincial and national level, Mathematics Olympiad champion, and other champions that coloring the history of this Islamic institution. In addition, they continue to pursue higher education and are able to compete with normal students. At Madrasah Aliyah Negeri 5 Maguwoharjo Sleman, for example, they generally have a rank of 1 to 7.

From the description above, it can be concluded that Yaketunis has a great contribution, especially in increasing the dignity of Muslim blind children. The education given to blind children at MTs Yaketunis in particular has led them to become children who are confident, independent, and have abilities that are not inferior to other normal children in both academic and non-academic fields. On that basis, it is necessary to study how the education service model for blind children at MTs Yaketunis.

2. Theory Study

**Definition of Children with Special Needs**

There are several terms used to indicate the situation of children with special needs. The term children with special needs is a translation of child with special needs which has been widely used internationally. There are several other terms that have been used, including children with disabilities, children with disabilities, children with disabilities, children with deviations, and extraordinary children. There is one term that has been widely used, namely diffable, which actually stands for difference ability (Purwanto, 2015).

Children with special needs (special needs children) can also be interpreted in a simple way, namely as children who are slow (slow) or experiencing disorders (retarded) who will never succeed in school as children in general. Many terms are used as variations of special needs, such as disability, impairment, and handicapped. According to the World Health Organization (WHO), the definition of each term is as follows:

1. Impairment: is a condition or condition in which individuals experience loss or abnormality of psychological, physiological or anatomical structure functions in general at the organ level. For example, someone who has an amputation of one leg has a leg disability.
2. Disability: is a condition in which the individual experiences disabilities that are possible due to impairments such as disabilities in body organs. For example, in a person with a leg disability, then he will feel the reduced leg function to perform mobility.

3. Handicapped: is an individual's disadvantage resulting from impairment or disability that limits or hinders the fulfillment of normal roles for the individual. Handicapped can also be defined as a situation in which individuals experience an inability to socialize and interact with the environment. This is possible due to abnormalities and reduced function of individual organs. An example of a person who has a leg amputation so that for mobility activities or interacting with the environment he needs a wheelchair.

The Indonesian Blind Association (PERTUNI, 2004) defines blind people as people who have no vision at all (totally blind) so that they still have residual vision and are still unable to use their eyesight to read ordinary writing measuring 12 points in normal light even though they are assisted with glasses (less alert). In this case, what is meant by 12 points is the standard font size on a computer where the 1 inch wide field contains 12 letters. However, this should not be interpreted that letters with a size of 18 points, for example, on a 1 inch wide area contains 18 letters. Blind people who still have residual functional vision are referred to as “less alert” people or better known as “low vision”.

Children with special needs are also defined as individuals who have different characteristics from other individuals who are considered normal by society in general. More specifically, children with special needs show physical, intellectual, and emotional characteristics that are lower or higher than normal children of their peers or are outside the normal standards prevailing in society. They experience difficulties in achieving success both in terms of social, personal, and educational activities (Bachri, 2010).

Based on some of the definitions above, what is meant by Children with Special Needs is an individual who has physical, intellectual, mental or emotional limitations, above or below the average individual in general.

**Types of Children with Special Needs**

PP No. 17 of 2010 Article 129 paragraph (3) stipulates that students with disabilities consist of students who are: blind, deaf, speech impaired, mentally retarded, mentally disabled, disabled, have learning difficulties, are slow to learn, autistic, have motor problems, are victims of narcotics abuse (prohibited substances and other addictive substances), and have other disorders. In this study, students with disabilities or children with special needs are special children with visual impairments (blind).

Blind people are individuals who have visual impairments. Blindness can be classified into two groups, namely: total blindness (blind) and low vision (low vision). The definition of visual impairment according to Kaufman & Hallahan (1991) is an individual who has visual impairment or vision accuracy of less than 6/60 after being corrected or no longer has vision. Because blind people have limitations in the sense of sight, the learning process emphasizes other senses, namely the sense of touch and the sense of hearing. Therefore, the principle that must be considered in teaching blind individuals is that the media used must be tactile and sound, for example the use of braille writing, embossed pictures, model objects and real objects. Meanwhile, the voice media are voice recorder and JAWS software. To help visually impaired activities in special schools they learn about Orientation and Mobility. Orientation and Mobility include learning how the blind know the place and direction and how to use a white stick (a special stick for the blind made of aluminum).

**Inclusive Education service model**
Children with special needs are a substitute for the term disabled or disabled children. Actually, the term Children with Special Needs refers to those who have physical, emotional, mental, intellectual and / or social disabilities. Included in children with special needs include: blind, deaf, mentally retarded, disabled, disabled, learning difficulties, behavior disorders, gifted children, and children with health problems. Because of the characteristics and constraints they have, they need a form of special education services that are tailored to their abilities and potential.

According to Hallahan and Kauffman (1991), there are various options for providing education for children with special needs, namely:
1. Regular Class Only (Regular class with regular teachers)
2. Regular Class with Consultation (Regular class with special education teacher consultants)
3. Itinerant Teacher (Regular class with visiting teachers)
4. Resource Teacher (Source teacher, namely a normal class with an ordinary teacher, but on several occasions the child is in the resource room with the source teacher)
5. Diagnostic-Prescriptive Center
6. Hospital or Homebound Instruction (Education at home or in the hospital, which is a condition that allows children not to enter regular school).
7. Self-contained Class (special classes in ordinary schools with special education teachers)
8. Special Day School (special school without boarding)
9. Residential School (Special school boarding)

Meanwhile, Samuel A. Kirk (1986) made a gradation of education services for children with special needs, graded from a segregation model to a mainstreaming model. The forms of education services for children with special needs can be grouped into 2 major groups, namely: Segregated Forms of Education Services and Integrated/Integrated Education Services. Segregated Form of Education Service is an education system that is separate from the normal children's education system. Education for children with special needs through the segregation system means the provision of education that is carried out specifically, and is separate from the provision of education for normal children. In other words, children with special needs are provided with educational services at special educational institutions for children with special needs such as Special Schools or Extraordinary Elementary Schools, Extraordinary Junior High Schools, Special High Schools. Meanwhile, the form of integrated/ integrated education services is an education system that provides opportunities for children with special needs to study together with normal children to learn under one roof. The integrated education system is also called the integrated education system, which is an education system that brings children with special needs to an atmosphere of integration with normal children. The integration can be comprehensive, partly, integrated in the context of socialization. The integrated model was used in this madrasa.

**Learning Strategies for Blind Children**

The problem of learning strategies in the education of blind children is based on two thoughts. On the one hand, how to modify the environment to suit the child's condition and on the other hand, how to make optimal use of the senses that are still functioning, to compensate for weakness caused by loss of visual function. The learning strategy in the education of blind children is essentially a general learning strategy that is applied in the framework of the two thoughts above. However, in learning blind children there are principles that must be considered, including: individual, concrete/sensory experience, totality, independent activities, and learning patterns.
Previous Studies

There are many studies that have been done regarding children with special needs, especially at MTs Yaketunis Yogyakarta. Various studies that have been conducted have focused on different problems, such as: Problematika Pembelajaran Qira'ah di MTs Yaketunis Yogyakarta (Tinjauan segi non linguistik) (Ahmad Qory Mubarak, 2009); Uji Coba Pembelajaran Dengan Pendekatan PMRI Pada Siswa Tunanetra Kelas VIII MTs Yaketunis Yogyakarta Dan Hasil Belajar Siswa Dalam Materi Fungsi (Hanjani, Maria Karina Metta, 2010); Pembelajaran Bahasa Arab Siswa Tunanetra Kelas VIII MTs Yaketunis Yogyakarta (Saputri Dwi Astuti, 2011); Implementasi Media Braille Dalam Pembelajaran Bahasa Arab Di Kelas VIII MTs Yaketunis Yogyakarta Tahun Ajaran 2014/2015 (Desti Prasetyaningtyas, 2014); Penggunaan Media Pembelajaran Bahasa Arab Pada Siswa Tunanetra Di MTs Yaketunis Yogyakarta Tahun Akademik 2013-2014 (Arraid, M. S, 2014); Implementasi Metode Permainan Edukatif Bahasa (Missing Lyrics) dalam Pembelajaran Bahasa Arab di Kelas VII MTs LB/A Yaketunis Yogyakarta Tahun Ajaran 2012/2013 (Melisa, 2014); Problematika Pembelajaran IPS pada Siswa Tunanetra di MTs Yaketunis Yogyakarta (Azet Nur Rahmawati, 2016); Studi Komparasi Tentang Keterampilan Melawat Dengan Tongkat Antara Siswa Tunanetra Yang Tinggal Di Rumah Dengan Yang Tinggal Di Asrama Di MTs Yaketunis Yogyakarta (Anita Yudhiastuti, 2016); Manajemen Sarana dan Prasarana Pendidikan dalam Meningkatkan Proses Pembelajaran di MTs Yaketunis Yogyakarta (Yulia Ayusanningtyas, 2017); Implementasi Pembelajaran Al-Qur'an Braille Pada Siswa Kelas 1 Di MTs Yayasan Kesejahteraan Tuna Netra Islam Yogyakarta Tahun 2010-2011 (Saefudin, 2018); Perilaku Siswa Tunanetra Pada Pembelajaran SKI Di MTs Yaketunis (Susilah, 2018); and many others studies. The above studies look from various points of view of educational components ranging from curriculum, learning strategies in various subjects, educational management, and so on. The research conducted by this writer looks more at the uniqueness of this madrasa administration. This madrasa provides special inclusive education for the blinds. As we know, the Ministry of Religion is not in charge of special institutions / schools (SLB). So MTs Yaketunis is a general education institution that provides education for children with special needs with visual impairments. Usually schools / madrasahs accept all types of children with special needs, but MTs Yaketunis only accepts blind children. This research, apart from looking at the special education service model for blind children from various regions in Indonesia, also looks at the existence of this madrasa in the social setting of the community in the city of Yogyakarta.

3. Methodology

This research was conducted with a qualitative approach. The research method used is descriptive qualitative method. This method is used to describe a phenomenon, events, and events that occur in the present. The data collection techniques used in this study were interview guides, documentation studies, and observations. Documentation studies are used to obtain secondary data. Meanwhile, the interviews were directed to all respondents such as officials of the Regional Office/Ministry of Religion of the City/District, heads of foundations/ head of madrasahs, supervisors, committees, parents of students, teachers, students and so on. Those interviewed are those who can be considered eligible to provide views and assessments of the provision of education for children with special needs in madrasa. Meanwhile, the observation method is used to observe important research objects that will enrich the research data. The data analysis technique used qualitative descriptive analysis. Descriptive analysis is used to fully explain the implementation of madrasas based on certain criteria/indicators.
4. Results and Discussion

**Learning system**

Yaketunis students not only come from the city of Yogyakarta and its surroundings but from various regions in Indonesia including: Aceh, Medan, Padang, Palembang, Banten, Jakarta, Bandung, Surabaya, Mataram, Kupang, Ujung Pandang, Samarinda, Banjarmasin, Makassar, and other parts of Indonesia.

By considering the condition of students, since 1984 the Yaketunis issued a policy to homose students so that it can help reduce student difficulties in learning and the school can also control student learning. With assimilation, there is a continuity of learning programs in schools and in dormitories, so that the dormitory is a place of training after the child is in school. In addition, boarding schools are a suitable school choice for students who come from outside the region, because they have limited shuttle facilities.

Like other regular schools, MTs Yaketunis students start studying at 07.00 WIB until 13.30 WIB. Then from 14.00 WIB to 15.00 WIB they carried out extracurricular activities according to their choice. After that they just returned to the dormitory. Activities in the dormitory start after the congregational prayer Ashar.

The hostel, which is occupied by blind children, is an orphanage managed by the Yaketunis foundation. In this orphanage the children continue with various activities after returning from school. The daily activities of the orphanage children are organized under the name Yaketunis Foster Children Organization, ORMAKE (Yaketunis Dormitory Organization). The organization is under the auspices of the orphanage caregiver (dormitory father) who organizes all the activities of the orphanage to make it more lively, because by giving foster children the opportunity to make daily activities of the orphanage it is hoped that foster children will feel more ownership so that they are willing and fully self-aware to be active in enlivening activities that are is in the home.

**Curriculum**

The curriculum used by MTs Yaketunis is the same as the madrasa curriculum in general, namely the 2013 curriculum. This is because MTs Yaketunis is no longer an extraordinary madrasah but is now undergoing a transformation from an extraordinary madrasa to an inclusion school that is ready to accept students who experience retardation in various conditions. Therefore the curriculum used also follows the school curriculum in general, it's just that at MTs Yaketunis a number of subjects related to soft skills for the blind are added, such as: (1) Braille Reading Interest Improvement Program (PPMBB) for 1 (one) hour per week; (2) Providing additional Qowa’idul Imla 'Subjects to improve braille reading and writing skills in learning Arabic; (3) Mobility Orientation (OM). This activity is specifically for students in grades VII and VIII to introduce students to every known and unknown environment safely, effectively, efficiently, flexible and independently. For roads with guiding blocks, it is very helpful for the mobility of the visually impaired, but for roads in villages or those where there is no guiding block, children need to be equipped with how to do their mobility. Also this activity also equips students to find out how to find fallen items; (4) Massage. This activity is to train students to have skills in massage.

The students were also given the skills to make salted eggs. Every 2 (two) weeks they finish (on Tuesday) they practice making salted eggs from the UGM faculty of animal husbandry. The process of making salted eggs takes 2 (two) weeks. They are also taught how to cook or bake. In this skill, blind children are asked by the teacher to buy ingredients or bake
cakes at the market alone. This skill activity also trains blind children to be independent in mobility activities.

MTs Yaketunis students are students who have visual deficiencies but have the same needs as normal students, namely the need for knowledge that will be used as provisions for interacting with the community. Only their physical condition is different. In addition, MTs Yaketunis students are also treated the same in learning evaluation, namely taking the National Examination (UN) held by the government and also formative and summative test tests which are held based on joint decisions in the Ministry of Religion. The curriculum structure at MTs Yaketunis is the same as other MTs, only added to subjects related to disability and skills such as mobility orientation subjects and massage skills. For religious learning, plus Qowaid subjects, memorizing Alqur'an (optional subjects) and rhetoric da'wah.

In order to provide knowledge and prepare students with visual impairments to continue their education at the next level, curricular activities are held including: Foreign Language Learning (Arabic and English); Mastery of the Field of Study (USEK / UNAS); and Mastery of Arabic Braille (Qowa'idul Imla') and Braille Qur'an, read and write the Braille Qur'an. Meanwhile, to provide practical skills and knowledge for blind students, extra-curricular lessons are held, including: art (music) which is done every Monday, Massage (massage) every Tuesday, memorizing the Qur'an every Wednesday and Thursday, Scouting every Friday, at, and Read and Write Braille (BTB) every Saturday. The extra-curricular activities are carried out after the learning activities, namely at 14.00 WIB, except for BTB activities every Saturday morning at 8 am. Other extra activities are sports such as table tennis, chess and goal ball). The sports equipment used by children with visual impairments is somewhat different from those used for alert children. For table tennis and goal ball using a ball that has a sound because children with visual impairments can know the direction of the ball from the source of the sound they hear.

**Learning methods**

Learning methods for children with disabilities are different from other children with special needs. Because they have limited vision, they can use braille for reading lessons. To read the Alquran, the Braille Alquran is available. However, other general subjects need teacher creativity. There are many methods used by teachers in learning blind children because of the unavailability of textbooks in braille. In general, the learning methods used by general subject teachers vary depending on the type of material being taught. One of the media that can be used is an android cellphone. Children learn through files that have been stored on their cellphones. Children open the file and listen then make a summary of what they hear. For students who do not have cell phones, usually the teacher dictates and the children take notes. Children can also learn by listening from active speakers.

For learning mathematics, one of the methods used is to draw something on the back for boys and draw on the table for female students. This method is to give a deep impression to students so that what was drawn can be drawn in the mind and the child will easily remember it. The actual method used depends on the material provided. For building materials, for example, the learning media used can be cubes, pyramids, triangles, tiles and so on. With the technique of feeling, it is hoped that blind children can understand the teacher's explanation regarding the material. However, there are also many difficulties experienced by mathematics teachers, especially for materials where there is no learning media. In algebra, for example, teachers have a little difficulty teaching the concept. Explanations accompanied by examples may be one
strategy that can be used, for example in the problem of addition, subtraction or multiplication. Another difficulty was encountered with the problem of calculating the volume.

For science learning, the learning methods used also differ depending on the material provided. If the material is in the form of theory, the teacher can explain while dictating or the child can browse the internet via cellphone. Similar to science learning, social studies subjects as well as several other subjects also use almost the same method. However, because there are limitations in learning media, teachers must be creative in using their own learning methods. The important thing is how blind children can easily understand what is being taught by the teacher.

To overcome student burnout, there are some activities outside the classroom (outing class) such as in museums, recreational parks, playgrounds, river rafting, and so on. This activity is carried out when new students (class VII) attend the student orientation period (MOS) or also when the children are approaching exams so that they are fresher.

The constraints faced by MTs Yaketunis

According to the counseling guidance (BK) teacher, Siti Sa'adah, in general the difficulties in teaching were experienced by almost all teachers. To a lesser extent children with visual impairments experience mental instability. Sometimes children who are in a bad mood cannot be forced to study. Another problem is that the materials provided for children with visual impairment are exactly the same as for normal children, so that there are many obstacles faced by the teacher in learning. Textbooks needed by blind children are available because the books provided by the government are all for normal children. The foundation is also having difficulty printing textbooks in Braille due to the limited cost of facilities and personnel. Until now, there are no Braille textbooks available, so subject teachers must be creative in creating various learning media so that children can understand what is being taught. In addition, for skills lessons, the tools or facilities are not yet available so that teachers adjust skills learning with available or affordable tools such as making salted eggs, cooking skills, massage, and so on. Another problem is that what is taught in school is sometimes not supported by their parents at home. At school children are taught to be independent while their parents are at home often spoiling their children by reason of not having the heart or pity.

Another problem Yaketunis faced was the problem of limited space. In general, room facilities have not met the minimum standards. Only classrooms have been fulfilled, but for other rooms, such as the Science and Language laboratories, there are no facilities for sports. Sports activities such as goal ball, running with the raffia, throwing discs, and shooting are usually carried out in the Minggiran Yogyakarta field. Meanwhile, gymnastics and table tennis activities can be done at MTs Yaketunis yard.

In learning, the problem found is that there are students who have a disability. This requires a different strategy in handling because apart from suffering from blindness there are also other obstacles.

Limited funding is also a major problem because this MTs only relies on school operational assistance (BOS) funds amounting to 30 million rupiahs a year plus 50,000 rupiahs per month. Most of the parents of students have middle and lower economic class so that they are on average less able to afford child financing for school. For boarding fees students pay 50,000 rupiahs per month. With these limited funds, Yaketunis can only provide a small teacher honorarium.

The role of the government (Ministry of Religion) in advancing MTs Yaketunis has not yet been seen. MTs Yaketunis is still viewed like other madrasas. There has not been any special attention to the needs of children with visual impairments, especially in relation to learning
facilities for children with visual impairments. Apart from BOS funds, space assistance was given recently for the construction of new classrooms. The Provincial Government of Yogyakarta has not yet paid attention to Yaketunis. There has never been any assistance from the local government to Yaketunis, both in terms of educational infrastructure, intensive teachers and improving teacher quality.

5. Conclusion

The education service model at MTs Yaketunis is almost the same as the boarding school / madrasa service model. The curriculum used is the same, namely the 2013 curriculum, but there are slight modifications. Education services for blind children at MTs Yaketunis are quite good and successful with all the existing limitations such as the absence of general subject books in Braille form, the availability of incomplete learning infrastructure, limited special tutor teachers, minimal funding, etc. The constraints that arise in the learning process do not hinder the creativity of teachers to improve the quality of their children education. The spirit of the teacher, patience, and sincerity of the teachers in educating children with special needs is one of the assets for the success of education. This is proven by the various achievements made by MTs Yaketunis students.

The government (Ministry of Religion) has not issued a regulation for inclusive education in madrasa, so the role of the government in advancing MTs Yaketunis as an inclusive madrasa has not been seen yet. There is no special treatment for this madrasa.

REFERENCES

Analysis of financial literacy communication strategies in the socialization of the Islamic economy

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Abstract. Based on the focus of the Financial Services Authority (OJK) in improving financial behavior through educational programs, this study discusses the importance of financial literacy strategies to achieve goals, improve welfare, and avoid financial crises. Especially in facing the Asian economic community (MEA). In addition, the Asian Development Bank also contributes to the creation of a climate of financial literacy in the world community. The purpose of this study is to find a comprehensive picture of the practice of financial literacy communication strategies in the socialization of the Islamic economy. Given that it is not easy to undergo this communication strategy. Research at the Tazkia Institute, with the number of participants in financial literacy programs spread across 20 countries in 2013-2020. The research method used is descriptive method qualitative approach, case study design. The author's data collection technique used literature study, through some literature, interviews, observation and documentation. Analysis techniques: data collection, data reduction, data display, conclusion verification. The result of the research: the communication strategy was carried out with a special financial literacy book that was easy to understand. And interactive teaching to students and the community together. Both online and offline. There is a group of participating alumni that allows for regular guided interaction. So that an understanding of financial literacy is achieved by adjusting the message to the participants. By continuing to market literacy activities to the village. Has a sharia financial Technology (fintech) study centre.

Keywords: Financial Literacy, Communication strategy, Islamic economy

1. Introduction

Financial problems often complicate human life if humans cannot master their knowledge. At first glance, financial problems seem easy, but often many problems become difficult to solve due to poor management of funds. If you want the best solution, then people must change. Not only habits, but also must be disciplined, honest in managing finances. As in a verse it is said that:
(you who believe, fear Allah and let each one pay attention to what he has done for the next (hereafter); and fear Allah, Allah knows best what you are doing - Surah Al Hashr: 18).

Based on the paragraph above, it is very clear that there is an order that before planning finances, it is necessary to first determine financial goals. Arranging family finances will certainly involve the desires to be achieved. The correct financial arrangement by adhering to Islamic principles will form a calm soul in responding to all financial conditions. So that it gives birth to a quality work ethic because it is based on confidence and serenity. And of course this will have an impact on increasing assets or assets owned.

During life, of course, financial problems will continue to be faced. One of the problems in managing finances is changing habits. Since the economic crisis, consumptive behavior has supported the country's economic growth. Research from The Nielsen company stated that the purchasing power of the Indonesian people was not affected by the global crisis. When juxtaposed with other countries, the level of consumption of the Indonesian people is the third highest in the Asia Pacific. [1]

From this explanation, it can be seen that the main step in financial management is changing habits. Apart from habitual problems, financial problems also include investment. In almost every country there is always an investment that is deceiving the public. In Indonesia it is often referred to as "fake investment". This investment is often successful in attracting his followers. The grandiose promises offered are often successful in luring them to invest. Until then the promise of the expected profit finally disappeared along with the sinking of the funds that had been collected.

Not only that, even those who are not good at managing finances, even though they are not involved in fraudulent investments, also often get into financial problems. Among them are those who are involved in retirement, such as online loans, waste that has an impact on future consequences and damage to one's reputation, as well as mental suffering. So do not be surprised if the Asian Development Bank then took part in providing encouragement for the creation of a climate of financial literacy in the world community.

Among the roles of the Asian Development Bank (ADB) is to collaborate with the OJK (Financial Services Authority) in publishing IT-based books, as a learning module through e-learning for universities and students. By emphasizing the younger generation. Where they have responsibility for the future of the nation and state.

Based on the results of the 2016 OJK national financial literacy and inclusion survey, it shows that youth aged 18-35 years have relatively high levels of literacy and financial inclusion.
compared to other age groups nationally, namely a literacy rate of 32.1% aged 18-25 years and 33.5% aged 26-35 years, and the financial inclusion rate was 70.0% aged 18-25 years and 68.4% aged 26-35 years.[2]

From this explanation, it can be concluded that the younger generation has a better understanding of financial literacy and inclusion. And this really supports its role as the generation of the nation's hope that will turn the wheels of the economy. So it is not surprising that the Asian Development Bank, through the OJK, emphasizes financial literacy education for the younger generation.

The definition of financial literacy includes The Presidents Advisory Council on Financial Literacy, defines financial literacy: the ability to use knowledge and skills to manage financial resources effectively for a lifetime of financial well-being. [3] Kim (in Houston, 2010) formulates financial literacy is a basic knowledge that people need in order to survive in a modern society. Thus, the notion of financial literacy can be simplified as knowledge and skills in managing finances as a way to survive in people's lives.[4]

Financial literacy education is provided by the OJK in various ways, such as through e-learning through books and other forms such as AKSIMUDA activities, various seminars and other discussion forums. In fact, the OJK collaboration with the Asian Development Bank in developing e-modules has been in place since 2017, especially for young people and students. The use of e-learning is an option considering that it is very practical because it is easily accessible via smartphones, tablets and other electronic devices as long as it is connected to the internet. The module can be downloaded in the Sikapi Uangmu minisite (www.sikapiuangmu.ojk.go.id) [5]

From this information, it can be explained that so many communication strategies are used in providing education to the younger generation. Among them is through books. Books are a means of communication that can re-educate the readers according to their wishes. Through this book, interactive interactions occur in the form of questions and answers, in-depth training through advanced trainings, etc. Through e-books, a wide range of readers is also achieved. Some campuses also use strategy through books as a communication strategy. However, some other campuses use a different strategy.

In this study the authors used the Tazkia Institute campus as research subjects. The author takes the campus as a campus that has 2 financial literacy books. At the Tazkia Institute, one of the strategies in financial literacy education is through the Sakinah Finance book, and the 7 income principles book, written by Dr Murniati Manurung with Dr Luqyan Tamanni. Apart from other books too.
Research on communication of Muslim financial literacy on campus is the focus of the author, considering that although the growth of Islamic finance in Indonesia is relatively high, both compared to conventional financial growth and the growth of Islamic finance at the global level, the market share of Islamic finance in Indonesia is still relatively small, namely about 4%. The market share of Islamic banking has only reached 4.8% (October 2013). Other Islamic financial institutions, such as insurance are still 2.4%, sharia financing 8.2%, sharia mutual funds 4.9%, corporate sukuk 3.2%, State Sukuk (SBSN) 10.3%. [6]

From this description, it is increasingly clear that the market share of Islamic finance in Indonesia is still small at 4%. So this is where financial literacy communication is needed, especially the younger generation. So for that the authors compile the subject matter. The formulation of the problem is what is the financial literacy communication strategy in the socialization of the Islamic economy?

2. Literature Review

In communication activities, there are strategies that are used as references in achieving goals. Communication strategies are important, given that it is not easy to provide financial literacy, especially to the younger generation. Meanwhile, life problems often come from financial problems. Coupled with the temptation to invest in the wrong, with the rise of fictitious investments.

State Of The Art

In a research by Partono Thomas, Kemal Budi Mulyono, Khasan Setiaji, entitled The Roles of Financial Knowledge, Motivation and Self Efficacy on the Influence of Financial Education toward Financial Literacy aimed to determine the effect of financial education on financial literacy among Economics Faculty students. Meanwhile, the author's research is to find a comprehensive picture of the practice of financial literacy communication strategies in socializing the Islamic economy, as one of the programs of the Financial Services Authority (OJK) and the Asian Development Bank (ADB).[7]
In the research of Setya Ayu Rahmawati, et all entitled Family Economic Education, Financial Literacy and Financial Inclusion Among University Students In Indonesia. This study aims to determine the level of literacy and financial inclusion of students in several universities in Indonesia. This paper aims to determine the level of literacy and financial inclusion of students and the relationship between family economic education and financial literacy. Whereas the author's research is to find a comprehensive picture of the practice of financial literacy communication strategies, while this previous research examines family economic education with the level of student financial literacy and inclusion in several universities in Indonesia. If the subjects of this research are students at several universities in Indonesia, then in the author's research, the research subjects are executors of financial literacy education at the Tazkia Institute. With the research object is the communication strategy.[8]

In the research of Israel Josedos Santos Felipe et all entitled Investigating The Level of Financial Literacy Of University Students. The purpose of this study was to measure the level of financial literacy of university students in northern Mexico. With the result that the financial attitude of university students in northern Mexico has an effect on their financial behavior. While the author's research is to find a comprehensive picture of the practice of financial literacy communication strategies in the socialization of Islamic economics with research subjects on campus. Given that it is not easy to provide financial literacy education. So a communication strategy is needed. However, knowing the appropriate communication strategy is certainly not easy. So many choices. Here the authors find an overview of the communication strategy practice, which of course still needs to be adjusted to each need. [9]

In the research of I Wayan Nuka Lantara and Ni Ketut Rai Kartini entitled Financial Literacy Among University Students: Empirical Evidence From Indonesia. The purpose of this study was to investigate the level of financial literacy among undergraduate and postgraduate students. This study also examined the relationship between student demographic factors and their level of financial literacy. With research on undergraduate and postgraduate students at Gajah Mada University. [10] Meanwhile, the author's research is to find a comprehensive picture of the practice of financial literacy communication strategies, with research subjects through the Tazkia campus. Meanwhile, I Wayan and Ni Ketut's research examines the relationship between demographic factors of undergraduate and postgraduate students in Indonesia with their level of financial literacy.

In the research of Anastasia Angggarkusuma Arofah; Yunastiti Purwaningsih; Mintasih Indriayu, entitled Financial Literacy, Materialism and Financial Behavior, this research explains that based on the focus of OJK in improving financial behavior through financial education programs, this study discusses the importance of financial literacy and materialism in influencing financial behavior. With the results of the study that financial literacy has a positive and significant contribution to financial behavior. [11]

While the author's research is to find a comprehensive picture of the practice of financial literacy communication strategies, in this case taking research subjects on campus, as one of the programs of the Financial Services Authority (OJK) and the Asian Development Bank (ADB).
In Suresh Kumar et al's research entitled The Influence of Financial Literacy towards Financial Behavior and its Implication on Financial Decision: A Survey Of President University Students in Cikarang Bekasi {20} aimed at finding the effect of financial literacy on financial behavior, and the influence of financial behavior on decision-making. By taking samples of President University students.[12]

While the author's research is to find a comprehensive picture of the practice of financial literacy communication strategies, by emphasizing the stages and important steps in the communication strategy. Given the choice of literacy communication strategies at each campus / institution / individual will certainly vary according to needs.

3. Research Methodology

The research method used is descriptive method with a qualitative approach. And with a case study design. While the author's data collection techniques using literature study, through some literature, as well as internet searching, observation and documentation. Data analysis techniques are carried out intensively and continuously, through several steps, namely data collection, data reduction, data display, and conclusion verification.

As for the profile, the Tazkia Institute is a university that was born in the economic crisis of 1997 - 1998. The economic downturn and the collapse of the national banking industry on the one hand and the survival of Islamic banks on the other are milestones in the development of the Islamic economy as a 'system of choice'. STEI Tazkia inaugurates and introduces the first Sharia Fintech study or study center in Indonesia. This Sharia Fintech study center is aimed at examining in depth and thoroughly the development of Fintech in Indonesia, as well as the Center for Halal Studies (PSH), one of which is the development of science around the halal industry and the competence of halal industry players.

Related to this communication strategy, Argenti, Howell, and Beck (2005) said that define strategic communication as "aligned with the company's overall strategy, to enhance its strategic positioning". [13] If linked with this research, it can be said that a literacy communication strategy finance must be in line with the overall campus strategy.

In an article related to communication strategy it is said that First, we examine the emergence of strategic communication as a social phenomenon, how it is applied in today's society, and how it relates to other communication disciplines. [14] If it is related to this research, of course it can be seen how financial literacy communication activities must indeed be related to other communication disciplines, such as financial communication, mass communication psychology, marketing communication and so on as a phenomenon.

According to Harold D. Lasswell, a scientist who is interested in deepening communication. Communication problems involve 5 (five) simple questions as follows: who, says what, to which channels, to whom, with what effect. In simple terms it can be described in the following model:[15]
The who refers to who, namely the person who takes the initiative to initiate communication, such as the organization of a union, says what or what is said. The third question is to whom, the meaning of asking who is the audience. The fourth question is in which channel or through what media, such as radio, television, letters, books, pictures, what needs to be considered in this case is that not all media are suitable for certain purposes. The final question from this Lasswell model is what effect or what effect is the communication. This is related to what you want to achieve.

So it can be said that the communication strategy contained in this study includes the elements of communicators, messages, media, recipients and effects. In this research, the communicator here is the campus party that provides literacy education with all its strategies, the message here is the message conveyed through various activities, both books and forums and so on. With a communication channel tailored to the message to achieve the goal or effect in accordance with the expected goals. Both online and offline communication channels. And the message recipients or communicants are students and society. Students are also agents of change who are expected to provide financial literacy education to the public. Given that students have an existence close to society. In addition, the public can directly participate in campus financial literacy through special forums such as online lectures, seminars, webinars and others. The effect in this study is related to the achievement of the goals of family financial literacy communication aimed at students and society.

The communication strategy certainly cannot be separated from the main objective of this strategy. The main objectives according to R. Wayne Pace, Brent D. Peterson and M. Dallas Burnet in Effendi are as follows: a. To secure understanding, the meaning here is to provide certainty that the message has reached the communicant and is understood. b. To establish acceptance, then after the communicant understands the message is to provide guidance to the communicant. c. to motivate action, the next step is to motivate the communicant. [16]

If it is related to research, the "to secure" message is conveyed to the public and students in simple and understandable language. By providing examples and explanations that are repeated. Regarding "to establish acceptance," further guidance is carried out by repeating material through theoretical and practical studies such as seminars, webinars, YouTube videos, regular monthly lectures with studies on important topics or financial issues, and so on. And for "to motivate action", it is done by continuously providing information on activities, participant testimonials, and providing motivational quotes on several social media.
According to Arifin, so that messages can be conveyed effectively, it is necessary to determine the steps for a communication strategy as follows:

1. **Know the Audience**

Audience recognition can be done by observation, exploration, or research. Knowing the audience should be the first step for the communicator in effective communication efforts. This can be done by conducting visits, seminars or open discussions. Knowing the audience is a very important process because they will receive new ideas. By knowing the audience, it is easier to move on to the next process.

2. **Compose the Message**

Compiling a message is defined as compiling a material theme. The main requirement in influencing the audience from the message is that it is able to arouse the audience's attention. The composition of messages in this study is to determine whether there is material planning before the subject makes a promotion of the product to be promoted. Furthermore, to find out how the subject arouses the attention of potential buyers through the contents of the message.

3. **Setting Mode**

In setting the mode, it can be realized in the form of redundancy and canalizing. Redundancy is a way of influencing audiences by repeated messages. And canalizing, namely communicators try to understand what kind of communication frame of reference and the field of audience experience. Then formulate messages and methods according to this. In redundancy, the subject influences prospective buyers by posting promotion, for example by giving discounts on every item or receiving giveaways such as prizes. While canalizing, the subject tries to understand potential buyers as seen from the responses of consumers in the form of testimonials. So that the subject can determine and create messages and methods according to this.

4. **Selection of media usage**

As in composing the message of a communication to be carried out, we must be selective in the sense of adapting to the circumstances and conditions of the audience, so naturally in using media it must be this way. This is because each medium has its own capabilities and weaknesses as a tool.

From the explanation above, it is very clear that the campus is implementing a communication strategy involving the 4 elements to be analyzed. As well as several related things. If associated with this research, then:

1. **Know the audience**

In this case, the Tazkia Institute provides literacy education to students and the public directly. People who take part in this literacy education generally come from people who are familiar with the campus environment such as the surrounding community, campus extended families, campus taklim congregations, and people outside the campus environment who have the desire to study family financial literacy. They departed from the same interest, namely studying financial literacy.
2. Compiling messages, in this case the delivery of material is done through writing (text) or oral. In writing through text books, orally at seminars, webinars, and others. In addition to messages that are arranged through regular monthly lectures that discuss important topics and financial issues, as well as other meeting forums. The message is conveyed in simple language that is easy to understand, both by the general public and students. The delivery of messages is repeated and accompanied by dialogue and questions and answers. Provide a lively and intimate atmosphere between the communicator and the audience.

On several campuses there are those that emphasize financial literacy education to students, then students as agents of change who have a close existence with the community carry out community service by providing financial literacy education to the community through messages that are simple and easy to understand.

3. Setting the Mode, in this study the arrangement of messages both textually and orally is packaged and arranged in a form that has been adjusted to the frame of reference and experiences of students and society. In redundancy, the delivery is repeated routinely. By canalizing, the campus delivers to students according to the frame of reference and the field of student experience in the field of financial literacy. And repeated regularly in interactive dialogue, question and answer. Either through new topics or old topics.

4. Selection of media use, considering that each media has its own advantages and disadvantages. For various activities and information for students, Instagram, Facebook, website, twitter, youtube, and other social media can be accessed by all students and the public. This includes the delivery of printed books. Both the message content contains knowledge, as well as information and promotions. So that online media is able to reach quite a wide readership. Apart from that, offline media are also used, such as banners, brochures, and others.

Furthermore, in the education system it is said that “The method is the realization of the theory which includes the selection of systematic techniques based on special abilities, content or material taught and activities in the delivery of material.” [17] In this case, there is a systematic technique based on specific abilities for the delivery of content and activities carried out by the campus. So that financial literacy communication becomes complete.

As for activities in communication as one of the communication strategies, Kirk Hallahan stated that although their specific activities can be conceptualized in various ways — from coordinating administrative functions to product promotion and relationship building — all of these disciplines involve the organization, defined in its broadest sense, communicating purposefully to advance its mission. This is the essence of strategic communication. [18] Thus, if it is related to this research, the Tazkia campus uses various financial literacy communication techniques such as webinars, taklim activities, seminars, videos, Instagram, Facebook, YouTube and others in its communication strategy. Besides also building continuous interactive relationships to achieve financial literacy communication goals.

Regarding the use of media, Mc Quail said that the functions of the media include: information, correlation, continuity, entertainment and mobilization. [19] If it is related to this research, the online and offline media also function as a means to build closeness through
continuous coaching as well as providing information and motivation. Given the different functions of media, Tazkia adapts to needs. In this case Tazkia uses print, electronic and cyber mass media.

![Figure 3: The use of media by Mc Quail’s model](image)

In this financial literacy communication Leon Schiffman said that learning is the process by which individuals acquire the purchase and consumption knowledge and experience that they apply to future related behavior. Several points in this definition are worth noting. [20] If it is related to this research, the coaching of the learning process is continuously carried out both through advanced training and through online and offline mass media. Remembering that learning requires a process, so in its communication strategy Tazkia carries out continuous coaching.
4. Research Result

From the discussion in the above theories, it is found that the Tazkia Institute has implemented 4 elements of a communication strategy, including getting to know audiences who generally come from students and campus communities such as jamaah taklim, the Tazkia extended family, or from other parties who have the same goal, namely learning literacy. Family finance. As well as composing messages in easy-to-understand language adapting to a diverse environment of financial knowledge and experience. Communication is carried out repeatedly so that it can be understood, with the presence of a participant alumni group so that they are continuously fostered by strategies for using online and offline media that are tailored to their needs. Be it Instagram, Facebook, website, youtube, twitter, banners, brochures and so on.

Another strategy besides forums is the financial literacy books. Currently Tazkia has a book on finance sakinah and 7 income principles. Apart from that, it also motivates participants to achieve this program. In this literacy communication, both students and the community participate in the training together. These trainings include retirement planning, practice 7 income principles, managing Islamic finance during a pandemic, Islamic financial planning. In addition there are online lectures such as the importance of managing finances for Muslim families, reaching a safe family through financial management, seven principles of Muslim family financial management, writing financial reports, managing surpluses and deficits,
managing contingency and vacation planning and so on. Besides that, there is also further material on the calculation of zakat, sharia pensioners and so on. The following are some financial literacy materials for students and the general public.

![Figure 5: Tazkia’s Program in Financial literacy](image)

Until now, there have been 20 participating countries in the world from 2013 to 2020. The total as of May 2020 = 15,230 participants and 193 trainers, more than 20 countries. Meanwhile, during the pandemic there were 3275 participants from 10 countries. [21]

![Figure 6: Participants in 20 countries](image)

5. Conclusion and suggestion

In financial literacy communication, strategies are needed to achieve goals. This process is carried out continuously through books and forums. By using online and offline media. With messages tailored to the understanding of participants and interesting. Continuous coaching is needed in communicating financial literacy. The Tazkia Campus uses initial and advanced materials, as well as other forums. Supported by a variety of communication channels. As well as marketing using online and offline media. By continuing to market literacy activities to the village.

Education is carried out jointly between students and the community. Even the participants also came from several other countries. Communication strategy is not enough just through books, but it is necessary together to create a comfortable and continuous learning atmosphere. The use of communication channels is tailored to the needs. Similarly, the message is to achieve the objectives of financial literacy communication. And provide the facilities needed to achieve the strategy, for example in financial literacy in cooperation or having a sharia fintech study center. Suggestion, students need to be emphasized as agents, because they have a close existence with the community, as well as being the successor of the
nation’s economic generation. So now the role of students or the younger generation can be involved as conveying literacy messages to further improve effective communication strategies. In this study, students still lacked their role as agent of change.

6. Acknowledgments

Acknowledgments are given to all parties who helped carry out this research to completion

7. Reference

Distance Learning Policy (PJJ) in the New Normal era in the Perspective of Urban Communities

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Abstract The Covid-19 pandemic which was declared by the Government of Indonesia as a national disaster in March 2020 made the world of education have to adjust the teaching and learning process from face-to-face to Distance Learning (PJJ). In the implementation of PJJ, digital technology is the key to the success of Distance Learning which can be a link between educators and students who are limited by distance. However, the existence of digital technology does not provide maximum benefits if it is not followed by mastery of digital technology by educators and students, the lack of availability of digital technology infrastructure as well as monitoring and evaluation from the Central Government and Local Governments so that the PJJ process can run as expected. Digital literacy is the ability to use technology and information from digital devices effectively and efficiently in various contexts, starting from device recognition, operation, processing and communication of information. Mastery of technology and digital literacy during a pandemic was able to facilitate communication and collaboration between educators and students, making PJJ more effective and accelerating the increase in digital literacy skills of students in the era of the Industrial Revolution 4.0. This research is an exploratory research using a qualitative approach. This study aims to explore broadly how the Distance Learning (PJJ) policy can be implemented well in schools / madrasahs in Bandung and urban communities as part of the organizers or providers of PJJ for their children, whether they are able to survive amid economic limitations, and how local government initiatives in bridging the PJJ problem.

Keyword: Distance Learning Policy, Urban Communities

A. Introduction

Since the beginning of 2020, the world has been shocked by nanometer-sized creatures, which are invisible to the naked eye but are very massive, can attack human breathing and cause death for patients with congenital diseases. The experts then gave the name Covid-19, short for Corona Virus Disease 19. Until now, Covid-19 has changed the order of life in all sectors of life, economy, social, culture, religion, without exception in the world of education.

Education is one of the central sectors affected by the Covid-19 pandemic. Until now, it is recorded that 156 countries in the world are changing their education policies, which originally used a face-to-face learning system to become a Distance Learning (PJJ) system. Indonesia also certainly does the same thing as other countries, namely changing the learning
patterns of students from primary, secondary, to higher education by using distance learning (Syamsiah, 2020).

The implementation of education through distance learning has restarted after the 2020 class promotion holidays, but during the three months of the PJJ period, many obstacles were found, both for parents, teachers, and even students. According to the head of IGI (Indonesian Teacher Association), the problem is, among others, the lack of teachers' ability to use technological devices, at least this can be seen from the appearance of the impression of assignments by teachers through the WhatsApp application. PJJ using the Zoom, Google Meet, Jitsi Meet, and Webex applications are often constrained by unstable networks, not all students have laptops, not many students can access these applications, requiring teachers to be able to arrange their online classes in such a way. Another problem is that the majority of urban communities are migrants and their level of expertise is limited, sometimes due to economic limitations or limitations in mastering digital literacy, making it difficult to adapt to the policies of implementing PJJ. It is even found that in big cities such as Bekasi and Bandung, many parents are overwhelmed in helping the PJJ process for their children. If there is no maximum government intervention, this can be a problem in itself for the implementation of PJJ. It is as if the urban community is faced with a shock culture towards the implementation of PJJ, because it is not accompanied by good enthusiasm and mastery of technological literacy.

In response to this, the government issued a circular regarding the implementation of Distance Learning (PJJ). Through the circular of the Minister of National Education Number 4 of 2020 concerning Education Policy in the Covid-19 emergency period, the implementation of learning is in accordance with this policy which contains 4 things, namely (1) independent learning aimed at providing meaningful learning experiences without being burdened to complete curriculum achievements for class promotion and graduation; (2) students must be equipped with life skills about the Covid-19 pandemic; (3) the teacher assigns various assignments by considering differences in the abilities of each individual, and the learning facilities; and (4) providing feedback (feedback) on student performance must be qualitative.

However, implementing this policy is not as easy as turning your palms. There are still many things that cause the concept of Distance Learning (PJJ) to be less effective and efficient in its implementation. There are several obstacles that are felt by students and teachers, namely: first, there are technical problems that often occur, such as internet networks or server errors (Nurmukhametov et al., 2015). Second, in practicum subjects / courses, distance learning is not effective to be applied, lecturers/teachers only provide learning media in the form of practicum videos and steps for the work, but students do not do their own practicum. Third, the lack of a sense of responsibility for teachers in distance learning, this is evidenced in a survey which states that teachers consider that responsibility in traditional face-to-face teaching is generally higher than in distance education (Semradova & Hubackova, 2016). Fourth, the inaccuracy of using learning media during distance learning, if the teacher does not vary the online learning media, students will get bored easily (Simbolon, 2014). In addition, other obstacles that are often found in the field are the lack of infrastructure (computer / laptop or smart phone devices, internet networks and quotas) in implementing PJJ owned by educators, students and student guardians; lack of mastery of the use of digital technology for educators, lack of readiness of educators in providing evaluation systems given to students, lack of public awareness of the concept of education, social and economic status margins are less able to adjust to the application of distance learning concepts.
that are thick with the use of technology, not to mention economic factors that squeeze most of the community due to this Covid-19 pandemic.

Several community initiatives to ease the quota burden in the implementation of Distance Learning (PJJ), free wifi has been opened in several community service offices, such as the Village Office, polici sector, there are even restaurant owners or business people who free wifi for students to participate in activities online learning during study hours, but this cannot be generalized because it is only local, not nationally comprehensive.

Distance learning (PJJ) is defined as a learning process where individuals have the opportunity to learn independently from time and place, using the methods and techniques used in learning activities (Kör et al., 2014) (Topalo, 2009). Distance learning is a learning activity in which students, teachers and teaching materials in separate locations are put together with the help of communication technology (Iskenderoglu et al., 2012) (Lenar et al., 2014). In distance learning (PJJ), teachers build online classes and use all internet technology suitable for student learning (Darmayanti et al., 2007) (Mittelmeier et al., 2019). Teachers should also create an effective learning environment in accordance with what has been planned beforehand, including technology in the learning process does not always guarantee students are motivated, therefore teachers need to build natural motivation for students because motivation will determine the intensity of students' learning efforts ElSeoud et al., 2014) (Handhika, 2012) (Dursun et al., 2013).

B. Research Methods

This research is an exploratory research using a qualitative approach. Exploratory research is research that aims to explore broadly about the causes or things that influence the occurrence of something (Arikunto, 2006: 7). This research is intended to explore broadly how the Distance Learning (PJJ) policy can be implemented well in schools / madrasahs in Bandung and urban communities as part of the organizer or provider of PJJ for their children, whether they are able to survive amid economic limitations, and how local government initiatives in bridging the PJJ problem.

Data collection techniques using interviews, observation, and documentation. Interviews were conducted with various related parties, namely the City Government of Bandung, the Education Office, West Java Provincial Office of the Ministry of Religion, the Ministry of Religion of the City of Bandung, MI / SD Heads of MI / SD, school / Madrasah committees, to explore the possibilities and constraints of PJJ in its implementation. Observations were made to see the readiness of facilities and infrastructure to support the PJJ process in an urban community. Documentation is carried out on various sources to identify opportunities for ICT utilization, such as the existence of Regional Regulations (Perda) which oblige teachers to master ICT in their learning. The data were analyzed using qualitative descriptive analysis.

C. Results and Discussion

Since the Indonesian Government announced the national coronavirus disaster (COVID-19) on March 14, local governments such as DKI Jakarta and several universities have changed face-to-face learning to Distance Learning (PJJ) so that teaching and learning activities can continue amid the pandemic that is being felt not only Indonesian people, but also the world
community. The COVID-19 pandemic has a major effect on the world of education today, because large-scale social restrictions (PSBB) directed by the government require educational institutions to rapidly change their learning system to distance learning (PJJ) during this pandemic (Chick et al., 2020).

The learning process carried out online/online which is also known as Distance Learning (PJJ) is the right decision as an effort to break the chain of transmission of the Covid-19 outbreak, but still leaves several problems because the digital divide in Indonesia is still very high so not all students can get good quality learning through Distance Learning (PJJ). The reality is that education in Indonesia is still far from expectations, especially in relation to Distance Learning (PJJ). Almost some teachers at the primary and secondary education levels end up only giving a pile of assignments to work on questions from textbooks and worksheets and making material summaries without any prior explanation to students. The evaluation system is not clear, some send photos, videos to give assignments, some are not evaluated at all by the teacher.

This is what causes students to become overwhelmed, feel bored, and finally many students do not participate in implementing PJJ. Many educators forget the four basic policies of PJJ because they want to break through the practical path. Parents of students become overwhelmed when they have to assist their children in carrying out PJJ tasks that are too busy. It sounds ironic, on one hand everyone must maintain the safety of their souls from the threat of Covid-19, but on the other hand there are things to be sacrificed. In fact, education includes three things, namely integrating cognitive, affective, and psychomotor. Giving cognitive tasks to students is not enough, because students need socialization, need to play, and need to be happy. Even though during this pandemic there are limits that must be obeyed, at least don't overload students with piles of assignments that don't get feedback (Latip, 2020).

There are things that students need more during this pandemic than cognitive, namely values or life values, mindset and skills to eliminate boredom. One of the steps that can be taken to implement the four concepts of PJJ policies that do not burden students in their implementation is by implementing the team teaching program. For example, Indonesian and English teachers can collaborate with biology and chemistry teachers so that students make a project in the form of making tape / tempeh / seeding sprouts / making salted eggs. Through this one-time assignment, students will be able to make Indonesian and English assignments for procedural text material and carry out assignments for biology and chemistry subjects for fermentation systems and others (Latip, 2020).

Likewise with other subjects, for example, the Indonesian language assignment is integrated into the subjects of PKN, history and religion to make popular articles, make posters and so on. So besides students getting cognitive, students also get affective and psychomotor experiences in one task. As an evaluation, assignment submissions can take advantage of social media or other technological tools that can provide experience for students to participate in the development of the Industrial Revolution 4.0.

For educators as academics, with this pandemic period, they must review the ways of life by changing the face-to-face / close distance learning paradigm to distance learning with the concept of learning variations that do not bore students. Through the concept of Distance Learning (PJJ) and the use of digital technology in school-age children and students in Indonesia, it is hoped that they can study at home independently, overcome the limitations of distance learning proactively, creatively, innovatively, and improve practice skills. Therefore, educators and
students must be creative and digitally responsive because digital technology is currently a basic need in all sectors of life, especially education.

According to Triwibowo (2020), the Ministry of Education and Culture needs to consider three vital aspects to ensure that the implementation of distance learning does not widen social disparities, deepens inequalities in the quality of education between socio-economic groups and makes marginalized groups more marginalized. The three digital aspects are the availability of digital infrastructure, digital skills, and technological characteristics.

1. Availability of Digital Infrastructure

Even though the government has issued a circular regarding the implementation of distance learning as an adjustment in the teaching and learning process in this pandemic era, currently Indonesia has not provided Information and Communication Technology (ICT) infrastructure as the main prerequisite for implementing distance learning, which is adequate and comprehensive, nationally. The latest International Telecommunication Union (ITU) and Central Bureau of Statistics (BPS) data illustrate that less than 40% of Indonesia's population is internet users, only 3% regularly get fast broadband internet access (Triwibowo, 2020).

Internet with broadband access is a vital component in PJJ because the learning method uses an audio-visual method that requires a large connection capacity. Jakarta, as the capital city of the country, not all of its people can enjoy a broadband internet connection, especially those who have not used an optical cable connection. Even though the majority of cellular phone operators in Indonesia already offer 4G LTE connections, the unstable signal quality is still an obstacle to the smooth running of the distance learning process. Although there is internet with fast access, not all people can afford this fast internet access.

According to the BPS (Central Bureau of Statistics) Indonesia Telecommunications Statistics (2018), in the last five years, the use of Information and Communication Technology (ICT) by households in Indonesia has shown rapid development. The percentage of the population using cellular phones continues to increase, until in 2018 it reached 62.41 percent. The growth in cellular phone use was also followed by growth in household ownership of computers and internet access, which reached 20.05 percent for computer ownership and 66.22 percent for household internet access. Internet use has also increased during the period 2014 to 2018, as indicated by the increase in the percentage of the population accessing the internet in 2014 by around 17.14 percent to 39.90 percent in 2018. Based on these data (only 20 Indonesians have computers, 05%), is still classified as low, even though computers are an ideal tool for teaching and learning activities because the characteristics of computers allow the use of various applications that support the learning process, especially Distance Learning (PJJ). Economic factors are in fact still an obstacle to the use of computers in developing countries, including Indonesia, because people's purchasing power is still low.

2. Digital skills: problems of students and teachers

Distance Learning (PJJ) requires students and teachers to master qualified digital skills, because digital skills are another important factor in understanding the digital divide. Digital literacy and competence in operating computers and surfing in cyberspace are basic skills that must be mastered by students and teachers. Digital literacy was first defined by Paul Gilster (1997), namely the ability to understand and use information from various digital sources. Gilster
defines that digital literacy is the ability to use technology and information from digital devices effectively and efficiently in various contexts, such as academics, careers, and everyday life. Meanwhile, Hague (2010: 2) argues that digital literacy is the ability to create and share in different modes and forms; to create, collaborate, and communicate more effectively, and understand how and when to use good digital technology to support those processes.

Prensky (2001), one of the originators of the digital natives generation theory, states the characteristics of digital natives, namely the generation born in the 1980s and afterwards, namely the generation born in the digital technology environment. It was explained that the digital natives generation is a generation with activities that are attached to the use of computers and consider digital technology to be an inseparable part of their lives. Another characteristic is that this generation really enjoys games (online games), as well as a need, a desire to always be connected to the internet at all times, creating content and sharing it with others, and being active in social media.

A study in the United States illustrates that digital skills are closely related to generation and age. The digital natives generation is considered to be more adaptive and skilled in using digital technology than their parents’ generation. Teachers and lecturers who are not technology-savvy are less able to manage learning, resulting in a digital skill gap in Distance Learning (PJJ) because the generation gap correlates with digital skills.

However, social and economic status also affects students' digital skills. Students who come from underprivileged families likely do not have computers and internet access, so they experience limited physical access and digital technology materials. Even though they come from the digital native generation, the mastery of digital skills of students from underprivileged families will be lower than students from wealthy families. It can be concluded that the social/economic gap, the availability of access and digital skills are closely related and these three factors influence the success of the Distance Learning (PJJ) process, where the digital divide is a multidimensional problem that must be sought for a solution.

3. Characteristics of Technology: Uncertainty in Technology Adoption

Many alternative application choices that can be used in the Distance Learning (PJJ) process, for example Zoom, Google Classroom, Google Meet, Line, WhatsApp, and others require educators and students to understand the techniques of using each application that can affect interactions between participants students and educators. For example the Zoom application which is more interactive and has richer features will certainly provide more optimal results than the WhatsApp application. Educators must understand the characteristics of the applications used in Distance Learning (PJJ), especially related to knowledge of the advantages and disadvantages of the applications used. Preparation in making teaching materials will of course be adjusted to the capacities and capabilities of the applications used.

Based on Media Perfection Theory (media richness), face-to-face interactions are the richest media that can reduce ambiguity in message delivery. Digital media has limitations in providing non-verbal cues and also the speed of feedback that can interfere with communication during learning. Changes to face-to-face methods in class are mediated via laptop screens which require adaptation and changes, especially in terms of material preparation and interaction in cyberspace. Teachers who do not have sufficient digital skills and knowledge of the characteristics
of technology will be hampered so that they cannot achieve the set learning objectives. This challenge is also experienced by students who are not familiar with the variety of learning applications that will be used. Limited economic resources create a digital divide among millennials, especially in the midst of an urban society, especially regarding the use of various applications (Triwibowo, 2020).

Students from middle and upper class families who have financial capacity are more able to explore with the internet and its applications than students from underprivileged families, so they are familiar and can quickly adapt to technology. Meanwhile, students from economically weak families can get left behind.

D. Conclusion

In a recent study by Jan van Dijk from the University of Twente, the Netherlands, on the digital divide, there is a link between social inequality and the availability of access to the internet and digital skills. Limited physical and material access to ICT among students from the middle to lower class has an impact on low competence and digital literacy which affects their ability to maximize the use of applications in PJJ. This allows PJJ to deepen social disparities (Triwibowo, 2020).

We cannot predict when the Covid-19 pandemic will end, so it requires formative evaluation during the Distance Learning (PJJ) process and solution steps are needed when there are indications that are not in line with expectations during the PJJ. The central and local governments in this case must oversee the Distance Learning (PJJ) process and provide the best solution for deficiencies, especially in terms of the availability of access to hardware (hardware), software (software), internet and digital skills so that the PJJ process runs as expected and provide better learning outcomes than face to face.

Urban communities as part of the middle to lower class experience many obstacles related to PJJ policies for their children, the government seems not to know or is indifferent to this existence, so if it is left concerned about the transfer of knowledge or the process of social interaction in cyberspace in distance learning, it does not will produce good results because it is not supported by good policies either.
References


Online Religious Learning during the Covid-19 Pandemic: Teachers Practices in Central and East Java, Yogyakarta, and Bali, Indonesia

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Balai Penelitian dan Pengembangan Agama Semarang, Badan Litbang dan Diklat Kementerian Agama, Semarang¹,²,³,⁴

Abstract. This article deals with the implementation of Islamic learning in public schools and general learning in Islamic religious education institutions, namely madrassas during pandemic era. This article will contribute to the empirical knowledge about online learning practices in Islamic Religious Education at schools and madrasa. This research was conducted by online survey method with non-probability sampling in Central and East Java, Yogyakarta, and Bali, Indonesia. This research found that the most widely used application in the learning process was Whatsapp. This research also found that the biggest obstacle in online learning is internet infrastructure; the network is unevenly distributed to all areas and most students were in difficulties in reaching the internet. In addition, this research also revealed another big problem in online religious learning, namely the inability of this type of learning to provide students with character education which is the main goal of religious education.

Keywords: Online religious Learning, Covid-19 Pandemic, Teacher Practices

1 Introduction

The Covid-19 pandemic has changed human life in all aspects [1]; economic [2,3], social, psycological [4], tourism [5,6], politics [7], religion [8], and education (including religious education) [9–11]. It also also leads people to respond it variably. In terms of education, Indonesian government responds the pandemic by suggesting educational institutions to conduct teaching-learning process in distance, what the so-called as online learning.

There have been some researches conducted on education since the pandemic outbreaks, either education in global level or more specifically in Indonesia. The reseaches tried to portray education from different angels, such as the capacity of the country and its people to run online learning [13,14], students’ perspectives on online learning [15], teacher’s perspectives on online learning[16], and parents’ responses who were often stressful because of online learning [17]. In addition, there were some researches which uncovered some obstacles in this kind of learning [18].

Unfortunately, the aformentioned researches did not pay attention to religious education. They were not interested in describing how religion, especially Islamic religion, was taught and lernt in educational institutions. Although we found some researches discussing about religious education, they were focusing more, and limiting their discussion on, the implementation of e-learning on the Islamic education subject [19,20] and the use of online and social media for teaching-learning process [21,22]; they have not discussed about the teachers’ perspectives on the online learning yet.
This article is discussing about the practice of Islamic education learning both in public schools and in madrasah during the Covid-19 pandemic era. The focus of the study was how the teachers of Islamic Education subject, from elementary schools to senior high schools, taught their students in distance. So did madrasah teachers from the same levels. The article is dealing with the following issues: teachers’ and students’ readiness, platforms used in online learning process, subject materials, gained learning target, and obstacles on the online learning process. In addition, this article is also offering a solution to the online learning problems for Islamic education in distance with what the so-called as “hybrid learning.”

2 Method

This is a quantitative study whose main instrument was questionnaire. The instrument was distributed to the respondents in the form of google form. Because the researchers found difficulties in accessing definite population at the beginning, the research, therefore, applied nonprobability sampling technique with convenience sampling. It is a kind of sampling which respondents are voluntarily filling out the questionnaires. In addition, the fact that internet network could not reach remote areas becomes another reason to apply the such sampling technique[23].

The population of this study was all teachers at madrasah (MI, MTs, and MA) and the teachers of Islamic Education subjects at public schools from the four provinces (Central and East Java, Yogyakarta, and Bali). The four provinces were selected considering the number of teachers from three different categories: high (Central and East Java), middle (Yogyakarta), and low (Bali).

The total sample was 17,661 teachers consisting of 12,229 teachers at madrasas and 5,432 teachers of Islamic education subject at public schools. Since it was an online survey, the respondents were the teachers who had internet access, had android based cellular/computer, and were intentionally participated in the survey. The figure 1 pictures population and sample distribution of the survey.

![Figure 1. The population and sample distribution](source: Kementerian Agama in Central Java, East Java, Yogyakarta, and Bali)

In addition to considering the representativeness of the four provinces, the population can also be described according to some categories: employment status, certification, and educational levels. The description according to the categories is presented by Table 1.

<table>
<thead>
<tr>
<th>Table 1. Population and sample distribution</th>
</tr>
</thead>
<tbody>
<tr>
<td>Population</td>
</tr>
<tr>
<td>Central Java</td>
</tr>
<tr>
<td>East Java</td>
</tr>
<tr>
<td>Yogyakarta</td>
</tr>
<tr>
<td>Bali</td>
</tr>
<tr>
<td>122,987</td>
</tr>
<tr>
<td>5,306</td>
</tr>
<tr>
<td>8,701</td>
</tr>
<tr>
<td>2,772</td>
</tr>
</tbody>
</table>

In addition to considering the representativeness of the four provinces, the population can also be described according to some categories: employment status, certification, and educational levels. The description according to the categories is presented by Table 1.
In order to portray online Islamic learning at madrasahs and public schools, the main variables are teachers' understanding of online learning process and their competency to perform the process. The indicators of the variables are shown by Table 2.

**Table 2. Variables and indicators of the research**

<table>
<thead>
<tr>
<th>Teachers’ Competency of Understanding Online Learning</th>
<th>Teachers’ ability in Using Digital Tools</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Understanding students’ preparation</td>
<td>1. Ability of using various media</td>
</tr>
<tr>
<td>2. Understanding parents’ preparation</td>
<td>2. Ability of using</td>
</tr>
<tr>
<td>3. Understanding supporting facilities</td>
<td>3. Ability of creating online learning media (self-independency and cooperation)</td>
</tr>
<tr>
<td>4. Understanding useful media for online learning process</td>
<td>4. Ability of conducting online learning evaluation</td>
</tr>
</tbody>
</table>

In terms of data analysis, the researchers conducted two main steps. The data were firstly described and then interpreted according to perspectives on digital learning, literacy education, and religious education.

One of the research weaknesses is due to the fact that it was conducted during the Covid-19 pandemic when people are strongly recommended to make physical and social distance so that it was impossible to be regularly conducted. In addition, the lack portion for students' perspectives is another weakness because it focused more on teachers' perspectives and their practices on online learning-teaching process.

### 3 Result and Discussion

#### 3.1 The Readiness of Teachers and Students

An essential issue to consider before conducting online learning is teachers and students' readiness because the matter is dealing with psychological aspect.
The picture 2 shows that the majority of madrasah and Islamic education teachers (82.20%) claim to be ready and 10.57% very ready for online learning. However, we can also see that there are teachers who claim to be not ready for online learning. We can also see how readiness of madrasah and Islamic education teachers for the online learning process by province. The teachers’ readiness is described by figure 3.

Apart from teachers, students’ readiness for online learning is important in achieving learning goals. Students readiness for online learning based on the teacher’s perspective can be described in Figure 4.
Figure 4. Students’ Readiness for online learning teaching process

The picture 4 shows that the majority of teachers say that students are ready to take part in online learning. However, there were quite a number of students who were not ready (22.58%) and extremely not ready (1.49%) for online learning. Then how is the readiness of students for online learning in each province. It is described by figure 5.

![Figure 5](image.png)

Figure 5. Students’ readiness for online learning teaching process by province

Although figure 2, 3, 4, and 5 could not describe teachers and students readiness perfectly, they illustrate their psychological readiness for the process. These four figures convince the readers that teachers and students are enthusiastic for online learning.

Other considerable aspects in performing online learning are knowledge and skills about the process. The online learning teaching process require digital technology. Therefore, skilled human resources are very essentials. Unfortunately, not all teachers are well-informed nor well-skilled with digital equipments and its programs because the majority (71,60 percent) were not trained. Only 28,40 percent of them were trained for digital technology. The fact confirms previous information that teachers’ readiness for online learning teaching process tends to be more psychologically than technically.
3.2 Digital Devices for Online Learning

Figure 7 and 8 show applications which teachers often used during online learning process. Figure 7 illustrates the answers of teachers at madrasahs while the other (figure 8) is the answers of Islamic education teachers at public schools. From the figure, we can see that Whatsapp, Google form, and Google Classroom are three the most frequently used applications. They become the most popular because they are easy-used programs. Teachers can easily share materials with students using Whatsapp.

One important thing to note here is the portion of E-learning (figure 7). Although this is a program officially launched by Ministry of Religious Affairs for teachers at madrasahs it is less popular among them. It only reaches 6.31 percent.

![Figure 6: Teachers’ Participation in Computer and Technology Training Program for Teaching Learning](image)

![Figure 7: Frequently used applications among teachers at madrasahs during pandemic](image)
Figure 8. Frequently used applications among teachers of Islamic education at public schools during pandemic

This condition is not significantly different from that before pandemic (see figure 9). Figure 7 and 8 tell readers about the applications used by the teachers at the time (during pandemic era). The fact that the majority of the teachers have not been given yet training in digital technology explains the trend. If they were well-trained in digital technology, they should have been more familiar with various digital applications, they should have used more interactive ones.

Figure 9. Frequently used applications among teachers before Covid-19 pandemic

3.3 Material Subjects in Online Learning

Although the majority of teachers did not participate in digital technology training programs, most of them provided students with materials themselves in addition to downloading
them from internet. Most materials are files and pictures. This is a recognized advantage in teaching learning process during emergency period because they were more independent in preparing materials (see figure 10)

![Forms of learning material](image)

<table>
<thead>
<tr>
<th>Form of Learning Material</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Picture</td>
<td>28.84%</td>
</tr>
<tr>
<td>MS Office</td>
<td>25.83%</td>
</tr>
<tr>
<td>PDF</td>
<td>22.59%</td>
</tr>
<tr>
<td>Offline video</td>
<td>15.00%</td>
</tr>
<tr>
<td>Online video</td>
<td>7.84%</td>
</tr>
</tbody>
</table>

![Sources of learning material](image)

<table>
<thead>
<tr>
<th>Source of Learning Material</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Make it by themselves</td>
<td>44.42%</td>
</tr>
<tr>
<td>Downloading from internet</td>
<td>33.17%</td>
</tr>
<tr>
<td>Collaboration with others</td>
<td>19.37%</td>
</tr>
<tr>
<td>Made by someone else</td>
<td>3.04%</td>
</tr>
</tbody>
</table>

Figure 10. Sources and forms of online learning materials during Covid-19 pandemics

3.4 The Challenges of Online Teaching-Learning Process

Knowing the challenges of the online teaching learning process is important in order to make the process in the future (new normal) better. The biggest challenge in the online teaching learning process is the low signal, limited internet quota, and insufficient electronic devices (cellular phones, laptop, and computers) (see figure 11). Those devices are highly significant because the online teaching learning process is impossibly conducted without them.

According to figure 11, skill in operating digital devices is the lightest challenge. It means that both students and teachers are able to use the devices properly. The figure can also be interpreted that device ownership does not positively relate to the skill. Those who do not have cellular phones are not automatically unable to operate the devices. To be more specific, although it is only a cellular phone available for all family members, all of them could be very digital literate. Therefore, the strongest challenge in online teaching learning process is proper internet infrastructure and family finance.

![Constraints in Online Learning in the Covid-19 Pandemic Period](image)

<table>
<thead>
<tr>
<th>Constraint</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lack of parental support</td>
<td>6.71%</td>
</tr>
<tr>
<td>Weak mastery of materials</td>
<td>2.70%</td>
</tr>
<tr>
<td>Skills using digital devices</td>
<td>0.37%</td>
</tr>
<tr>
<td>Low internet signal</td>
<td>38.43%</td>
</tr>
<tr>
<td>Limited internet quota</td>
<td>29.91%</td>
</tr>
<tr>
<td>No gadget or notebook</td>
<td>21.89%</td>
</tr>
</tbody>
</table>

Figure 11. Constraints in Online Learning in the Covid-19 Pandemic Period

As it was mentioned previously[24], online teaching learning process demands high cost for providing appropriate internet quota. This research results in the similar findings in which the strongest challenge of online teaching learning process, in teachers’ opinion, is inappropriate
interet signal as well as its limited quota. It is undoubtedly that Indonesia is weak in terms of internet infrastructure[25].

3.6 Discussion

3.6.1 Parents’ Roles in Islamic Education

Another crucial finding of the research needs to be further discussed is materials for Islamic education subject. Considering the materials given to the students during pandemic period, the online teaching learning process tends to focus more on cognitive aspect. It pays less attention to affective and motoric ones. It means that the teaching learning process does not succeed in providing students with proper spiritual nor social competences according to Islamic teachings. On one side, it is an obvious problem in teaching Islam in a distance but it gives parents invaluable chance to take their roles on the other side. They can pay more attention to their children, take a part in building their characters as well as teaching them about Islam more intensely because they have more time to make a much better familial relationship.

3.6.2 Weaknesses of Online Religious Education

It has been previously discussed that religious education is insufficiently taught in distance, because it needs to pay more attention on spiritual and social competences than cognitive one. Therefore, religious education needs another alternative.

If teaching technological information literacy, even basic literacy, can be conducted in distance, so can religious and character education. They are not properly taught in distance because it will result in imperfect outcome. Therefore, we need another type of learning which is the so-called as “hybrid learning” or “blended learning”. By this kind of learning the teachers can select certain materials taught by distance and other materials given face to face.

3.6.3 Online Learning and Digital Literacy

Another important finding needs to be seriously discussed is using digital devices in online learning process. It is mentioned before that the majority of teachers used Whatsapp, Google forms, and Google Classroom as their media for online learning. In addition to them, there are a number platforms which are more interactive for learning. Such a condition is due to the fact that most teachers are not well-informed nor well-skilled in digital technology for online learning. Moreover, they were inadequately trained in operating the devices and programs.

Considering such a fact, the most important problem is literacy. Online learning can be conducted by using two kinds of literacy, namely digital literacy and information literacy. Digital literacy means the skill of using digital devices for online learning, while information literacy is the ability of searching, evaluating, and using information (26). Both require infrastructure availability, adequate human resource capacity, and external supporting factors.

4 Conclusion and Recommendation

4.1 Conclusion

The teachers of Islamic Education subject at public schools as well as the teachers at madrasahs are really psychologically ready for online teaching learning process. In terms of the knowledge and skills, unfortunately, they are insufficiently ready because they have not been trained yet in digital technology for online teaching learning. The majority of the teachers use Whatsapp and Google form which are less interactive for the process. Nevertheless, a number of them provide the materials themselves and downloading them from internet. The biggest problem of the kind of learning process is inadequate internet infrastructure as well as its limited quota.
4.2 Recommendation

Since the online teaching learning process of Islamic education is inadequately paying attention to spiritual and social competences, the process should implement another better alternative. It is the so-called “hybrid learning” or “blended learning”. In addition, parents are supposed to play their roles better.

Moreover, in order to make it more interactive, online learning needs to qualified digital literacy and information literacy. Therefore, well-trained teachers are a must.

References


The Role of Moderate Character in Strengthening Peace Education for Welcoming New Normal Life in The COVID-19 Era

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Abstract. This article describes the role of moderate character education in strengthening peace education in the era of the spread of the COVID-19 outbreak. Strengthening peace education is important to avoid opportunities for conflicts in society. This conflict is horizontal and vertical. The situation in the Covid-19 Era has hit the economic conditions of some residents. This then spreads, causing social anxiety in the community. Moderate Islamic values include religious, tolerance, democratic, peace-loving, and social characteristics. Meanwhile, the value of nationalism includes the character of the spirit of nationality and love for the country. That is, moderate character education is not only responsible for the formation of righteous and noble human beings it also forms people who have a responsibility to maintain peace. The focus of this study discusses the potential for conflict due to COVID-19 based on Moderate Character Education to strengthen peace education using a conflict study approach combined with a structural approach. One of the main arguments of this paper is that the fear of the emergence of conflict is rooted in ignorance of the elements that are pre-conditions for the conflict situation. Conflict, then, is an accumulation of various factors that are intertwined with one another. So that with the strengthening of peace education through moderate character education it can be an alternative solution for a more peaceful and civilized Indonesia.

Keywords: Moderate Character, Peace Education, COVID-19 Era

1 Introduction

The COVID-19 pandemic is now no longer a mere problem in the medical realm. The wider spread and the fatality rate of the disease makes countries in the world race against time and their unpreparedness to immediately find the right solution. Some of the methods tried by many countries affected by COVID-19 are regional quarantine (lockdown) and social distancing. Implementation of lockdown and social distancing methods on the one hand can reduce the rate of spread of the virus as experienced by China and South Korea. However, this policy also had consequences that were no less painful. Both methods can kill the economy in areas that implement this policy. Finally, if not managed properly, this policy has the potential to spark social conflict.

This is proven, among other things, that a decrease in income from these elements of society will create a layer of society that is very vulnerable to the impact of COVID-19, both medically, economically and socially. Those who belong to a weak economy - in contrast to white collar
workers - are not able to fully carry out social distancing because they have to continue working. Finally, they are the ones most potentially exposed to the virus. On the other hand, the government also seems frantic in preparing an adequate social net program for residents with vulnerable economies. If this situation continues, it is likely that frustration from the community will accumulate into grievances which can explode into social conflicts.

Basically, conflict will inevitably occur in community interaction. As long as people are in contact with each other, conflict will always exist in it, in this context, conflict will arise when there is an interaction where there is a misalignment of objectives between the parties involved. And humans almost always have a goal incompatibility with other people because basically every human being is unique and different. On the other hand, conflict also has a positive function in society. Conflict makes people always move to overcome stagnation in their social structure. Finally, conflict can be directed to achieve new breakthroughs in the way humans organize their social life.

In this regard, Indonesia is the country of moderate Muslims, according to Abdurrahman Wahid's assessment. Since the post-Soeharto era, Indonesia as the largest Muslim country and the third democracy after India and America, is expected to play a bigger role in spreading wasathiyah Islam. Azyumardi Azra views that Indonesian Islam is an "Islam with a smiling face" which is full of peace and moderation, so that there are no problems with modernity, democracy, human rights, and tendencies that lead to social conflicts. The existence of this moderate character for Indonesian Islam was emphasized by President Joko Widodo in his 26th MTQN opening speech in Mataram, July 30, 2016. According to the President, now is the time for Indonesia to become a source of Islamic thought, as well as a source of Islamic learning for the world. "Other countries must also see and learn Islam from Indonesia because Islam in Indonesia is like a patent drug reep, namely Islam Wasathiyah, Moderate Islam. Meanwhile, other countries are still looking for a formula. " According to the President.

Therefore, a concrete solution is needed to avoid prolonged conflicts, one of which is moderate character education, why is that, because the Islamic Doctrine of Peace At the ontological level, any religion in essence does not teach violence, and violence itself is not an integral part of religion. attitude of love and harmony in life. Religion prioritizes peaceful and humane ways of behaving as mandated by the universal values of religion itself. Islam, for example, is an affirmation of violence. Islam, on the one hand, means submission to God's will and on the other hand, bringing about peace. Thus, Islam means creating peace while Muslim means people who create peace through their actions and deeds. Likewise, faith is a form of belief in God which will also have a social impact in the form of providing a sense of security and comfort for others. Didn't Rasulullah SAW ever say: "True Muslims are Muslims who can provide safety for others from their mouths and hands, and true believers are believers who can give others a sense of security for their souls and asset".

2 Literature Review

Some of the concepts presented include moderate character education, peace education, the COVID-19 era, a new normal life. Character education has always been an important domain to study and put forward as the basis for creating a civilized social order. In Islamic terminology, the notion of character is close to the meaning of morals. The word morality comes from the Arabic word "khalqa" which means character, temperament, customs. Meanwhile, in fact, all religions instruct their adherents to have civility in behavior based on positive values.
Moderate means avoiding extreme behavior or extreme disclosure and preferring to go to the middle ground by considering the views of the other party. Moderate has the same meaning as moderation, which is the reduction of violence or avoidance of extremes. Moderate in Arabic is known as the word tawassuth, at-tawazun or al-wasathiyyah which means the middle way between two opposing poles. Tawassuth attitude means an attitude related to the principle of life that upholds fair and straight treatment in the middle of a common life path. Forms of moderation in Islam can be classified into a variety of religious life institutions, including theological balance, balance of religious rituals, balance of morality and character and tasyri balance (legal formation).

As for moderation in Islam, as quoted by Darlis (2007) includes: 1) Moderation of faith. There is moderation in the field of faith as taught by al-Asyariah moderation, namely the moderation between Muktazilah who are very rational and Salafists who put forward the text without using rationality. 2) Moderation of Islamic law. In this case, the dialectic between text and reality is in line in issuing a law. The existing law makes it easy for humans without forgetting the naqli argument. 3) Interpretation Moderation. The interpretation used is a product of a moderate and blessed interpretation, in which the product of interpretation is in accordance with Islamic values that still pay attention to the pluralistic conditions of a pluralistic and heterogeneous society. 4) Moderation of Islamic Thought. This is shown by Islamic thought which puts forward a tolerant attitude towards differences, openness to accept diversity, both in various schools and religions. 5) Moderate Sufism. Moderate Sufism is shown by building a life full of happiness, namely: qalbiyah happiness, namely by means of knowledge through good morals, as well as physical happiness with health and fulfillment of material needs.

The word moderate originates from moderate English which means taking a middle attitude: not exaggerating in a certain position, it is in an attitude that is perpendicular to the truth. The moderator is a mediator, who is able to unite the two sides of the problem in a balanced and harmonious manner, without sacrificing the values of truth. In Arabic it is called al-wasath. Imam al-Ashfahani interpreted the word wasath as, balanced not too to the right (ifrath) and not too to the left (tafrith), which contains the meaning of justice, joy, goodness, security and strengths.

Moderate character education is an important basis for strengthening peace education, both of which have a relationship and role in realizing a harmonious life and preventing social conflicts, especially in the Covid-19 era. Peace education is a process of acquiring knowledge, skills, attitudes, and values necessary for the development of community behavior, including the younger generation and students for; avoiding conflicts and violence in the environment, being able to reduce conflicts that occur peacefully, and creating conditions that are conducive to efforts for peace, both intrapersonal, interpersonal, intergroup, at the national or international level (UNESCO, 1999).

The term peace is deliberately used instead of the term peace, this is because peace is defined as an optimum condition of a state of being peace which is dynamic and has strong adaptability to environmental changes. The optimum conditions for peaceful conditions occur in individuals who will foster self-peace, in social groups that will foster social peace, and in the nation and the State. Therefore Copre, 1986 emphasized that peace education is interpreted as a multi-disciplinary academic science and oral study for; solving problems in issues of conflict and injustice through individual and institutional development and contributing to a peaceful effort based on the principles of justice and the spirit of reconciliation.

In essence, many values of peace are contained in the Koran and are also clearly indicated in the various narrations of the Prophet's hadith. There is not a single verse in the Koran, and not a single Hadith stirs up the spirit of hatred, enmity, conflict, or all forms of negative and repressive
behavior that threatens the stability and quality of a peaceful life. Al-Qur’an affirms that Rasulullah SAW was sent by Allah to spread compassion: “and We do not send you, but to (be) a mercy for the universe” (Surah Al-Anbiya: 10).

Zuhairi Misrawi stated that there are two main things that need to be known from this verse. First, the meaning of rahmatan. Linguistically, rahmatan means tenderness and care (al-riqqah wa al-ta’aththuf). Second, the meaning of lil’alamin. The scholars differed in their understanding of this verse. There are those who argue that the love of the Prophet Muhammad only for Muslims. But other scholars argue that the Prophet's love for all mankind. This refers to the previous verse which states that the Messenger of Allah was sent to all mankind (kaflatan li an-nas). A hadith narrated by Imam Muslim also states that “actually I was not sent as a giver of cursing, but I was sent to give mercy.

Life in a new order is the hope of every world community who is being hit by the ordeal of Covid-19, even so, a strengthening strategy is needed for the character of the nation. Going through character education in strengthening peace education offers alternative solutions to create a more peaceful and harmonious life, and avoid or minimize the occurrence of social conflicts during this pandemic. A new normal life is a necessity, but the moderate character for the realization of peace must remain the basic principle in society and society.

3 Methodology

The approach used in this study is to use a literature review approach. In collecting data, the authors collect data and information related to digital marketing and marketing systems through supporting data from international research journals that discuss moderate character education and its relationship with strengthening peace education, especially in facing the Covid 19 era welcoming the new normal. Literature review as described by Cooper in Creswell (2010) has several objectives, namely to inform readers of the results of other studies that are closely related to the research conducted at that time, to link research to existing literature, and to fill gaps in previous studies. Literature review contains reviews, summaries, and writers' thoughts on several sources of literature (articles, books, slides, information from the internet, data images and graphics, etc.) on the topics discussed.

4 Results and Discussion

A question arises, Will frustration in society always lead to violence? The answer is of course not. Violence - especially those of a communal nature - only occurs if some preconditions are met. Johan Galtung argues that violence will only occur in the context of the emergence of basic needs which cannot be avoided. This is what the government must pay particular attention to. The fulfillment of the basic rights of citizens, whether it is related to clothing and food, economic rights or the right to work and health insurance, is at the core of efforts to avoid violence or riots. The problem of meeting basic needs is the main trigger that drives people to protest and commit violence. Ted Robert Gurr explains this phenomenon in the concept of relative deprivation. In simple terms, this concept explains that people consider that they have basic rights inherent in themselves.

On the other hand, de facto, they cannot fulfill all of these rights because they are obstructed by the social structure that exists within them. The gap between the two, or when the "hopes" do
not match the "reality", will open up opportunities for dissatisfaction and protest (Gurr 1971). Related to this condition, Johan Galtung offers the concept of structural conflict in seeing the relationship between violence and social class in society. Structural conflict is defined as a situation of conflict between the upper social classes who want to maintain their position against the lower class who refuse to be in that position forever.2 The lower classes will eventually see the situation they are facing now as an injustice (injustice) so that they must do something to solve it 1 "Will frustration always lead to aggression, violence? In a deep conflict, with basic needs as irrepressible goals, aggression is likely." (Galtung 2007) 2 "This holds particularly for structural conflicts, built into the social structure, between those high up who want status quo and those lower down who do or do not reconcile themselves to their fate: the dangerous classes".

Thus the condition of inequality will not automatically lead to violence. One dominant factor that plays a major role in driving injustice to violence is the exclusion factor from the state power structure (Galtung 2007). This means that if the state deliberately cuts access for some elements of society, this will lead to direct violence as a form of counter-resistance against state injustice. The potential for violence further increases if this exclusion factor is combined with "cultural violence", namely when people are accustomed to using violence as a solution to a problem. When the government shows signs to give priority to one element of society and at the same time marginalizes other elements of society, then they will be considered a threat. The government will be seen as an actor blocking the fulfillment of the needs of those who are marginalized. In the most extreme situation, the government can be accused of being a tool of the upper class to exploit the lower class.

Lewis Coser argues that conflict can lead to constructive social change. He underlined that: "Conflict within and between groups in a society can prevent accommodations and habitual relations from progressively impoverishing creativity." (Coser, Social Conflict and the Theory of Social Change 1957) In the threat of stagnation that pervades a social system, conflict is able to increase alertness, observation, ability to reflect, and trigger new discoveries initiated by humans (Dewey 1930). Humans are living things that have the ability to adapt to sustain life in the midst of various changes. This adaptability will be tested through a series of social changes and expressions of the conflict surrounding them. Several conflicts occurred in Indonesia, especially horizontal conflicts, such as struggling for access to basic needs, the role of community leaders began to diminish because they themselves experienced economic difficulties, there were various prejudices, differences in understanding of Covid 19, including its relation to the way of using it.

The first thing that must be resolved first before discussing the process of cultivating moderate character is, is moderate including character or not? This question is often rolled out every time it discusses moderate, indeed in some literature that discusses character, the word moderate is not found in it at all. In the circular issued by the director general of basic education, as already mentioned in chapter I, there are only about 25 characters that must be implanted in students and it turns out that moderate does not belong to these 25 characters. However, even though the moderate character is not clearly stated in the 25 characters, the moderate character traits are still mentioned in it. One of the moderate traits mentioned in the 25 characters is tolerance, peace-loving, homeland love, democratic, social care. These characters are actually the characteristics of the moderate character itself.

Moderate Islamic values in this case are moderate Islamic values contained in the teaching and learning process and learning materials that are integrated into character education. Integration means mixing, mixing and combining. Integration is usually carried out in two or more ways, each of which can complement each other.17 Islam is a religion that has a high spirit
Islam is moderate, that is, fair and takes the middle way. When the word moderate is connected to the eighteen values of character education, the appropriate character values to describe moderate Islamic values are religious, tolerance, social care, democratic and peace-loving. Democracy is a way of attitude, a way of thinking and acting that evaluates the rights and obligations of oneself with others. merges into all subjects in grade four Madrasah Ibtidaiyah which uses the 2013 curriculum. The following are indicators of moderate Islamic values:

<table>
<thead>
<tr>
<th>No</th>
<th>Character</th>
<th>Indicator</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Religious</td>
<td>a. Say greetings &lt;br&gt;b. Pray before and after studying &lt;br&gt;c. Carry out the five daily prayers &lt;br&gt;d. Participate in all religious activities at school &lt;br&gt;e. Give thanks for all the blessings that Allah Swt. has given &lt;br&gt;f. Celebrating Islamic holidays</td>
</tr>
<tr>
<td>2</td>
<td>Tolerance</td>
<td>a. Respect other’s people opinion &lt;br&gt;b. Not interrupting other’s people &lt;br&gt;c. Respect for different religion and ethnicity &lt;br&gt;d. Respect people’s decisions &lt;br&gt;e. Respect the weakness and strengths of others</td>
</tr>
<tr>
<td>3</td>
<td>Democratic</td>
<td>a. Do not impose your will on others &lt;br&gt;b. Election of class leaders and class administrators in a democratic manner &lt;br&gt;c. Base every decision on deliberation to reach consensus &lt;br&gt;d. Solve problems peacefully &lt;br&gt;e. Always be fair to everyone</td>
</tr>
<tr>
<td>4</td>
<td>Love Peace</td>
<td>a. Creating a peaceful and comfortable classroom atmosphere &lt;br&gt;b. Do not tolerate all forms of violence &lt;br&gt;c. Always get along well and do not create a scene in class and school &lt;br&gt;d. Encourage the creation of class and school harmony</td>
</tr>
<tr>
<td>5</td>
<td>Social Care</td>
<td>a. Provide assistance to people in need &lt;br&gt;b. Carry out social service activities &lt;br&gt;c. Providing assistance to underprivileged communities &lt;br&gt;d. Provide a charity or donation box</td>
</tr>
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5 Conclusion
Moderate character education in the Covid 19 era for a new life order can affect the strengthening of peace education. Islamic education, which leads students to be moderate, needs to stand up to cover the various lines of reality that are mutually attractive between components of interest. Therefore, the moderate attitude is not only fixed at the level of the concept of thought, but also includes the elements and substance of the subject, the principal guide line, to the operational implementation. Thus, the outcome of manifesting moderate attitudes in the public sphere is Islam as a blessing for the universe and nationhood as the womb of Indonesian civilization. It is important to know that in conditions of Covid 19 like this the role of peace education can prevent ongoing and prolonged social conflicts.

References

Instructional Meaningfully Implementation in Distance Learning The Era of Pandemiy Covid-19

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Abstract: This article specifically proves that there are differences in the ability of students to explain verbally the meaning content with emphasize meaningfully and emphasize collaboration. The experiment research, by conducting two classes of learning on forty students. The data on the results of the students' ability to explain the contents of the letter Al-Jumuah verses 9-11 were analyzed with anova once or twice. The analysis resulted in the finding that there was a very significant difference in the students' ability to explain the contents of the verse. The concluded that contextual teaching learning which emphasizes meaningfully can have a very significant effect on students' ability to explain the content of the letter Al-Jumuah verses 9-11. The contextual teaching learning strategies that emphasize meaningfulness can be implemented in distance learning activities in the era of the Covid-19 pandemic.

Keyword : Meaningfully Instructional, Contextual Teaching Learning, Collaborative Learning, Distance Learning, Covid-19

I. Introduction

In the situation of the Corona Virus Diseases (Covid-19) pandemic, human activities are limited, so that the spread does not spread, the government has issued a policy in the form of large-scale social restrictions in order to accelerate the handling of Corona Virus Diseases-2019 (COVID-19). Large-scale social restrictions include at least: a. school and work vacations; b. restrictions on religious activities; and / or c. restrictions on activities in public places or facilities. [1]. The school holidays referred to in the Perpres are, there are no activities at school, but they are carried out in their respective homes with a Distance Learning system.

This activity drains the teacher's energy to look for effective patterns and styles, so that learning runs smoothly, students can more quickly capture the messages conveyed by the teacher to him. Learning with the Distance Learning system requires teachers to be more active, creative, innovative, expressive, and persuasive in delivering learning material. The teacher begins learning by trying to design learning materials effectively, communicating interactively, stimulating children to learn literately, utilizing all available learning resources, both in virtual form and in the form of classical and modern references.

In classical learning in the classroom and outdoors, innovative learning patterns are in the form of active learning, [2] collaborative learning, [3] is effective in stimulating students' abilities, participation, and mastery of the material and learning delivered by the teacher. [4] In the situation of online learning with distance, it is more demanding for teachers to master the learning material to be delivered, the skills of teachers in efficiently packaging...
learning materials, the ability of teachers to deliver learning materials more communicatively and interactively in online standards, and the teacher's humanitarian efforts in greeting, individual and personal approach to students, so that students are more called to participate in learning and master the learning material delivered by the teacher.

Meaningful instructional, learning that provides students with a complete and thorough understanding of the learning material delivered by the teacher. But the problem is how and strategies to provide understanding to students in a learning atmosphere that is not physically facing. Learning is carried out from the teacher's house to each student's house, students take part in learning using handphone media with poor quality, teachers also generally have cellphones that are not too better than students. In an atmosphere that has these weaknesses and limitations, a teacher's struggle to learn to use learning strategies that can be meaningful to students is demanded, so that students do not fail to understand the learning material presented. Students' understanding of the learning material presented to them, makes them more enthusiastic about participating in learning, even harder to dig up information, looking for comments for learning resources. Conversely, if students do not understand the material makes them lazy, not eager to take part in learning.

Learning al-Qur'an and al-Hadith is a subject that requires deep understanding from students, so that there is no misunderstanding of the wrong contextualization. Al-Qur'an is full of meanings with multiple interpretations, as well as al-Hadith, which is full of meanings with multiple interpretations. The understanding that is inherent in students needs to be guided by the correct guidance, by choosing a valid, actual, and accountable reference. The valid, actual and usable references depart from the correct understanding of the texts. The understanding of the text departs from the depth of knowledge, understanding and investigation of the textual meaning of the verse, which is confirmed by several standard works. A person who learns about the verses of the Koran needs to justify the textual reading of the verse, the meaning of the textualization of the verse according to the mufradat, the translation of a verse based on the meaning of the mufradat, the interpretation of a verse based on the correct Arabic qaidah (grammar), the interpretation of several interpreters who their expertise has been tested, and the contextualization of the verse is in accordance with the developing social phenomena, and the ability to draw the connotative meaning of the verse as values that need to be practiced in human life and humanity. Doing all that requires learning that is full of meaning, meaningfully instructional, strategic steps to bring students to patterns, ways and strategies that are effective in learning. Strategic steps to create happy and enjoyable learning for students and teachers. Strategic steps to provide strengthening students' understanding of the concept of learning material conveyed by the teacher.

Teaching and Learning Contextual Teaching Learning (CTL) is defined as a way to introduce content using a variety of active learning techniques designed to help students relate what they already know to what is expected to learn, and to build new knowledge from analysis and synthesis. The theoretical basis for CTL is outlined, with a focus on Connection, Constructivist, and Active Learning theory. A summary of brain activity during the learning process describes the physiological changes and connections that occur during educational activities. Three types of learning scenarios (project-based, goal-based, and inquiry-oriented) are presented to illustrate how CTL can be practically applied.

The offer and ammunition for a teacher to provide meaningfully learning to students, as conveyed by Hudson, is to apply a Contextual Teaching Learning (CTL) learning strategy. Where in this strategy, the teacher is guided to design student activities with active learning, students are required to be all active in doing something that has been designed by the teacher, the teacher must state that in the learning activities that are carried out all students are actively
involved, no one is left behind and does not get assignments from the teacher. The teacher measures students' initial understanding of the learning presented, trying to connect students' initial understanding with the new understanding that will be conveyed by the teacher, so that continuity, connectivity of initial, new and future understandings appear in the students' brains. Teachers and students try to build a shared understanding of the conceptions of learning conveyed, contractivism, understanding and explanations of the learning that is conveyed built in the initiative and work of each student.

Contextual teaching and learning is a teaching-learning concept that helps teachers relate subject matter content to real-world situations; and motivate students to make connections between knowledge and its application in their lives as family members, citizens, and workers; and engage in the hard work it takes to learn. [6] learning should not be made by the teacher into an autophysical realm, but instead used as a real atmosphere by contextualizing the events experienced by conveyed learning, conveying learning with real examples experienced by students in everyday life. Mathematics teachers explain broadly with complex formulas, which will lead to student boredom, but mathematics teachers teach broadly by ordering students to calculate the area of the class they occupy, which will be very interesting and challenging for students. The religion teacher teaches students about life in heaven with the facilities of wine, honey and milk. When dealing with intelligent students who do not like milk, make them do not want to go to heaven because later they are forced to drink milk, this is certainly dangerous. Explain that heaven needs to ask students about each other's pleasures, and tell the children, the fun you experience is just a glimmer of pleasure in heaven. What food do you like and the most delicious, that food is only a bit of food that is in heaven. Heaven promises pleasures and pleasures that are much higher and greater than what we experience in the world. This is a concrete form of learning pattern that provides a complete and comprehensive understanding to students.

Contextual teaching learning (CTL) learning strategy is a learning strategy that stimulates students to analyze the contextualization of problems related to the concept being studied. The Integrative Learning Strategy is a strategy for linking several learning concepts and trying to construct and formulate understanding related to new concepts being studied. [7] The two strategies above CTL and IL attempt to build a complete, solid, strong, integrated understanding of students in student thinking, so that they are motivated, encouraged, challenged, to dig more critically about the problems presented by the teacher as their learning. The important point of all this is the hard work of the teacher to concoct, crochet, sew and present interesting lessons. This can be done with the creativity of the teacher. Teachers who are active, will not lose their minds to make this all, but teachers who are not creative, will be lazy, sulk, angry, surrender and give up.

Besides meaningfully, learning that will be able to provide happiness to students is collaboration, collaborative learning, bringing together all the potential, abilities, advantages, each student in a togetherness, to achieve common goals, understand, understand and master the learning delivered by the teacher, so that not a single student is left behind. Solidarity, togetherness, and solidarity are the basis for learning designs designed by teachers in managing learning activities both in real classrooms and virtual classrooms (distance learning).

Collaborative learning describes a situation in which two or more subjects build a synchronous and interactive joint solution to some problem. This difference places more emphasis on the level and quality of exchanges that occur within groups of students in a collaborative environment.[8] Marriage between subjects and full student participation is the basis for planning this collaborative learning strategy. There are no subjects that stand alone
perpendicular to today's global problems, but all are interrelated and help each other to build a broad and deep understanding of students. The level of students' understanding of the problems being studied will affect their insights, attitudes, and actions.

In collaborative learning, learner-centered rather than teacher-centered instruction and knowledge is seen as a social construct, facilitated by peer interaction, evaluation and cooperation. Therefore, the role of the teacher changes from transferring knowledge to students to being a facilitator in the construction of students' own knowledge. Some examples of collaborative learning activities are seminar-style presentations and discussions, debates, group projects, simulations and role-playing exercises, and the collaborative composition of essays, exam questions, research stories or plans. This new conception of learning shifts the focus from teacher-student interactions to the role of peer relations to achieve success in learning. [9] The teacher changes his / her figure from being the wisest, most understanding, most understanding, personal who is the center of information turning into a facilitator who provides a place and atmosphere for students to share, interact, participate in solving learning problems which he is currently working on. The teacher changes status from a resource person to a class manager. He manages class management, mediates several views, opinions and interruptions from each student. Also hosting in distance learning.

Collaborative learning is an educational approach to teaching and learning that involves groups of students working together to solve problems, complete assignments, or create products. [10] The teacher as a managerial, organizes students to work together, all individuals in the group play a role, participate, are active, creative, in completing something that has been projected by the teacher. Learning in a collaborative style provides social, psychological, academic and assessment benefits. All of them bring joy and happiness to students in participating in learning.

Collaboration is a philosophy of interaction and a personal lifestyle in which individuals are responsible for their own actions, including learning and respecting the abilities and contributions of their peers. In all situations where people gather in groups, this suggests ways of dealing with people that are respectful and highlights the abilities and contributions of each group member. [11] The essence emphasizes tolerance, solidarity, respect and cooperation in solving a problem assigned to the group. Group success is not individual success. The greatness of the individual dissolves in the greatness of working together in a group. This strategy apart from creating individual abilities, also sharpens solidarity, tolerance and respect for other individual abilities inside and outside the work group.

In this research experiment, the researcher attempted to see the differences in students' abilities in explaining the meaning of the letter Al-Jumuah verses 9-11 in two learning strategies carried out online, online, and by distance learning. Contextual teaching learning emphasizes meaningfully by taking contextual strategy steps. Collaborative learning emphasizes togetherness and integration with other subjects, carrying out collaborative steps. In the end, the students got the scores for the students' ability to describe the meaning of al-Qur'an surah al-Jumuah verses 9-11 orally by showing a five-minute video. Are there differences in students' abilities using different learning strategies on the same topic, the same quality of students, the same learning media, and the same teacher skills.

2. Methodology.

This research is quantitative with an experimental method, [12] using a comparational pattern in two experimental classes. The first class in Distance Learning is
implemented by Contextual Teaching Learning. Second class in Distance Learning Collaborative Learning. Both of these methods pursue the learning outcomes of students’ abilities in explaining (mensharah) the meaning of the al-Qur’an verse in surah al-Jumuah verses 9-11.

The design can be described as follows:

<table>
<thead>
<tr>
<th>Tabel: 1. Experiment Research Desain</th>
</tr>
</thead>
<tbody>
<tr>
<td>Instructional Strategy</td>
</tr>
<tr>
<td>CTL</td>
</tr>
<tr>
<td>Collaborative Learning</td>
</tr>
<tr>
<td>The ability of students to explain the meaning of QS Al-Jumuah: 9-1</td>
</tr>
</tbody>
</table>

Ability to explain the meaning content with indicators; (1) explain the mufradat meaning of the verse; (2) ashabun nuzul ayat; (3) the meaning contained in the verse; (4) contextualization of the verse in the present life; (5) the value that can be learned from the paragraph.

The Contextual Teaching Learning method is carried out by teachers in the following stages: (1) developing the idea that children will learn more meaningfully by working on their own, discovering themselves, and constructing their own knowledge and other skills; (2) develop students’ curiosity by asking questions; (3) creating a learning society; (4) presenting a model as an example of learning; (5) reflecting at the end of the meeting; (6) carry out the actual assessment in various ways. In the collaborative learning method, the activities carried out by the teacher: (1) convey learning objectives and motivate students; (2) present information; (3) organize students into groups; (4) guiding the work and study groups; (5) provide evaluation; (6) give awards. All teacher orders are carried out online using the google class room platform, zoom meeting, whatsapp group.

The teacher learns al-Qur’an Hadith with learning materials of al-Qur’an surah Al-Jumuah (62): 9-11; By implementing a learning pattern in the first class, subject teachers with PAI undergraduate qualifications at universities that have been institutionally accredited in Jakarta and have been certified to carry out learning with the Contextual Teaching Learning strategy, with the google class room platform, zoom meeting, whatsapp group. The second class is taught by subject teachers with undergraduate qualifications of PAI at an institutionally accredited university in Jakarta and has been certified to carry out learning with the Collaborative Learning strategy, with the google class room platform, zoom meeting, whatsapp group. The learning was conducted in two meetings and the third meeting was carried out by taking students’ scores with individual practice with a duration of five minutes.

From taking the values of the two experimental classes, the researcher tried to analyze the data, by doing description analysis and inferential analysis. [13] In descriptive analysis, the researcher presents a data description; sum, mean, mode, variance, standard deviation, range, maximum, minimum, in the two experimental classes (CTL class and CL class). [14] After completing the description analysis the researcher carried out the requirements for the inferential analysis by testing the normality of the data of the two learning classes, testing the homogeneity of the two classes and after that was all done, the researcher conducted an inferential test by making comparisons between the CTL and CL classes using the t-test (difference test) and test. [15] the significance of the differences between the two experimental classes.
3. Discussion and Result.

From the results of the assessment carried out in the first class that applied the Contextual Teaching Learning learning strategy, the scoring obtained from twenty students was as follows: mean 86.25 (eighty six point twenty five), standard error of mean 1.6 (one point six), median 90 (ninety), mode 90 (ninety) standard deviation 7,23 (seven point twenty three), variance 52,30 (fifty two point thirty), range 30 (thirty), minimum 65 (sixty five), maximum 95 (ninety five) and a total value of 1,725 (one thousand seven hundred and twenty five)

The data description can be visualized in a histogram as follows:

<table>
<thead>
<tr>
<th>Number</th>
<th>Interval Class</th>
<th>Lower Limit</th>
<th>Upper Limit</th>
<th>Absolute Frequency</th>
<th>Relative Frequency</th>
<th>Cumulatively Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>64-70</td>
<td>63.5</td>
<td>70.5</td>
<td>1</td>
<td>5%</td>
<td>5%</td>
</tr>
<tr>
<td>2</td>
<td>71-77</td>
<td>70.5</td>
<td>77.5</td>
<td>0</td>
<td>0%</td>
<td>5%</td>
</tr>
<tr>
<td>3</td>
<td>78-84</td>
<td>77.5</td>
<td>84.5</td>
<td>5</td>
<td>25%</td>
<td>30%</td>
</tr>
<tr>
<td>4</td>
<td>85-91</td>
<td>84.5</td>
<td>91.5</td>
<td>11</td>
<td>55%</td>
<td>85%</td>
</tr>
<tr>
<td>5</td>
<td>92-98</td>
<td>91.5</td>
<td>98.5</td>
<td>3</td>
<td>15%</td>
<td>100%</td>
</tr>
<tr>
<td>Sum</td>
<td></td>
<td></td>
<td></td>
<td>20</td>
<td></td>
<td>100%</td>
</tr>
</tbody>
</table>

From the results of the assessment carried out in the second class that implements the Collaborative Learning learning strategy, the scores obtained from twenty students are as follows: mean 69.75 (sixty-nine point seven five), standard error of mean 3.2 (three point two), median 70 (seventy), mode 70 (seventy) standard deviation 14.27 (fourteen point twenty seven), variance 203.88 (two hundred three point eight eight), range 55 (fifty five), minimum 40 (forty), maximum 95 (ninety five) and a total value of 1,395 (one thousand three hundred and ninety five)

The data description can be visualized in a histogram as follows:

<table>
<thead>
<tr>
<th>Number</th>
<th>Interval Class</th>
<th>Lower Limit</th>
<th>Upper Limit</th>
<th>Absolute Frequency</th>
<th>Relative Frequency</th>
<th>Cumulatively Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>39-50</td>
<td>38.5</td>
<td>50.5</td>
<td>2</td>
<td>10%</td>
<td>10%</td>
</tr>
<tr>
<td>2</td>
<td>51-62</td>
<td>50.5</td>
<td>62.5</td>
<td>4</td>
<td>20%</td>
<td>30%</td>
</tr>
</tbody>
</table>
Before conducting a different test analysis, the researcher carried out the requirements analysis by testing the normality of the data in each group. In the Kolmogorove-Smirnove normality test, \([16]\) the results of the student's ability to explain the verses of the Al-Qur’an surah Al-Jumuah verses 9-11 in the data group with the normal Contextual Teaching Learning strategy were obtained by obtaining asymp sign data of 0.171 > 0.05 and the results of the student's ability to explain Al-Qur’an verses, surah Al-Jumuah verses 9-11 in the data group with the normal Collaborative Learning strategy with asymp sign data acquisition of 0.708 > 0.05. Thus the two data groups were normally distributed.

Levene's test for equality of variances in order to test the similarity of variances between groups of data on the results of students' ability to explain the verses of the Al-Qur’an surah Al-Jumuah verses 9-11 in the data group of students who were taught with the Cotextual Teaching Learning strategy and the data group results of student abilities explaining the verses of the Al-Qur’an surah Al-Jumuah verses 9-11 in the data group of students who are taught with collaborative learning, it is obtained a significance of 0.025 < 0.05, it can be concluded that the student data in the CTL group and the collaborative learning strategy have different variants.

In the t-test for equality of means, testing the differences between the two groups of data results from the student's ability to explain the verses of the Qur’an, surah Al-Jumuah verses 9-11 in the data group of students who are taught with the Cotextual Teaching Learning strategy and the result data group The ability of students to explain the verses of the Al-Qur’an surah Al-Jumuah verses 9-11 in the data group of students who were taught with collaborative learning obtained a significance result of 0.00 < 0.01 ** the conclusion is that there is a very significant difference in the results of student ability explain the verses of the Al-Qur’an surah Al-Jumuah verses 9-11 to the data group of students who are taught with the Cotextual Teaching Learning strategy and the data group results of the student's ability to explain the verses of the Qur’an, surah Al-Jumuah verses 9-11 in the group student data that students are taught with collaborative learning. From these results it can be stated that there is a significant effect of Contextual Teaching Learning learning strategies on students' ability to explain the verses of Al-Qur’an surah Al-Jumuah verses 9-11 with a distance learning pattern which was implemented during the Covid-19 pandemic.

From the results of the above research it can be seen that the ability of students to explain the meaning content of the verses of the Koran surah al-Jumuah verses 9-11 between those taught by the teacher with a contextual teaching learning strategy approach and those taught by the teacher with a collaborative learning strategy approach. different. Students who are taught with contextual teaching learning have a higher ability to explain the meaning content of the verses of al-Qur'an surah al-Jumuah verses 9-11 compared to those taught with a collaborative learning strategy approach. Thus the researcher concluded that the contextual teaching learning strategy had a significant effect on the students' ability to explain the meaning of the verses of the Qur’an, surah al-Jumuah verses 9-11, so in learning conducted by teachers online through distance learning, it is recommended to take this approach. contextual teaching learning strategies.

The contextual teaching learning strategy emphasizes learning meaningfully based students. The teacher designs meaningful learning to students in a real sense. The meaning of
this learning can at least be seen in several ways. First, the construction of learning materials directed by the teacher builds the essence of meaning. The teacher guides and directs students to construct a discussion or variable by studying the theory associated with the conception of the variable, linking it with other variables, which have theoretical relationships, so that students are challenged to have a wealth of vast and deep knowledge of the problems being taught. The learning materials were explored by students from various sources, both in the form of standard references, journals found on the internet, and reading books available in the school library.

Second, the teacher and students try to contextualize the learning material that is discussed, studied, and discussed in relation to actual problems that develop in the midst of society, experienced by students. So that with this, students become human beings who live and care about the real life that occurs in their surroundings, not becoming a person who is separated from their environment. He lives in the middle of the environment, understands the environment, responds to various problems in his environment with theoretical studies that he is studying in school with his friends and teachers.

Third, the learning event gives a deep impression and meaning to each individual student, because students are given personal assignments and responsibilities, given group responsibility, and given collective responsibility. The tasks, functions and roles of individuals, groups and collectivities become strategic momentum for students in the life and learning history that they are currently undergoing. This event is meaningful in the history of learning that he went through for one semester, one year and during his studies at certain institutions.

Fourth, learning is designed in the context of togetherness and individual competition, groups in a collective family. Each individual student competes in true goodness to his friends. Kindness given to friends becomes individual satisfaction for a student, he feels the meaning of himself doing good to his friends. The more he gives kindness to his friends, the more meaningful he feels to his friends. Learning becomes something fun and has its own meaning for individual students. He does not feel that he is being the object of a teacher, the target of exploitation of a teacher, but is made a friend, a teacher partner in learning.

Fifth, learning is carried out happily, joyfully and happily, so that the learning atmosphere is more meaningful in students and teachers than in a myriad of other activities outside of learning. Meaningfully Instructional in the end bring thingkingfully, students are trained to think critically, deeply, systematically and integratively, enjoyingly, all who are involved in learning, students, teachers and education staff enjoy a memorable and deep meaningful learning atmosphere.

Five important points that researchers analyzed from the research findings became the strengthening of the argument for the massive and consistent application of contextual teaching learning with an emphasis on meaningfully in distance learning in the atmosphere of the Covid-19 pandemic. Because this has been proven empirically and can be justified scientifically. For the follow-up, research is needed related to the development of certain subject models using the contextual teaching learning strategy that emphasizes meaningfully.

4. Conclusion and Recommendation.

From the results of the research and discussion above, it can be concluded that contextual teaching learning strategies that emphasize meaningfully instructional have a very significant effect in building students’ abilities to explain the meaning content of al-Qur'an
surah al-Jumuah verses 9-11. So thus that the contextual teaching learning strategy needs to be implemented by teachers in distance learning in the midst of the Covid-19 pandemic.

For the application of contextual teaching learning in certain subjects, the teacher needs to change the learning paradigm from transformational learning to meaningful learning by creating a positive and deep impression on learning that will be carried out both in a distance learning atmosphere and in classical learning indoors and outdoors. The teacher designs the momentum of learning as a monumental atmosphere for all parties, so that it has a deep and historical meaning for individual students, student groups and student collectivity. This monumental and historical impression will be awakened in the individual self of students, student groups, and student collectivity, by giving assignments, functions and responsibilities to individuals, groups and collectivities of students, so that this becomes self-achievement, self-satisfaction, and their own history on individuals, groups and collectivities.

References

Abstract. The traditional learning method has been interrupted by the Covid-19 Pandemic, but a strategy is required to solve these questions. Online learning is a viable option for resolving this problem. The aim of this study was to get a summary of how online learning was implemented in the English Education Study Program at Faculty of Teacher Training and Education University of Muhammadiyah Enrekang in order to combat the spread of covid-19 in tertiary institutions. The test participants were members of the English Education Study Program. Data was collected by interview via zoom cloud meeting. The interactive analysis technique of Miles and Huberman was used to analyze the data. The findings revealed that: students also have the basic facilities required to participate in online learning; online learning is flexible in its implementation and may encourage independent learning and motivation to be more involved in learning; and distance learning encourages the emergence of social distancing behavior and minimizes the appearance of student crowds, making it a more effective method of learning. Weak monitoring of students, lack of signal power in distant regions, and heavy quota fees are obstacles to online learning. Other benefits of online learning include increased independence, curiosity and inspiration, and the courage to propose ideas and concerns.

Keywords: E-learning, Covid-19, Pandemic.

1 Introduction

The Covid-19 epidemic, which has spread to 215 countries, poses unique challenges for educational institutions, especially universities. To combat it, the government has banned crowding, social and physical distance, goggles, and hand washing at all times. Via the Ministry of Education and Culture, the Government has barred universities from carrying out face-to-face (conventional) lectures and ordered lectures or online learning (Kemendikbud Dikti Circular Letter No.1 of 2020). Higher education organizations are encouraged to provide educational or on-line courses (Firman, F., & Rahayu, S., 2020).

Almost all universities, including Muhammadiyah Enrekang University, reacted quickly to government orders by releasing a letter of instruction on preventing the spread of the corona virus disease (Covid-19) in the Muhammadiyah Enrekang University setting. One of the advice in the circular is to use online learning. In Indonesia, approximately 100 universities have introduced online learning in preparation for the spread of Covid-19 (CNNIndonesia, 2020).

WHO has issued an appeal to avoid gatherings that might lead people to assemble in order to deter the spread of Covid-19. As a result, face-to-face instruction with a significant number of students is evaluated for application. Physical interaction with students and lecturers, as well as between students and students, must be avoided during lectures. Milman (2015) claims that the
usage of digital media will allow students and lecturers to complete the learning experience even though they are in separate locations.

Online learning is a kind of lecture that could be used as a workaround during the Covid-19 pandemic. Moore, Dickson-Deane, and Galyen (2011) define online learning as learning that takes place over the internet, with access, connectivity, flexibility, and the ability to generate various types of learning interactions. The research reported by Zhang et al., (2004) indicates that the usage of the internet and multimedia technologies is able to transform the way of conveying information and can be an alternative to learning carried out in conventional classrooms. Online learning is defined as learning that uses the internet to bring students and lecturers together to conduct learning interactions (Kuntarto, E.) (2017). At the application stage, online learning necessitates the usage of mobile devices such as smartphones, Android phones, notebooks, computers, tablets, and iPhones that can access knowledge at any time and from any place (Gikas & Grant, 2013). During the WFH era, higher education required to strengthen online learning (Darmalaksana, 2020). Since the last few years, online learning has become a popular educational option (He, Xu, & Kruck, 2014) In the age of the fourth industrial revolution, online learning is needed (Pangondian, RA, Santosa, PI, & Nugroho, E., 2019).

The usage of mobile devices in educational facilities, particularly the achievement of distance learning targets, has made a significant contribution (Korucu & Alkan, 2011). The introduction of online learning may also be aided by the usage of various media. Online schools, for example, use Google Classroom, Edmodo, and Schoology (Enriquez, 2014; Sicat, 2015; Iftakhar, 2016), as well as instant messaging apps like WhatsApp (So, 2016). And social networking sites like Facebook and Instagram can be used to read online (Kumar & Nanda, 2018). Students use online learning to engage with learning services (databases, experts/professors, libraries) that are geographically distant or even far away but can chat, interact, and collaborate (directly/synchronously and indirectly/asynchronously). Online learning is a kind of distance education that makes use of telecommunications and information technologies, such as the internet and CD-ROOM (Molinda, 2005). The aim of this research was to get a summary of online learning in the English language education study program at University of Muhammadiyah Enrekang's Faculty of Teacher Training and Education during the Covid-19 pandemic.

2 Research Methods

Qualitative analysis is the term for this kind of study. The aim of this research is to explain online learning at University of Muhammadiyah Enrekang's English Education Study Program, Faculty of Teacher Training and Education, in an attempt to stop the spread of Covid-19 in higher education. In this study, online learning is described as learning that takes place by the use of learning media that can be accessed through internet services. The study began with a survey of students to see how they felt about the use of online learning. The survey is circulated to students through WhatsApp messaging using a Google form. The distributed survey has received responses from 150 students. The survey respondents were then categorized into three categories: (1) comply with the use of online learning; (2) disagree with the use of online learning; and (3) have doubts regarding the use of online learning.

Students from the English Education Study Program, Faculty of Teacher Training and Education, University of Muhammadiyah Enrekang, who had participated in online learning, were divided into groups based on their responses. There were 20 study subjects: 8 students
from the class of 2017, 6 students from the class of 2018, and 6 students from the class of 2019. There were ten males and ten females in the class. Telephone interviews and/or Zoom cloud meetings were used to gather information. The following topics are included in the interview: (1) student services and resources for online learning; (2) student reactions to the feasibility of online learning; and (3) the use of online learning to crack the chain of Covid-19 distributed in tertiary institutions. The study data was analyzed using Miles & Huberman's (1994) review model, which consists of three stages: data reduction, data showing, and hypothesis drawing and verification.

Fig. 1. The stages of research data analysis.

The data reduction stage in study data analysis is the stage of gathering all of the details required from the interview reports and then grouping the data. The data show stage involves exposing data that is needed for analysis but should not be discarded. The period of analyzing study evidence in order to draw hypotheses based on the phenomenon observed is known as the withdrawal and hypothesis checking stage (Miles, M. B., & Huberman, M., 1994).

3 Results and Discussions

1. Students have the resources to engage in online learning.

   The growth of information and communication technologies (households now have computers) has influenced the rise in internet usage in Indonesia (BPS, 2019). This information is important to study findings that show that, although some students do not have computers, nearly all students have access to a device. According to a poll, 54 people possess both smartphones and tablets, while 42 people just own smartphones.

   Students’ academic results may be improved by using smartphones and tablets in online learning (2018 there were 62.41 percent of Indonesians owning cell phones and Rahadian, D., 2017). Anggrawan, A., 2019. Anggrawan, A., 2019. Anggrawan, A., 2019. Anggrawan, A., According to Pangondian, R. A., Santosa, P. I., and Nugroho, E. (2019), there are many benefits to using knowledge and communication technologies to incorporate online learning, including the fact that it is not limited by room or time. Many research on the usage of serpti systems for smartphones and laptops in learning have been conducted. Students can pursue online learning more easily with smartphones and laptops (Kay & Lauricella, 2011; Gikas & Grant, 2013; Chan, Walker, & Gleaves, 2015; Gokfearslan, Mumcu, Halaman, & £ evik, 2016). Where there are more than 20 students, online learning via Zoom cloud meetings has the benefit of allowing students to engage directly with lecturers as well as instructional resources, but it has the downside of being inefficient and ineffective (Naserly, M. K., 2020).

   Furthermore, the affordability of internet services is a problem for online learning; certain students utilize wireless services, although only a limited percentage use WiFi. Students move to
their hometowns after University of Muhammadiyah Enrekang implements an online learning policy. When they are in their respective places, they have trouble getting a cellular signal, even though the signal they can receive is really small. In the application of online learning at University of Muhammadiyah Enrekang, this is a difficulty in and of itself. When internet connections are inadequate and lecturer lessons are badly received by pupils, online learning has flaws (Astuti, P., & Febrian, F., 2019).

Another issue is the financial restriction that comes with online learning. Students reported that they had to spend a large sum of money to purchase internet data quota in order to participate in online learning. According to them, video conferencing learning has absorbed a large amount of data quota, while online conversations through instant messaging applications do not. Students pay between Rp. 100,000 and Rp. 200,000 a week on average, based on the cellular service they choose. The cost of using video conferencing for online learning is quite high (Naserly, M. K., 2020).

Although the use of devices can help with online learning, there are some drawbacks that must be considered and anticipated, such as excessive device use. They admit that students use gadgets for social networking and YouTube viewing in addition to studying. Social networking has made its way into the lives of young adults (Lau, 2017). Students use social media to express themselves, form friendship networks, and share their thoughts (Kim, Wang, & Oh, 2016). Unfortunately, many individuals have become hooked to computers as a result of their frequent use (Wasih, White & Young, 2007). Owing to the use of social media while learning, it is important to be concerned with the inclusion of false and inattentive content (Siddiqui & Singh, 2016). Furthermore, students who are addicted to electronic devices face academic and social difficulties (Kwon et al., 2013). Students who are addicted to gadgets have emotional and behavioral issues.

2. Effectiveness of online learning

Online learning is being conducted at University of Muhammadiyah Enrekang in English Education Study Program, Faculty of Teacher Training and Education, in an attempt to crack the chain of Covid-19 spread by utilizing learning apps that can be accessed through the internet network. Students are mostly pleased with the flexibility of studying.

Students may attend lectures from their homes or elsewhere for online learning since they are not bound by time or place. Lectures are delivered by interactive classrooms that can be viewed anywhere and at any moment, regardless of time or place, with online learning. This requirement requires students to select which classes they want to take and which tasks they choose to do first. Sun et al., (2008) found that in online learning, the versatility of time, learning methods, and location has an effect on student satisfaction with learning.

Students feel more relaxed sharing thoughts and concerns in online learning, according to the study's specific research findings. While they train at home, they are less likely to be subjected to the social pressures that they would face if they were learning in a classroom. The absence of the lecturer, either consciously or indirectly, makes students feel less self-conscious about sharing their thoughts. When there are no physical walls, as well as no room or time restrictions, students are more relaxed interacting (Sun et al., 2008). Furthermore, online learning reduces clumsiness, allowing students to easily share their concerns and suggestions.

Online learning often has the benefit of encouraging self-directed learning. Learning freedom can be improved with the usage of web apps (Oknisih, N., & Suyoto, S., 2019). According to Kuo et al., (2014), online learning is more student-centered, allowing students to develop accountability and accountability in their learning (learning autonomy). Learning online necessitates students preparing their own learning, evaluating, organizing, and
maintaining confidence when doing so (Sun, 2014;).

The complexities in online learning are unique. When it is implemented, the location of independent students and lecturers prevents lecturers from actively supervising student practices during the learning phase. There's no promise that students pay attention to what lecturers have to say. Students fantasized more often in online lectures than in face-to-face lectures, according to Szpunar, Moulton, and Schacter (2013). As a consequence, it is advised that online learning be completed in a limited amount of time, as students find it challenging to concentrate if online lectures continue more than one hour (Khan, 2012).

The study's findings also revealed that a number of students struggled to interpret the lecture materials offered online. The majority of teaching resources are provided in the context of difficult-to-understand reading (Sadikin, A., & Hakim, N., 2019). They believed that the content and tasks were insufficient and that the lecturers would need to have direct descriptions.

According to Garrison & Cleveland-Innes (2005) and Swan (2002), classes where the lecturer often enters the classroom and provides explanations result in greater learning than classes where the lecturer seldom enters the classroom and provides explanations.

3. The spread of Covid-19 in higher education is reduced by online learning.

The Covid-19 outbreak is a form of outbreak that has a very large and fast spread. The human immune and respiratory systems are being attacked by this outbreak (Rothan & Byrareddy, 2020). This disease can be avoided by preventing close contact with sick individuals and people who are at risk of contracting the corona virus (Caley, Philp, & McCracken, 2008). Adjusting the gap and physical touch that has the potential to transmit the infection is termed social distancing (Bell et al., 2006).

University of Muhammadiyah Enrekang has introduced online learning guidelines in order to combat the spread of Covid-19 in the campus environment. Lectures are delivered using the internet, making it possible for lecturers and students to communicate digitally. Lecturers should create instructional resources that students can view from anywhere and at any time. According to Bell et al. (2017), online learning allows people to interact over the internet even if they are in different locations (Arzayeva, et al., 2015). The presence of lecturers and students in separate locations during instruction reduces physical interaction and may promote social distancing behaviour. According to Stein (2020), social distancing is a safe way to stop Covid-19 from spreading.

Students and lecturers will now deliver classes from the comfort of their own homes thanks to the introduction of online learning. Students can view lecture resources and submit the lecturer's assignments without needing to meet on campus. This intervention will help to prevent crowding on campus, which can occur during face-to-face lectures. While the World Health Organization (WHO) advises keeping a safe distance to avoid the spread of Covid-19, the introduction of online learning is showing a different pattern in rural areas with poor internet connectivity. Students who live in areas with poor internet signals may search for specific areas such as hills and sub-districts that can be accessed via internet connectivity to cope with this issue.

4 Conclusions
The English Education Study Program, Faculty of Teacher Training and Education, University of Muhammadiyah Enrekang uses online learning as a solution for integrating learning in order to crack the chain of spreading CS as Covid-19 in higher education. The findings revealed that students had the necessary resources and technology to engage in online learning. Online learning is efficient in that it enables lecturers and students to engage in interactive classrooms that can be viewed from anywhere at any time. Students may research individually and become more motivated by online learning. However, there are certain flaws, such as the fact that student online learning is not well monitored throughout the process. Online learning faces obstacles such as poor internet signal and high quota costs. Online instruction, on the other hand, has the potential to limit the spread of Covid-19 in universities.

References


The Students' Viewpoints at Muhammadiyah University of Enrekang During Covid-19

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Abstract. The aim of this research is to find out how students' viewpoints about digital learning during the Covid-19 pandemic. Its specific goal is to determine the types of applications, supporting variables, and resistor factors that are included in online lectures. The descriptive survey analysis approach was used to perform this study. The data collection method used is a questionnaire. The results indicate that students get internet access in a variety of locations: 48.8% of students replied at home, 22.6% at home with a strong family internet network, 9.7% of students answered that they had to drive long ways to reach a network, and there were even those who answered in the farms and mountains. Smartphones and tablets are among the mobile equipment used by students to attend online lectures. There are 77.4 percent of students who believe that using chat via WA is the most successful application, and there are 6.5 percent of students who disagree. Only 9.7% of students used Learning Management System (LMS). When questioned if they were pleased with this e learning application scheme as a whole during online lectures during the covid-19 pandemic, 45.2% of students responded dissatisfied, 22.6% of students responded satisfied, and 16.1% of students responded quite dissatisfied and quite satisfied. Face-to-face lectures are preferred by almost all students over online lectures.

Keywords: Perception, Online Learning, Pandemic, Covid-19.

1 Introduction

The effect of the pandemic covid-19 in 2020 in Indonesia has begun to impede the world of education; the central government has issued a directive to local governments to dismiss all educational institutions. This is done to sever the corona virus's chain of transmission. It is assumed that all educational establishments would not carry out regular operations, thus limiting the dissemination of Covid-19. Many countries have already been subjected to the disease Covid-19, so a regime of lockout or quarantine has been implemented to limit the contact of the many individuals who may transmit the corona virus. The transmission of the corona virus initially had an effect on the global economy, but now the impact is felt by the world of schooling.

Many nations, like Indonesia, have followed the wisdom of dismissing all educational practices. Who will be unable to carry out the instructional phase in a face-to-face environment? In the case of Covid-19, which is online learning for school children, online college, national examination dispensed, UTBK SBMPTN in retreat, and the implementation of SNMPTN is still in the assessment, the government adopted the Sevima (2020) policy in the field of education. According to Nailul Mona (2020), the corona virus disease, also known as covid-19,
is a new form of virus discovered in 2019 that has never been linked to a human infection. Universitas Muhammadiyah Enrekang released a circular letter no:12/II.3.AU/F/2020 on preventing the dissemination of the corona virus in the Universitas Muhammadiyah Enrekang due to an increase in the number of positive patients in Covid-19 and the spread of the corona virus in Indonesia. The progress of improvements in the status of covid-19 infection events pandemic, the Universitas Muhammadiyah Enrekang stipulates the following matters. Universitas Muhammadiyah Enrekang has planned a research extension at home beginning April 21st, 2020, primarily for events on campus.

This research is done by researchers because of the spread of the covid-19 pandemic around the world and resulted in the government taking a policy to change the learning process to an online system. Since STKIP Muhammadiyah Enrekang has recently became Universitas Muhammadiyah Enrekang, there were a number of challenges that teachers and students faced in implementing an online learning scheme, including how to use the program in the online learning phase, quota restrictions for students, and the use of an interference network.

In Indonesia, the advancement of information and communication technology has had a significant impact on education, especially in the learning process. A change in the learning environment indicates this pattern, with encounters between educators and students taking place not only through face-to-face interactions but also through communication channels such as computers, the phone, and so on. E-learning, according to Hartley (2001), is a form of teaching and learning in which teaching materials are delivered to students through internet media, the internet, or other computer network media. This is to support the learning services that students can use. A learning framework specification is also accessible, which each learning participant may learn and understand. According to Nichols (2008), e-learning is described as the use of digital media to empower pedagogy. This implies that e-learning can be described as education that is funded entirely by digital technologies. To put it another way, the e-learning process is aided by digital technology. Technology here does not just refer to the internet; it also includes CD-ROM and DVD-ROM technologies (Solichin, 2009).

Online learning is learning that uses the benefits of the internet as a media intermediary between the instructors and students to effectively connect. Online learning may make use of self-contained instructional resources that can be downloaded by anybody, at any time, over the internet. E-learning is a type of information technology used in the field of education that takes place in cyberspace. The word e-learning refers to the conversion of a learning activity that takes place in schools or colleges into a multimedia medium that can be accessed through the internet (Munir, 2009). Seok (2008) notes that e-learning is a modern type of pedagogy for learning in the 21st century. E-teachers are e-learning instructional designers, conversation facilitators, and topic matter specialists. The use of e-learning for online learning is now very simple thanks to learning module management systems like Moodle, which are simple to install and maintain.

Students at Universitas Muhammadiyah Enrekang, specifically those in the department of English education, must learn and improve science and technology in order to become educators. Educators aim to enhance the learner's preparation and execution in order to achieve higher-quality instruction. Since there are too many apps that can be used to aid the learning process online, Nextrem has compiled a list of the top three that you can use to train from home: Zoom Cloud Meeting, Skype, and WhatSapp (Nextrem, 2020).

2 Research Methods
The research was done using a qualitative descriptive approach. Sukmadinata (2016) explained that qualitative analysis is to identify and to interpret patterns, occurrences, social interactions, behaviors, values, interpretation, thinking of individuals individually or in groups. Qualitative descriptive experiments are the least theoretical of any of the qualitative approaches to science. Furthermore, when compared to other qualitative approaches, qualitative descriptive studies are the least encumbered by a pre-existing theoretical or philosophical commitment. Phenomenology, grounded theory, and ethnography, for example, are all concerned with unique analytical concepts that emerged from specific disciplinary traditions.

3 Findings and Discussions

The aim of this research is to find out how students felt about digital or online learning during the Covid-19 pandemic. Its specific goal is to determine the types of applications, supporting variables, and resistor factors that are included in online lectures. University LMS, Whatsapp, Google Classroom, Zoom, and other forms of online learning applications were commonly used during the Covid-19 pandemic. Based on the outcome of questionnaire number 8, 64.5 percent chose Whatsapp as a media promoting digital learning since it was simple to get the internet network and not a ton of taking an internet quota.

According to the results of questionnaire number 9, 67.7% of students chose Whatsapp community as a digital learning medium. According to the results of Question 13 of the survey, 77.4 percent of students believed the WA community was a successful online learning application during the Covid-19 pandemic. There were 9.7 percent of students who answered Google Classroom, 6.5 percent who answered University LMS, and one student who answered Zoom and video offline. Why should more students use WhatsApp for online learning? WhatsApp can deliver text messages, voice messages, and photographs, as well as different types of images or illustrations, files, and learning content records, and it can conveniently connect to the internet network. According to Prajana (2020), students were very happy with the media WhatsApp group chats because it did not consume a lot of quota, the network was more stable, could access from anywhere, could repeat material back, and was more effective and efficient as a whole, one of the applications that develops for education and is in high demand in this era.

The Google Classroom software works similarly to WhatsApp, except it was designed to be used for conversations and submitting tasks to make things simpler and more organized. The university's LMS framework was used to further build and upgrade the university's system. Support classroom teaching programs with ease, pace, and practicality. Although Google meet or zoom was used for face-to-face online meetings so that teachers would see the faces of students who pay attention to the instructor when providing examples of the content, it must be with a good internet network. The usage of online learning using Zoom cloud meetings has the benefit of allowing students to communicate directly with lecturers and teaching resources, but it has the disadvantage of wasting power and being less successful while more than 20 students are present.

The provision of facilities and resources for studying, such as HP and laptops, was a supportive factor in digital learning during the Covid-19 pandemic, according to the results of the questionnaire number 5. 45.2 percent of students responded that they were able to study digitally. In the journal La Ode Anhusadar (2020) that students opinions regarding online lectures are varied, as articulated by Wa Ode Meilin Saputri that online lectures are delivered
utilizing communication media such as HP or Laptop which are online. It reveals that 58 or 96.6 percent students used HP in taking online lectures and there were 2 or 3.4 percent students use laptop in taking online lectures. And also it can be confirmed by the opinion of Purwanto et al. (2020) reported that this facility was very necessary for the smoothness of the teaching and learning method, such as tablets, computers or HP which was making it simpler for teachers to have teaching and learning materials online.

According to the results of questionnaire number two, 35.5% of students responded that they had a sufficient internet network during the online learning process. Aside from that, the existence of internet quotas and an effective internet network are other supporting factors that influence online learning. Purwanto et al. (2020) believe that internet quotas and secure or strong networks are other backers of online learning. Students can find internet networks in many ways, such as their own houses, family homes, on mountains, in gardens, long trips etc. Based on the outcome of questionnaire number 3, there were 48.4 percent of students who replied at home. There were 51.6 percent of students saying that online learning was very simple to use based on the questionnaire number 14. Since lecturers can have lecture materials in the form of files, photographs, or text, 54.8% of students who responded to questionnaire number 18 said that teaching materials were of high quality. Even if there is no internet connection, lecturers can access it.

The resistor factors in digital learning during the Covid-19 Pandemic can be seen in the results of questionnaire number 12, where 90% of students responded that there were barriers during the online learning time. According to the results of questionnaire number 4, 48.4% of students at Universitas Muhammadiyah Enrekang said it was challenging to shift the learning structure from classroom to online since online learning was more complex than regular learning, not to mention that internet quotas would be accessible, and this was the biggest challenge that students faced.

According to the results of questionnaire number 6, 45.2 percent of students said they were not comfortable with online learning because they were not prepared to take it from the outset, with the issue that they barely used internet technologies and that some students did not know how to use the internet at all. The next response was 35.5 percent of students who answered that they did not have internet data because current quota rates were very high during the pandemic. Another 19.4 percent claimed that they do not have access to the internet since they reside in a village with poor internet connectivity. According to the questionnaire number 11, 48.4 percent of students answered Rp.50.000 to Rp.100.000, while 19.4 percent answered Rp.200.000. The challenge faced was restrictions on funding studying online.

Students announce that they are taking part in online learning. They have to pay quite a fortune to purchase internet data quota, though online conversations via instant messaging applications do not need much quota. On average, students pay Rp.100.000 to Rp.200.000 each week, depending on the cellular provider used. The cost of utilizing video conferencing for online learning was very large (Naserly, M. K., 2020). According to the results of questionnaire number 7, 29% of students do not know about government learning support systems such as internet quotas and learning sites such as learning home. There were also 64.5 percent of students who answered less on questionnaire number 10, which specifies whether learning tasks are organized according to a timetable or not.

According to the results of Question 15 about how lecturers and students communicate utilizing the online method, students react less. In response to question 16, 38.7% of students said they were less involved in online learning. According to the results of Question No. 17, 45.2 percent of students believe that online learning can be used to practice learning objectives, such as seminars, seminars, practicums, and CSL, since they believe that the implementation of
online learning that they got was just based on giving assignments and provided so little content. According to the results of Question 18 of the survey, 54.8% of students believe that quality teaching resources are delivered during online learning because lecturers may include lecture material in the form of files, photographs, or written or text. In response to question 19 on whether you were pleased with this e-learning scheme as a whole, 45.2% of students said they were not satisfied with online learning because it began with internet network constraints, internet quotas, learning resources, and lecturer-presented teaching materials that were not qualified. When students are given a large number of assignments in a short amount of time, they are likely to get frustrated, and their academic process can suffer as a result.

4 Conclusions

According to the findings of the study, students have a positive attitude toward digital learning. E-learning was used by 64.5% of the 31 students who expressed an interest in learning. Students appear to favor using the WhatsApp program. E learning is supported by a number of variables, including the availability of learning machines such as HP notebooks, sufficient internet quotas, and an adequate internet network. However, there are many barriers to online instruction, including the expense of Internet quotas, the difficulty of running the Internet, and the difficulty of connecting to the Internet. Since lecturers often offer more assignments than describing the material, there is less interest in student online learning during the Covid-19 pandemic. Students are still sluggish to grasp the content, despite the fact that the lecturer submitted the lecture material via file. However, this was not the case while researching face-to-face rather than practicing alone. Almost all students prefer face-to-face lectures to online lectures. According to the results of Question 19 regarding user interaction with the e-learning program framework as a whole, 45.2% of students said they were dissatisfied. As a result, the researchers can infer that during the Covid-19 pandemic, students were more likely to be satisfied with face-to-face instruction than online learning.

References


Recounting Mosque as A Center for Education of Religious Moderation
A Case Study of Mosque Baitul Maghfiroh in Padabenghar, Babakan Pasar, Bogor City

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Abstract. Narrow mindedness in understanding religious doctrine is widely believed that is taught either intentionally or unintentionally through religious sermon and preaching. In Muslim society, such religious sermon and preaching presented normally in Islamic religious of worships including mosques. When a clergy man gives sermon to religious service event participants, it is his autonomy to speak up any ideas about Islam according to his own standpoint. In his situation, the mosque management could not control over the content of the sermon itself. This paper is based on a qualitative research to observe the implementation of non-formal education to mainstreaming moderation understanding of Islam in mosque. The sample here is purposively to attempt and to portray the religious tolerant as well as religious moderation in Baitul Maghfiroh mosque in Kampung Padabenghar, Babakan Pasar, Bogor Tengah, Bogor. The final result shows that efforts to make the mosque as a center for religious moderation through non-formal education are still limited to merely local initiatives that have not been systematically planned. In addition, the notion of religious moderation is still widely practiced merely at discourse level.

Keywords: non-formal education, religious moderation, mosque, local initiative

A. Introduction

Narrow mindedness in understanding religious doctrine is still prevalent in the mind of Indonesia’ societies. One of its conditions is that one has claimed that one’ own religion is better than other’s. Claiming that his or her religion is better than any other religions is prone to narrow mindedness in understanding religious doctrine. Despite the Five Pillars (Pancasila) stating that humans should respect each other including religious affiliation, claiming the triumph of his or her religion is undergoing in current of Indonesia’ plural society (1–3).

Engendering narrow mindedness in understanding religious doctrine is widely taught either intentionally or unintentionally through religious sermon and preaching. In Muslim society, such religious sermon and preaching presented normally in Islamic religious of worships including mosques. When a clergy man gives sermon to religious service event participants, it is his autonomy to speak up any ideas about Islam according to his own standpoint. Sometimes the mosque management could not control over the content of the
sermon itself in this situation. An ulama, the preacher himself, has the right to tell audience about the teaching of Islam based on his exegesis on Koran and Hadiths.

However, some other ulama share their opinion on Islamic teaching wisely which is much pay attention on the contextualization of Islamic doctrine to current era. It leads to a kind of moderation in Islamic understanding. Henceforth, mosque can also be a place for promoting Islamic tolerant and moderation that avoids religious radicalism in Islam (4). Muslim should not see mosque as the beautiful physical circumstance only, but also think mosque as a social institution. Furthermore, they can learn Islamic teaching as well as Muslim society trough for example by visiting a certain mosque.

In order to make the mosque not perceived as solely the place for ritual, Indonesian government through the Ministry of Religious Affairs has issued a stipulation letter of Director General of Islamic Community Guidance (Bimbingan Masyarakat Islam) Number DJ.II/802 year 2014 about the Guidance Standard for Mosque Management. Its purpose is to provide the practical guidance for mosque managers in the area of mosque’ management (idarah), mosque’ operation (imarah) as well as maintenance of mosque facilities (riaayah).

Generally, to generate mosque as the center for education of Islamic moderation, some religious education activities are performed such as majelis taklim (learning Islam where teacher and student meet in informal way), study of the Koran, and special program of Islamic education for teenagers alike (5,6). Here, to ascertain that mosque can be possible to spread moderation thinking in understanding Islam is very relevant to combat any other understanding of Islamic teaching that prone to be intolerant Muslim (7). It assumed that attention should be given to the mosque management officers on how they organize the religious education activities in mosque where they are mostly organized by informal way.

This paper is based on a qualitative research to observe the implementation of moderation understanding in Islam through religious education in mosque. The sample here is purposively attempted to portray and to explore the religious tolerant as well as religious moderation in Baitul Maghfiroh mosque in Kampung Padabenghar, Babakan Pasar, Bogor Tengah, Bogor. Data gathering has taken place in early July 2020 which was during the early months of pandemic covid-19.

It is widely understood that mosques have many functions. Going back to the early history of Islam, the Prophet's Mosque in Medina was not only used for obliged rituals or mahdah worship, including salat (praying). In the view of Ismail Raji al-Faruqi, an Islamic thinker who had lived in the United States, the function of mosques is diverse, among others, to solve problems of government, to arrange education, and even for military headquarters as well as prisoners of war. Here are at least 10 functions of the Prophet's Mosque recorded in history, namely (1) places of worship; (2) consultation and communication on social, economic and cultural issues; (3) education; (4) social services; (5) training and preparation of military equipment; (6) treatment of war victims; (7) peace and court to solve disputed issues; (8) receiving guests; (9) detaining prisoners; and (10) information centers (8–11).

The development of mosques in many countries, including Indonesia, has experienced with challenges to sustain the ten functions mentioned above. It is reasonable because mosque in current time is no longer representing the all ten functions mentioned above. Moreover, in general a mosque is an autonomous public space and becomes a common site that is continuously enlivened and attached to the identity and symbol of the community where the mosque is located. The variation in the structure and culture of the people in each region also bring differences to the fulfillment of the functions of the mosque.

From a political perspective, for example, the military functions of mosques in the current era will be difficult to implement considering that physical warfare is hardly occurred. In
addition, the modern military system has separated the military from mosques. Likewise, for the function as a place for prisoners or detained war and also for court to solve disputed issues have also been drawn into the domain of the state. Even though in the decreasing function of mosques, taking an inspiration from the Prophet Muhammad’s mosque is still relevant. However, some of the old-fashioned functions of mosque that still can be seen and preserved in current era are *da’wah*, social service, preserving Islamic culture and educational service. These areas are mostly in the domain of civil society realm for countries where Muslim is the majority of the population. Even, individuals of Muslim can handle the construction of mosque and its management independently, with the full support of the mosque congregation and generally without expecting support from other parties. Many mosques are of this type.

It becomes clearer here that board of management of mosque, due to their independent stand, is not easily accessible by other parties. They are independent including deciding who is eligible for giving sermon in their mosque. However, this condition also contains vulnerabilities, considering that the independence of mosque management has become an entry point of any other Islamic ideas, which endanger the mosque congregation itself. Like for example, if the teacher brings the controversial ideas of Islam, it will threaten the congregation due to the controversy of the content of the preaching.

B. Literature Review: Considering Education of Religious Moderation in Mosque

As mentioned above, mosque’s function as to provide community or non-formal education is still relevant at the moment. Particularly, when seeing the fact that mosque has congregation or member, so that the mosque can educate its congregation accordingly. In fact, mosque is always present in Muslim communities and henceforth, education performed through culturally and informally approach can be held in mosque. It is because that the congregation of mosque divers in terms of ages, education level, occupation, and other similar things.

Suryono & Tohani (2016) says that at the beginning of its development, non-formal education appeared in the term social education (*Pendidikan Sosial*) congruent with the term community education (*Pendidikan Masyarakat*) in the context of community development. Latterly, its development especially in Indonesia, social education became a *Pendidikan Luar Sekolah* (PLS, or out-of-school education) which was globally practiced only in Japan in the past. PLS has changed into pendidikan non formal (PNF, or non-formal education) in line with UNESCO and OECD’ studies which focuses more on the context of basic education and vocational education. The term PNF itself is often found in developing countries in sort of lifelong education (12).

In developed countries, social education, out of school education, and non-formal education are less well known. Adult education and continuing education are better known in developed countries, although they are still in the same context as lifelong education. Then, the development of non-formal education began in the early 1970s in the form of literacy education for basic and skills education in the form of vocational education in the community. It is in the frame of lifelong education which is to build society becoming into a learning society. Taking this kind of understanding, non-formal education is potentially developed in mosques, including to promote religious moderation. Non formal education for religious moderation has become an opportunity to be disseminated to the wider community in a non-formal way. It can also be carried out by andragogical way in which relies on an adult education approach. The issue of moderation of religion in mosque will be very significant when using this kind of non-formal education, like for example through recitation of Quran, lectures, *halaqoh* studies and...
other similar things.

Regarding with the word of what so-called moderate, this paper put emphasize on the definition of moderate that was formulated by the Indonesian Ministry of Religion. According to it, moderation in religion does not mean compromising the different basic principles and different main religious rituals in order to please others who have a different religious understanding and a different religion as well. Religious moderation is also not meant for not taking someone’s own religious teachings seriously. On the contrary, being moderate in religion means being confident in the essence of the teachings of the religion he or she adheres to, while he or she shares the truth as far as religious interpretation is concerned. The character of religious moderation requires openness, acceptance, and cooperation of each different group. Therefore, every individual adherent to religion must be willing to listen to one another regardless of ethnicity, culture, religion, and political choices and to learn from each other in order to train the ability to manage and overcome differences in religious understanding between them (13).

Take an analogy, moderation is like movement from the edge position which always tends to move toward the center or axis (centripetal), while extremism is the reverse movement away from the center or axis, towards the outermost (centrifugal). Just like a pendulum clock, there is a dynamic motion, not stopping at one extreme outside, but moving toward the middle. To borrow this analogy, in the context of religion, moderate attitudes are thus the choice to have perspectives, attitudes, and behaviors in the middle position among existing extreme choices. Whereas, religious extremism is a viewpoint, attitude, and behavior that exceeds the limits of moderation in understanding and practicing religion. Therefore, religious moderation can then be understood as a perspective, attitude and behavior that always takes a position in the middle, acts fairly, and is not extreme in religion (13).

Previous study on mainstreaming of religious moderation in mosque was done by many scholars including Muktafi (2018), Sumarto (2019) dan Darodjat (2014) (14–16). These articles mainly describe the fact that how board of management promoting religious moderation by for example thoroughly selecting a cleric who will be invited to give sermon. Besides, the mosque management also determined the themes that the invited cleric should remark. As a result, the mosque keeps continue to prevent from infiltration of Islamic teaching that bring about radicalism.

Therefore, religious moderation must be understood as a balanced religious attitude between the practice of one’s own religion and respect for others. This balance or middle way between religious practice and religious understanding will undoubtedly prevent us from excessive extremes, fanatics and revolutionary attitudes in religion. As indicated earlier, religious moderation is a solution to the presence of two-sided coin extremism in religion, the ultra-conservative or right-wing poles on the one hand, and the liberal or left-extreme on another hand.

As a result, according to Woodward (2015), the process of Islamization in Indonesia is not of a radical nature, but it is resulting in more Islamic focused public discourse and governing policy. The recent addition of civic education in Islamic schools, which has been exalted by Westerns, is taught with specific Islamic interpretations that change the meaning of concepts, particularly pluralism. The resulting consequence is that while Islam and democracy’s compatibility are stressed in Islamic civic education, however tolerance for pluralism is need to be questioned (17).
C. Research Method

This paper is based on a qualitative research that aims at gaining understanding and having depth information from the subjects that are being studied. In this case, the research reached out some informants especially those who involved in the Baitul Maghfohroh Mosque in Padabenghar, Babakan Pasar Village, Central Bogor District, Bogor Municipality. Some informants that were interviewed by the authors including, but not limited to, the head, the secretary, the treasurer as well as the advisor of mosque board management. The authors also interviewed some member of mosque congregation.

To explore data, this study used three different data gathering techniques, namely, observation, in-depth interviews and document study. In-depth interviews were conducted with the member of Dewan Kemakmuran Masjid (DKM, or board of mosque management) of Baitul Maghfiroh Mosque as it is mentioned above. Observations were made by directly visiting the subject as well as the site or research location for several times. Whereas, the document study was carried out by reading some articles, documents and books as well regarding with the topic.

D. Research Results and Discussion

The city of Bogor was formerly known as Pakuan, the capital of the Pajajaran Kingdom. Its anniversary is commemorated every June 3 which is rooted at the crowning of King Siliwangi on June 3, 1482. Physical symbol of this city is Kujang, a typical traditional weapon of the Pajajaran Kingdom. Now, some statues of kujang can be seen at certain areas of Bogor city. One of its largest statues is located on Pajajaran street.

Bogor (it is assumed from Dutch term, Buitenzorg) was used as the capital of the Dutch East Indies colonial government, particularly when Governor General Van Alting (1780) took a power. The city was originally functioned as center to monitor and cultivate high valued plantation by landlords. Moreover, the plantation in Bogor area was at its heyday after this city was being connected to Jalan Raya Pos (Groote Postweg). The road itself was built starting in 1811 by Daendels and later by railroad (Batavia-Buitenzorg) in 1873. The city's physical artifacts built during the colonial era are still quite well recognized, one of which is the Bogor Palace (formerly known as the Buitenzorg villa) which was founded on the initiative of the Governor General GW Baron van Imhoff. This building also served as the office of the Governor General of the VOC and the Governor-General of the Dutch East Indies until it was finally used as the Presidential Palace of the Republic of Indonesia. As we can see currently, the courtyard of the Buitenzorg palace functioned as a Botanical Garden by a German botanist, Prof. R.C. Reinwardth and inaugurated as Bogor Botanical Gardens in 1887 (18).

Bogor City has 11,850 hectares which is divided into 6 sub-districts and 68 urban villages. The six (6) districts are namely South Bogor District, East Bogor District, North Bogor District, Central Bogor District, West Bogor District and Tanah Sereal District. The Bogor City area is surrounded by areas in Bogor Regency (Kabupaten Bogor) with their respective borders. The western most is next to Darmaga and Ciomas sub districts, the eastern most region is next to Sukaraja and Ciawi sub district, the northern most region is next to Kemang, Bojong Gede and Sukaraja Subdistrict, whereas the southernmost region is next to Cijecuk and Caringin subdistrict (19).

According to Bogor City statistical agency data, the population of Bogor city has been growing rapidly. In 2010, its total population was 958,114. Then, it raised to 1,064,687 people...
and in 2017 recorded temporary 1,081,009 people. The mean of population growing is 1.53 percent. Furthermore, Bogor city is a densely populated area. Viewing slightly on each of its subdistrict, Bogor Tengah subdistrict has the most densely populated subdistrict that is 12,897 per kilometers square. Then, Bogor Selatan subdistrict has 6,544 people per kilometers square, Bogor Timur subdistrict has 10,446 people per square, Bogor Utara subdistrict has 11,064 people per kilometers square, and Bogor Barat subdistrict records 7,302 people per Kilometers square. Finally, Tanah Sareal subdistrict has 12,346 people per kilometers square. Whereas Muslim population in Bogor City reaches 994,616 out of a total population of 1,064,687 people. It means that the Muslim population in Bogor city equals to 94 percent of the total population. Meanwhile, the number of mosques in Bogor city is 762 mosques (19).

Economically, the rate of economic growth continues to raise. It can be seen from the data of Gross Regional Domestic Product (GRDP) per capita in Bogor city 2011-2017 that drew at the book entitled Bogor in Number (Bogor Dalam Angka), published by BPS Bogor city 2018. In 2013, GDRP was IDR 22,20 million in average with its growth was 4,16 percent. Whereas in 2014, it increases to IDR 23,12 million, with the growth rate was 4,19 percent (19).

D.1. The Establishment History of Baitul Maghfiroh Mosque, Babakan Pasar, Bogor City

It is about 2 kilometers from the Bogor Grand Mosque or, one kilometer from Bogor Botanical Garden, we can find Chinatown area of Bogor City where the Baitul Maghfiroh Mosque was established. This mosque is surrounded by a densely populated area, a typical of slum and old town area. Getting to this mosque is more convenient to walk than to use any other vehicles. It can be entered from Roda street, or from Suryakencana street, where one can across this street from Bogor Botanical Garden (Kebon Raya Bogor). Hearing the name of this street, namely Suryakencana street, it is certainly true to remind readers of the culinary center of Bogor City. Besides, this road is also the gateway to the Chinatown village designed by the Dutch colonial government. Therefore, the historical content is very strong.

What do the authors mean is related to the colonial-style racism’ policy. The colonial government divided the residential location of Bogor City at that time into three different enclaves, namely European enclaves whose traces can now be found around Kebon Raya, namely Juanda street and its surroundings, then Kampung Chinatown which is now in Babakan Pasar Village or Suryakencana street, flanked by Ciliwung and Cipakancilan River, together with Arab descendant. The rest was indigenous villages that its footprint can be found in the Sukahati area.

When visiting this mosque for the first time, on July 2, 2020, the authors met the head of the mosque’ management board, namely Ikhwan Tirtana, who works at the Dinas Pemadaman Kebakaran (Damkar, or Bogor City Fire Service). At the time, he was accompanied by several important figures in this mosque, including the mosque's imam, Muhtarom, who was also the founder of this mosque, Cecep who is the treasure of mosque management and Dudun who is the general affairs manager of the mosque.

It is stated that the land where the mosque was built was owned by a Chinese descendant named Edi Chafik who had become a Muslim convert. The land area should have been around 300 square meters, but not all of the land was owned by the mosque because several meters were still controlled by local residents. This area used to be the location of a soap factory
and the mosque around this area used to be a mess for the soap factory employees. Such rapid urban changes, along with the high cost of living in Bogor city, have made land so valuable here (anonymous informant, 3 July 2020). Furthermore, the population is getting much denser. In the end, the occupancy became crowded and the road to the mosque is only a small alley.

The current feature of mosque was built from 2005 to 2007 with initial funds from local community organizations, even though the committee took a kenclengan (public donation boxes) on Suryakencana street. Some rich Muslim also donated their fund individually. Currently, local resources to operate the mosque are more empowered, ranging from imams to lead salat to Friday preachers. The mosque employs 8 cleaning service staff (marbot) with monthly routine expenses for the entire staff totaling IDR. 1.2 million. This amount of funds is divided evenly for all the staff with the amount received by each staff is not the same. Routine funds to mosque are obtained from mosque donations every Friday that around IDR 300 hundred thousand (interview the authors with Cecep, the treasure of the mosque, 2 July 2020). In terms of organization, this mosque takes supervision of the Dewan Masjid Indonesia (DMI, or Indonesian Mosque House) Bogor City (interview the authors with Ikhan Tirtana, the head of mosque management, 2 July 2020). DMI is a national flagship organization that has branches in many cities in Indonesia.

The selection mechanism to elect board management member in this mosque is that they are appointed by the community's elders, whose election is based on deliberation as well as based on the people's judgment. Therefore, this election actually involves all citizens. Once the agreement was made, a new board management member name list then sent to DMI Bogor city in order to get its stipulation letter (interview the authors with Dudung, a mosque manager, 5 July 2020).

D.2. Education of Moderation in Baitul Maghfiroh Mosque

As it has mentioned above, this mosque was built by community self-effort, henceforth this mosque is owned by the local community. In this regard, the way they ascertain the level of religious moderation at their mosque is carried out by selectively using the services of preachers from outside the community. Indeed, their moderation is implemented by limiting the influence of outside ideas by maximizing resource person in the community around the mosque. Only in certain situations, mosques invite preachers from outside Padabenghar village and its surroundings, for example the Ikhya Council (Majelis Ikhya) from outside the subdistrict. The limitation of outsiders in contributing religious services in this mosque is the way this mosque deterring it from the influence of understandings that are considered incompatible with government policy. They themselves do not want their mosque is being supervised by outsiders which previously unknown of their Islamic teaching background.

The main figure who is considered as a charismatic leader in this mosque is Juwaini, a former member of the Bogor house of representative. He is an alumnus of an Islamic boarding school (pesantren), and graduated from Ibnu Khaldun University (UIK), a well-known Islamic campus in Bogor. This cleric has written some his own lecture materials in pegon letters which was flavored with verses from the Koran and hadith. Now, his age is more than 70 years old.

"Pak Haji Juwaeni, who we consider a scholarly figure we refer to in every way, has chosen an imam/ khatib on his recommendation. He is also our teacher at every Thursday night study. He is one of the community figures here. He used to be a member of Bogor Indonesian Council of Ulema (MUI, Majelis Ulama Indonesia) who is also
living nearby. We are afraid that his age is over 70 years old and in a state of illness. He is the only Islamic scholar here. We have been worried because of his illness. It is also about Ustadz Muhtarom. Both are our respected teachers. Of course, it is like what so-called a yellow light for us, because there is no young teacher yet to be prepared to substitute them.” (interview the authors with Dudun, mosque manager, 4 July 2020)

Learning Islamic teaching for certain topics in this mosque has always been requested by members of the mosque congregation. Once the congregation asked this week for this material (fiqh, for example), they were asked to wait first. If the previous material from A-Z has not been completed, it will continue to be discussed until it's finished, then move on to another new material. In addition, unfortunately, so far there has been no special learning on the Al Qur'an. They have been taught by only regular recitation every Wednesday night and Saturday night. Currently, they plan to call a special teacher to teach the Al Quran (Interview with Dudung, 5 July 2020 dan).

However, in relation to strengthening religious moderation, the management of the Baitul Maghfiroh Mosque, such as the secretary Hendy and the Advisor Zainal Abidin, admitted that they had never collaborated with non-Muslims. This needs to be considered important because this mosque is located not far away from the Chinatown village where the Buddhist monastery can be found. In fact, as mentioned above, not far away from this mosque, there is a Chinese community who adhere to religions other than Islam. In certain Chinese events such as Chinese New Year and Cap Go Meh, the non-Muslim Chinese people prefer neighborhood (RT and RW) officials to cooperate, in the form of distributing aid coupons for instance. The board of mosque management has never been involved, although in practice the coupons were distributed to the congregation of the Baitul Maghfiroh mosque. In fact, at the time of Cap Go Meh, many Muslims (wearing headscarves for women Muslim) join donations distribution by queuing at the monastery yard. Likewise, at the time of distribution of groceries in the month of Ramadan, the place of distribution is in the monastery and not in this mosque. This features are quite disturbing for them (Interview, 5 July 2020)

This feature makes unpleasant for some Baitul Maghfiroh mosque administrators absolutely. But, what can they do if not far away from this mosque is made a cultural heritage area and cultural tourism by the local government?

"Never mind with the local people, even the mayor Bogor city himself introduced the Chinese culture as the city’ heritage. He said that Chinese heritage is a cultural element of Bogor community. Here, we don’t want to question about ethnicity, but indeed our natives those who sell in the market have been marginalized since the mayor’s decision on urban planning that emphasizes their (Chinese) ethnicity, including the existence of red lanterns in the alleys and so on. Even though we are the citizen of Bogor city which is also famous for its pasundan. When it comes to politics, it is feared that sooner or later, Bogor will be controlled by non-Muslims. Surprisingly, the MUI and Bogor DPRD member just kept quiet. We are sad at the current condition; they control over economic sector.” (Interview the authors with anonymous member of Baitul Maghfiroh mosque’ board of management, 5 July 2020).

In general, at the level of faith and religious doctrine, the management board of the mosque and its member have never cooperated with non-Muslim Chinese. Even, a hidden contestation and suspicion persists as mentioned above. But, on the daily basis of economy (muamalah) level, they keep trying to cooperate as much as they can. Like for example in terms of commerce in the market. Likewise, in the casual affairs of everyday life. In fact, they are
astonished because their non-Muslim Chinese neighbor can easily pronounce Islamic words such as *hamdalah* (alhamdulillah), *insha Allah* and so on to the Muslims when both side in a conversation, while their fellow neighbors actually still believe in non-Muslim faiths. This is why they still respect non-Muslim around the mosque and away from displeasure among local Muslims (interview with Hendy, the secretary of Baitul Maghfiroh mosque, 5 July 2020).

As mentioned above, it should be noted here that in deepest hearts of some Baitul Maghfiroh mosque administrators, they really objected to the proclaiming of cultural heritage arranged by the Bogor City Government which in fact paying more attention to their fellow’ culture and conversely marginalized local culture, namely Sundanese of Bogor. They do not dare to speak frankly, because the Bogor government under Mayor Bima Arya has enforced cultural heritage in the surrounding areas, such as in Pulo Geulis village which is not far from this mosque.

E. Community Education for Religious Moderation; A Local Initiative and A Discourse

The concept of religious moderation that was formulated by the Indonesian Ministry of Religion is that moderation in religion does not mean compromising the different basic principles and different main religious rituals in order to please others who have a different religious understanding and a different religion as well. Furthermore, religious moderation is also not meant for not taking someone’ own religious teachings seriously. On the contrary, being moderate in religion means being confident in the essence of the teachings of the religion he or she adheres to, which teaches fair and balanced principles while he or she shares the truth as far as religious interpretation is concerned. In addition, the character of religious moderation requires openness, acceptance, and cooperation of each different group. Therefore, every individual adherent to religion must be willing to listen to one another regardless of ethnicity, culture, religion, and political choices and to learn from each other in order to train the ability to manage and overcome differences in religious understanding between them. This basic principle of religious moderation is potentially promoted through non formal education in mosque.

To assure the moderation in understanding Islamic teaching, the board of management of Baitul Maghfiroh mosque request Dewan Masjid Indonesia (DMI, or Indonesian Mosque Council) to supervise their management system as well as their Islamic teaching. Because it is a community-based mosque, they relatively independent to choose preachers to give religious remarks. Put in this way, the way they ascertain the level of religious moderation at their mosque is carried out by selectively using the services of preachers from outside the community. However, spreading Islamic moderation teaching is still not well established and systematically arranged. Religious moderation on community-based education is also still being planned but has not implemented yet.

Regarding with non-formal education, Suryono & Tohani (12) says that at the beginning of its development, non-formal education appeared in the term social education (*Pendidikan Sosial*) congruent with the term community education (*Pendidikan Masyarakat*) in the context of community development. Then, the authors try to analyze the practice of non-formal education of religious moderation based on the data described above. The authors see that the function of mosques as non-formal education to promote moderation in Baitul Maghfiroh mosque that is examined in this paper is not implemented in a clear and distinct manner, but is implicitly practiced by mosque administrators to keep their mosques from being entered by other religious understandings that are different from their understanding. Only in
certain situations, mosques invite preachers from outside Padabenghar village and its surroundings. The limitation of outsiders to perform of religious moments in this mosque is the way in which this mosque fortifies it from the influence of understandings that are considered incompatible with government lines.

Henceforth, efforts to make the mosque a center for religious moderation education in this mosque are still limited to local initiatives that have not been planned systematically. In addition, the notion of religious moderation is still widely practiced at the discourse level. They agree that Muslim should respect to other fellows non-Muslim. However, when they asked for being collaborated much more with their fellow non-Muslim, they still do not want to do that. In fact, the mosque management and congregation have never collaborated with non-Muslim Chinese in the vicinity of the mosque area for instance.

In this regard, the authors agree with Woodward’s statement above that religious toleration in Indonesia is still need to be improved. Moderation and toleration practiced in mosque should be in line with the concept of respect to other religious people, respect to human dignity, and reverence to local culture as well. Moderation in Islam should not be only in a matter of concept that has never been implemented. Religious leader as well as the government should encourage Indonesian Muslim, including the congregation of this mosque, to begin with the implementation of religious moderation in their daily life.

F. Conclusion

The function of mosques as non-formal education to promote moderation in mosques that is examined in this paper is not implemented in a clear and distinct manner, but is implicitly practiced by mosque administrators to keep their mosques from being entered by other religious understandings that are different from their understanding. Whereas, the function of the mosque as a place for non-formal religious moderation education is implemented indirectly by maximizing the human resources in the area around the mosque. Only in certain situations, mosques invite preachers from outside Padabenghar village and its surroundings. The limitation of outsiders to perform of religious moments in this mosque is the way in which this mosque fortifies it from the influence of understandings that are considered incompatible with government lines.

However, efforts to make the mosque a center for religious moderation education in this mosque are still limited to local initiatives that have not been planned systematically. To promote religious moderation through community based-education is still unclear. In addition, the notion of religious moderation is still widely practiced at the discourse level. The mosque management and congregation have never collaborated with non-Muslim Chinese in the vicinity of the mosque area for instance. Religious leader as well as the government should encourage Indonesian Muslim to begin with the implementation of religious moderation in their daily life.

Reference

“Pasawari Kunci Negeri”  
Tracking the Value of Religious Moderation in the Oral Traditions of the Maluku People

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Balai Litbang Agama, Makassar¹,2,3,4

Abstract. This study aims to trace the value of religious moderation in oral traditions in Maluku Province. Oral traditions that contain religious moderation have the potential to build a climate of peace. In Maluku, there is much potential for local wisdom, especially oral traditions, which has the potential to establish principles of life balance and social justice. One of them is reflected in Pasawari. Pasawari contains historical, spiritual, moral values and rules of customs, which are ancestral heritage, regulating people to live orderly, live peacefully, and respect each other. Besides, Pasawari also participates in inviting the community to maintain the balance of nature. The peak of the implementation of the Pasawari was later known as the “Pasawari Kunci Negeri,” where all the children of the country from different religious and social backgrounds together donated crops to be used as much as possible in the construction of houses of worship, both mosques, and churches.

The Oral Tradition Development Strategy as an essential part of further strengthening religious moderation can be designed on a village/country scale and then on a city scale, bearing in mind that priests, imam, teachers, and legendary figures are “tiga batu tungku” that must always work together and complement each other.

Keywords: Pasawari, religious moderation, oral traditions, basudara, patalima

Introduction

This research was carried out in Maluku Province, which is famous for its diverse local wisdom. This local wisdom has the potential to glue among fellow Basudara people in Maluku and other ethnic groups. The history of Maluku, which has been ravaged by conflicts between tribes and religions, is a dark record that continues to haunt and color the joint lines of their lives. The ruins of buildings that burned down can still be seen in various corners of cities and villages in Maluku Province, Ambon City, and surrounding areas. It is still clear that the segregation of settlements between Muslims and Christians naturally formed, but even so, some Muslim residents have begun to enter and settle in Christian-majority areas such as the Lateri area of Ambon City. This indicates that Muslims have begun to try to blend in permanently with their Christian brothers and sisters.

The economy has begun to stretch in this area; economic centers such as Mall Matahari, Informa, Ace Transmart, and others stand majestically in the centers of Ambon city. The centers of the Batu Merah market and the Mardika market are very crowded and become a place where various ethnic groups and different religions and beliefs interact with each other. Likewise, places of worship, such as mosques and churches, stand majestically along the road.
In the field of education, the leading university in this city, Pattimura University (UNPATTI), has become a separate icon for millennial generations to study. Various new faculties have been opened on campus, one of them is the faculty of medicine, which has become the campus idol. Ambon State Islamic School of Religion began to change its status to become the Ambon State Islamic Institute of Religion and became the largest Islamic Education institution in Maluku City. The Islamic generations made this campus the face of their new civilization to demand the religion of Islam, and various Christian colleges and universities became places of study.

The mention of Negeri is an area at the village level, and the governor is called raja / Upu latu pati. In it, there are traditional instruments, one of which is Saniri, who is in charge of regulating such as the determination of the king from the eyes of the house, issues relating to customs in a country where he is in power. Saniri is the king's apparatus/king's staff, in their government system, such as the head of affairs. Saniri is representative of the eyes of the house, who sits in a government institution. Saniri Negeri for Batu Merah country has a place to work every day in the village government/village office, and they have so many tasks and functions. Serve various problems of the country together with the village head where he works Together to serve the people of the country while Upu latu / king comes from a descendant who has ancestors who indeed came from the king of his descendants and this applies from generation to generation. Furthermore, Opu Latu must come from the male sex, and this is inseparable from the duties assigned to him, such as marrying the bride and groom in a customary manner, becoming an imam, and so on. This applies in Muslim areas only because this task cannot be performed by women. However, in Christian areas, the position of Opu Latu or the king can be raised from women (Interview of the chairman of the Saniri Batu Merah Ambon 07/13/2019).

The term "land" was not originally derived from the native language of this region or "land language"; this name has been coined by the Dutch, according to S.1824-19a Ordinance. A country is a regional alliance consisting of several questions, which generally consist of at least three. Maluku Provincial Regulation Number 14 of 2005 formulates the country as a Customary Law Community Unit that has territorial boundaries, which has the authority to regulate and manage the interests of local communities based on their origin, local customs recognized and respected in the system of Government of the Unitary State of the Republic of Indonesia. Related to Moluccan children or Moluccans, they are species that have a relationship to live with customs, traditions, culture, kinship, and diversity or traditional religious ways of life. The word Maluku has several meanings, one of which is the word Maluku, derived from the term ‘jazirah al-muluk’ (semenanjung raja-raja) [1, p. 94].

Maluku has various sub-tribes consisting of, Southeast Maluku, Central Maluku, North Maluku, Southwest Maluku, and Southwest Southeast Maluku. They have oral traditions that are largely based on the environment in which they are located. Oral traditions in Maluku always juxtapose nature in its stanzas such as trees, rocks, sea, rivers, and others. Humans always adapt nature to life and the environment, which they understand that nature has a life, so humans observe and try in every move and step always to digest natural phenomena and try to maintain the balance of nature well. Growing plants have lived, and so animals have lives. For example, the sago tree, from the outside point of view of the sago tree, is terrifying; the trunk is thorny and makes me afraid to touch it. Nevertheless, this sago tree has the benefit of stems, leaves, and starch contents in the stems containing starch extract, starch-containing carbohydrates, the branches are split into roofs, roots that are decomposed by nature will produce sago worms that have high protein. From this sago tree, it is all useful. The Moluccan philosophy was born from the sago tree, as seen from the appearance of the black and curly Maluku people. However, his heart is white and soft like a sago tree when it is split, and it will look white inside and soft. The
softness of the texture of sago flour like that is the character of the Moluccans that is very friendly and kind (Interview of Unpati Lecturer Unpati 7/13/2019).

There are several things to be achieved as an implementation of religious moderation in Indonesia, one of which is the strengthening of tolerance, both social, political, and religious tolerance [2], [3], [4]. Tolerance is an attitude to provide space and not interfere with the rights of others to believe, express their beliefs, express opinions, even though it is different from what we believe [5], [6], [7]. Thus, tolerance refers to openness, grace, voluntary, and tenderness in accepting differences [8], [9], [10]. Another pillar of strengthening religious moderation is the commitment to the nation which recognizes the state constitution as the regulator of national life [11], [12]. The position of the state in giving freedom to practice religion for religious followers must be viewed with a fair attitude, just as freedom of thought which creates internal differences in religious understanding which must also be respected [13], [13]. That Indonesia is a country that recognizes the existence of religions and beliefs that can be adhered to by society [14]. So that someone should not judge followers of other religions on the basis of differences or displeasure. Moderation means non-violence, and is accommodating to traditions and customs that take place in society [15], [16].

Studies on tolerance in Maluku as part of religious moderation have often been carried out, especially in relation to dialogues between religious leaders and figures of warrior files [17]. Dialogue is also seen as an effective means of building tolerance between religious adherents in Maluku [18]. Studies on local wisdom have also been frequently carried out as social capital to build tolerance and melt conditional seeds [19]. Such as research on pela wisdom in Ambonese society [20], [21], [22]. However, from various previous studies, there has not been found any studies on Pasawari and its relationship with the development of religious moderation. Knitting religious moderation in Maluku in terms of oral traditions is too diverse. It became the necessary capital to organize Maluku that had been stricken by conflict, to be raised to the surface in reminding the memory between the two basudara that their ancestors had instilled oral traditions laden with the meaning of brotherhood.

In general, Maluku Province has social capital in knitting togetherness in local wisdom and the culture of Pela Gandong, Masohi, and Pasawari. All of them are socio-cultural institutions that can build a good society. This potential demands the totality of mobilizing our ability to revitalize and develop these cultures, to be able to answer the guidance of a society that is constantly changing. In this way, it is hoped that violent conflict can be minimized, and the creation of a Good Society can be realized [23, p. 26].

In Maluku itself, the orientation of the development of local wisdom, which has the potential to build social harmony and is a cultural seed oriented to the call for peace, can be found in a fairly different frame. We can trace the appeal in the articulation and or texts of Kapata, Pantong, and Jugulu-Jugulu. [24]. When these kapata are spoken, they are called palane. Likewise, dances and singing that contain the value of religious understanding are still promoted and exhibited in certain events, one of which is the Lenso dance, which contains the value of the spirit of unity. As well as eating betel nut, this ritual is performed at a marriage ceremony or an agreement between one country and another, or a bond of brotherhood between two brothers with different beliefs or the same beliefs. Likewise, Pasawari conducted by traditional institutions as infrastructure to serve the public.

The philosophy of local wisdom in Maluku, in this case, Orang Basudara, is a basic mental attitude that provides motivational power for the country's children. He directs every community member to fight for peace between people. Local wisdom is acted as a sacred ethos or tradition inherited from generation to generation in order to maintain the dignity and identity of the people of the breasts, both in the family, country, general public, and civilization in
This study aims to determine the oral traditions contained in local communities oriented to religious moderation. It is enabling oral tradition in building a climate of religious moderation. Strategies for developing Oral Traditions that contain elements of Religious Moderation are implementing policies.

This type of research is descriptive qualitative, which tries to describe religious moderation in oral traditions in the community. The research technique begins with the interview stage with the informants directly related to the oral tradition speakers, traditional leaders, community leaders, and religious leaders. Field observations were made at several points in the area that still tell oral traditions that contain religious moderation. Likewise, the study documents in the form of literature relating directly and indirectly to religious moderation in the oral tradition.

Results and Discussion

Oral Traditions Containing Moderation Values

Adat is the core of Ambonese identity, and they are influential in understanding adat and practicing it. Although Christians and Muslims are very religious, custom always forms the basis of Ambonese philosophy of life and largely determines the prevailing ethos, namely the spirit of its cultural ethos. While on the one hand, adat reinforces traditional social habits and social interactions; on the other hand, customs legitimize themselves through traditional pre-Christian and pre-Muslim beliefs, which Ambonese now call traditional religion, which is different from Christianity and Islam [26]. One custom that is maintained is pasawari, which is an unwritten habit that regulates social relations. Maluku people are a heterogeneous society, yet they are bound by strong cultural roots that unite them in diversity.

Pasawari

Pasawari was born from their ancestors who tried to talk through oral traditions with their ancestors, in the language of the land they understood. The older people's habits when expressing their problems, about the security of the country, guarding the gardens, guarding the oceans and problems of life of the country. With the hope that they will always be protected in danger and given a blessing (fortune) and avoided all hostility from fellow humans. Love of respect for nature, plants, fellow humans is teaching that contains in this oral tradition. Whatever social differences, tribes, and religions must always maintain the peace of the country. Excavation of the values of the past that still has significance when revived. As a driver of peace for humankind. Adat has long been proven able to maintain peace for centuries because of the basic principles of Ale Rasa Beta Rasa, Saki in Nails in Sago Salempeng Meat in two eyes, Katong Samua Basudara [27].

Although unilaterally, the modernists consider the ancestral ceremonial traditions can no longer be maintained. A culture is a form of backwardness and underdevelopment of various changes and progress of this community because the community is led to be bound by customary rules so that they are not free to develop. Nevertheless, according to Anthony Giddens (in Ashad Kusuma) globalization and modernity when meeting traditional culture as a two-way process, where both influence and face to face. Giddens emphasized that his view of globalization and modernity raised the local culture. (GOPASA.jspessirero.blogspot.com Social Culture Transformation in Rural Development).
To live a tradition or to preserve tradition in modern life is not easy because it conflicts with one another. However, the awareness that tradition is something that arises in the process, which has long agreed with the group, has historical, spiritual, moral, artistic, mythical, and local wisdom values and so on. Tradition develops in the processes that are formed by human-human interaction with nature and the harmony of human relations with God Almighty [28, p. 70].

There is an acknowledgment that the elements contained in the "Pasawari" ceremonial tradition contain historical, spiritual, moral values, as well as rules of customs and traditions, which are an ancestral inheritance, regulating people to live orderly, live peacefully and respect one another. Furthermore, most importantly, how people maintain the balance of nature. So the "Pasawari" ceremony will always be carried out in order to remind the inhabitants of the country that this custom seeks to awaken the imagination of appreciation for the values of local wisdom that contain acknowledgment to the creator of the universal regulator, that God teaches goodness and humans must always depend on HIM.

Religious teachings have a significant influence in uniting people's life perceptions about all life expectancies. As one direction of social life, the patterning process is more systematic and ingrained. In patterning, religious, social behavior enters the human conscience so that the main reason for searching for a meaning of life is not yet perfect if the substance of religious teachings is not used as the most epistemologically and axiologically essential reference [29, p. 2]. Community social behavior that is forming from culture is then implementing in the form of rituals carried out by the community, continually juxtaposing it with religious teachings. Religious teachings that are supported by the ritual system become a stepping stone to organize people to live in peace amid ethnic, ethnic, and religious pluralism.

Rite/ritual or rite (English) comes from Latin, which is interpreted as a religious procedure or religious ceremony. The ritual is usually done at certain times, repeatedly from time to time. Rituals in everyday society can be divided into two, namely rituals that are proven, and sacred rituals, because religious people generally use the word Rite/ritual, this word is then interpreted as worship. In this perspective, worship (rite/ritual) is part of an active and observable religious behavior, because in the rite/ritual there are utterances (mantras), worship, singing, prayer, dancing, clothing, clothing, symbols and actions specific actions that can be seen, heard, and felt by the human senses [30, p. 95].

Pasawari, almost all countries in Central Maluku, do it. Pasawari is a ritual of worshipping complaints to ancestors about the problems of the land they face. Moreover, when the Samawi religion entered, some of the contents of this oral tradition changed, namely the position, God / Allah (UPU Lanite), was in the first position and the position of the ancestors (ancestors) came in second. The mention of the ancestors is not servitude but a way to commemorate them with all the good they teach the present generation.

Hundreds of years ago, the Moluccan ancestors before Islam and Christianity entered the region, and their beliefs were animism and dynamism. They believe there is a power in nature that creates their lives. They also believe that their ancestors who have died always see and supervise all of the happening. So that the oaths that their ancestors have confirmed cannot be broken, so when it breaks, there will be a disaster that will befall. So, the position of their parents and traditional leaders will always look after and remind their descendants not to violate the rules of the previous ancestors.

Dieter Bartels, who examined Ambon's pattern of religious conversion, borrowed the concept of "semantic depletion" from the German anthropologist, Adilf E Jensen. From it, he saw that traditional religion as a mythical view, changed to a new religion that taught one of the faith, motivating the love of fellow creatures of God and other teachings. This symbolic
transformation of religion is referred to by Bartels as "Pseudo-motivation" or 'pseudo-purposes. Relocation used is to inject between the religion of the ancestors with the religion that came from the Bible. With the pride of church life and Christianity considered as "Ambon religion"[31, p. 37].

Usually, "Pasawari" will always chant the oral tradition as follows:

<table>
<thead>
<tr>
<th>Ami Somba Puu Lanite Bumi sasorga</th>
<th>We worship the God of the heavens and earth that is in heaven</th>
</tr>
</thead>
<tbody>
<tr>
<td>“Sei Hale Hatu, Hatu Lisa Pei, Sei Lesi Sou, Sou Lesi Ei”</td>
<td>who throws stones the stone will fall on him</td>
</tr>
</tbody>
</table>

In the traditional traditions of the people to the Maluku islands, the stone is a symbol of strength and a sign of greatness in the cosmological building of the local island community. The stone symbol is a sign of strength in interpreting nature and social rules [32, p. 6]. In the oral tradition, it contains the understanding that anyone who violates any rules regarding social or religious rules will surely punish. Traditional institutions give this law in various forms, one of which is ostracizing from the country, flogged, or reprimanded. Furthermore, an essential rule is a punishment from God, the creator of the universe. *Who throws stones, the stone will fall on him*, which is always tell in any event that when humans turn a stone, the stone will pinch it / override it. *Siapa yang melanggar janji, janji makang (membunuh) dia*. In the sense that whoever lives in the land, which makes mistakes on earth, sin and threats will turn towards him. In an intrinsic sense, whoever claims to worship Allah must not break the rules. (Interview with Chairman of Saniri Batu Merah Salem Tahalua 07/13/2019).

Maluku, which is also commonly called Nusa Ina (Ibu Island) in whatever customary law we are one brother, please help, respect, and tolerance. Pasawari is always associated with religious events, and pastors are present to start praying in the church, which is attended by traditional institutions and domestic children. One area that still maintains the ceremony "Pasawari Kunci Negeri," one of them is Makariki Negeri, Amahai Seram Selatan sub-district, Maluku Province.

Pasawari is everything done by the adat apparatus concerning customs in the community. For example, when there are problems in the village, welcoming guests, the inauguration of customary kings, and congratulating a country. One of Pasawari, which is still developing, is "Pasawari Kunci Negeri." "Pasawari Kunci Negeri" is a tradition that maintained through rituals carried out by domestic children, and in the ritual or ceremony, there is an oral tradition that offers. This oral tradition is full of meaning, which contains religious moderation, which is maintained and carried out by traditional institutions, religious leaders (priests), and domestic children at the end of the year on 31 December. The heads of Soa perform this ritual before the ritual begins; there will be prayers performed by all the country's children in the church. After the pastor preached and the prayer was over, the children of the country would return to their homes to do nothing for an hour and offer prayers through oral tradition. Whoever left the house at that time, the locals believed they would get reinforcements. Moreover, this rule is obeyed by residents to be silent for a moment. That is why it is termed the Key of the Country, because all the people who reside in that place must not go out of the house and lock the door of their respective houses while telling oral tradition, when the doors of all houses are locked then this country will also be locked by traditional institutions in the four corners of the compass in the procession they will pray these verses of oral tradition by four Soa chiefs and other traditional instruments such as the Saniri (Interview on 7/14/2019 Amrusius Ami Titiahy Kelapa Soa Latu Makariki).
After praying in the church, this “Pasawari Kunci Negeri” will do baileo. Baileo architecture reflects a microcosm of the traditional universe. Separation of patasiwa/patalima can see through the way the Baileo was built and the location of the Pemali Stone. If a group belongs to the Patasiwa group, the building on a supporting post, as the Ambonese calls it, depends, and the stone place on the side facing the mountains. In contrast, the Patalima group's baileo was built on a dirt floor slightly raised to the floor with a pamali stone located on the side facing the sea. Furthermore, in Patalima villages, Baileo, and the church or mosque face each other in the village square while in the patasiwa village, the church or mosque is to the left or right of Baileo, forming a 90% angle when viewed from the Alun-alun [26].

Traditional architecture is one of the cultural products owned by Indonesian people. The tradition to build a building is realized or not is an architectural tradition that has been carried out by ethnic groups in Indonesia since ancient times. Architecture in a tribe is always related to the beliefs held, climate, and local natural conditions and their livelihoods [28]. Baileo domestic architecture Makariki each Soa has pole position in every corner of the then legitimize status hierarchy in society. The Head of Soa consists of four Questions in the Country of Makariki, namely:

1. Soa Latu. Which consists of several clans, namely the clan Lawaheri, Maerima, Titiahy.
2. Soa Wael (big water). Which consists of several clans, namely the great Wattimena clan, and Wattimuri.
3. Soa Alang consists of two Titihala clans and Titihera
4. Soa Wae consists of little Wattimena and Hotoru.

These four Soa Heads performed a ritual at Baileo Rima Waellekutu Makariki Siwalete Maatita. These oral traditions they say in the four directions of the wind, namely east, west, north, and south. The heads of Soa will go around the village and say an oral speech. Nevertheless, when a violation committed by the children of the country, the oral speech is turned to the place where the stone pemali under the position next to Baileo Rima Waelllekutu, Makariki Siwalete Maatita.

The position of the Head of Soa was passed down from generation to generation by taking a line from the male side. So that the oral tradition that includes all the spoken verses will be passed down from generation to generation without writing, the Head of Soa will rely on this memory and pass it on to their respective descendants. The position of the Head of Soa is an extension of the head of the village, which has the task of protecting the community, regulating land boundaries, collecting taxes for each country's land. From this country's land is a common property that is shared with each clan to manage it. From the results of this land tax/tribute collected by the Head of Soa, which then in the year will be distributed to the church and mosque after the procession "Pasawari Negeri Negeri" is carried out.

This procession was also carried out in various indigenous countries throughout the region that inhabited the area that stretches from the Amahai District (South Seram) to the Tehoru District (East Seram) in tradition for generations to the present generation. With their respective religious beliefs, one example is from the Christians in the Makariki country and the Muslims in the Sepa country. Today the Head of Soa also functions as a mosque device in Islamic countries, as well as in Christian countries becoming a church device. (Interview on 7/15/2019 Amrusius Ami Titiahy Kelapa Soa Latu Makariki).

The following is the contents of the oral traditional temple verse "Pasawari Kunci Negeri:"

<table>
<thead>
<tr>
<th>TANAH LANGUAGE</th>
<th>TRANSLATION</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;Pasawari Kunci Negeri&quot;</td>
<td>&quot;Pasawari Kunci Negeri&quot;</td>
</tr>
<tr>
<td>Ami Somba Puu Lanite</td>
<td>We worship the God of the heavens and earth that is in heaven</td>
</tr>
<tr>
<td>----------------------</td>
<td>---------------------------------------------------------------</td>
</tr>
<tr>
<td>Bumi sasorga</td>
<td></td>
</tr>
<tr>
<td>Seintalo Siwalete Maatita</td>
<td>The whole country of Makariki</td>
</tr>
<tr>
<td>Tabianya puu Kapitano, lee</td>
<td>Greetings to the captains</td>
</tr>
<tr>
<td>Masesy ooo</td>
<td>Commander</td>
</tr>
<tr>
<td>Au Hormate pu pasakio Saniri o, lee Henapuno</td>
<td>And we respect the heads of Soa, Saniri, and Landlords</td>
</tr>
<tr>
<td>Ami nee puu Pasakio, Upu Latu/Ina</td>
<td>We respect the head of the king of a male and female king</td>
</tr>
<tr>
<td>Lee Saniro se intala Siwalete</td>
<td>And Saniri is the whole country of Siwalete Maatita</td>
</tr>
<tr>
<td>Maa tira, Horas nee Ami Uaplae</td>
<td>This time we ask kalua</td>
</tr>
<tr>
<td>Mae Nusu Mae, Mae Suru Lau</td>
<td>Let us descend into the sea and enter this country</td>
</tr>
<tr>
<td>Iee Intalo nee, Mae Saka saka meke</td>
<td>Let us take care of this country because of this country</td>
</tr>
<tr>
<td>Nee se Intalo Karena tahun se ine</td>
<td>Already at the end of the year</td>
</tr>
<tr>
<td>lee Pelasinya Le Hakae</td>
<td>And this year has passed</td>
</tr>
<tr>
<td>Ku Mau Lee poko saparang ke</td>
<td>We ask for forgiveness</td>
</tr>
<tr>
<td>Ami harapa Ampune Lee Paa</td>
<td>We hope for your forgiveness</td>
</tr>
<tr>
<td>Mee Puu Suru Lau ee</td>
<td>Let us go down to the sea</td>
</tr>
<tr>
<td>Berkati Lee Merindo Lee Asiolo</td>
<td>Give blessings to the garden and the sea</td>
</tr>
<tr>
<td>Mae Saka Saka Meke Anai ee Lee</td>
<td>Let us take care of these children</td>
</tr>
<tr>
<td>Honto Poina Memuntut Ilmu</td>
<td>Who is studying outside? Give these children a fortune</td>
</tr>
<tr>
<td>Lee Palahi Anai ee berkat</td>
<td>thank you very much</td>
</tr>
<tr>
<td>Do Au Hormate Ponu Ponu</td>
<td></td>
</tr>
<tr>
<td>Tabaianye Laen Siwa lai Rima</td>
<td>We respect patasiwa and patalima</td>
</tr>
<tr>
<td>Oo Au Hormate</td>
<td>Give respect</td>
</tr>
<tr>
<td>Pono Pono</td>
<td>With pleasure</td>
</tr>
</tbody>
</table>

(Interview on 7/15/2019 Amrusius Ami Titiahy Kelapa Soa Latu Makariki).

Ami Somba Puu Lanite Earth sasorga, We worship the Lord God of heaven and earth in heaven. In the first stanza, Upu lanite they mean is God in the sky. Country kids believe and worship the God who made heaven and on earth is in heaven. They believe Upu Lanite is God, who has protected them from giving a fortune. The fortune of God is not only for the Gospel people but also for other people. Guarding the land protected by God is also for other people. The results of Earth in the garden/forest and the ocean is a gift from God to all humankind. The country they inhabit must protect from various mistakes. The children of the land are expected not to make mistakes with other humans. This teaching finds in the New Testament book of Love, 1 Corinthians 13, verses 1-13.

Even though I can speak in all human language and the language of angels, but if I have no love, I am the same as the reverberating gongs and the jingling cymbals.

Even though I have the gift of prophecy and I know all the secrets and have all the knowledge, and even though I have perfect faith to move mountains, if I do not have love, I am
completely useless. 13: 2.
And even though I share everything that exists with me, even surrender my body to be burned, but if I do not have love, there is no benefit at all. 13: 3.
Love is patient; love is generous; he is not jealous. He does not boast and is not arrogant. 13: 4.
He does not do anything rude and does not seek self-interest. He is not angry and does not save the mistakes of others. 13: 5.
He is not rejoicing because of injustice, but because of the truth. 13: 6.
Love never ends; prophecy will end; tongues will cease; knowledge will disappear. 13: 8.
Because knowledge is incomplete, and our prophecies are imperfect. 13: 9.
Nevertheless, if the perfect arrives, the imperfect will disappear. 13: 10.
When I was a child, I spoke like a child, I felt like a child, I thought like a child. Now that I have matured, I left that childish nature. 13: 11
Because now we see in the mirror a vague picture, but later we will see face to face. Now I only know imperfectly, but later I will know, as I know myself. 13: 12.
Thus these three things remain, namely faith, hope, and love, and the greatest of them is love. 13: 1. www.sabda.web.org
Respect for all customary instruments and legislative instruments they pray for. This is in line with the teachings of the Book (Perjanjian Baru) Matuis 22 verse 21. www.sabda.web.org
Upu Lanite manifests from the Lord Jesus, to come down to earth, giving them a fortune in the forest and the ocean. For all residents of the country, for all humanity. This is stated in the New Testament of Love, 1 Corinthians 13, verses 1-13. The Lord Jesus grew fortune on earth and in the sea. Furthermore, it is intended for all human life on earth. (Interview of Mrs. Non Doden Unpatti 07/21/2019).
In the last fifth stanza, which contains Tabaianye Laen Siwa lai Rima which means We respect Patasiwa and Patalima. This is in accordance with the custom that their native ancestors must still be given the respect that they consider to be landlords who have mystical relations with the land (island) so that their generation is not affected by disaster [33, p. 451]. There is a tribute given to the two largest groups in Maluku society. Confessions of different religions are seen and recognized, where patasiwa are identical with Christian community groups, and patalima are identical Muslim communities.
Patasiwa means group pata, and Shiva means nine while patalima groups five. In the Seram community, there are two large community groups, one called patasiwa and patalima. Once upon a time, they were one because of the great war that was caused by the struggle for the hegemony of power. The economy was then solved; they became pata shiva and pata lima. This group partially ran to Ambon Island, while some ran to Seram, Lease Haruku Sarapura, and Hitu islands. Even though they are in remote areas, they still form groups so that in the villages, there are still characteristics that distinguish between patasiwa and patalima. For example, the patenting group had all nine dowries as well as the dowry pats in multiples of five. Plates, spoons, cups, and others follow a multiple of five and a multiple of nine. Likewise, when they dance cakalele, the Shiva group will always say Shiva, Shiva, Shiva. The chicken feathers they tuck in their limbs also amount to their respective groups. Usually, in patasiwa groups, it usually refers to Christians, while the patalima will refer to Muslim groups. Nevertheless, that does not mean religious segregation, when the Dutch came they were separated, they were then told by
the invaders to group together. But mixing still existed at that time, and to this day even though they have segregated settlements, the identity of patasiwa and patatima remain in their circles. (Wawancara Ibu Florence 13/7/2019).

Ancestors of the Children of the Moluccas, in addition to building a new social construction as a society that they created for their internal interests so as to form a country soa with all the values in it, they also carry out social interaction with the community in other countries in the form of pela, gandong duan lolat, maren, larvungabal, kalwedo and so on [1]. The social patterns that they built bridged them to interact with each other beyond the borders of the island, religion, and culture as an identity to recognize each other's differences but wisely understand those differences and love each other peace among the children of the land.

The Function of Oral Traditions in Building a Climate of Religious Moderation

A peaceful life between religious people is a condition of harmony that has lived in the daily life of the community that occurs naturally [34, p. 41]. The function of the Oral tradition in building a religious climate of moderation in which one of the functions is the creation of harmony and mutual respect for fellow religious communities. The oral tradition was still spoken and spoken, but now, it is only spoken at traditional ceremonies, expressions, and rhymes when adat is performed. Furthermore, to provide a function in building a religious climate, customary institutions and related government must be involved.

Basic principles of "Pasawari" All total humanity that applies on earth is addressed and offered to God, the creator of the universe. In the ritual/ritual, "Pasawari" is always done at home (Baileo). Adat and religion are always juxtaposed, the heads of Soa praise and worship, and ask for help from God in total life in the customary land. Samawi religions teach to worship God who is in the sky, and this means that all Samawi religions have in common the existence of the one power that created nature and all of its contents.

According to Ms. Nun, "I am a Christian, but I also study the Koran, the way we religion depends on the point of view of our understanding to see the religion. All religious teachings contain teachings of peace, such as the teachings of love in the Gospels and the teachings of Rahmatan Lil Alamin in the Qur'an ". (Interview of Unpati Lecturer Unpati on July 21, 2019).

Before the riots hit two Muslim and Christian countries, so the Soas will pay a visit to the two places of worship after the "Pasawari Negeri Negeri" is carried out by bringing tribute derived from the contribution of Muslim and Christian communities who are in the customary guidance inhabiting the Kampung. A tribute also comes from natural resources owned by the land of petuanan. The value of brotherhood in their religious differences is one of them in giving tribute to two different faith communities.

The tribute derives from agricultural products in the sea and in the forest guarded by customary police called Kewang appointed from each soa. The position of Kewang in maintaining the balance of nature is great. Forest products should not be taken arbitrarily, as deforestation is strictly prohibited, even in the ocean, fishers must take marine products considering fish habitats that must not use explosives, the Kewang must license gravel and sand dredging. This natural product is what they set aside for the tribute collected for one year. (Oma Gres interview July 17, 2019)

Currently, they are aware and trying to get up to organize the future after being hit by a humanitarian conflict that takes casualties and property. Their strong cultural roots were knitted back through the realization that some of the traditions planted by their ancestors were an
effective way of building peace in the Moluccas. So when the conflict passed, some Muslims began to enter the Christian area doing economic activities such as peddling merchandise and vice versa. In crowded centers such as markets, offices, educational institutions will look harmoniously intertwined naturally.

At present, the livelihoods of Makariki residents are farmers, and fishers are some employees. The results of their efforts set aside for tribute. They believe that the tribute is a fortune that must earmark for the entire church or mosque, and after the riots, in Maluku, the Muslim and Christian settlements did not mix anymore, but even so, the 'Pasawari Key Negeri' event was held one of them in the land of Makariki. Makariki residents always visit the Islamic land, and they will entertain and warmly welcome the guests who come. One time the Muslim Ruta State residents built a mosque, then the Head of Soa, who heard this news, gathered the men to beat sago, and the results were taken to the Ruta Country to use as food for the mosque construction workers. Harmony is knitted by traditional institutions, and they hope government officials pay more attention to these traditional institutions.

The socio-cultural life of the Moluccans is known for the relationship between religious people who are very harmonious with a high level of tolerance among people, as universal energy of kinship/brotherhood that may not find in other regions in Indonesia. The reason to build a mosque in a country, there must be a community of some or some other Christian country that must be responsible for completing some parts of the mosque. Conversely, to build a church building, a generation of generations has been done for a long time. Children of the Moluccas state that the building of worship is not only the property of each adherent (Islam / Christian) but belongs together to look after it. The gandong culture, pela, and other fraternal, cultural institutions put them in that obligation/responsibility and received happily. The situation was different when entering the second day of the 1999 Maluku conflict and lasted for some time [1]. At that time, the Moluccas cried; they lost their property, and lives were lost. Brothers and sisters divorce each other, harmony instilled by the ancestors uprooted from its roots. Nevertheless, when the trees die and wither, several other trees grow to shade the trunks of the dead tree to grow new shoots that are more soothing and shade so that they can provide shade for the people shelter underneath.

One area in Ambon city that still maintains togetherness even though the surrounding area has been devastated is consumed by incitement in the midst of conflict, that is, the area in Ambon city precisely in the Muslim Muslim Wayame area has never separate because of the strength of the church and the power of Islamic figures guarding their villages when riots occur. Until now, the village is still safe from the expression of traditional leaders, community leaders, the government of the country/village said to its citizens 'bahwa seng boleh ada dari pihak Islam maupun Kristen keluar kampung dan dari pihak luar baik Islam maupun Kristen tidak boleh datang memasuki wilayah mereka. They tried to isolate themselves, so provocateurs from outside would not influence them, so the village was safe until now. The community highly obeyed the religious parties on both sides. Every night they guard the village, but outsiders are prohibited from entering because the residents will be contaminated and affected whether he is Muslim or Christian or even relatives from the outside. This village was tried to be isolated when the riots hit Ambon city. The same understanding that this complex must close from the influence of outsiders. Furthermore, now this village is better. Those who guard the church are Muslims, who guard Christian mosques, so they look after each other's neighbors' worship places in this village. That phrase constantly remembers and used as an oral tradition in society 'Kalau beta, so kasi kepercayaan ale jaga beta pung gereja, begitupun beta jaga ale beta pung Masjid. (Interview of S Pasyiama and Ongen on 7/20/2019).
This phrase is very meaningful togetherness, and understanding of the two places of worship that jointly own mutual feelings have imprinted on their hearts, even though the same function, functioning church for Christian worship and mosques for Muslims, pray. The success in building social solidarity was born from their obedience when the oral tradition was imprinted and indeed applied; in fact, individual and collective awareness was built to establish peace between them in the midst of the conflict that was happening at that time. Furthermore, this settlement until now, there is no segregation; they blend in understanding differences in terms of religion, social, and culture.

Policy Development and Implementation Strategy

After the enactment of Law: 5 of 1979 then Law number 22 of 1999 amended again by Law number: 32 of 2004, the structure of the government of the country also adjust to the provisions contained in the law, and all government activities are center in a state office. Furthermore, all budget designs give customary rights and obligations, one of which is, beginning in 2019, the customary institutions sit together with the state government to propose the Amahai Subdistrict Makariki Budget Budget Draft for the 2019 fiscal year. Village funds have been prepared, and one of them intends for higher-ups under the auspices of traditional institutions. The Draft State Budget of Makariki in Amahai Sub-district in 2019 has prepared. It contains the Intensive Provision of non-formal Religious Institutions. The intensive give to the priests, Catholic priests, pastors of the congregation of God, Intensive pastors, and Intensive Pentecostal pastors. IDR 300,000 / month. Likewise, the Intensive payment of adat institutions, the Soa heads, and landlords received an intensive Rp. 300 00 / month. Likewise, the maintenance budget for Baileo and the budget for adat institutions' events include in the draft.

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Religious figures, educator figures, and traditional leaders use as adat-based peace agents. They have a respected position in indigenous communities. Even though they do not have the authority of a country/village government, the recognition of indigenous peoples of their status gives them strong social legitimacy that places them as "influential" people and role models in their environment. They are people who want to work sincerely, sincerely, and honestly to work on peace in the indigenous people of Orang Basudara. Customary-based peace agents are traditional leaders and indigenous people who have traditional charisma, as well as knowledge of the customs of the Basudara people

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In the village of priests, priests, teachers, and traditional leaders, three stone stoves must be involved. When priests talk, priests, traditional leaders speak, people obediently listen. The function of oral tradition, which is culturally remembered, by the stakeholders of the oral tradition culture, is encouraged again. This oral tradition is proven to be able to reduce conflict and is full of the meaning of tolerance and peace, which is framed in the understanding of religion on the Christian side with the teachings of Love and the Muslim Rahmatan Lil Alamin.

Since ancient times pastors have been positioned as "apparatus" of local priests, namely people of the earth who have a closeness to God's hands. On the other hand, administratively, the priest, is positioned parallel to the local kings in the Ambon islands. The priest also acts as a school teacher; the influence of the church also position parallel to the king's father [31].

Policies for curriculum in the field of religious education must be recorded and used as a resource for inventorying these oral traditions. If the current generation can only understand when their parents speak this language, but cannot speak the results, this oral speech will disappear. Customary institutions and teachers, priests, pastors are used as resource persons to teach the next generation by giving an injection of funds. Priests, teacher priests, and traditional leaders were presented and given roles to preserve this oral speech. After this make, it proposes local content in the field of Religious Education. Each village has a local content curriculum to be taught in schools ranging from elementary/Ibtidaiyah, junior high/Tsanawiyah, to high school/Madrasah Aliyah.

Pasawari how it is spoken and encouraged again, it is possible to do recordings by traditional elders to inventory the oral tradition. Because only the eyes of the oral speech are alive, these speakers must embrace. Because every Head of Soa automatically, the office is hereditary, and only my son will inherit this question. So all knowledge regarding language and pasawari only passed on through oral speech alone is not recorded and not written, then all of it disappears.

The recording does before parents who understand and are proficient in telling oral traditions that the smell of religion records. Then it is contested in schools so that the students' enthusiasm to learn it. So the content of the local curriculum containing religious lessons is the regional language of oral traditions containing religious moderation taught in schools. If it is covered by a Regional Regulation (Perda), by approaching adat, and the regional kings make a program of preservation of oral traditions in religious understanding. Maluku cultural congress is often carried out and must have implications for the inculcation of cultural values instilled through the oral tradition of religious understanding. If necessary, all buildings in Maluku have the characteristics of the Maluku region. Government buildings must have the characteristics of the local treasury, and there is a motto of expressions containing oral traditions that contain the power of religious moderation that has the value of harmony that invites togetherness. When these expressions become writings attached to the center of the crowd in the corner of the city and the village, it will build the imagination, which sticks in mind with the aim of the trauma of the Maluku conflict in 1999-2004 slowly erased memory.

Husni Putuhena, a Muslim scholar, revealed, "Why do we only know languages from abroad such as English while our regional languages disappear. In the Maluku region, there are only villages in Islamic villages that still use regional languages, but in Christian areas, it is almost extinct, but there are still several village villages in areas such as the Haruku, Oma,
Hulaliu and Seram islands where Christian villages still speak this language. Nevertheless, when in Muslim areas in the Tulehu, Liang, and Hitu regions, you will see that they still speak their native language. Because in their house, they still use it as the language of everyday conversation” (Interview of Husni Putuhena 7/20/2019).

The emergence of population registration in the early twentieth century led Ambonese people to become urbanites who had a registered status. Ambonese have the right to send their children to Dutch-language educational institutions. The emergence of new schools, especially in Christian children's schools, is prohibited from using local languages — instructions for using Malay and Dutch. The modernity of Education is rapidly awakening the emergence of an awareness of status. Getting Education means being entitled to label power and attributes as "Black Dutch" (Black Dutchmen). Before 1930, education in the Islamic community was considered not modern. The education system still does not separate the curriculum material "worldly" with a curriculum based on religion. Some religious schools are taught by Javanese and Gujarati students who come far off the coast, such as Tulehu and Pelauw, an inland region on the eastern tip of Ambon Island. The support of educational facilities is still very minimal. Unlike educated Christians who work in government and become priests, Muslims who leave the city of Ambon instead work in the fields of shipping, commerce, and becoming pilgrims to the holy land of Mecca [31].

Children of the country who convert to Christianity will not only get more privilege than Chinese, Javanese, Makassarese, and Butonese migrants, but also they will be safe from attacks by other ethnic groups who do not embrace Christianity. Being a Christian in the colonial era was to be modern, educated, civilized, and to have a more powerful status at the government level. In 1625-1630 a Calvinist Protestant Priest, St. Paul, had given a lecture in front of his congregation using Malay [31].

The marginalization of the Islamic community throughout the colonial period made this religion more static in maintaining the traditional values of Ambon. The Netherlands did not introduce the Islamic education system, which continued in the modern work system [31]. Not touching them with modern education has implications for local languages that still maintain in the Muslim community. Even some of them do not want to go to a Dutch school.

According to Mr. Nur Tanaiwella, he is one of the cultural figures in Ambon city who had attended a Dutch school and revealed that when the Dutch during the colonial period provided facilities for Moluccan children to experience the world of education we used Malay as the language of instruction. The Dutch government invites domestic children to go to school, and the Dutch teach Malay. While from the Islamic side, some parents forbid their children to go to school because they do not want to come into contact with the invaders. Nevertheless, among Christian children, most of them enter the world of education so that the Malay language acquired in school becomes their language also in their daily life outside of school so that gradually, the regional languages did not use anymore. In this day and age, some of them are unable to speak their local language phenomena of local languages no longer live mostly in Christian villages. This is also supported by the mission of the evangelists to spread their teachings using Malay.

Furthermore, slowly but surely, the sermon in the church uses Malay. Even the children of the country who said it had replaced the local language with Malay. The country boy who became a priest preached the teachings of the Bible in Malay. The speech culture spoken by parents lost in some Christian villages due to the dominance of the Malay language taught by the Colonials. With the politics of de pi de impera, colonial divide the Moluccans by trying to erode the language of their area so that they are not able to speak and communicate with their fellow Muslims.
Nevertheless, on the island of Ambon, only in Salahutu, Tulehu, Liang, Hitu, Zeith, Mamala, and Morela still use the mother tongue. What their children worry about is understanding but can no longer say it. Furthermore, they can not dialogue anymore.

Understanding cultural values is important to be instilled in each of these generations. Language is our identity, if the language is gone, we are not Ambonese anymore. Speech culture like this is losing interest in culture. (Interview with Nur Tanaiewella on July 21, 2019). Beberapa daerah pelosok yang masih tetap mempertahankan bahasa daerah, apa yang diungkap seorang tokoh pendidik Bapak Yuswarleka, Saya berasal dari Maluku Barat Daya Ke pulauan Tanimbar. Karena di daerah tersebut penggunaan bahasa daerah masih dipupuk dan menjadi percakapan di sekolah, maka digalakkan Kitab Injil diterjemahkan ke dalam bahasa Daerah Tanimbar, sehingga diupayakan para pendeta berkhutbah menggunakan bahasa daerah Tanimbar (Wawancara Bapak Yuswarleka 22/7/2019).

According to Ms. Florence revealed “Di Maluku lembaga adat tidak ada yang mengatur bahasa, pelestarian budaya dan bahasa tidak ada sama sekali bahkan situs budaya banyak yang dilupakan. Namun demikian dalam sebuah acara ritual masih dituturkan ketika acara adat berlangsung maka pemuka-pemuka adat berkumpul memutuskan bahasa daerah dan ungkapan ungkapan mereka sangat berbau moral selaras dengan agama dan persatuan.”

Iha Kulur is an area that still speaks their local language. Tulehu Village, in Pelau Rohomoni, Kabau, Amarima, the language of this region is still well preserved. On the Christian side, their local languages make discoveries of the terms themselves according to their wishes. The oral tradition spoken by muzzled and died automatically almost all regional languages in the Christian area became extinct and no longer became a mother tongue. In one Christian village, only a handful was able to speak their mother tongue.

In 2008 a regional language seminar was held on the island of Seram, the result was that only 30 to 40 Christians in Seram Island were still able to use their mother tongue, but on the Muslim side almost entirely they used their mother tongue. Because most of them were enemies at the time of occupation, so the local population was not touched by the influence of the invaders who tried to replace the local language with their language and Malay because spoken speech could unite rural communities while the colonizers were trying to suppress residents to speak more according to their language and Malay. The reason the colonizers at that time if they were still speaking in their language then it would be difficult to separate one relative from another. So that the residents who were touched by Dutch education and entered into the religion they brought tried to embrace the population by getting used to speaking in Malay and following the language of the colonizers. So that what developed in Maluku, especially in the Christian area at that time until now, the thickness of the invaders' language is so typical, for example, from the Christians, when they say thank you, they will say dangke, destroying the mother tongue in Maluku is what the people do invaders. In Maluku, unlike in other regions, every region has a comprehensive language that occupies the Bugis region, so at the same time, there is a language that is maintained and spoken if in Maluku each country has a different language than the others. By using Malay, they use their language to talk with each other. So that the Dutch crushed the original language, and there was political pressure from the colonizer. Nevertheless, on the part of Islam even at this time gradually, but surely there are already symptoms in urban areas, Millennial children are not able to speak with their local language. By using Malay as an intermediary language. This phenomenon occurred in the 18th century. In the Christian area and the Islamic region in the 1970s, they communicated in local languages. In the 1980s, they rarely used local languages; one of the factors was that children left the village to go to school. Just keep them away from their mother tongue. As a result, there was a shift in the value of verbal expressions that contained moral precepts, the unity that smelled peculiar to
religion lost in their memories. What they brought home from the palace smelled of modernity. (Interview of Mrs. Florence, retired head of the Cultural Heritage Center & Head of the Maluku Province Tourism Office interview at her home July 13, 2019).

Conclusion

Pasawari was born from their ancestors, who tried to dialogue through oral tradition with ancestors (ancestors), in the language of the land they understood. The older people's habits when expressing their problems, about the security of the country, guarding the gardens, guarding the oceans and problems of life of the country. With the hope that they will always be protected in danger and given a blessing (fortune) and avoided all hostility from fellow humans. Love of respect for nature, plants, fellow humans is teaching that contains in this oral tradition. Whatever social differences tribes and religions must always maintain the peace of the country. Excavation of the values of the past that still has significance when revived. As a driver of peace for humankind. Custom has long been proven capable of maintaining peace for centuries.

Oral tradition in developing a religious climate of moderation that developed in Maluku still speak and speak, but now, it is speaking at traditional events, expressions, rhymes only when customary events are carried out. Furthermore, to provide a function in building a religious climate, customary institutions and related government must be involved. This oral tradition can be designed as a supplement to build a climate of peace on the Moluccas after the 1999 Maluku conflict and lasted for some time. At that time, the Moluccas cried; they lost their property, and lives were lost. Brothers and sisters divorce each other, harmony instilled by the ancestors as uprooted from the roots.

Nevertheless, when the trees die and wither, several other trees grow to shade the trunks of the dead tree until new shoots grow, which are more soothing and shade so that they can provide shade for the people under the shade. The Maluku generation is increasingly aware that their ancestors taught peace, brotherhood through adat compared to religion, one of which was "Pasawari Kunci Negeri Negeri."

The Oral Tradition Development Strategy can be designed on a village/country scale and then on a city scale, considering that priests, priests, teachers, and traditional leaders are the three stone stoves that must be involved. When the priest speaks, the priest of the adat leader speaks with exceptional adherence to the community’s hearing. The function of oral tradition, which is culturally remembered, by the stakeholders of the oral tradition culture, is encouraged again. This oral tradition is proven to be able to reduce conflict and is full of the meaning of tolerance and peace, which is framed in the understanding of religion on the Christian side with the teachings of Love and the Muslim Rahmatan Lil Alamin. The regional languages / languages of the Land that use in every traditional event have started to become extinct in the community. So the traditional elders must be directed to provide courses through the Sunday school of the church and the Muslims, which are covered by a Regional Regulation (Perda). To build a collective memory among state children in Maluku, Country/village-based cultural resilience as conservation builds a culture of religious moderation.

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"Islamic Education in Southeast Asia: A Study of the Integration of Knowledge in Brunei Darussalam"

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Abstract: In Southeast Asia (SEA) as well as other parts of the Muslim world, academic institutions of higher learning often ignore the importance of integration of knowledge as an instrument for determining solutions to contemporary challenges, including social change in digital era. This is especially evident in the field of Islamic Studies. The majority of Islamic institutions in SEA develop their academic programs utilizing traditional approaches and techniques. Although such approaches do have some merits, they have a number of disadvantages. This paper will introduce a brief history of the concept “integration of knowledge” in Islamic tradition, and its application within higher educational institutions in SEA, exploring the model at the Sultan Sharif Ali Islamic University (UNISSA), Brunei Darussalam. It is hoped that this academic exploration will lead towards the development of a new learning approach among Islamic educational institutions in and outside SEA.

Keywords: Religion, Education, Integration of Knowledge, Tradition, Modern, Southeast Asia, Brunei Darussalam

1. Introduction

The majority of Islamic institutions of higher learning in Southeast Asia (SEA) offer academic programs in Islamic disciplines using traditional approaches and techniques. Although such approaches do have some merits, they have a number of disadvantages. Consequently, many scholars and students in the Islamic institutions often face difficulties and challenges when learning and/or conducting research due to the use of methodologies which lack innovativeness, efficiency, critical thinking and over-all effectiveness. In an effort to reduce some of the deficiencies of the traditional approach to learning, some scholars prefer to completely reject such methods in favour of western educational approach.[1]

This orientation towards western educational system developed largely due to two primary factors. First of all, some members of the Muslim intellectual community regard such system as being more sophisticated and appropriate for their societies. Secondly, there is a lack of up-to-date learning centres based on the Islamic worldview in our modern ummah. Although in some disciplines western educational approach may be acceptable for some, in the Islamic disciplines or social sciences, the need for a fresh approach is critical. Prior to examining the merits and demerits of traditional educational system particularly in the Islamic institutions, it is essential to have a proper understanding of the Islamic concept of knowledge.

This paper will introduce a brief history of the concept “integration of knowledge” in

[1] A “western educational approach” in this context refers to and for the sake of this paper, as the "secular," "modern" educational system.
Islamic tradition and its application within higher educational institutions in SEA, exploring the model at the Sultan Sharif Ali Islamic University (UNISSA), Brunei Darussalam. The method utilized in this study is based on qualitative analysis, in addition to theories and writings of contemporary Muslim intellectuals. It is hoped that this academic exploration will lead towards the development of a new learning approach among Islamic educational institutions in and outside SEA.

2. Islamic Concept of Knowledge

The majority of Muslim intellectuals regard Islamic knowledge as a revealed and divine knowledge to all mankind. According to Ismail R. al-Faruqi, the concept of knowledge, is based on the recognition that Allah is al Haqq (the Truth) and that He is One. He is also the all-Omnipotent (all Knowing), Whose knowledge is both absolute and universal. It is Allah who "taught man the use of the pen. He taught him what he did not know" [Qur'an 96:45]. The Qur'an also tells us that it was "Allah who taught Adam the names (essences) of all things" [Qur'an 2:31]. Ismail R. al-Faruqi Syed Muhammad Naquib al-Attas classifies Islamic knowledge into two categories. The first is the knowledge given by Allah to man via revelation. Although this form of knowledge is limited, it is nevertheless regarded as the highest form of knowledge and it is obligatory on every Muslim to learn, understand and implement. All knowledge in this category is given by Allah to man for his benefit. The second form of knowledge is that acquired by man through rational inquiry based on experience and observation.[3] Al-Attas argues that not all knowledge in this category is necessarily good for man.[4]

Contrary to secular philosophy which rejects all forms of knowledge which can not be empirically tested and confirmed, the majority of Muslim scholars recognize that there are limitations to human knowledge. According to Ismail R. al-Faruqi Syed Muhammad Naquib al-Attas Zaghlul R. al-Najjar, an Egyptian scientist,... many higher truths cannot be reached through human thinking alone or via the limited methods of scientific research. We have no means for knowing such higher truths except through Divine revelation...[which] is the highest level of human knowledge.[5]

The importance of seeking and acquiring both divine and worldly knowledge in Islam was stressed from the very first revelation, "Read in the name of Your Lord, who created, created man from a clot" (Qur'an 96:1-2). Numerous Prophetic traditional Hadiths further attest to this fact, for example: "... learning and the pursuit of knowledge is obligatory on every Muslim..."[6] and,

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4 Syed Muhammad Naquib al-Attas. Islam and Secularism, p. 79.


6 Compiled by Ibn Maja, al-Sunan.
"If anyone pursue a path in search of knowledge, Allah will thereby make easy for him a path to paradise, and the angels spread their wings from good pleasure with one who seeks knowledge, and all the inhabitants of the heav-ens and the earth, even fish in the depths of water, ask forgiveness for him.” [7]

Traditional Arabic proverbs have also emphasized the importance of seeking knowledge. For instance, an individual is encouraged to "seek knowledge from the cradle to the grave," even if this means "seeking knowledge in China." Accordingly, many scholars perceive the search for knowledge as an act of ibadah (worship), as long as the seeker is sincere in his/her pursuit and pursues such knowledge with the intention of pleasing Allah.

As a methodological approach in Islamic tradition, knowledge consists of three basic principles. First, anything which does not correspond with reality must be rejected. Secondly, ultimate contradictions must be denied, and thirdly Muslims must be open to new and/or contrary evidence.[8] The verification of one’s conclusions or knowledge with these principles in order to confirm their validity is best illustrated by the Qur’anic story of the Prophet Ibrahim’s search for the Truth, via his own limited senses and reason. In an attempt to know his Creator, the Prophet was forced to reject a number of hypothesis which did not correspond with reality. Ultimately, however, he came to the conclusion that neither the stars, the moon, nor the sun could possibly be his Creator, since themselves must have had a Creator [Qur’an 6:76-79].

Some of the greatest merits of the traditional approach were the sincerity, piety, enthusiasm, attachment, commitment, dedication, devotion and freedom of the early Muslim educationists. In contrast to today, when the majority of scholars is conducted their work for economic gains or professional benefits, many of the early scholars were not motivated by monetary interests, but looked for their rewards in the Hereafter. Islamic research, experimentation and empirical investigation were considered acts of ibadah (worship) and accordingly were pursued with much vigour and enthusiasm. The God-consciousness of the traditional scholars was reflected in their writings and research, which they would commence with bis-millah (in the name of Allah) and end with Allah-u-Alam (Allah Knows the best), seek His blessings and conclude by dedicating their results to Him.[9]

In fact the holistic nature of the traditional Islamic educational system made no distinction between revealed knowledge and empirically derived knowledge. Islamic knowledge was perceived as a comprehensive whole, with empirically derived knowledge subject to the verification of revealed knowledge. Being fully cognizant of their tremendous responsibilities as Khalifah (to please Allah and serve mankind), the early scholars took great pains to ensure their work was as accurate as possible given the instruments available during their day. Their strong iman (faith) and taqwa (God-fearing) prevented them from accepting any conclusions which contravened revealed knowledge. All contradictions were scrupulously reviewed with the sincere intention of arriving at the truth.

Another merit of the traditional approach was that the early scholars had greater familiarity with classical Arabic language than contemporary scholars (including those of Arabic-speaking origin). This linguistic advantage facilitated their understanding and analysis of the original texts and prevented them from arriving at wrongly deduced interpretations and conclusions. Furthermore, traditional scholars used classical Arabic language in their works

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(including those ethnically non-Arabs), thereby perpetuating the link between understanding the original sources and their own research.

While traditional Islamic educationists used the latest instruments and techniques of their day to conduct, verify and validate their research, there is little question that such efforts were very time consuming due to the limited means of communication and transportation. Moreover, as Islam spread from its origins in the Arabian peninsula to other parts of the world including SEA, Muslim scholars and researchers began to be influenced by the ideologies, lifestyles and cultures of foreign lands. Ideas contrary to Islamic tenets often influenced the nature of knowledge undertaken and the results achieved, much to the chagrin of the traditional ulama.

The traditional religions practiced in a particular geographical region, also affected the development of Islamic thought, research techniques and teaching methodologies utilized. This is especially true in the Southeast Asian context where the influence of native traditions, Hinduism, Buddhism, various Chinese religions and Christianity are particularly visible in the social values and norms of the society. The fact that Islam spread to the region via Sufi orders[10] has also coloured the perception and development of Islam in the area, which in turn has influenced the nature of Islamic knowledge undertaken and the type of teaching methodologies employed.

Although the Arabic language is used in the majority of contemporary madrassahs in Southeast Asia, enabling many scholars to master the Arabic language and understand the concept of religion well, Ismail bin Haji Ibrahim, former Director of the Institute of Islamic Understanding Malaysia (IKIM), argues that the biggest problem facing researchers in Southeast Asia is their inability to "apply what they learned [in the madrassah] to current issues and new problems". Due to the fact that the madrassahs tend to rely strictly on the "memorization of classical texts," many students come to perceive Islamic studies as being little more than "prayers, fasting, wudhu [ablution] etc." and "nothing to do with their values and culture."[11] Subsequently, when these scholars enter the "real world," they are unable to fully utilize the information they received to resolve the issues and challenges facing their societies. Commenting on Malaysian context, Ismail R. al-Faruqi Syed Muhammad Naquib al-Attas Zaghlul R. al-Najjar, M. Kamal Hassan sums up this issue very aptly,

> The culture which nurtures a slavish mentality begins in the home where parents assert their overbearing authority over the children and discourage their freedom of expression. The home or social environment instills fear and awe before human authority and discourages critical thinking...It pays to be an "obedient servant" of the powerful bosses.[12]

In other words, the conservative view held by the madrassahs of what was considered "Islamic knowledge", made them ineffective in producing scholars who would be capable of dealing with their society's challenges in an Islamic manner. This tendency to separate knowledge into "religious" and "non-religious" further limited the scholars in undertaking research which would effectively address their socio-religious challenges.

Other difficulty facing the traditional Muslim educationists and their selection of a particular teaching methodology are limited access to original Islamic sources (especially for non-Arabic speaking teachers), the tendency to confine oneself to a particular school of thought, financial disabilities, shortage of adequate facilities, lack of qualified human resources, unprofessional management skills as well as a general overall lack of confidence.

Having reviewed the merits and shortcomings of the traditional Islamic educational system, our challenge is how to develop a methodology which will be able to combine the “best of both worlds.” What are some of the recommendations which can be made to contemporary Islamic institutions in Southeast Asia, and the rest of the Muslim world for that matter. The following part of this paper will explore the model of religious education in Brunei Darussalam, and examine the learning system at Sultan Sharif Ali Islamic University (UNISSA). In order to understand religious education in Brunei Darussalam, a brief history of Islam and its influences on the society will be introduced.

3. History of Islam in Brunei Darussalam

The Sultanate of Brunei Darussalam, located on the North-West coast of the Island of Borneo, in Southeast Asia, has a small population compared to other neighbouring countries. The Department of Economic Planning and Statistics in Brunei Darussalam stated that the national population in 2019 is estimated at 459,500 persons. Approximately two-thirds (66%) of Brunei’s population consist of ethnic Malays, the absolute majority of which are Sunni Muslims, who follow the Shafi’i school of Islamic thought (Madhhab al-Shafi’i). The ethnic Malay community in the country includes Melayu Brunei, Tutong, Belait, Dusun, Kedayan, Murut and Bisaya, who speak Malay language (Bahasa Melayu) and use English as a second language. The Chinese community comprised of ten percent (10%) of the ethnic distribution, while the remaining “Others” represents twenty-four percent (24%) of Brunei’s population. Members of the Chinese community speak different Chinese dialects including Hokkien, Mandarin, Hakka and Cantonese.

In terms of religious distributions, Brunei Darussalam is officially a Muslim nation, as stated in the country’s Constitution of 1984. The Sultan and Yang Di-Pertuan (a royal title) has been the head of the Islamic faith since the late thirteen century. Although Islam is the official religion of the country, religious minorities have the right to observe their religious values and traditions. In this regard, Article 3(1) of the Constitution of Brunei Darussalam (1984), asserts that, “…all other religions may be practiced in peace and harmony by the persons professing them in any part of Brunei Darussalam.” As far as the religious statistics of Brunei is concerned, the 2018 census indicated that, out of 442,000 population, approximately 67% identified themselves as Muslims, 13% Buddhists, 10% Christians, and the remaining 10% “Others”, which includes other religious groups such as Hindus, Sikhs, and non-affiliates.

There are a number of theories regarding the origins of Islam in Brunei Darussalam. One theory is that Islam came to Brunei from China, another traces its route to Arab traders who came to Southeast Asia during the fourteen and fifteen centuries, from Hadramawt in Yemen and possibly through Gujarat, India. Pehin Jamil, former head of the History Center in Brunei, asserts, that the majority of early Muslim intellectuals who came to Java, Sumatra, Borneo and Celebes, were descendants of the Prophet Muhammad and were of Arabic origin.\[17\] By the mid-16th century, Brunei Darussalam became a dominant regional power. With the coming of the Spanish and the British to the region in the latter half of the 16th century however, Brunei’s political power gradually eroded, until it became a British Protectorate in 1888.

Both in the past and in the present, Islamic values, traditions and ethics have been incorporated and manifested within Brunei’s culture, society and politics. Proof of the continuous link between religion and state, past and present, is the continuation of the MIB (Melayu Islam Beraja or Malay Islamic Monarchy) philosophy which has been in existence, since Brunei first declared itself a Malay Muslim Sultanate six centuries ago. MIB is the cornerstone of the socio-political ideology of modern-day Brunei Darussalam, which stresses the importance of maintaining monarchy political system, Malay race, language, culture and Islam as a religion of the nation. Religious institutions for both Muslims and non-Muslims are spreading out around the country. According to the Mosque Affairs Department, there are one hundred and seven (107) Mosques and Surau (prayer hall) and eleven (11) non-Muslim worship places in Brunei as of 2018,[18] including two major state mosques, Masjid Omar Ali Saifuddien and Jame’ Asr Hassanal Bolkiah, both of which are considered major tourist attractions for visitors to Brunei.

The majority of Islamic organizations or departments in Brunei are government or semi-government established and maintained. The Ministry of Religious Affairs, established in 1986, is comprised of six (6) different departments, namely, Administration, Islamic Studies, Hajj (pilgrimage), Mosque Affairs, Shari’ah Affairs (Islamic Law), and Islamic Religious Council. In addition, educational institutions such as the Islamic Da’wah Center (propagation centre), Seri Begawan Religious Teachers University College and Sultan Haji Hassanal Bolkiah al-Qur’an Tahfiz Institute (http://fitqahhh.blogspot.com) are included. The Ministry has an informative website (http://www.kheu.gov.bn/Theme/Home.aspx) which can be accessed in Malay language.[19]

The Islamic Da’wah Center established in January 1985, is responsible for the dissemination and expansion of Islamic teachings among both Muslims and non-Muslims in Brunei Darussalam. It also undertakes research and studies on Islamic related subjects, publishes Islamic material such as books, pamphlets, periodicals, and networks with other Muslim countries, by exchanging information and organizing intellectual conferences, seminars and meetings on various contemporary Islamic issues. The Center’s Publication Control and Cen-

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sor Unit monitors books, periodicals, journals, newspapers and other materials, which contra-
dict Islamic belief and teachings.

Moreover, Sufi groups or tariqahs (mystical orders), particularly al-Ahmadiyyah and al-Naqshabandiyyah have also established themselves in the country. Some of these tariqahs trace their roots directly to the Middle East, while others entered Brunei via neighbouring countries such as Indonesia and Malaysia. Many of these groups engage in a weekly Dhikir, a socio-religious ceremony in which religious poems are read and chanted.

4. Religious Education in Brunei Darussalam

The 20th century witnessed the growth and development of Islamic religious education in Brunei Darussalam. In 1956, seven full-time Islamic schools were officially opened. Since then, the number of religious schools has increased to 160 schools, ninety-nine of them located in Brunei-Muara district, twenty in Belait, twenty-nine in Tutong and twelve in Timber- ing.[20] Religious (Guam) classes are also taught in the public schools. According to Haji Abdul Rahman Bin Haji Nawi, the former Director of curriculum development at the Ministry of Education, “Ugama (Islamic) lessons are offered as a subject called ‘Islamic Religious Knowledge’ (IRK). Students need to take this subject two hours each week at the secondary and the primary school levels, divided into four periods a week, each of which lasted thirty minutes.”[21]

Islamic education is also promoted under schools and colleges affiliated with the Ministry of Religious Affairs, where traditional Islamic subjects are taught in both Malay and Arabic languages. Some of the more reputable religious institutes in the country are the Sultan Haji Hassanal Bolkiah Tahfiz al-Qur’an Institute, the Brunei College of Islamic Studies (Ma’had) and the Seri Begawan Religious Teachers University College (KUPU-SB).

The Institute Tahfiz al-Qur’an Sultan Haji Hassanal Bolkiah22 located in the center of the Bruneian capital, operates under the Ministry of Education, and presently accommodates forty-two (42) boy and forty-one (41) girl students.23 It was reported that during the 2017 academic year the Institute have presently 163 memorizers in the ten, twenty and thirty Juzu’a (Qur’anic chapters) categories.24 In addition, the Institute was established to produce Qur’anic prodigies who would be able to further their studies in academic institutions in Brunei or overseas, particularly Arabic countries. For example, there were thirty-six (36) students from the Institute who received special certificates from the Faculty of Usuluddin (UNISSA), during the 2016’s Convocation.

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The Brunei College of Islamic Studies (Ma’had) in Tutong and the Seri Begawan Religious Teachers University College (KUPU-SB), formally known Maktab Perguruan Ugama, in BSB, both operate under the auspices of the Ministry of Religious Affairs. The Ma’had is an Islamic secondary school, which accommodates approximately 500 students, who study for a duration of five years (https://mahadislambrunei.wordpress.com/about). KUPU-SB, however, offers a three-year training program for more than 304 students, in an effort to qualify them to teach in religious schools around the country (http://www.kupu-sb.edu.bn). Both the Ma’had and KUPU SB teach traditional Islamic studies subjects such as Qur’an, Sunnah (Prophetic traditions), history, philosophy, Sufism (mysticism), Islamic law, particularly Shafi’i school of law. Abang Hadzmin Bin Abang Haji Taha asserted that, KUPU-SB is a teacher’s training college producing Islamic religious teachers where students are not only learning the Islamic studies courses but also how to teach Islamic courses. The Mahad, however, offers all standard subjects taught in public schools in addition to Islamic subjects, in a more thorough compared to public schools.[25]

At the tertiary level, the Sultan Omar Ali Saifuddien Centre for Islamic Studies (SOASCIS) was established in 2010, at the University of Brunei Darussalam, to provide postgraduate degrees i.e Master of Arts (M.A.) and Doctor of Philosophy (Ph.D.), by research, on Islamic civilization and contemporary issues (http://soascis.ubd.edu.bn/programs). In fact, SOASCIS was a substitute to the former Sultan Haji Omar Ali Saifuddin Institute of Islamic Studies (IPI) at the University, which was used to provide three different areas of specialization - Islamic Law (Shari’ah), Theology and Propagation (Usuluddin and Da’wah), and Arabic Language.

In 2007, and with a declaration from the Sultan, IPI was upgraded to the current Sultan Sharif Ali Islamic University (UNISSA), and becomes the first Islamic institution of higher learning in the country. Today, UNISSA have five (5) faculties and eight (8) centres. The University is considered an authentic Islamic institute of international standard, “offers a variety of programs across disciplines based on Al-Qur’an and al-Sunnah” (http://www.unissa.edu.bn/about-us/corporate-profile/rectors-message). Currently, UNISSA offers undergraduate and postgraduate degrees in major fields of Islamic studies such as Usuluddin (Islamic Studies), Shari’ah and Islamic law, business and management, Islamic banking and finance, Arabic language, Islamic civilization, development and management (http://www.unissa.edu.bn/programmes/programmes-offered).

5. Conclusion

This paper has attempted to undertake a critical appraisal of the traditional Islamic approach and contemporary western approach to educational institutions. It has discussed a number of the merits and deficiencies of the traditional approach in an attempt to propose some recommendations towards the development of a new system which will be more relevant to Islamic learning centres in the Southeast Asia.

In essence, any contemporary Islamic approach to education must view knowledge as a comprehensive whole and not of separating revealed knowledge from empirical knowledge. All conclusions should be validated by revealed knowledge, rather than superstition, black magic or other cultural mores and practices. Muslim scholars must be very careful for distinguishing between what is “truly” Islamic from what is of foreign origin, when conducting

25 Unstructured interview with Dr. Abang Hadzmin Bin Abang Haji Taha, Deputy President, Seri Begawan Religious Teachers University College (KUPU-SB), December 31, 2016, Brunei Darussalam.
research and publish academic works in the Islamic disciplines.

Greater technological literacy during the digital era, as well as improved literacy in both Arabic and English mediums, is also essential if Muslims want to facilitate their data collection, analysis and dissemination of research results. Muslim nations should co-operate together on areas of education and research of mutual benefit and concern, while Muslim academic institutions need to show greater leniency and tolerance to their scholars as well as nurture innovativeness and confidence in their educationists. At the grass roots level, madrasahs must widen their perspective on what is considered "Islamic knowledge", make their curriculums more relevant to the needs of their students and the larger society and encourage their students to undertake critical research in specialized disciplines from an Islamic perspective. If academic institutions and Muslims scholars are able to incorporate the above recommendations when teaching and/or conducting research on contemporary issues, then undoubtedly they will be one step further towards effectively resolving some of the many challenges faced by the ummah today and in the future.

Finally, this paper has demonstrated how Islamic values, traditions and ethics continue to be incorporated and manifested within Brunei’s religious institutions, culture, society and politics, in the modern era. Although the government has played a significant role in creating and developing Islamic culture and religious values, educational and financial institutions, it also supporting Islamic programs in the media. It is hoped that this paper has contributed somewhat to providing a theoretical overview of the various religious and educational institutions in contemporary Brunei Darussalam.

Laying the foundational framework must not stop the developments however. Instead, there is a need for educational and definitely religious policy makers in Brunei Darussalam to further examine and study the initiatives undertaken by institutions in the Muslim world such as Indonesia, Turkey, Malaysia, Pakistan, Jordan, Egypt, and Morocco, which are at the forefront of “Islamic education” and its re-development. Brunei Darussalam can learn from their experiences, as well as avoid similar mistakes.

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How To Build Students’ Characters Based on Child-Friendly Education
(Collaboration Study of MAN 2 Yogyakarta with Ainul Yaqin Islamic Boarding School Gunungkidul)

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Abstract. There are two models to build students’ characters, which are independence and collaboration. Independence is performed internally by the educational institution itself, while collaboration is done through "cooperating with" other institutions. MAN 2 Yogyakarta is an institution that has built the characters of its students in collaboration with Ainul Yakin Islamic boarding school Gunungkidul. The school applies independence model by creating “child-friendly” madrasa through habituation, and it runs without violence and punishment. Naughty students are considered the ones who have "more energy". If such students do not change better until grade XII, a "service" process is conducted. The collaboration model is conducted with the Ainul Yakin Islamic boarding school. This Islamic boarding school fosters students with special needs (disabilitied students) who have special potential for each individual student. This potential is the thing that puts the students at the level of 'ilmal yaqin, Ainul yaqin, or Haqqul yaqin, for Assisted Students, Assisted-Directed Students, and independent Students. The collaboration between the two institutions provides new hope for students who have "more energy" and disabled students to rise up and have independent characters.

Keywords: Independence, characters, collaboration, disabilitied, habituation

Introduction

Education of students’ character today is always emphasized in formal education, even though students have attended formal education based on religion. Schools based on religion or madrassas characterized by religion do not guarantee that students have the character expected by parents and the nation. The unexpected character is reflected in the behavior of students, especially in the problem of delinquency because it in general is not only due to factors of association with outsiders, but also due to internal factors such as failure to find self-identity and difficulty controlling emotions. Even adolescents who become students from madrassas and schools based
on religious organizations when failing in academic are easy to vent their emotions on negative things. Concrete examples are truancy, fights and brawls. This delinquency is found almost every day in the news in the capital city, big cities, and in small cities like Kendal. (Fuadah, 2011).

Different from students in formal educational institutions, those in Islamic boarding schools are more likely to have a measurable character from a religious perspective. Even some Islamic boarding schools specialize in education, not only strengthening the mastery of reading Arabic texts and mastery of the science of tools, but strengthening the aspects of morality and more elegant personal formation, such as the tasauf Nahdlotul Fata Demak Islamic boarding school in Central Java, the Istighfar Tombo Ati Islamic Boarding School especially for criminals in Semarang, and an islamic boarding school that specializes in education based on disabled students.

The disparity between common students and santris (students in islamic boarding schools) in behavior is a common thing because of different educational models, in terms of teaching materials and aspects of the teaching staff and the learning system being held. The disparity of the learning model with boarding will produce products with different characters from non-boarding. Likewise, teaching materials sourced from salafiyah books are different from textbooks. Character is the one that is more influential in shaping behavior. An islamic boarding school has a central figure, i.e. a Kyai who has an emotional relationship with students. Meanwhile, formal educational institutions do not have any influential figures and the relationship with students is only a relationship of learning interests.

The strength of madrasa/school in developing intelligence is done in a structured manner, so that students can master various knowledge. In addition, madrasa/school also strengthens education by building the character of students to be good. However, there are many students who strengthen their knowledge in madrasa/schools while building their own character at islamic boarding school, vice versa. Both of the models are quite common in various regions in Indonesia. This study tries more deeply to identify and examine the collaborative relationship between MAN 2 Yogyakarta and Ainul Yaqin Islamic boarding school through a spiritual healing approach.

The formulations of the problems that are the focus of the study are: 1) what is the collaborative model for strengthening character education through spiritual healing?, 2) what is the collaboration strategy applied by MAN 2 Yogyakarta together with Ainul Yaqin Islamic boarding school, and 3) What factors support the collaboration process? This study aims to describe, analyze, and conclude a collaborative model of strengthening character education through spiritual healing, the collaboration strategy used by MAN 2 Yogyakarta with Ainul Yaqin Islamic boarding school, and the factors that support the collaboration process.

**Theoretical framework**

**Adolescent Psychology**

Adolescence is the final phase of childhood and the beginning of the adult phase. Adolescence is between 10 and 21 years. There are many changes in adolescents, both physically and psychologically. Physical changes are seen in sexual changes such as breasts getting fuller and waist expanding in girls. The changes in boys are the mustache, beard and voice. This phase is a very important phase in further development. It is also known as the puberty phase. Adolescence is a certain period that every human being experiences before going on adulthood where children
need a lot of guidance and direction from responsible parties, in order to provide a security and they are expected to develop well (Mukhlas, 2019, p.27).

Teenagers really need peers to get to know the outside world. They often experience a variety of pressures in getting along with their peers. Various deviant actions often appear in this phase, these actions include committing trouble, stealing, fighting, bullying, and drug abuse. The circulation of positive and negative actions is a natural part of becoming an emotionally independent and sensitive adult (Diananda, 2019). In increased knowledge of adolescents about cognitive development and psychological emotions in early adolescence, they begin to be able to think rationally and channel emotions in positive activities (Sary, 2017).

It is necessary to always study the development of adolescents because they are children of the times. They develop according to the times passed. Also, they are required to be able to develop all their potential in order to be able to pass adolescence with maturity. Furthermore, they are required to be able to adapt to the times with a solid foundation of faith, so that they do not fall into drugs and sexual freedom. They must be able to build awareness as God’s best creatures. They are His representative in the world and are the hope of the nation and the State (Jannah, 2017). Solving adolescent problems requires a review by examining integrated and comprehensive knowledge (Fatmawaty, 2017).

Teachers’ Discipline and correct understanding are that students’ development is an important component in education (Elida & Youth, 1991). Teachers’ discipline is an example for his students because adolescent discipline and delinquency are closely related. The discipline is inversely correlated with juvenile delinquency. Adolescent discipline will enter into various aspects of their life, so the level of delinquency decreases or completely disappears (Rahmawati, 2017).

Child-Friendly Education.

Education should ideally be child-friendly. Child-friendly education is currently being promoted by inclusive education institutions. Inclusive education is the one that is friendly to all children, with an education service system that requires children with special needs to study at nearby schools in regular classes with their peers. The purpose of inclusive education is to fulfill the mandate of Article 31 of the 1945 Constitution, while what underlie inclusive education are philosophical, juridical, and empirical (Herawati, 2016).

Inclusive schools are the implementation of education without discrimination. All children receive the same education according to their respective needs. Inclusive education is a form of special education service that requires all children with special needs to receive an equal education in ordinary classes with their peers. So far, a special school has unwittingly built high walls for children with special needs. As a result of this system, children with special needs are difficult for society to accept. The implementation of inclusive schools for children with special needs must create an environment that is fun, friendly and can foster self-confidence for students with special needs. In fact, the implementation of inclusive schools in Indonesia is still not in accordance with the concept put forward and the implementation guidelines, in terms of students, teacher qualifications, facilities and infrastructure, and support from parents and the community. The implementation of inclusive schools in Indonesia is still a phenomenon (Darma & Rusyidi, 2015).
Children studying in child-friendly schools will feel happy. Their potentials will be explored and developed accordingly. Child-friendly schools use a learning model that prioritizes student activities. The school provides an environment and facilities that accommodate the needs of students so that they learn the materials they really need. Students are given the opportunity to convey their ideas, display their work, and participate in maintaining school facilities. By paying attention to these, it will be possible to produce quality graduates. Thus, child-friendly schools are a basic requirement in the development of basic education (Sudirjo, 2016).

Inclusive education is a special education service system that requires all children with special needs to be served in the closest school in the normal class together with their peers. The implementation of inclusive education for children with special needs should be able to create an environment that is friendly, fun, flexible, and able to foster self-confidence in students and educators with special abilities. In reality, the implementation has not all been in accordance with the guidelines, from the student's condition, teacher qualifications, supporting infrastructure, parental support, and support from the central and regional governments. Basically, the implementation of inclusive education for children with special needs is still a phenomenon (Praptiningrum., 2010).

Child-friendly schools are formal and informal education units that are safe, clean and healthy, care and have an environmental culture, are able to guarantee, fulfill, respect children's rights and protect children from violence, discrimination and other mistreatment, and support participation especially in planning, policies, learning, monitoring, and complaint mechanisms related to the fulfillment of children's rights and protection in education. Child-friendly schools are not making new buildings but a new paradigm in educating and teaching students to create a new generation that is strong without violence, fosters adult sensitivity in educational units to fulfill rights, and protects students.

Child-Friendly Schools can be established if supported by various parties including the family and the community that are actually the closest educational centers for children. A supportive, protective environment that provides a sense of security and comfort for children will greatly assist the process of finding identity. Children's habits have a tendency to imitate, try, and seek recognition of their existence in the environment in which they live. The family environment is the first and foremost education for children so that the family plays a role as economic protection and provide space for expression and creativity. Child-friendly education components include: First is child-friendly education policies. Second is educators and education staff who understand children's rights. Third is the implementation of a child-friendly learning process with the application of discipline without violence. Fourth is facilities and infrastructure that do not endanger children, and prevent children from getting hurt. Fifth is children's participation: Children's participation includes: communicating school programs by involving children (Yosada & Kurniati, 2019).

**Literature review**

Research on strengthening the education of students’ characters has been widely conducted. Likewise, research related to spiritual healing has been done by several previous researchers. Several of these studies are as follows.
1. Research conducted by Ngatiman and Ibrahim, that character education is to form a personality whose results are expected to create students to have good behavior, honesty, responsibility, respect for others, and hard work. This study identifies character education with moral education in Islam in order to able to transfer values into the soul and manifest in action (Ngatiman & Ibrahim, 2018).

2. Research conducted by Zain Irwanto with the title "Aggressive behavior and how to handle it through Islamic counseling" from the Islamic religious faculty of the Muslim University of Indonesia shows that the application of Islamic counseling to the problem of students behaving aggressively shows a change in the behavior of students to be not aggressive. Research focused on students of SMPN 1 Tondong Tallasu Pangkep also emphasizes that the factors that cause aggressive behavior are arrogant, selfish, family economy, family environment (Irwanto, 2017)

Methods

This study used a qualitative descriptive approach, which is a research approach that seeks to capture the symptoms actually occurring and experienced by the research subject. These phenomena can be in the form of views, attitudes, behaviors, and so on in the form of words and language collected holistically using scientific methods (Moeleong, in Wahab, 2015: 40). Creswel, in Sugiyono (2013: 347-348) explains that qualitative research is a research activity that departs from temporary questions to collect field data related to perceptions, actions, and so on towards individuals and social groups (humans). and then interpreted the meaning of a data.

The qualitative approach in this study was a case study model, carried out on two educational institutions i.e. MAN 2 Yogyakarta and Ainul Yakin Islamic Boarding School Gunungkidul. The research process at the two institutions was carried out in an accountable, honest, careful, and in-depth manner in the case of education and/or character building for the "more energy" students of MAN 2 Yogyakarta City and inclusive Santris at Ainul Yakin Islamic Boarding School, Gunung Kidul.

Data collection techniques were done through interview, observation, focus group discussion (FGD), and document study. Interviews were conducted using open-ended method and focused on uncovering data related to the facts of students with "more energy" in MAN 2 Yogyakarta and the implementation of education at Ainul Yakin Islamic Boarding School, Gunungkidul. Through these open-ended interviews, it was possible for the informants to convey their own views regarding the facts as they were. Interviewing was focused in this case to reveal (review) data in a relatively short time and was not tied to structured interview guidelines. Observation was used to observe and record the phenomena studied systematically and relevantly to the problem. The data in this study, among others, were related to the students of MAN 2 Yogyakarta included in the category of "more energy", the criteria for students with "more energy", the procedures and processes of students being declared to have "more energy", time of education/coaching at Ainul Yakin Islamic Boarding School, material and therapeutic methods, and so on.

To corroborate the results of interviews and observations, FGD was conducted between the Head of MAN 2 and the guidance and counseling teacher at MAN 2 Yogyakarta, while FGD in Ainul Yakin Islamic Boarding School was conducted by the Head of the school with its manager and Committee. In addition, data triangulation was also carried out by various parties that have a relationship between MAN 2 Yogyakarta and Ainul Yakin Islamic Boarding School.
Gunungkidul. The document review technique was used to reveal the data recorded in books, minutes, transcripts, files, meeting results, and so on. The relevance of the document technique in this study was to collect data, such as: the number of “more energy” students, the results of the decision on the “more energy” session, the research of students included to have “more energy”, the coaching/therapy curriculum towards “more energy” students, schedule of therapy activities, number of therapists, etc. There were two kinds of data sources in this study, which were primary and secondary. The primary data sources came from the Head, Deputy Student Affairs, and Counseling Teacher of MAN 2 Yogyakarta, boarding school leader, therapists, instructors, students/santris). Meanwhile, secondary data came from the Boarding School Committee, community members, documents, WEB.

This study used analysis data developed by Miles and Huberman as quoted by Sugiyono (2013: 404), which is interactive and continues to completion, so that the data was saturated. Miles and Huberman in Wahab (2017: 6-7) explain that the analysis is done in two stages, namely during the field and after the field. In the field analysis, there are several steps, including: (1) narrowing the focus of the study to specify the scope of research and limit the data collected, (2) determining the type of study, (3) developing analytic questions, and (4) composing comments. Meanwhile, the following steps from the field are: (1) making categorizations of findings and (2) arranging the sequences of the studies. To sum up, the qualitative data analysis has three stages, i.e. data reduction, data presentation, and drawing conclusions.

**Finding And Discussion**

Strengthening character education of students in MAN 2 Yogyakarta City used 2 models, namely internal strengthening of madrasa and strengthening through external madrasa institutions. Internal strengthening was to be familiar with the jargon of Madrassas as child-friendly madrassas, while external strengthening was to collaborate with Ainul Yakin Islamic Boarding Schools which have historical roots and emotional bonds with MAN 2 Yogyakarta. The two models used by MAN 2 Kota Yogyakarta provide new atmosphere in formal education to build students who have high learning enthusiasm and good togetherness ethos.

Institutionally, MAN 2 Yogyakarta and Ainul Yakin islamic boarding school do not have a formal cooperative relationship and each has a different “learner” segmentation. MAN 2 Yogyakarta only accepts students who have graduated from madrasa/junior high school, while Ainul Yakin Islamic Boarding School accepts all students regardless of age and educational background.

**Development of Character Education in MAN 2 Yogyakarta**

Internal character strengthening is creating students' habituation in accordance with the vision and mission of the madrasa. It has been implemented by MAN 2 Yogyakarta Yogyakarta since its establishment in 1978, which has religious characteristics. The madrasa, located at Jalan KHA. Dahlan 130 Yogyakarta (55261), has a vision of Taqwa, Independent, Achievement, Innovative, Environmentally Friendly, and Islamic. This vision is better known as the ISLAMIC LOOK vision. Missions of MAN 2 Yogiakarta are: a) Realizing Madrasa people who are knowledgeable, charitable, and have a noble personality (good manners), b) Realizing Madrasa people who master science and technology, language, culture, sports and arts, c). Creating a madrasa that is globally competitive, and d) Creating a conducive and Islamic madrasa
environment. The general objectives include; a) Realization of Madrasa people who practice the values and teachings of Islam in everyday life, b) The realization of smart, skilled, independent students to continue their education, c) The realization of a high work culture in providing excellent educational services, d) Realization of madrasa that provides wide access, accountability, and dignity, e) Realization of Madrasa personnels who are proficient in information technology and foreign languages, f) Realization of a clean, healthy, orderly, comfortable, safe, and Islamic environment and atmosphere of the madrasa, g) Integrated insights.

MAN 2 Yogyakarta city has the jargon as a “Child-Friendly” madrasa. The simple thing with the child-friendly concept is that all activities and learning processes are based on fostering and educating in line with positive thinking. According to its Head and guidance and counseling teacher, the dynamics of learning and education run without violence but with togetherness. Building a natural environment in a comfortable madrasa is also followed by a dynamic and fun learning environment. The madrasa never punishes its students nor recognizes violation point. Punishment for student violations is up to the student himself, and at a certain level it is given to his parents by conducting a case conference among the student, his parents, his homeroom teacher, the head, and guidance and counseling teacher.

The principle of no punishment for students does not mean that no one violates the rules or regulations of the madrasa. If any student still does violations, he or she is considered to have "more energy". According to the Madrasa Head, the madrasa also applies a system of a homeroom teacher who is assigned from grade X to the end of grade XII. Thus, the homeroom teacher can understand the character of students as long as they study there.

Spiritual Healing for Santris at Ponpes Ainul Yakin Islamic Boarding School

The term of spiritual healing is actually to facilitate the process of coaching students with a disability. This coaching process is directly led by Isma Teacher or Isma Almatin Teacher or Muhidin Isma Al Matin teacher, commonly called Abi Guru. He is a religious preacher, book writer, inspirational motivational trainer, child development consultant, or expert therapist for children with special needs. Isma teacher is an alumnus of MAN 2 Yogyakarta who did not get a diploma even though he attended school for up to 4 years. The certificate was obtained from the Package C program to continue to private universities in Yogyakarta.

It is challenging that disabled students are chosen to be the subject of guidance at Ainul Yakin Islamic Boarding School. The motto "Loving Problems" and believing that the most important thing in life is prayer opens the possible success in fostering the students. The life concept is just waiting for prayer and while waiting for prayer time, there many activities to do, such as working, studying, doing other positive activities. It will result in optimizing the disabled students' potential. The belief in the success of this concept was manifested by establishing a Correctional Center for Children with Special Needs for Indonesia in Karang Tengah, Sumber Wungu Tepus, Gunungkidul, Yogyakarta on January 26, 2018. This correctional center exists as an inclusion school with therapy area facilities (farming therapy farming, fishing therapy), outbound, swimming pool, gazebo, hall, and foot reflexology.

The main goal of Ainul Yakin Islamic Boarding School is to build a civilization for disabled children that will spread throughout Indonesia by having the advantage of specialists in education, assessment, and correctional services for children with special Islamic needs, and who memorize Al Quran Hadith. The general objectives are as follows;
1. Santris (its students) can become perfect, noble, and good beings as Allah mentions in the Al Quran, and when they return home, they become children who are diligent in worshiping Allah SWT according to Allah's purpose for creating humans to worship. God willing, if they are diligent and have true worship, they will have their lives fulfilled by Allah and will become lucky creatures.

2. Santris become children who are confident, mentally good, and visionary.

3. Santris get the doctrine to always be people who like to do charity/good deeds and are devoted to their parents, are able to speak Arabic, English, memorize the Qur'an hadiths, understand fiqh, and have correct morals.

The Isma Teacher who is the author of the book "Hypnoword Magic" and has been a trauma healing trainer in Aceh after tsunami focuses on fostering disabled children as special santris (Special Children City), each of whom has his own competence and potential to be developed and is in defined categories such as Assisted Santris, Assisted-directed Santris, and Independent Santris. To determine those categories, observation is done for 40 days by Isman teacher once their parents entrust them. During the observation, monitoring and guidance are performed on the level of intelligence (cognitive), attitude/behavior (affective), and aspects of action or physical movement (psychomotor). From the results, they are assigned to the category Assisted Santri (AS), Assisted-Directed Santri (ADS), or Independent Santri. The decision is not negotiable to the parents who have entrusted them.

Conceptually, the three categories are as follows.

1. **Assisted Santris** are disabled students who cannot do activities perfectly. This concept is that these santris are perfect because they have no responsibility because of their limited sense and noble students who can become part of a family where their parents must perceive them that Allah creates humans with the best of creations. The target of the assisted students is that as optimal as possible the students can pronounce anything, such as the word Aamiin or the pronunciation of miin or even only with the movement of the limbs that are moved as a sense of being able to do something with movement.

2. **Assisted-Directed Santris** are professional ones who have the type of worker but are unable to manage. These santris are targeted to become students who have the ability as professional workers
Santri Arahan habis naik pohon dan santri arahan habis membantu memberi terapi terhadap santri bantu. Assisted-directed santris finish climbing a tree and help provide therapy for the assisted santris.

3. **Independent Santris** are students who are able to manage and direct the assisted-directed students and the assisted students. They are not students who have a concept but have responsibility for the tasks to do.

Independent Santris learn to memorize the al-Qur'an, guided directly by the instructor (above) and murojaah and recitation of al-Qur'an memorization.

**Collaborative Model for Character Education Strengthening through Spiritual Healing**

MAN 2 Yogyakarta City and Ainul Yakin Gunungkidul Islamic Boarding School have an emotional closeness, where Isman Teacher as the founder of the Ainul Yakin Islamic Boarding School is an alumnus of MAN 2 Yogyakarta. It facilitates the collaboration between them. Formally there is no MoU as a collaborative step, but the bond between the two institutions is so strong that the collaboration happened. Also, MAN 2 collaborates with Muhammadiyah Lowano Boys Orphanage to guide students who have "more energy".

The collaboration between MAN 2 Yogyakarta and Ainul Yakin Islamic Boarding School is not only for students who have "more energy", but also for grade XII students who will have the national final exam. In order that students are completely ready to face both madrasa and national exams.
final exams, motivation training is conducted. As for students who have "excess energy", there are several stages, as follows:

1. MAN 2 Yogyakarta has developed a guardianship strategy that runs as long as students learn from grade X - XII by the same homeroom teacher. The continuing model has advantages, i.e. 1) the homeroom has complete data about the student (track record) so that if the student makes a mistake it is easy to complete, 2) the homeroom teacher can cooperate with counseling teachers to provide guidance to students who have "more energy", there is no "jealousy" among the teaching staff about mementos given to grade XII teachers.

2. MAN 2 Yogyakarta firstly holds a case conference attended by students’ parents, students, counseling teacher, homeroom teacher, and principal of the madrasa because students have moved up to grade XII but there has been no change in behavior. The case conference results in two options i.e. the students are directly fostered by their own parents or by Ainul Yakin Islamic boarding school. If they are decided to be fostered at Ainul Yakin Islamic Boarding School, the madrasa and their parents prepare “ubo rampai” to go to the Islamic boarding school. This coaching activity was once conducted on October 9-14, 2019 on behalf of Hadid Nurul Ikhsan (grade XII IIK) and Awang Nurardianto (grade XII IBB) at Ainul Yakin Islamic Boarding School Tepus Gunungkidul.

3. The students are sent to conduct community services at Ainul Yakin Islamic Boarding School for at least 1 week (7 days) and if they have not changed their attitude and character, it can be extended. However, so far, one week is enough to build the character of students to have a good learning spirit and responsibility.

4. Ainul Yakin Islamic Boarding School is cared for by Ismanto (Isman Teacher), an alumnus of MAN 2 Yogyakarta majoring in language. Therefore, Ainul Yakin Islamic Boarding School and MAN 2 Yogyakarta have an emotional bond between them. Ismanto was a student who had a "free" character because he is an artist. Ismanto's works are well known in the form of poetry (several are published in a book called Hypnoword Magic; Mantra-mantra Pikiran Bawah Sadar) and theater.

5. The notification letter regarding this coaching declares that the student is carrying out community service as a coach of the Madrasa based on the decision of the case conference. It is not the student who is being guided because of punishment, but is the one who is carrying out services that will generate empathy for disabled students.

**Supporting factors for the collaboration process**

The MAN 2 Yogyakarta has succeeded in the collaboration with Pondok Pesantren Ainul Yakin Islamic Boarding School, Gunungkidul due to the strong support from both of the parties. Isma teacher who has studied at MAN 2 Yogyakarta feels that he has a long unforgettable history (4 years). MAN 2 Yogyakarta city gave "flexibility" to him when studying there to develop creativity. This was strongly supported by Mrs. Anita (language teacher) in every time he developed and displayed his creative results. Meanwhile, MAN 2 Yogyakarta feels that Ismanto was a very potential student, so it is necessary to keep providing assistance even though according to Mrs. Anita she felt that she failed in fighting for Ismanto to have a MAN 2 Yogyakarta diploma and only succeeded in supporting him to join the package C program.
The historical factor of the emotional bond between the two parties becomes the main supporting factor for successful collaboration. This historical factor is also supported by several other factors, as follows:

1. Psychologically, Isma teacher is someone who understands and has therapeutic skills for adolescents with problems and has become a motivator in various activities related to recovery such as healing therapy in Aceh Post Tsunami. This understanding and experience are able to provide stimulus to MAN 2 students who have "more energy" to participate in the service at Ainul Yakin Islamic Boarding School.

2. The "child-friendly" education created by MAN 2 Yogyakarta provides its own "energy" for Isma teachers, so that it can be used as provisions for them to implement the same methods at Ainul Yakin Islamic Boarding School.

3. Students who are entrusted to Ainul Yakin Islamic Boarding School are those who have "more energy" which is still better than that of the students of Ainul Yakin Islamic Boarding School who have special needs, so that the model of coaching carried out by Isma teacher to MAN 2 students creates a strong sense of empathy to make MAN 2 students aware that they have not only "more energy" but also good ability and intelligence.

4. The application of the life concept about waiting for prayer time and doing various activities while waiting for it to strengthen the potential of each individual has become a "doctrine" of santris and students. This concept eventually becomes a strong supporting factor that appears in each individual.

**Conclusion**

MAN 2 Yogyakarta has two models to strengthen character education, i.e. internal madrasa and external madrasa. Strengthening through internal madrasa is to create child-friendly madrassas and habituation, while external madrasa is to collaborate with Ainul Yakin Islamic Boarding School, Gunungkidul. Child-friendly Madrassa creates a learning and educational process that runs with no violence nor punishment but with togetherness. Therefore, students who commit violation are considered to have "more energy". Likewise, Ainul Yakin Islamic Boarding School that disabled santris has a special potential in each of its individual to be optimized. This potential is the thing that puts all the santris at the level of 'ilmal yaqin, Ainul yaqin, or Haqqul yaqin.

The Collaboration Model of Strengthening Character Education in MAN 2 Yogyakarta and Ainul Yakin Islamic Boarding School Gunungkidul is conducted without a formal MoU but through an emotional bond because the Head of Ainul Yakin Islamic Boarding School is the alumnus of MAN 2 Yogyakarta. The technical implementation of the collaboration is that if there are MAN 2 students who have "more energy" in grade XII but have not changed, a "service" process will be conducted at Ainul Yakin Islamic Boarding School for 1 week so that when they return to Madrasa, they are ready to take the Madrasa and national exams. Additionally, grade XII students who need reinforcement for motivation, motivation training is also conducted at Ainul Yakin Islamic Boarding School.

It is important to keep the success of a symbiosis of mutualism between MAN 2 Yogyakarta and Ainul Yakin Islamic Boarding School. However, Ainul Yakin Islamic Boarding School as an inclusive institution needs to have formal legitimacy from the Ministry of Religion as a government institution. Thus, such a collaboration can be implemented not only with MAN 2
Yogyakarta but also with other madrassas, both public and private ones. Even it can collaborate with the Ministry of Religious Affairs in various activities.

References


Family Based Religious Character Education on Posuo Rituals in Baubau Society

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Abstract. This paper contains a description of the posuo ritual in the Baubau community. This study aims to explore and understand the values of religious character education contained in the posuo culture in the Baubau community. Collecting data through in-depth interviews, observation and literature study. This research reveals that the posuo ritual is a custom of the people of Baubau City which is very important in shaping the character of girls before marriage so that they have a positive outlook. Posuo aims to be implemented for humanity. In practice, posuo is carried out by teenage girls, who are required to go through posuo before marriage, because in the posuo there is guidance for moral education. Through this moral education, marriage provision is inherited as an important part in the phase of character building in the household system. The contextualization of the posuo is a major part of the continuation of the marriage, which is expected to be a form of inheritance of religious education in the family, with the main hope of forming Sakinah, Mawaddah, wa rahmah. So that the complete knowledge of the inheritance of the posuo is also expected to prevent and / or reduce the divorce rate. Another advantage of holding this posuo ritual is because in the ritual process it can improve the relationship between fellow Baubau City residents. But now, this ceremony is rarely performed by the community, the cause is due to economic factors and lack of socialization. In fact, the posuo ritual is a custom of the people of Baubau City which is very important and significant in shaping the character of teenage girls.

Keywords: posuo culture, baubau people, sakinah family education, reducing divorce

1 Introduction

The city of Baubau is a beautiful city, full of customs that have been passed down from generation to generation. The exploration of the cultural values of a society that is so developed is, in principle, a mandate of the law, so that many instruments are needed to support the advancement of culture itself, including manifesting specific religious values. As reflected in the Strategic Plan of the Ministry of Religion 2015-2019, research with religious cultural landscapes is expected to provide information for strengthening understanding and inclusive religious practice based on the local community.

The development and exploration of values, as well as religious character, are increasingly filling every public discussion, both in the real world and in cyberspace. In it, it is like expanding the potential of local knowledge that continues to fuse and permeate the sides of our humanity, especially in Indonesia. Therefore, it is necessary to explore values in various aspects of the development of culture itself, because extracting values is always in the shadow of various
interpretations, depending on the human point of view.

This research was conducted with a focus on tracing the religious values contained in the culture of the community, in this case the city of Baubau, Buton Regency was chosen with the consideration of the significance of local cultural studies that have an adaptive tendency to the times, and other modern regulations, as well as complementing tradition-based religious narratives. There are many, but not specific traditions for teenagers. Of course, this becomes information material for improving the quality of understanding and practice of religious teachings related to cultural values that have the potential to have a character education mouthpiece. The search begins with identifying the interesting and unique culture of society that develops in society by looking at the religious values contained therein.

This attention can be seen in at least one of the 7 elements of universal culture according to C. Kluckhohn in his work entitled Universal Categories of Culture: Language (oral and written), knowledge in society or social organization, livelihoods based on religion, art. [1] Of the seven aspects of culture, the focus of research on cultural societies is limited to include: community rituals, kinship systems, social organizations, political organizations and marriage law systems. The selection of cultural elements to be studied is focused on the peculiarities of community rituals.

One of the Baubau Cultures is Posuo, which is carried out as a means of transitioning a teenage girl's puberty status to adulthood, as well as a mental preparation to be thoroughly prepared for domestic life. Posuo developed in Baubau City, Buton district since the sultanate's rule as a ritual tradition for a pubescent teenage girl (Kabua-bua) to an adult girl (kalambe). The Posuo ritual, as a typical religious-based ritual, is also full of character education values, especially for adolescents before marriage.

The Posuo ritual is carried out as a means of transitioning a girl's status from adolescence (kabua-bua) to adolescent girl (kalambe) to prepare her mentally. The ceremony was held for eight days and eight nights in a special room for the local community called Suo. During their confinement at Suo, the participants were kept away from the influence of the outside world, both from their families and the surrounding environment. Posuo participants can only have contact with Bhisa (the leader of the Posuo ritual). These monks will guide and give advice in the form of moral, spiritual and knowledge of fostering good families to participants.

Seeing the cultural potential contained in this posuo, of course, will make religious normative exploration of the values contained in the entire posuo process allowing us to reap in-depth knowledge about the basic meaning of the transition from adolescence to adulthood, as well as seeing what potential is important to emphasize, as is done by local communities. This, to be translated into a modern space, includes how to take the value of the character of religious education in discourse, advice, and doctrinal nuances. Of course all of that requires a comprehensive reading in order to reap the full value of a local ritual whose main essence can be translated into a modern community-based morality education.

Based on this background, this research further examines how the value content of religious character education is extracted from the sublime culture of the Baubau people through Posuo. This formula was then operationalized in 2 research questions, namely (1) How is the development of the Posuo Ritual in the Community in Bau Bau City? (2) How is the value of religious character education reflected in the Posuo Ritual? This study aims to explore and understand the meaning and values of religion contained in the culture of society, to further become a policy material for the development and progress of religious-based national culture.

2 Literature Review
As an applied research, several studies on the exploration of religious values in community culture with the same nuances in the last few years will be presented as a comparison. This research can at least be seen in the research conducted by the Jakarta Institute for Religious Research and Development which conducted research on the theme of Religious Values and Harmony in the Oral Traditions of Society in Western Indonesia. One of the research focuses is Agus Iswanto [2] in the Journal of Social Science and Religion analysis found that understanding various religious receptions in culture provides a great opportunity to build and maintain harmony among religious followers and to increase solidarity in society.

An article entitled Building Harmony Through Religious Reception In Culture: Lesson Learned From Radin Jambat Folktale Of Lampung reveals the acceptance of religious aspects (the highest truth / God, aspects of cosmological and religious rituals) in the cultural products of Radin Jambat, a folk tale from Lampung, Indonesia. This paper is based on the analysis of Radin Jambat's folk tale texts, interviews, and additional library research from Lampung cultural literary sources. Religious receptions such as those shown in the Radin Jambat folk tale demonstrate the preservation of past beliefs, coupled with the gentle addition and inclusion of Islamic teachings, to create harmony between religion and tradition through folklore. This study is proof that Islam has been accepted by the people of Lampung through a gradual process and various receptions in terms of cultural values. This article shows that the significance of the Radin Jambat folk tale is strong documentation for related sources about the concept and practice of harmony among religious followers in Indonesia in the local Lampung tradition with regard to cultural acceptance.

Still in the same focus, Zulkarnain Yani [3] also presents the results of research conducted in the City of Pagar Alam - South Sumatra by raising one of the oral traditions that still exist in society, namely Tadut. This paper focuses on the study of what religious values are conveyed to the community through Tadut. This study aims to reveal and convey the religious values conveyed in Tadut verses and can serve as guidelines for the community in carrying out their daily beliefs. The results of this study indicate that the tadut oral tradition has religious values, namely the values of tauhid in Islam in the form of pillars of faith and the values of Islamic teachings in the form of the pillars of Islam. The pillars of faith and the pillars of Islam are the religious foundations for the Besemah community in carrying out teachings and worship.

Abu Muslim's research in looking at religious values and tolerance which is reflected in the ritual of burning stones in the land of Papua [4], as well as the rituals of kololi kie and ferekie in Ternate as an accentuation of respect for nature in order to familiarize socially the religious aspects of society, with the surrounding nature [5].

Research on community culture in the form of a thesis, dissertation or research report in tertiary institutions has also been widely carried out. Of course, it is not possible to convey the full results of these studies. This research is in its position to review and complement existing research. In addition, this research position, as one of the studies conducted at research institutions under the Ministry of Religion in order to provide information to policy makers within the Ministry of Religion regarding the potential of religious values for sources of enhancement and development of national culture, as well as an effort to translate the potential Religious character education in the community locality.

3 Theoretical Review

The approach used is the phenomenological approach in examining subjective religious facts, as well as the thoughts, feelings, ideas, emotions, experiences, etc. of a person expressed...
in external actions, namely words and actions [6]. In this way, it can also be revealed about the phenomenon of religious culture in traditional societies. The theory used is the functional theory of Thomas F. O'dea.[7] This theory acknowledges the functional contribution of religion to the social system of religion. This theory sees religion as a special culture that influences human behavior and inner and outer. From this functional theory, the functions, values, and roles of community culture that contain religious elements are reviewed.

Functional theory views society as a social institution in balance; who pattern human activities based on shared norms and are considered valid and binding on human participation itself. These complex institutions as a whole are social systems in such a way that each part (each institutional element) is interdependent with other parts so that changes in one part will affect other parts which ultimately affect the condition of the whole system. Functional theory sees humans in society as characterized by two types of needs and two types of tendencies to act. For the sake of survival, humans must act towards the environment, either by adapting themselves or by controlling and controlling it. Functional theory also sees society and social institutions as a system in which all parts depend on each other and work together to create a balance (equilibrium). Attempts to connect as much as possible every feature, custom, practice, which has an impact on the functioning of a stable and cohesive system (Durkheim).

According to Geertz, approaching social events is not just looking for causal relationships, but rather trying to understand the meaning that is lived in a culture. Culture is work that has meaning, that's why culture is semiotic and contextual. Geertz's approach to culture is called a "thick description", which is to interpret symbols of cultural meaning deeply and thoroughly in culture [8]

3.1 Religious Value

Value is a feature inherent in an object that is very meaningful in human life (M. Thoha, 1996: 61), especially behavior in doing good to humans (KBBI). Value is something that is abstract, ideal, value is not a concrete object, not a fact, not only a matter of right and wrong that demands empirical proof, but also a social life that is desired, liked, and disliked [9] According to Milton Rekeach and James Bank, value is a belief that falls within the scope of the system. trust someone to act or avoid an action. In religion, values can be useful in three ways, as a basis for the obligation to carry out orders, as a cultural orientation and thought, as a moral tradition. So there are religious values that are commandments and prohibitions, as moral guidelines that regulate human relations with the Almighty, humans with others and humans with nature. Which is based on belief in the Almighty.

Religious values determine what is expected of others based on their religious beliefs. Values are the core principles that guide decision making, helping in determining whether to make decisions about right or wrong, good or bad. Religious values are ideas that are considered good and become teachings derived from the Al-Qur'an and the hadith of the Prophet. Example: Devote to God Almighty, carry out amar ma'ruf and nahi munkar.

3.2 Community Rituals

In a cultural context, Posuo rituals are sometimes religious in nature in their implementation because strict conditions must be met by people who have a desire. [10] argues that rituals that are considered sacred have four forms, namely (1) the form of offerings, the complete clothing ritual actors in the ritual procession, (2) ritual behavior (3) Every customary ritual has behavior towards objects that contain hope, meaning, and certain messages delivered to the public. (4) cultural values, namely ideas or ideas that are embedded in the human psyche
from an early age in the socialization process which are the basis of survival.

Religious rituals contain four main components that must be present in a series of rituals, namely (1) the place for the ritual, (2) the time of the ritual (3) the heirlooms and ritual tools and (4) the person who acts as the ritual performer [11]. Stating that apart from the four main components mentioned above, in traditional rituals there is a combination of various elements such as praying, making promises, sacrificing, eating together, singing, the process of art, fasting, meditating in meditation [12]

4 Research Methods

This research was conducted in the city of Bau-Bau by using a qualitative descriptive method to find religious values in the culture of the community, and to describe the various meanings of society towards these values. By choosing one of the cities as the analysis unit, namely Southeast Sulawesi (Buton). Data collection was carried out for 7 exploratory days plus 18 research days. Collecting data using interview techniques, observation, and documentation [13]

The research information consisted of key informants from the government, religious leaders, and traditional leaders. Informants Expert academics, Socio-Cultural Experts, Religious Experts. Informants can be the general public. The analysis used in this research is descriptive in nature, which aims to create a factual and accurate systematic picture of the facts, properties, and relationships between phenomena, although it cannot be separated from the role of the researcher in playing its function as a feature of its main instrument (Sugiyono, 2010: 305). Data analysis used interactive model analysis (Miles, and Hubermas, 1995: 10-14) which took place simultaneously with the data collection process. The stages: Data collection, data presentation, data reduction, and drawing conclusions / verification [14]

5 Discussion

5.1 Posuo Cultural Development in Baubau Society

Bau-Bau City is a country that has a culture of customs that has been passed down from generation to generation, one of the cultures is posuo/confined. The Butonese know 3 posuo, namely:

1. Posuo wolio, is an early posuo tradition that developed in Buton society.
2. Posuo Johoro from Malayu also developed in Buton
3. Posuo Arabu is a branch of Posuo Wolio.

These three Posuo are in line with the values of Islamic teachings, each of which has different implementation, but the goal is the same, namely that one day it will build a sakinah household ark, mawaddah wa rahmah. This posuo was developed by Syekh H. Abd. Ghaniyyu, the great Ulama of Buton who served as Kenepulu in the Sultanate of Buton, developed in the mid-19th century led by Muhammad Aidrus Qaimuddin Sultan Buton 29th.

Posuo literally comes from the word Suo. Suo means the back room in the traditional house of the Buton people. This space is higher in comparison to other rooms. Suo is the room in the traditional house of the Buton people as the head of the house. The house of the Buton people is a human body, while the inhabitants are soul or spirit. The Posuo tradition is a tradition of pingitan, originally teenage girls who were pinged in suo, so that the tradition of seclusion was called “posuo”. (Imran Kudus, interview 4 August 2018 in Kota Baubau).
Posuo is an intermediate stage ritual for girls who have entered puberty. This ritual does not only apply to the Buton people, but institutionally has a deep meaning in religious ethical values. This ritual has a very solid educational value, especially in implementing ethical values for a girl [15].

The posuo ritual as a means of transitioning the status of adolescent girls who are still girls is carried out by means of a seclusion system, which is basically not intended as a 'locking up' process, but rather a focused educational process in a quiet way, in order to understand more and more deeply the process of inheriting knowledge of knowledge. The stages of the process that are carried out in this posuo, namely when they first enter the ritual, they are still called teenage girls (kabua-bua), and when they graduate or are deemed to have met the requirements, and pass the learning process, they are called kalambe.

The posuo ritual is usually performed just before the wedding for girls. The purpose of holding the posuo is so that a girl during that tenure will receive lessons for debriefing before entering married life (Posuo can be carried out individually or in groups). However, it is not limited to that, but there is a deeper meaning that the posuo ritual is carried out as a means of transitioning the status of a teenager (kabua-bua) to an adult woman (kalambe). During this period of confinement, girls will receive moral, spiritual, advice and important religious values, which are meant so that these girls do not take the wrong steps in facing the future. (Interview with Kari'u H.L.M, 25 July 2018).

The pinnacle of coaching teenage girls into adult women through posuo is known as the pauncura (confirmation) process. The path of the pauncura is guided by a Parika / Bhisa, which begins with burning incense, then smokes it, and ends with reciting the prayer of the shahadat of life. In practice, the posuo ritual is carried out individually / in a family, however, recently it is often carried out in groups by the Baubau community. Even though the process of worship in the seclusion room is only filled by a teenage girl so that she is more focused on facing spiritual guidance, moral messages, knowledge about marriage, and how to build a family ark that is safe by the advice.

Another purpose of performing posuo is to test the chastity of a girl. For example, during the posuo ritual, when the drums and gongs are hit and the drum does not break, it indicates that the posuo participants are still holy, but if the drum brakes, it indicates that there are posuo participants among them who are not holy, among the participants there are already having intercourse without going through a marriage contract (Interview with Kari'u, the former Imam of the Buton Kraton Mosque). However, whatever results from the procession of beating the gong will not be published, but only known by the family and drum experts. This tradition lasts for eight days and nights in a suo (special room).

When a girl performs posuo she will be bound and removed from various influences from the outside world. The girl can only relate to the bhisa / educator / coach. Educators are people who are directly appointed by customary leaders to provide various special education / teaching during the posuo period. In the implementation there is someone who beats the drums and gongs (drum handlers).

Posuo rituals are closely related to belief. Beliefs and ritual actions are complementary elements of religion. Posuo is one of the community rituals that have a social tendency and are vertical-horizontal between God and humans. Posuo has a function of strengthening social ties, as a medium for character education, especially for girls who are about to reach puberty, as an initial preparation for facing the challenges of life's twists and turns, which are far different from the atmosphere they faced in childhood. Posuo becomes an integral part of customs and as a future strength and strategy, which a woman must prepare to face the future to plan life changes and adjustments.
Posuo serves as a medium for mental education for young women, very relevant to current conditions. It is necessary to strengthen the value of morality among adolescents, who are vulnerable to the influence of global culture and modernity [16]. The Order for the Implementation of the Posuo Ritual is an agreement of Sufism scholars in Buton. It is likened to the philosophy of the posuo participant as if he were a child born by Bisha, so the movements directed by a Bhisa to a posuo participant are like caring for a newborn. Then in the application of implementing this posuo by looking at examples of the birth of the Prophet, so that in the process of Posuo being regulated and approved by the religious leaders of Tasawuf, 4 conditions were carried out, namely:

1. **Posuo** two Nights. Even though it is called Posuo for two nights, it is basically done for 3 nights, because the first night is nights of sobs, as a mirror of emotion and happiness, but the days have not been counted. The two-night posuo was inspired by the example of Muhammad Al-Hanafi's pregnancy, he had the same knowledge as a Wali.

2. **Posuo** for 4 nights, means it is done for 5 nights because the first night is the night of sobs. Posuo 4 tonight imitates the Prophet Muhammad because he was impregnated for 9 months.

3. **Posuo** for 6 nights, means that it is performed for 7 nights because the first night is just a night of crying. **Posuo** 6 nights is meant to emulate the pregnancy of Prophet Al-Isa because he was 2 years in the womb and just born.

4. **Posuo** 8 nights, means that it is done for 9 nights, because the first night is just a night of crying. This Posuo exemplifies the pregnancy of Prophet Al-Idris, because he was 4 years in the womb and then was born. The implementation of **Posuo** is a minimum of 2 days / night and a maximum of 8 days / night.

**Materials to prepare for the Posuo / Pingitan Room Entry:**

1. Pulawu (Pillow), Kiwalu (Mat) and timbasa (White Cloth) 4 pieces each 2 meters. This cloth is used on the 5th night as a base when using wet turmeric powder, as a plapon ceiling, as a seat, and as a cover for flower water that is stored for 4 nights. Then the next 4 nights the turmeric powder was replaced with a white powder made from rice flour.

2. Bringing Siri, Areca Tobacco, Lime and Gambir stored in a Toba basket as equipment for the ritual of smoking the Posuo participants. The purpose of siri, areca nut, tobacco, lime, and gambier is to strengthen teeth.

3. Bringing **Katibo** (areca flower wrap) to be used as a cushion while smoking, (this smoking is a condition for entering the seclusion room), when he has entered he can no longer leave before the specified time. This process is done to nourish the feminine area.

4. Bringing 2 **Kapopore** (baskets) each Posuo,
   a. **Kapopore** contains 1 small plate of rice, 1 bowl contains 4 pieces of cooked fish, 2 pieces of diamond as big as a baby bolster pillow, then kapopore is covered with a white cloth.
   b. Another **Kapopore** contains: a coconut shell bowl filled with fried rice and 4 pieces of fish, and 8 small diamonds with a size of 5 x 5 cm, used on the 8th day / last day.

The agreement on the number of days for the implementation of Posuo depends on the conversation between the parents and the traditional authorities (2 days / 2 nights, 4 days / 4 nights, 6 days / 6 nights and 8 days / 8 nights). Every night the rate is two boka / person for the
public. One boka is equivalent to Rp. 60,000, - (Kari'u, Former Imam of the Great Mosque of the Karaton, Interview 25 July 2018).

Waode wife La Uge (a Butonese traditional / religious figure) argued that carrying out seclusion like this had to be really ready, because on the 8th (last) day many officials were invited, even announced to the community in one village. Therefore there needs to be readiness of funds. This also makes some Butonese people unable to carry out this ritual for economic reasons.

Some of the rules that must be followed in the posuo ritual include:

a. Participants may not leave the house during the period of stay. While in seclusion.

b. Eating is limited to only 2 times a day and night, and even then only eat a small plate plus one egg.

c. There are rules for sleeping positions, namely on the first to fourth nights, the head is to the west.

d. On the 5-8th night the posuo participants hold a Baliana Yimpo (reversing the direction of sleep), so that the position of the head is in the east at the order of Bhisa. This change is perceived in the ritual of seven months from a mother's pregnancy, pregnancy is in the middle of the journey to birth, prayed for easy delivery by reading "salawat live" (Allahumma shalli ala syaidina Muhammad, wa ala ali syaidina Muhammad). That is why, in implementing Posuo, one of the philosophies is to humanize humans.

5.2 Before Entering The Room

a. Posuo participants are taken around 2 hours before they enter the seclusion room.

b. Posuo participants are smoked by the supervisor (Bisha) as a condition for entering the room, namely Posuo sits on a Kamboti (skin covering the areca nut) then the supervisor (bashia) lights a fire on an earthen plate, after the fire is burning then sprinkled with kemenyang (fire fragrance) Then Bashia's palms took the smoke from the fire and wiped them on the posuo participant's right hand from the tip of the finger up to the shoulder.

c. The first night was the night of sobs

When Posuo was in the seclusion room on the first night, the posuo participants were made to cry by performing several bhisa methods; pinching, so the first night is called the night of crying, all posuo participants are made to cry and eat limited, only 2 times, in a day and night, given piri-piri (eating a small plate of rice with one egg and a small glass of water). The posuo participants are given a little food to remind them that there are still many people who cannot make ends meet, only eat little or some don't even eat.

d. Use turmeric scrub for 4 days. After all of their bodies have been stretched out, they are then asked to move their limbs, as well as exercise. This is done after every bath by the bhisa or posuo coach. People who do not meditate on the value of their priest are weak because they are not grateful for the blessings of God giving to children.

e. Use a white powder scrub made of flour mixed with henna leaves for 4 days. The posuo participants use turmeric powder and white powder scrubs made of rice flour as symbolism (they have to keep their skin smooth and it must be used after they leave suo. That's how women are taught to maintain their beauty).

f. On the 5th day of the day they are able to defecate, the posuo participants can bathe in western water and eastern water.

g. On that night they were dressed in traditional clothes (traditional clothes) and the next day, the ritual of treading the land by the coach or traditional shop, after they were
finished they could go home.

5.3 Posuo Day 9

a. Bathing in western water and eastern water. This water is taken at the confluence of a river with the sea, the water flows, it is collected at 12:00 at night, no one knows and sees it except the person who takes it. Two gallons facing the buttocks, one facing west and one facing east, gallons facing west are considered male water, and gallons facing east are considered female water. Then drowned together. Then the person who takes this water must be a man who is still alive with both parents and is healthy.

b. Water is taken from the well at 12:00 at night or in a water storage place by a man whose parents are both still alive. Water mixed with fragrant flowers.

c. Wear komboh clothes (complete traditional clothes then sit in a place that has been prepared for the process of stepping on the land, the land is taken from the kabalai pole (the first pole which is considered the center of the house) who take this land is not just anyone, but a boy who is still living second After finishing the treadling of the land, the head coach or bhisa recites a congratulatory prayer. Then after that they return to their respective homes.

Especially for participants who are getting married soon, the water to be bathed is mixed with chrysanthemum and frangipani flowers. The water comes from a different spring. People who take water are not arbitrary, it must be men who still have a father and mother. The climax of the ritual is after they are bathed and then dressed in a special outfit known as ajo kalembe dress. After that the participants were allowed to leave the room which indicated the girls were adults. The Butonese believe that a teenager who does not do posuo and then gets married, is considered weak in faith, susceptible to skin disease, and through the Posuo process we are oriented to always be grateful for the blessings of Allah, namely children (Interview with Drs. LM. Kari'u, Figure Religion and Society, former Imam of the Karaton Mosque, July 26).

5.4 Religious Value Contained In The Posuo Culture

Posuo rituals are generally carried out in the month of Shawwal, Ramadhan or Dzulhijjah depending on the opportunity of the people who wish. This ritual is included in the Buton Manuscript, this manuscript is a copy copied from the original 1972 AD book by Drs. H. LM. Kari'u.

The development of Posuo culture in Buton society is very supportive because this Posuo activity is an effort to improve the morality of teenagers. All cultures are related to religion and are related to each other [17]. Improving the morality of adolescents is a concern of the community, so that in general the implementation of posuo culture is carried out by the community in Baubau City.

Posuo which is a tradition of the Baubau people in practice reflects religious values. This religious value is reflected in the cultural practices of the local community, especially in the posuo ritual. The values in question are:

Moral values. When a teenage girl will be married off and a posuo ceremony procession is performed, the girl will be put in a suo. In the suo, they will be taught about how to be ethical or have good behavior in their daily life after marriage. They will be introduced to the duties of a wife, as well as how a wife's ethics is towards her husband, loyalty to her husband, daughter-in-law's ethics towards in-laws, ethics in society, sexuality education, etc.

Although in general teenage girls in Baubau are taught from an early age how to help their parents at home, so they generally help with household chores such as cooking, washing,
cleaning and how to behave towards older people, it is not uncommon for them to behave inappropriately. Often, they hang out with their friends without knowing the time, mock each other, and they do not know various kinds of homework.

Therefore, this posuo ceremony plays an important role in improving the behavior of these teenage girls, so that after they finish at the posuo ceremony they will become better and aware of their duties later. And they are ready both physically and mentally to enter the household ark to build a sakinah, mawaddah, wa rahmah family.

**The value of worship.** In the procession of the posuo ritual, it begins with praying and dhikr and reciting prayers that are praised to the Messenger of Allah Muhammad SAW., Which aims to pave the way for teenage girls before moving to the next level, namely a new life as an adult girl.

**The value of solidarity.** The posuo ceremony involves several people or families, so that in practice, they will work together with one another to continue to preserve this culture. Before determining the timing of the ceremony, they held a deliberation to discuss the timing and tools used in connection with the posuo ceremony and other matters related to the ceremony so that the community togetherness value in preparing the posuo ceremony was seen.

**Value of beauty.** In the process, teenage girls who become posuo participants will be taught how to take care of themselves with scrubs using natural ingredients such as turmeric and rice. They are also taught to maintain posture by limiting their eating (diet). So that they will always look beautiful to look at.

### 6 Closing

*Posuo* rituals are customs of the people of Baubau City, which are very important in shaping the character of girls who have entered the age of marriage, to be able to provide good moral understanding and knowledge based on Buton customs as provisions so that later when they can navigate their domestic life can run well, and avoid all kinds of problems.

This *posuo* ritual is very important to be encouraged, in order to make it a shield against the behavior of teenagers who have recently become very apprehensive and have even fallen into promiscuity. *Posuo* is also an embodiment of preserving the sanctity of women before marriage, which can also inspire or invite people to live side by side wisely. *Posuo* can also be translated as traditional training for girls, which is even more complex than the more formal SUSCATIN.

If *Posuo* can be encouraged and nurtured, understood its meaning and purpose, and managed well in line with the traditional spirit inherent from a long time ago, then it is not impossible that the implementation of *Posuo* will help reduce the number of divorces.

This ritual shows the potential religious value of fostering solidarity and cooperation in order to strengthen harmonious relations between humans and other humans, as well as between humans and nature and their environment. This in turn can be used as an important part in terms of advancing culture, especially in terms of developing a culture-oriented National Education. Apart from that, the aspects of mutual cooperation and solidarity can at least be used as inspiration for conflict resolution, as well as in terms of the servitude of beings to their creators.

The various social and religious values then show how rich and very meaningful the cultural treasures of the archipelago are. So that the context of the tradition with its deep meaning is very important to be adopted by religious extension workers in providing education to the community.

The values that are explored in this community tradition can at least be an important part in relation to the advancement of culture, conflict resolution, and inspire the enrichment of
curricula in educational media. In addition, the integration of religious values into other aspects of community life is an important part of the formulation of recommendations for this study, including: 1) In relation to cultural advancement, the points of preserving the values in Posuo include mutual cooperation and solidarity, and building harmony between communities is an integral part of strengthening local cultural values. Technically, this can be done through the Protection, Development, Utilization and Fostering of each of these traditions as local traditions belonging to Indonesian Indonesian-owned Buton. 2) Posuo a promising tradition of social harmony that has implications for the cultivation of noble values and religious culture to the young generation that can be integrated with the material Petite bride (SUSCATIN) at KUA. 3) Religious values and social wisdom contained in the Posuo ritual can become teaching points that can be included in the content of the local education curriculum in Buton.

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Evaluation of the Policy Implementation for Religious Education Teachers in Schools

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Abstract. Religious education policy refers to Government Regulation (PP) No. 55 of 2007 concerning Religious Education and Religious Education. However, the fact is that religious education regulations, especially in public schools, still have to refer to the Ministry of Education regulations. This study aims to determine the implementation of religious education teacher (GPA) policies in schools related to coaching, recruitment, career development and rank, and GPA welfare. This research method uses descriptive qualitative methods, through documentation study techniques by collecting and analyzing official documents, documents whose validity is related to management regulations and the implementation of religious education in schools and in-depth interview technique. This research resulted in GPA not knowing and understanding various rules related to the Management and implementation of religious education; The Ministry of Religion experiences difficulties in developing competence and professionalism, career development, rank and in passing, the welfare of religious education teachers in schools; There is a lack of coordination between the Education Office and the Regency / City Ministry of Religion in the recruitment and placement and guidance of GPAs and inadequate budgets for GPA guidance. This study recommends the need for socialization of various regulations on the Management and implementation of religious education; There is a need for coordination between the Education Office and the Ministry of Religion at the Regional Office and District / City level in the recruitment and placement and guidance of GPAs. There is a need for an adequate budget for the direction of GPA in schools.

Keywords: Policy Evaluation, Religious, Education Teachers.

I. INTRODUCTION

A. Background

One of the principles of good governance is the existence of policies that help serve and facilitate the community. Some of the indicators for this policy are implementing the principles of efficiency, accountability, effectiveness, and excellent service. The community as both the recipient and the object of the policy are optimally served. Besides, the policies made by the Government aim to provide a legal umbrella for all aspects of the program being implemented. The beneficiaries and the policy objects, namely the public, also need these regulations as protection of their rights and obligations regarding the object of the regulation or policy. However, there is a hierarchy of regulations that needs attention from the highest to the lowest. Where the lowest principles must follow and or may not conflict with the regulations above. Any
Policy has references to higher regulations above it, including regulations on Islamic Religious Education.

Policies related to Religious Education refer to the 1945 Constitution, which was revealed to be Government Regulation (PP) No. 55 of 2007 concerning Religious Education and Religious Education. PP 55/2007 is the main legal umbrella for the Management of Religious Education, which is operational at the Ministry of Religion. However, the fact is that the regulations on Religious Education, especially in public schools, still refer to the Ministry of Education's relevant regulations. Research on the implementation of policies related to Religious Education will relate to 1) the policy hierarchy itself, 2) policies issued by other ministries (apart from the Ministry of Religion) but the impact or the fact that the Ministry of Religion must follow these regulations, 3) the impact on beneficiaries or target objects from the policy itself, namely the teacher of religious education as an object or issue, including the supervisor of religious education, the Ministry of Religion at the central, provincial and district/city levels as well as the object and implementer of the policy. This impact can be in the form of a derivative structure or policy or translation that must be done so that the main policy can be implemented 4) and implementation in the field. So that the sequence of these regulations can be mapped and the impact that occurs on regulations on recipients or objects of regulation and implementation.

In general, the policy will be seen from 1) the substance of the policy, 2) the objectives of the regulation, 3) the expected impact, 4) the impact that occurs or the reality of the policy, and 5) the implementation of policy implementation at the lower level and 6) interpretation of policy itself at the bottom level. At the level of reality in the field, several problems are found related to policies in the education sector with implementation in the field. For example, several policies related to the recruitment of Religious Education Teachers are under the Regional Government's authority and the Ministry of Religion. The appointment of PNS Religious Education Teachers in schools is carried out by local governments, not by the Ministry of Religion. For example, in the city of Padang, the appointment of PNS GPAI was carried out in 2014-2015, the Local Government of Padang City did not coordinate with the local Ministry of Religion. In NTB, the appointment of PNS GPAI by the Regional Government can cause problems in organizing and coaching under the Ministry of Religion's authority. This is why the Ministry of Religion wants the appointment of GPAI to be under its authority (Ma'rifataini, 2018).

Another policy that is difficult to implement is the coaching and career development of CL Teachers and PA Supervisors. PA teachers who are appointed by the Ministry of Religion find it difficult to develop a career in public schools even though there is a legal umbrella that allows PA teachers who are appointed by the Ministry of Religion to develop careers as school principals. Regarding the development of Religious Education Teachers, it is the same; the lack of budget for the Ministry of Religion has hampered access to PA Teachers in the form of teacher professional development. Meanwhile, the Education Office, which also has the same duty to foster PA teachers, argues that their PA teachers are under the Ministry of Religion's authority. According to I Gede Jaman, a solution to reducing the problem of training for Hindu religious teachers was the formation of the KKG Organization for the Guidance Teachers of Religion Hindu at the basic level, and the MGMP Organization for the coach of intermediate level religious teachers. For direct guidance through the regional office (provincial supervisors), the frequency is still very small.
This includes the welfare of Religious Education Teachers and Religious Education Supervisors who are constrained by regulations. An example is the access of PA teachers to get the opportunity to be certified or to take part in passing. Existing policies cannot accommodate the ease of access for GPA, access to take the certification, or in passing. This is what makes the research *Implementation of Religious Education Teacher Policies in Schools* important. This research will look at "suspected" policies to be problematic or cause problems at the field's implementation level.

B. **Research Objectives**

The purpose of this study was to determine:

1. The level of understanding of policymakers and implementers (Head of Provincial Ministry of Religion, Kasi PA at District / City level, PA Teachers, PA Supervisors, and Head of Education Office) regarding recruitment policies, coaching, career development, and Welfare of Religious Education Teachers.

2. Implementing CL teacher policies related to coaching, recruitment, career development, and rankings of CL teachers and PA teachers' welfare.


C. **Benefits**

The results of this study are expected to be useful as input for the Directorate General of Islamic Education of the Ministry of Religion, especially the Directorate of Islamic Religious Education in Schools, the Directorate General of Christian, Catholic, Hindu, and Buddhist and Confucian Community Guidance in making policies related to Regulation of Religious Education Teacher Policy in schools.

D. **Research Methodology**

**Types and Research Approaches**

To obtain the required data and information and to answer the formulation of the study's problems, the type of research used is descriptive research with a qualitative approach. Research with descriptive type solves problems by describing the subject/research object's current state/research object based on visible facts. In short, it can be said that descriptive research is the steps to represent the research object about the symptoms found in the research problem (Nawawi, 2005).

This type of descriptive research is based on research objectives that want to know the problems faced in implementing CL teacher policies, the level of understanding of the implementers and policymakers of CL teacher policies, and the problems faced in implementing these PA teacher policies. This is based on a very broad scope of regulations, so that the selection of this method can explain in detail and clearly describe the problems that arise in implementing CL policies, which are limited to issues of recruitment, coaching, career and rank development, and welfare.

**Data Collection Techniques**
Data collection The research was conducted through in-depth interviews, filling out questionnaires (list of contents) to implementers and policymakers to find solutions to existing religious education teacher policy problems.

Data Analysis Techniques
To obtain maximum results, the authors use discrepancy analysis. With this technique, the design (ideal formulation) according to the policy regulations’ sound will be compared with the das sollen (reality on the ground) experienced/practiced by the implementer.

Research Location
This research was conducted in Bandung City, West Java. The reasons for choosing the location were: based on the administrative area and geographic location by taking into account areas that have variants of the diversity of minorities and the majority of adherents of their Religion. They have religious teachers who are the majority of the population.

II. THEORETICAL STUDY

A. Policy on Management of Religious Education Teachers

Management of religious education teachers consists of two words, namely Management and religious education teachers. Management comes from the word "manage," which is added with the prefix "pe" and the suffix "an" so that it means the process of carrying out certain activities by mobilizing other people's power (Depdikbud, 1990). In English, Management is called "management," which comes from the word "to manage," which means organizing. So Management or Management is an arrangement carried out through a process and arranged according to the order of management functions (planning, organizing, coordinating, controlling, and evaluating) (Hasibuan, 2003). Management can also be defined as the science and art of regulating the process of utilizing human resources and other sources effectively and efficiently to achieve certain goals. According to Suharsimi Arikunto, Management is defined as organizing or managing so that something is managed to run smoothly, effectively, and efficiently (Arikunto, 1996). This opinion can be understood that the notion of Management is the same as regulating an activity. This is in line with what was conveyed by MA Amitembun, which defines Management as the same as Management, which means Management or regulation in an organization (Amitembun, 1990). According to him, good management is necessary in an organization to achieve organizational goals smoothly, effectively, and efficiently.

Meanwhile, according to GR Terry, as quoted by Malayu, Management is a typical process consisting of planning, organizing, directing, controlling actions that are carried out to determine and achieve predetermined goals through human resources and other resources (Amitembun, 1990: 3). The same thing was conveyed by Hoff, quoted by Wiyadiharja, Management, or Management is directing, or towards a business power carried out through planning, organizing, coordinating, and controlling human resources and materials aimed at achieving predetermined goals (Wiradiharja, 1987).

Furthermore, in PP 17/2010 Chapter I articles 1, 2 and 3 it is stated that: first, education management is the regulation of authority in the administration of the national education system by the Government, provincial governments, district/city governments, education providers established by the community, and education units so that the educational process can take place under the goals of national education. Second, education management is carried out by
Government; the Provincial Government; district/city government; administrators of educational units established by the community; and educational units or programs. Third, education management aims to ensure community access to adequate, equitable, and affordable education services; quality and competitiveness of education and its relevance to society's needs and/or conditions, and effectiveness, efficiency, and accountability of education management. The policy of managing religious education cannot be separated from implementing education in general. It is under the mandate of Law Number 22 of 1999 concerning regional governance and Law Number 20 of 2003 concerning the national education system and Law Number 32 of 2004 about Regional Government. However, the implementation of religious educators in the regions still receives "discriminatory" treatment from the regional Government. This is largely due to the incomplete understanding of the regional Government regarding the terms "education" and "religion" in the two laws. There are many partial interpretations that under the authority of local governments is education under the Ministry of National Education's auspices.

Meanwhile, education under the Ministry of Religion's auspices is still under the Ministry of Religion's authority. So that there is an injustice of local government policies towards religious education teachers within the Ministry of Religion, one of which can be seen in the treatment of local governments on the welfare of religious education teachers. Husen Umar stated that to get good employees, various activities are needed, namely: planning, organizing, directing, and monitoring procurement, development, compensation, integration, maintenance, and termination of employment to achieve integrated organizational goals (Umar, 1999). Furthermore, Ari Gunawan said that to get and maintain employees properly, it is necessary to include preparation/procurement; arrangement/placement/procurement, official examinations, promotion/position, development; appraisal, and termination or employment (Gunawan, 1996).

Religious education is education that provides knowledge, skills, and shapes the attitudes of students in practicing religious teachings at all paths, levels, and types of education. Religious education generally functions to form Indonesian people who believe in and fear the one and only God and have a noble character and can maintain harmonious relations between religious communities (Explanation of article 37 of Law No. 20 of 2003 on the National Education System). Also, religious education aims to foster the development of students' abilities in understanding, living, and practicing religious values that balance their mastery in science, technology, and art. Law Number 20 of 2003 in Chapter I Article 1 paragraph 1 states that teachers are professional educators with the main task of educating, teaching, guiding, directing, training, and evaluating students in early childhood education through formal education, basic education, and secondary education. Therefore, the teacher is one of the elements which must play a role and position themselves as professionals. In a special sense, it can be said that in every teacher lies the responsibility to bring his students to a certain maturity or level of maturity.

World teacher professional organizations reveal that teachers' role in schools is not only a transmitter of ideas but also as a transformer and catalyst for values and attitudes (AM, 1994). Before appearing in front of the class managing teaching and learning interactions, the teacher must first master what materials must be contacted and, at the same time, what materials can support the teaching and learning process. With the capital of mastering teaching materials, the teacher will systematically and dynamically deliver subject matter. For this reason, a teacher is obliged to meet the requirements not only as a smart person but also as a virtuous person, a
believer whose own actions can have an impact on the souls of his students. It's not only what he teaches that matters; but what he does, the way he carries himself, his attitude inside and outside the classroom, all are expected to be under the ideals that are, without the doubt, slightest accepted by his students (Husen, Syed Sajjad, 1994).

Based on the reference above, what is meant by the policy of managing religious education teachers is the authority of the Local Government in the procurement and guidance of GPAI in schools. Procurement indicators include the person in charge of the procurement of GPAI, the number of GPAI appointed by the Ministry of Religion and the Regional Government, the number of GPAI NIP 15, and NIP 13. While the guidance indicators include the person in charge of coaching, increasing professionalism, career development, welfare, and evaluating religious education teachers.

B. Religious Education Teachers

In-Law Number 14 of 2005 concerning teachers and lecturers in Chapter I Article 1 paragraph 1, it is stated that teachers are professional educators with the main task of educating, teaching, guiding, directing, training, and evaluating students in early childhood education pathways, formal education, basic education, and secondary education. Therefore, the teacher is one of the elements which must play a role and position themselves as professionals. In a special sense, it can be said that in every teacher lies the responsibility to bring his students to a certain maturity or level of maturity.

World teacher professional organizations reveal that teachers' role in schools is not only a transmitter of ideas but also as a transformer and catalyst for values and attitudes (AM, 1994). Before appearing in front of the class managing teaching and learning interactions, the teacher must first master what materials must be contacted and, at the same time, what materials can support the teaching and learning process. With the capital of mastering teaching materials, the teacher will systematically and dynamically deliver subject matter. For this reason, a teacher is obliged to meet the requirements not only as a smart person but also as a virtuous person, a believer whose own actions can have an impact on the souls of his students. It's not only what he teaches that matters; but what he does, the way he carries himself, his attitude inside and outside the classroom, all are expected to be under the ideals that are, without the doubt, slightest accepted by his students (Husen, Syed Sajjad, 1994).

In-Law No. 14 of 2005 on teachers and lecturers in Chapter IV Articles 8, 9, and 10, several teachers' aspects are emphasized. Among them are that teachers must have academic qualifications, competencies, teacher certificates, be physically and mentally healthy, and realize the goals of national education. Competence referred to in this case, includes pedagogic competence, personality competence, social competence, and professional competence obtained through professional education. This is in line with the Law. No. 20 of 2003 concerning the National Education System in Article 12 paragraph 1.a mandates that every student in each education unit has the right to receive religious education under his/her Religion and is taught by religious education. Every educational staff, including religious teachers, is obliged to carry out their duties with full responsibility and dedication to improve their professional abilities under the demands of science and technology and national development.
III. GENERAL DESCRIPTION OF THE RESEARCH LOCATION

A. Community Overview

Bandung is located in West Java and is the capital of West Java Province, located between 107º East Longitude and 6.55º South Latitude. Based on this position, Bandung's city is in a strategic location in terms of communication and economic potential. This is because the city of Bandung is located at the intersection of the main road axis on Java, namely: 1. East-West, in this position, Bandung's city becomes the central axis that connects Banten and Central Java's capital city. 2. Apart from being the main link between the State Capital and the South, North and South also serves as a meeting point between plantation-producing areas with livestock and fisheries.

Bandung City consists of 30 Districts, 151 Sub-Districts, and has an area of 65 Ha. The area is based on the Bandung City Level II Regional Municipal Regulation Number 10 of 1989 concerning Changes in the Regional Boundary of the Bandung Level II Regional Municipality, which is a follow-up to the issuance of Government Regulation Number 16 of 1987 concerning Changes in the Regional Boundary of the Bandung Level II Regional Municipality with the Bandung District Level II.

Labor Out of the total population of people, the total workforce of Bandung City in 2017 is as many as people, and the labor force participation rate is 90.83%. The number of this workforce increased 3.70% from the previous year, which was only people. The increase in job absorption, which continues to increase in line with the increase in investment and economic growth in Bandung, causes a decrease in the unemployment rate in 2012 to be 9.17% from last year's 10.34. (BPS Java Province, 2017).

B. The State of Schools and Teachers of Religious Education

As the capital of West Java Province, Bandung is the city with the highest human development index (HDI). In 2017, the HDI for Bandung City reached 80.31. The average length of schooling for Bandung City residents in 2017 is 10.59 years or class 10 SMA. The average length of schooling for Bandung City residents is higher than the average length of schooling for West Java residents, which is 8.14 years. This condition shows that the entire population in Bandung City has undergone primary and secondary education as mandated in Law No. 20 of 2003 concerning the National Education System states that every citizen aged seven to fifteen is obliged to attend basic education. Basic education referred to here is in the form of Elementary School (SD), Madrasah Ibtidaiyah (MI), or other equivalent forms, as well as Junior High School (SMP) or Madrasah Tsanawiyah (Mts) or other equivalent forms. One of the indicators used to see education development is the school enrollment rate (APS).

From the National Socio-Economic Survey (Susenas) data held by the Central Statistics Agency (BPS), in 2017, the Bandung City School Participation Rate (APS) for children aged 5-6 years was 15.27 percent. This means that 15.27 percent of the population aged 5-6 years have taken formal and non-formal education. The APS for Bandung City has 7-12 years old and a population of 13-15 years, respectively 99.82 years and 95.55 percent. In other words, there are 0.18 percent of the population aged 7-12 years and 4.45 percent of the population aged 13-15 who are not currently studying, both formal and non-formal in Bandung City. The APS for the population aged 16-18 years is even lower, at 75.42 percent. This is quite surprising because it
turns out that there are still children in Bandung who are so advanced that they have not undergone education as mandated by Law.

The number of schools or educational institutions in the city of Bandung is sufficient to accommodate children studying. From data from the Ministry of Education and Culture in 2017, which are spread across 30 districts, there is 472 SD (10,319 teachers and 229,718 students), 246 junior high schools (5,286 teachers and 107,890 students), 139 high schools (3,845 teachers and 62,132 students), 128 vocational schools (3,570 teachers and 62,520 students) and 45 special schools in Bandung City.

The Government has also implemented various policies to simplify the community's education process, such as School Operational Assistance and Smart Indonesia Cards. However, this is not enough to get all children in Bandung to go to school. Results in a child not going to school Several studies have shown that the cause of a child not attending school may come from the family, school, environment, or even the child himself. There needs to be a role from various parties to help increase children's school participation. As mandated in the Law that every citizen of the state is responsible for the sustainability of education, the compulsory education age population's parents must provide basic education to their children. Parents need to understand that education is important for their children's future. Likewise children, where every child needs to be given an understanding of why education, in this case, school, is important for him. A child needs to be given the understanding that a school is a place for him to develop his abilities to have a quality future in his adult life. A child needs to be guided to find the motivation to study for himself. Schools, as one of the places where children undergo the educational process, need to provide understanding to their students, parents, and the community that education is indispensable for every child. Schools need to make every educational process at every level a fun process to attract children's interest in learning. The Government is obliged to provide a quality education that can be accessed easily by all society levels. Children need education. It is undeniable that the era of globalization has made the individual competition even tighter. If children are not equipped with good knowledge, understanding, skills, and character, it will be difficult for them to compete.

IV. UNDERSTANDING OF THE POLICIES OF DEVELOPMENT, RECRUITMENT, CAREER DEVELOPMENT & DEVELOPMENT AND WELFARE BY POLICY STAKERS AND IMPLEMENTERS

A. Head of Bandung City Education Office

The procurement of education teachers at schools can be done through two channels. Namely, the Ministry of Religion and Local Government is not the most important problem in this matter. Each school can meet the needs of religious education teachers without questioning whether religious education teachers are appointed by the Ministry of Religion or the Regional Government. It is also under the existing legal umbrella, such as Law No. 20 of 2003 on the National Education System, Law No. 22 of 1999 concerning Regional Government, Law No.32 of 2004 concerning Regional Autonomy, PP. 55 of 2007, concerning religious education and
According to him, local governments' treatment towards religious education teachers appointed by the Regional Government is not differentiated from general subject teachers in various opportunities to improve their competence and professionalism, coaching, career development, and welfare benefits. Religious education teachers have received various activities in the form of seminars and workshops related to developing knowledge insights and increasing their professionalism. Besides, religious education teachers can develop careers as school principals or become structural officials within the Education Office based on achievement and performance. Religious education teachers at schools appointed by the Regional Government get a regional welfare allowance of the district/city minimum wage (UMK) of IDR 3,339,000 (three million three hundred thirty-nine thousand rupiah) as well as honorary religious education teachers at schools those who are appointed by the Regional Government also receive additional honoraria in the form of honorarium assistance to improve the quality of educators and non-teaching staff in the amount of Rp. 300,000 (three hundred thousand rupiah) per month.

The procurement of religious education teachers began with an open announcement through both print and electronic media. After the job application is accepted, it is selected administratively, followed by a written test in an Academic Potential Test and a psychological test. Then announced the exam participants who passed. Placements are based on the selection of prospective employees online. In this case, the Education Office does not specify.

The development of religious education teachers in schools related to competence, professionalism, career development, and welfare is also the Education Office's authority. However, it is possible to provide opportunities for religious education teachers to participate in various activities to increase the competence and professionalism of religious education teachers organized by the Ministry of Religion. According to him, the development of religious education teachers has not been maximized in terms of quantity and quality. In terms of the number of coaching in the form of seminars, workshops, orientation, and training for religious education teachers, it has not reached all religious education teachers. As for the qualitative increase in professionalism, it has not comprehensively addressed religious education teachers' duties.

B. Head of PAI, Bimas Christian, Catholic, Hindu, Buddhist, and Confucian at the Regional Office of the Ministry of Religion.

The procurement of religious education teachers at schools takes two channels. In principle, there is no problem as long as it is supported by clear regulations under PP No. 55 of 2007, concerning religious education and religious education. According to their respective authorities, article 6 paragraph (1) states that the Government or regional governments provide religious education educators in education units organized by the Government or local governments based on the provisions of the Legislation.

West Java Province, since 2006 the Ministry of Religion has no longer appointed religious education teachers to schools. The appointment is submitted to the local government.

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through the Education Office. It was only in 2018 that the regional Government reappointed religious education teachers, both Islam (19 people), Catholic (2 people), Christian (12 people), and Buddhist (2 people).

The policy for procuring religious education teachers in West Java is in the hands of the Regional Government. Authority falls under the Regional Civil Service Agency (BKD). The appointment of religious education teachers is tailored to the needs; the number or formation is adjusted to the BKD or the education office's needs. The recruitment process initially proposed the procurement of religious education teachers, then the Education Office accepted the proposal and coordinated with the BKD. Then BKD proposes to BKN, which is then fulfilled by BKN according to the existing quota. In the proposal, neither the Education Office nor the BKD coordinated with the Bandung City Ministry of Religion. This reason is under the Education Office's full authority starting from the announcement, selection to placement, or there is no coordination with the Ministry of Religion at both the provincial and district/city levels. Nevertheless, the Education Office acknowledged the need for coordination with the Ministry of Religion. The BKD issues criteria or requirements for religious education teachers' appointment at schools, such as religious scholars, by looking at the transcript and diploma value.

C. **Kasi Ministry Bandung City**

The procurement of religious education teachers in Bandung schools is carried out jointly between the Ministry of Religion and the Regional Government. The procurement of these two institutions is not a problem as long as it complies with government laws or regulations, such as PP 55 of 2007 concerning Management of religious and religious education, PP 74 of 2008 Jo PP 19 of 2017 concerning Teachers and Joint Regulations of the Minister of National Education and the Head of BKN No. 01 / III / PB / 2011, Number 6 of 2011.

Administrative guidance for religious education teachers is carried out by the Education Office, while substance coaching related to the improvement and development of competence and professionalism is the Ministry's responsibility of Religion. However, in the future, the procurement of religious education teachers will be better. The authority of the Ministry of Religion is aimed at ensuring public access to adequate, equitable, and affordable education services; quality and competitiveness of education and its relevance to the needs and/or conditions of society; and effectiveness, efficiency, and accountability of education management. The problem is that the Ministry of Religion must prepare an adequate budget by considering the numbers needed of religious education teachers at schools in the regions.

The advantage of religious education teachers' provision by the Ministry of Religion makes it easier to manage religious education teachers in schools to avoid shifting responsibilities between the two institutions, namely the Ministry of Religion and the Regional Government. However, on the other hand, there is still a problem with the absence of regulations governing the appointment of religious education teachers in schools under the full authority of the Ministry of Religion. The solution is in regulating the integration of madrasa education with religious education.

The regulations used are related to the development of religious education teachers and religious education supervisors, including PP No. 55 of 2007, Government Regulation Number 17 of 2010, PMA Number 16 of 2010, PMA Number 2 of 2012, and Regulation of the Minister of Education and Culture (Permendikbud) Number 15 of 2018. In coaching religious education teachers, religious education supervisors at schools face obstacles because the institution belongs
to the Regional Government, but the guidance is substantive. Regarding learning activities, it is the authority of the Ministry of Religion from planning to supervision. The form of religious education teacher coaching can be in seminars, workshops, workshops, or similar activities such as developing sustainable potential. In implementing religious education teacher coaching through KKG and MGMP for Religious Education. However, they still face constraints of limited budget availability.

The career development of religious education teachers refers to PMA No.2 of 2012, Permenpan RB No. 21/2010, and Regulation of the Minister of Education and Culture (Permendikbud) No. 143/2014. Career development for religious education teachers is based on the employee job target assessment (SKP) of teachers through the school principal or head of the Pokjawas and fulfills administrative requirements and passes competency tests and training. The opportunities for religious education teachers in schools to become deputy principals, school principals, supervisors, and officials in the education office are very open, not differentiated from general subject teachers. The promotion of religious education teachers appointed by the Regional Government does not face sufficient problems through the BKD. Still, for those appointed by the Ministry of Religion IV / b and above through BKN, the process is getting longer. Another obstacle in which religious education teachers are required to collect credit scores from the learning process (PKB). Besides, religious education teachers appointed by the Ministry of Religion cannot be appointed as school principals or positions within Diana Pendidikan because this is the Local Government's full authority. Thus, it is necessary to make regulations that allow religious education teachers to be appointed by the Ministry of Religion to be appointed as school heads or positions within the Office Education.

Regarding the welfare of religious education teachers in schools, both public and private teachers receive certification allowances, regional allowances, additional honoraria, and a 13 and THR salary. For the regional allowance, each state religious education teacher, the Regional Government appointment, receives a regional allowance equal to that of general subject teachers, namely Rp. 3,339,000, - while private religious education teachers are given an additional honorarium of Rp. 300,000 per month. Meanwhile, religious education teachers in schools also receive a certification allowance. For religious education teachers with state status, there is no problem, while for private/honorary religious education teachers, the difficulty of obtaining an honorary degree from the Regent/mayor is one of the administrative requirements in applying for the certification allowance. The certification of religious education teachers in schools falls under the authority of the Ministry of Religion.

D. Religious Education Teachers

The procurement of religious education teachers in schools is the same as teachers' procurement in other fields of study, namely through recruitment, selection, written tests, and interviews based on databases. After being declared graduated, they are assigned to each school in need. The provision of religious education teachers in schools is under the Regional Government's authority through the Education Office. According to him, the procurement of religious education teachers through two channels is less effective because religious issues are not autonomous and have resulted in poor administration due to mutual reliance between the two agencies. Besides, each agency generally has different interests depending on its duties and functions. And suppose the appointment is not well coordinated between the two agencies. In
that case, confusion will likely occur in terms of administration and guidance that will be carried out because of shifting responsibilities to one another.

E. **Supervisory for Religious Education**

The procurement of religious education teachers at schools uses two channels, namely through the Ministry of Religion and the Regional Government is not a problem because laws and regulations support it, such as Law Number 20 of 2003 concerning the National Education System, Law Number 14 of 2005 concerning Teachers and Lecturers, Government Regulation Number 55 of 2007 concerning Religious and Religious Education and PMA No.16 of 2010 concerning the procurement of religious education teachers in schools.

According to him, the procurement of religious education teachers by the education office is solely aimed at meeting the number of religious education teachers in schools given the Ministry of Religion's limitations in recruiting and meeting the needs of religious education teachers in schools.

Religious education teachers appointed by the Regional Government also have the opportunity to participate in education and training, seminars and workshops, or other activities held by the Education Office two or three activities each year related to increasing the insight and skills of religious education teachers. Also, in schools, religious education teachers are allowed to participate in various activities based on the Ministry of Religion's invitation. The hope is that in the future, the policy of managing religious education teachers cannot be separated from policies for implementing education in general.

IV. POLICY IMPLEMENTATION OF RELIGIOUS EDUCATION TEACHERS

A. **Recruitment of Religious Education Teachers**

Procurement of religious education teachers in schools in Bandung City after regional autonomy is carried out jointly between the Ministry And the DKI Regional Government. Education authorities. The Regional Government / Education Office carries out the administration of GPA. Simultaneously, the guidance on substance related to the improvement and development of competence and professionalism is the Ministry of Religion's responsibility. However, for career development and assessments conducted by the Education Office.

The appointment of religious education teachers is tailored to the needs, the quota or the formation is adjusted to the Bandung city education office's needs. Initially, the school proposed the provision of religious education teachers, then the Education Office accepted the proposal and coordinated with the BKD. Then BKD proposes to BKN, which is then fulfilled by BKN according to the existing quota. In this proposal, the Education Office did not coordinate with the Ministry of Religion because each had the authority. However, it recognizes the need for coordination with the Ministry of Religion.

The Government or regional governments provide PP No. 55 of 2007, concerning religious education and religious education, article 6 paragraph (1), religious education educators in education units organized by the Government or local governments according to their respective authorities based on the provisions of the Legislation. Furthermore, PP No. 74 of 2008
concerning teachers, specifically regarding the appointment and placement of educational units in article 58, states that the appointment and placement of teachers appointed by the Government and/or the Regional Government are carried out under the provisions of laws and regulations.

B. Fostering Religious Education Teachers Religious

Education teachers have an important position in developing students’ understanding, living, and religious values. Seeing this, religious education teachers and teachers of other subjects, have a strategic role in implementing quality education. Therefore the Government must foster and develop and establish many policies on managing religious education teachers.

Explicitly in Law no. 22 of 1999 regarding the Regional Government states that the implementation of education is no longer the central government's responsibility and the Local Government's responsibility. In other words, the implementation of education is the responsibility of local governments, both in management and education supervision. In line with the Law in Law Number 32 the Year 2004, it is stated that regional autonomy is the right, authority, and obligation of an autonomous region to regulate and manage government affairs and local interests under statutory regulations. The provision of education and allocation of potential human resources at the provincial scale is the provincial Government's mandatory affairs that must be fulfilled (article 13 paragraph 1). Meanwhile, district or city governments only have compulsory affairs at the district or city scale in education provision (article 14 paragraph 1f).

In PP No. 17 of 2010 concerning the Management and Implementation of education in Chapter. II Article 2 that the Management of education is carried out by the Government, provincial governments, district/city governments, administrators of educational units established by the community and educational units or programs.

The view of the DKI Ministry of Religion. The Head and Kasi of PAI, local governments, supervisors, and teachers of religious education in charge of fostering religious education teachers stated that coaching should be a shared responsibility between the Ministry of Religion and the City Government through the Education Office. However, it is necessary to clarify the form of training for religious education teachers in schools, which is the Ministry of Religion and the Education Office's responsibility. The guidance like enhancing and developing the competence and professionalism of religious education teachers is the Ministry of Religion's responsibility, while forms of guidance related to administration, career development, welfare, and evaluation of religious education teachers are the Regional Government's responsibility.

So far, religious education teachers' coaching has been running well even though it has not reached all religious education teachers because an adequate development budget does not support it. With this limited budget, the guidance for GPA has not been maximized in quantity and quality. The number of coaching in the form of seminars, workshops, orientation, and training for religious education teachers has not reached all religious education teachers.

C. Career Development and ranks of Religious Education Teachers

There is still the treatment of local governments that have not positioned good religious education teachers in schools appointed by the Ministry of Religion and the Regional Government, for example, to fill the positions of school principals and structural positions in the Education Office.
D. The welfare of Religious Education Teachers

In terms of incentives in the form of regional allowances, most religious education teachers have not received it, if any, it is relatively small compared to other teachers appointed by the Regional Government.

On the other hand, there are still complaints about religious education teachers' unclear fate who teach in public schools to implement certification due to bureaucratic dualism. So far, for salaries, it has been managed by the Ministry of National Education, while certification has been submitted to the Ministry of Religion. The policy is considered unfair for the 170,000 religious teachers who teach in public schools. This results in a limited quota for religious teachers to obtain certification so that the opportunity to get a professional allowance of one salary per month is also getting narrower. As for other teachers under the Ministry of Education, generally, the certification process and payment of the professional allowance are running smoothly.

E. Constraints and solutions faced by the Head of PA, Kasi PA, PA Teachers, PA Supervisors, and the Education Office

The implementation of religious educators in the regions still receives "discriminatory" treatment from the local Government. This is largely due to the incomplete understanding of the regional Government regarding the terms "education" and "religion" in the two laws. There are many partial interpretations that under the authority of local governments is education under the Ministry of National Education's auspices. Meanwhile, education under the Ministry of Religion's auspices is still under the Ministry of Religion's authority. So that there is an injustice of local government policies towards religious education teachers within the Ministry of Religion, one of which can be seen in the treatment of local governments on the welfare of religious education teachers.

V. ANALYSIS

A. Religious Education Teacher Recruitment

Policies The management policy for religious education teachers in the era of regional autonomy cannot be separated from regional autonomy implementation based on Law no. 22/1999 is directed at improving public services and welfare, developing a democratic life, justice, equity, and maintaining a harmonious relationship between the central and regional governments.

Explicitly in Law no. 22 of 1999 regarding the Regional Government states that the implementation of education is no longer the central government's responsibility and the Local Government's responsibility. In other words, the implementation of education is the responsibility of local governments, both in management and education supervision. In line with the Law in Law Number 32 the Year 2004, it is stated that regional autonomy is the right, authority, and obligation of an autonomous region to regulate and manage government affairs and local interests under statutory regulations. The provision of education and allocation of potential human resources at the provincial scale is the provincial Government's mandatory affairs that must be fulfilled (article 13 paragraph 1).
Meanwhile, district or city governments only have compulsory affairs at the district or city scale in education provision (article 14 paragraph 1f). Furthermore, in PP. The Government or regional governments provide 55 of 2007, concerning religious education and religious education, article 6 paragraph (1), religious education educators in education units organized by the Government or local governments according to their respective authorities based on the provisions of the Legislation. Furthermore, PP No. 74 of 2008 concerning teachers, specifically regarding the appointment and placement of educational units in article 58, states that the appointment and placement of appointed teachers by the Government and/or Local Government carried out under the regulations legislation's provisions. In PP No. 17 of 2010 concerning Management and Implementation of Education in Chapter. II Article 2 that the Management of education is carried out by the Government, provincial governments, district/city governments, administrators of educational units established by the community and educational units or programs.

The enactment of these laws and regulations encourages changes/shifts in the delivery of education towards decentralization of education, which is the delegation of part or all of the authority in the education sector to officials under it, or from the central Government regions. The implementation of regional autonomy should provide enlightenment in the Management of religious education teachers in schools. With the laws mentioned above and regulations it provides a great opportunity for the Ministry of Religion and the Regional Government to recruit and foster religious education teachers. Therefore, it is necessary to have good coordination between the Ministry of Religion and the Regional Government to appoint and foster religious education teachers at schools so that the Ministry of Religion and the Regional Government's responsibilities become clear. Based on statutory regulations, it is possible that the procurement/appointment of religious education teachers at schools can be carried out through two channels, namely the Ministry of Religion and the local Government.

Procurement through two channels is not a problem because laws and regulations support it. The appointment through two channels can be a solution in meeting the needs of religious education teachers in the regions. Furthermore, it is necessary to properly prepare regional regulations (Perda), which elaborates the existing statutory regulations. Also, it is realized that there is a budget limitation for the Ministry recruiting Religious education teachers. Thus, the appointment through two channels can help meet the needs of religious education teachers needed by regions.

The problem that arises is that the Ministry of Religion has difficulty providing guidance related to competence and professionalism, career development, rank, and, in passing, religious education teachers' welfare at schools. If the Ministry of Religion wishes to have full authority in the Management of religious education teachers in schools, the need for a regulation on the appointment of religious education teachers at schools is integrated with the appointment of madrasa education teachers.

B. Policy on Fostering Religious Education Teachers

The responsibility for fostering religious education teachers has been the responsibility of the Ministry of Religion. Until now, coaching is still running well, but an adequate coaching budget does not support it. The welfare of religious education supervisors, as the spearhead of the development of religious education teachers, has not been paid attention to because of the limited regional government budget. This condition results in the development of religious
education teachers not yet maximized in terms of quantity and quality. In terms of the number of coaching in the form of seminars, workshops, orientation, and training for religious education teachers, it has not reached all religious education teachers. As for qualitatively increasing professionalism is limited to the socialization of KTSP, it has not comprehensively addressed religious education teachers' duties. It is necessary to distinguish between the training of religious education teachers, which is the Ministry of Religion's authority, and which is the authority of the Local Government. For example, guidance related to the professional improvement of religious education teachers, education and training, religious education teachers' orientation, operational funds for religious education MGMP for all districts, and similar activities is the authority of the Regional Government. Those related to providing welfare or allowances for improving the income of religious education teachers are the Regional Government's authority.

The implementation of training for religious education teachers at schools by the Regional Government has not differentiated between religious education teachers' religion appointed by the Ministry of Religion and the Regional Government. They both receive the same treatment in various matters, such as increased competence and professionalism, career development, and welfare.

The main authority for increasing the professionalism of religious education teachers is the Ministry of Religion's responsibility. However, these efforts to increase have not been implemented properly due to the limited budget available. Only a small proportion of religious education teachers have participated in activities to increase professionalism, such as seminars, workshops, and similar activities. The lack of available budget results in a lack of attention and guidance for religious education teachers from the Ministry of Religion. Meanwhile, the Regional Government at this time has not allocated an adequate budget for the guidance of religious education teachers. However, only allocate a budget according to the number of religious education teachers appointed by the Regional Government. Therefore, in the future, the Ministry of Religion needs to increase the allocation of adequate funds under the number of existing religious education teachers, both appointed by the Ministry of Religion and the Regional Government.

The KKG / MGMP for religious education in schools has not been able to play a good role because an adequate budget does not support them. Many activities related to improving the competence of religious education teachers, such as socializing the KTSP, developing KTSP, and activities related to improving the GPA's professionalism, have not been implemented. If an adequate budget supports it, it will contribute to increasing religious education teachers.

C. Career Development Policy and Religious Education Teacher Rankings

The career development of religious education teachers and other teachers is treated equally by the Regional Government. To become school principals, government structural officials, religious education teachers have the opportunity; the important thing is that they have the required competence and professionalism. The same applies to religious education teachers' career development to serve as homeroom teachers, vice principals, and as
supervisors of religious education. Opinions and Desires of school principals, religious education teachers, the Ministry of Religion, and the Education Office on the career development of religious education teachers can be the Regional Government's authority only to propose and accept local government decisions.

D. **Welfare Policy**

Based on the results of interviews with religious education teachers regarding the provision of welfare allowances, they generally received what teachers received from other subjects. The regional government does not differentiate welfare allowances between religious education teachers and teachers of other general subjects. Religious education teachers strongly agree that the welfare allowance for religious education teachers at schools is the Regional Government's authority and responsibility.

The DP3 assessment of religious education teachers at schools is the Regional Government's authority through their direct supervisor, namely the school principal. The assessment given is based on religious education teachers' ability to complete tasks, which are their responsibility from various aspects, namely: work performance, responsibility, obedience, loyalty, honesty, cooperation, and leadership. The assessment conducted by the Ministry of Religion is only a portfolio for certification of religious education teachers.

VI. CLOSING

**Conclusion**

1. Religious Education Teachers (GPA) do not yet know the regulations related to the Management and implementation of education, such as Law no. 22 of 1999 and Law No. 32 of 2004 concerning Regional Government, PP. 74 of 2008 concerning Teachers and Government Regulation No. 17 of 2010 concerning the Management and Implementation of education.

2. The Ministry of Religion experiences difficulties in providing guidance related to competence and professionalism, career development, rank, and in passing, the welfare of religious education teachers in schools.

3. Lack of coordination between the Education Office and the District / City Ministry of Religion in the recruitment and placement and guidance of GPAs.

4. Insufficient budget in developing GPA.

**Recommendations**

1. There needs to be the socialization of various regulations on the Management and implementation of religious education, such as Law no. 22 of 1999 and Law No. 32 of 2004 concerning Regional Government, PP. 74 of 2008 concerning Teachers and Government Regulation No. 17 of 2010 concerning the Management and Implementation of education.

2. By regulation, the appointment of Religious Education Teachers in schools is integrated with religious education teachers' appointment at madrasas.

3. The need for coordination between the Education Office and the Ministry of Religion at the Regional Office and District / City level in the recruitment and placement and guidance of GPAs.

4. The need for an adequate budget for training GPA in schools.
REFERENCES

The Influence of Parental Support and Learning Motivation Towards The Achievement of Islamic Education Learning in The Pandemic Time Covid-19

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Abstract. The coronavirus or better known as the COVID-19 is a worldwide problem. This paper aims to reveal the effect of parental support and learning motivation on distance learning on learning achievement in Islamic religious education, the newness of this research was carried out in the conditions of the Covid-19 pandemic. This study used a survey method with a population of all students at MTsN 7 East Jakarta. The research sample was 261 respondents with a random sampling technique. The research data were obtained through valid and reliable instruments. Data analysis using multiple regression analysis. It is concluded that there is an effect of parental support on learning achievement, there is an influence of learning motivation on learning achievement, and there is an effect of parental support and learning motivation simultaneously on the learning achievement of Islamic religious education. The coefficient of determination of the effect of parental support and learning motivation together on learning achievement is 85%.

Keywords: Parental Support, Learning Motivation, Learning Achievement of Islamic Education

Introduction

The emergence of the coronavirus or better known as COVID-19 is a worldwide problem. In Indonesia, the spread of COVID-19 was first discovered on March 2, 2020, this was conveyed directly by the President of the Republic of Indonesia Joko Widodo (Nuraini, 2020), and currently, it has infected 23,165 people with a death toll of 1,418 people, and the number of patients who recovered 5,877 people (covid19.go.id, 2020).

The government has made various efforts to break the chain of the spread of the coronavirus, one of the government's efforts to issue government regulation (PP) Number 21 of 2020 concerning Large-Scale Social Restrictions in the Context of Accelerated Handling of Covid-19 which results in restrictions on various activities including schools. This government
regulation was followed by the issuance of the Minister of Education and Culture Circular Number 36962 / MPK.A / HK / 2020 concerning online learning and working from home in order to prevent the spread of Corona Virus Disease (COVID-19). The Ministry of Religion issued a Decree of the Director-General of Islamic Education Number 2791 of 2020 concerning Emergency Curriculum Guidelines for Madrasas. Learning in Madrasas has also been affected by Covid-19. This policy certainly has an impact not only on the teacher and student relations during BDR but also on the importance of optimizing the role of parents in implementing BDR.

The role of parents in accompanying children's success while studying at home is very central, in relation to this WHO, (2020) released various guidelines for parents in accompanying their children during this pandemic which includes parenting tips to be more positive and constructive in accompanying them. Children during activities at home. Prabhawani (2016) states that the implementation of education is the responsibility of parents and the surrounding community, not only the responsibility of educational institutions.

Prabhawani (2016) states that the implementation of education is the responsibility of parents and the surrounding community, not only the responsibility of educational institutions. Lestari, (2012) states that the family is seen from its function, namely having a duty and function of care, emotional and material support, and fulfillment of certain roles.

The learning process, which is usually done face-to-face, has now been completely transformed into an online learning system. This has indirectly caused panic among various parties related to children's education. In other words, this period can also be called a time full of uncertainty for some children.

This has an effect on a significant decrease in learning motivation. The boredom of students in facing learning methods that are limited and seem monotonous, coupled with the various tasks and homework they have to do, adds to the fatigue of students in carrying out the online learning process.

From the results of the researchers' observations when conducting preliminary observations, the results of interviews with several teachers said that approximately 40% of students experienced a decrease in learning motivation, this decrease in learning motivation was quite a factor.

Strategic steps are needed in order to maintain the learning motivation of students to continue the learning process during this crisis period. Educational institutions have taken various anticipatory actions to continue the education system to ensure children's rights. However, the movement of educational institutions is very limited due to limited direct contact and supervision of teachers as educators to their students. So, indirectly the role of the Teacher slowly moved to the parents. Parents should make various efforts in the process of children's education during the COVID-19 period. Parents are the closest people around students, so parents need to make various efforts to support children in their learning period.

Internal and external factors are variables that can affect the learning achievement of students in Islamic religious education. There are still many learning achievements in Islamic religious education subjects that have values below the minimum completeness criteria (KKM) during the Covid-19 pandemic, namely as many as 54% of students.

To optimize learning achievement in Islamic religious education subjects, knowledge of the influence of a factor and the interactions between factors is required. This study aims to determine the factors of parental support and learning motivation on student achievement during the Covid-19 pandemic. Many studies discuss support and motivation for learning achievement in Islamic religious education, the newness of this research lies in the conditions and situations, namely when the Covid-19 pandemic occurs which is also a world problem.
Islamic religious education according to Bawani (1993) Religious education can be defined as an effort to actualize the perfect qualities that have been bestowed by Allah SWT to humans, these efforts are carried out without any strings attached except for solely worshiping Allah SWT.

Islamic religious education experts (2005) have tried to formulate the notion of Islamic education, among these very varied boundaries are: Al-Syaibany argues that Islamic religious education is the process of changing the individual behavior of students in personal life, society, and the surrounding environment. This process is carried out by means of education and teaching as human and professional activities among the many human professions in society.

Religious education is education that provides knowledge and shapes the attitudes, personalities, and skills of students in practicing their religious teachings, which is carried out at least through subjects in all channels, levels, and types of education. (Regulation of the Minister of Religion of the Republic of Indonesia Number 16 of 2010 concerning Management of Religious Education in Schools) Article 1 paragraph 1.

Muhaimin (2008) explains that Islamic education has two main points, namely (1) Islamic education is an educational activity organized with the desire and intention to embody Islamic teachings and values, and (2) Islamic education is an education system developed from and imbued with or imbued with Islamic teachings and values.

Langgulung (1998) Islamic education is a process of preparing young people to fill roles, transfer knowledge, and Islamic values that are aligned with human functions to do good in the world and reap the results in the hereafter.

Research Methods

The research method used in this research is a survey method. The population of this study was all students at Madrasah Tsanawiyah Negeri 7 East Jakarta totaling 617 students. The sampling technique used was random sampling. Data collection in the form of scores was taken using the instrument of parental support and learning motivation instruments in the form of an attitude scale instrument. The learning achievement score is taken from the average value of Islamic religious education subjects in the even semester report cards for the 2019-2020 school year. The parental support instrument is valid and has an Alpha reliability of 0.831. The learning motivation instrument is also valid and reliable with the Alpha reliability of the I dimension of 0.832 and the II dimension of 0.762. The data analysis technique used multiple regression analysis where parental support was the independent variable (X1) and learning motivation (X2) for the dependent variable (Y), namely the learning achievement of Islamic religious education. This study aims to reveal 1) Is there an effect of parental support on learning achievement of Islamic religious education during the Covid-19 pandemic?; 2) Is there an effect of learning motivation on learning achievement during the Covid-19 pandemic?; 3) Is there an effect of parental support and learning motivation simultaneously on students' learning achievement during the Covid-19 pandemic? Analysis of research data was carried out by first describing, then conducting a prerequisite test by testing the normality and homogeneity of the data, after obtaining normal and homogeneous data followed by hypothesis testing with regression analysis either partially or simultaneously.
Research Result

The data description for the variable score of Parental Support, Learning Motivation, and Learning Achievement is presented in the following table:

Table 1. Deskripsi Skor Variabel

<table>
<thead>
<tr>
<th></th>
<th>Dukungan Orang Tua</th>
<th>Motivasi Belajar</th>
<th>Prestasi Belajar</th>
</tr>
</thead>
<tbody>
<tr>
<td>N</td>
<td>261</td>
<td>261</td>
<td>261</td>
</tr>
<tr>
<td>Valid</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Missing</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Mean</td>
<td>59.4176</td>
<td>57.1456</td>
<td>82.4061</td>
</tr>
<tr>
<td>Median</td>
<td>60</td>
<td>57</td>
<td>83</td>
</tr>
<tr>
<td>Mode</td>
<td>60</td>
<td>58</td>
<td>83</td>
</tr>
<tr>
<td>Std. Deviation</td>
<td>5.16701</td>
<td>5.21922</td>
<td>5.27802</td>
</tr>
<tr>
<td>Minimum</td>
<td>48</td>
<td>46</td>
<td>71</td>
</tr>
<tr>
<td>Maximum</td>
<td>73</td>
<td>71</td>
<td>96</td>
</tr>
</tbody>
</table>

From the table above, it can be described for the parent support variable (X1), the mean value is 59.4176, the median 60, the mode 60, the standard deviation is 5.16701, the lowest score is 48 and the highest score is 73. The learning motivation variable (X2) gets the mean value average (mean) 57.1456, median 57, mode 58, standard deviation 5.21922 lowest score 46, and highest score 71. The learning achievement variable (Y) obtained an average value (mean) 82.4061, median 83, mode 83, standard deviation 5.27802 lowest score 71, and the highest score was 90.

The prerequisite test in this study tests the normality and homogeneity of the research data, the following are the prerequisite tests for the normality of the data for the three variables as follows:

Table 2. Uji Prasyarat Normalitas Data

**One-Sample Kolmogorov-Smirnov Test**

<table>
<thead>
<tr>
<th></th>
<th>Dukungan Orang Tua</th>
<th>Motivasi Belajar</th>
<th>Prestasi Belajar</th>
</tr>
</thead>
<tbody>
<tr>
<td>N</td>
<td>261</td>
<td>261</td>
<td>261</td>
</tr>
<tr>
<td>Normal Parameters&lt;sup&gt;a,b&lt;/sup&gt;</td>
<td>Mean</td>
<td>59.4176</td>
<td>57.1456</td>
</tr>
<tr>
<td></td>
<td>Std. Deviation</td>
<td>5.16701</td>
<td>5.21922</td>
</tr>
<tr>
<td>Most Extreme Differences</td>
<td>Absolute</td>
<td>0.068</td>
<td>0.067</td>
</tr>
<tr>
<td></td>
<td>Positive</td>
<td>0.068</td>
<td>0.067</td>
</tr>
<tr>
<td></td>
<td>Negative</td>
<td>-0.059</td>
<td>-0.06</td>
</tr>
</tbody>
</table>
From the table above the Asymp score. Sig. (2-tailed) for the parental support variable, p-value = 0.177> 0.05, thus the parent support variable is normally distributed. The learning motivation variable obtained p-value = 0.190> 0.05, thus the learning motivation variable was normally distributed and the learning achievement variable obtained p-value = 0.133> 0.05, thus the learning achievement variable was normally distributed.

The homogeneity test in this study obtained the following data:

<table>
<thead>
<tr>
<th>Levene's Test of Equality of Error Variances</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dependent Variable: Skor</td>
</tr>
<tr>
<td>F</td>
</tr>
<tr>
<td>0.028</td>
</tr>
</tbody>
</table>

From the table above, the Levene test results show a sig of 0.972> 0.05, thus the three data groups come from a homogeneous group.

1) Multiple Linear Equations and Significance Test of the Coefficient of Regression Equations

<table>
<thead>
<tr>
<th>Table 4. Coefficients</th>
<th>Coefficients^a</th>
</tr>
</thead>
<tbody>
<tr>
<td>Model</td>
<td>Unstandardized Coefficients</td>
</tr>
<tr>
<td>1</td>
<td>(Constant)</td>
</tr>
<tr>
<td></td>
<td>Dukungan Orang Tua</td>
</tr>
<tr>
<td></td>
<td>Motivasi Belajar</td>
</tr>
</tbody>
</table>

a. Dependent Variable: Prestasi Belajar

From the table above, it is obtained the constant b0 = 31.272, the regression coefficient b1 = -0.067 and b2 = 0.964. So the multiple linear regression equation is \( \hat{Y} = 31.272 + (-0.067) X1 + 0.964X2 \).

Hypothesis: H0: \( \beta_1 \leq 0 \) vs H1: \( \beta_1 > 0 \) and H0: \( \beta_2 \leq 0 \) vs H1: \( \beta_2 > 0 \).

From the results of the analysis above shows the statistical price for the variable coefficient X1, namely \( t_{11} = -2.332 \) and p-value = 0.02 / 2 = 0.01 <0.05 (right side test), or H0 is rejected,
which means that parental support during distance learning has an effect, positive towards student learning achievement.

Furthermore, the statistical price for the variable coefficient X2 is \( \text{thit} = 34.013 \) and p-value = 0.00 \( \div \) 2 = 0.00 <0.05 (right side test), or H0 is rejected, which means that learning motivation has a positive effect on student learning achievement.

1) Significance Test of Multiple Regression Equations

Table 5. Anova

<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>6155.756</td>
<td>2</td>
<td>3077.878</td>
<td>730.405</td>
<td>0.000</td>
</tr>
<tr>
<td>1</td>
<td>1087.194</td>
<td>258</td>
<td>4.214</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>7242.95</td>
<td>260</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

a. Dependent Variable: Prestasi Belajar
b. Predictors: (Constant), Motivasi Belajar, Dukungan Orang Tua

Hypothesis:

- \( H_0: \beta_1 = \beta_2 \) or \( H_0: \beta_1 - \beta_2 = 0 \)
- \( H_1: \beta_1 \neq \beta_2 \) or \( H_1: \beta_1 - \beta_2 = 0 \)

From the analysis results summarized in the ANOVA table above, it is obtained that \( \text{Fhit} = 730.405 \), and p-value = 0.000 <0.05, or this means that H0 is rejected. This means that there is a linear influence on the variable parental support and learning motivation with the learning achievement of students in distance learning during the Covid-19 pandemic. This also means that there is a joint (simultaneous) influence on parental support and learning motivation on learning achievement in distance learning during the Covid-19 period.

1) Significance Test of Multiple Correlation Coefficient

Table 6. Model Summary

<table>
<thead>
<tr>
<th>Model</th>
<th>R</th>
<th>R Square</th>
<th>Adjusted R Square</th>
<th>Std. Error of the Estimate</th>
<th>Change Statistics</th>
<th>Change Statistics</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>.922*</td>
<td>.85</td>
<td>.849</td>
<td>2.05279</td>
<td>0.85</td>
<td>730.405</td>
</tr>
</tbody>
</table>

a. Predictors: (Constant), Motivasi Belajar, Dukungan Orang Tua

Hypothesis Statistic:

- \( H_0: \rho_{y.12} \leq 0 \)
- \( H_1: \rho_{y.12} > 0 \)

The multiple correlation coefficient significance tests are obtained from the model summary table above. Multiple correlation coefficient (\( \rho_{y.12} \)) = 0.922 and \( \text{Fhit} \) (Fchange) = 730.405, and p-value = 0.000 <0.05 or H0 is rejected. Thus, the double correlation coefficient between X1 and X2 with Y is significant or significant, while the coefficient of determination R Square = 0.850, which means that 85% of the learning achievement variable (Y) can be explained by
1) Significance Test of Partial Correlation Coefficient
   a) Correlation between parental support (X1) and learning achievement (Y) by controlling for the influence of learning motivation (X2) \( (r_{y1.2}) \)

   Table 7. Correlations Partial

<table>
<thead>
<tr>
<th>Control Variables</th>
<th>Dukungan Orang Tua</th>
<th>Prestasi Belajar</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Correlation</td>
<td>-0.144</td>
</tr>
<tr>
<td></td>
<td>Significance (1-tailed)</td>
<td>0.01</td>
</tr>
<tr>
<td></td>
<td>df</td>
<td>0</td>
</tr>
<tr>
<td>Prestasi Belajar</td>
<td>Correlation</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Significance (1-tailed)</td>
<td>0.01</td>
</tr>
<tr>
<td></td>
<td>df</td>
<td>258</td>
</tr>
</tbody>
</table>

   From the analysis results in the table above, it is obtained \( (r_{y1.2}) = -0.144 \) and p-value \( = 0.01 < 0.05 \) or \( H_0 \) is rejected. Thus, the correlation coefficient between parental support (X1) and learning achievement (Y) by controlling for the learning motivation variable (X2) is significant.

   b) Correlation between learning motivation (X2) and learning achievement (Y) by controlling the influence of parental support (X1) \( (r_{y2.1}) \)

   Table 8. Correlations Partial

<table>
<thead>
<tr>
<th>Control Variables</th>
<th>Prestasi Belajar</th>
<th>Motivasi Belajar</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Correlation</td>
<td>1</td>
</tr>
<tr>
<td>Prestasi Belajar</td>
<td>Significance (1-tailed)</td>
<td>0.04</td>
</tr>
<tr>
<td></td>
<td>df</td>
<td>0</td>
</tr>
<tr>
<td>Dukungan Orang Tua</td>
<td>Correlation</td>
<td>0.904</td>
</tr>
<tr>
<td></td>
<td>Significance (1-tailed)</td>
<td>0.00</td>
</tr>
<tr>
<td></td>
<td>df</td>
<td>258</td>
</tr>
<tr>
<td>Motivasi Belajar</td>
<td>Correlation</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Significance (1-tailed)</td>
<td>0.00</td>
</tr>
<tr>
<td></td>
<td>df</td>
<td>0</td>
</tr>
</tbody>
</table>

   From the analysis result in the table above, it is obtained \( (r_{y2.1}) = 0.904 \) and p-value \( = 0.00 < 0.05 \) or \( H_0 \) is rejected. Thus, the correlation coefficient between learning
motivation (X2) and learning achievement (Y) by controlling for the parental support variable (X1) is significant.

**Discussion**

Parental support during distance learning has a positive effect on the learning achievement of students in Islamic religious education. The results of this study are in line with Prabhawani (2016) which states that the implementation of education is the responsibility of parents and the surrounding community, not only the responsibility of educational institutions. Lestari, (2012) states that the family is seen from its function, namely having a duty and function of care, emotional and material support, and fulfillment of certain roles. Learning achievement is a skill developed in a subject, closer to the test scores or numbers given by the teacher. Learning achievement is the ability that someone has achieved in the form of thinking, feeling, and running, achievement is said to be good if it fulfills three scopes, namely: cognitive, affective, and psychomotor, while it is said that achievement is less satisfactory if the individual has not been able to master these targets. From the above understanding, it can be said that learning achievement plays a role in students’ abilities related to the teaching and learning process. Student achievement can be seen after being evaluated. The results of the evaluation can be seen from the high or low student achievement (Agustina, 2011).

In addition, the results of this study support the results of research by Kurniati and friends (2020) with the research title "Analysis of the Role of Parents in Accompanying Children during the Covid-19 Pandemic". Kurniati's research results show that the role of parents is very important in creating a distance learning environment safe, comfortable, and conducive with this support can stimulate the brain to capture teacher delivery when distance learning is carried out. Thus the first hypothesis in this study is supported by empirical data.

The learning motivation of students in distance learning has a positive effect on the learning achievement of students in Islamic religious education. The results of this study support David McClelland's theory which reveals that power, affiliation, and achievement are motivations that strongly refer to each individual. McClelland sparked a theory related to the concept of learning where needs are generated from culture and then learned through their environment. McClelland stated that the individual's need to achieve success is closely related to the formation of behavior and its effect on academic achievement. Motivation is very close to oneself, especially students because, with motivation, we will have an enthusiasm for learning (Naomi, 2013). Learning achievement is the foundation of a series of learning processes. Factors that greatly influence learning achievement are motivation, physical condition, intelligence, school environment, teachers, community, family (parents), facilities and infrastructure, curriculum, and others. The most important thing in learning achievement is motivation. Motivation is very important to do and achieve something that can be influenced from outside and from within the individual. Motivation is very important in the learning and teaching process in the world of education or academics (Gunawan, 2014). Thus the second hypothesis of this study is supported by empirical data.

There is a linear influence on the variable parental support and learning motivation with the learning achievement of students in distance learning during the Covid-19 pandemic. This also means that there is a joint (simultaneous) influence on parental support and learning motivation on learning achievement in distance learning during the Covid-19 period. The role of parents in accompanying children's success while studying at home is very central, in relation to this WHO, (2020) released various guidelines for parents in accompanying their children during this pandemic which includes parenting tips to be more positive and
constructive in accompanying them. Children during activities at home. Parents initially played
a role in guiding basic attitudes and skills, such as religious education to obey the rules, and
for good habituation (Nurlaeni & Juniarti, 2017), but their role has expanded, namely as a
companion to academic education.

Conclusion

From the results of the research and discussion in this study, it is concluded that:
1. There is an effect of parental support on distance learning which affects the achievement
   of Islamic religious education during the Covid-19 pandemic
2. There is an effect of learning motivation on distance learning on the achievement of
   Islamic religious education during the Covid-19 pandemic
3. There is an effect of parental support and learning motivation on distance learning
   together (simultaneously) on the learning achievement of students during the Covid-19
   pandemic.
4. The effect of parental support and learning motivation together on learning achievement
   is 85%.

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Abstract. The COVID 19 pandemic has changed form into learning from home. Therefore, research was conducted with the title The Effect of Distance Learning Processes and Parental Support on the Process of Assessing Islamic Education Subjects during the Covid-19 Pandemic. This paper is based on survey research on teacher perceptions of research variables conducted during the Covid-19 period. The population of this research is online seminar participants who work as teachers who come from various provinces in Indonesia. Sample 517 teachers, using a random sampling technique. Data obtained by using valid and reliable instruments. Data analysis using multiple regression. It is concluded that 1) the distance learning process of Islamic religious education subjects has a significant effect on the assessment process carried out by the teacher; 2) Parental support for distance learning has a significant effect on the assessment process carried out by the teacher; 3) There is an effect of the distance learning process and parental support together (simultaneously) on the assessment process carried out by teachers during the Covid-19 pandemic, amounting to 54.5%.

Keywords: Distance Learning, Parental Support, Assessment Process, Islamic Religious Education, COVID Pandemic 19

Introduction

The COVID 19 pandemic has devastated almost a large part of human life around the world, including Indonesia. It is not only the health sector that has been affected, but the COVID 19 Pandemic also has an impact on the economic, social, political, educational, and so on. Since President Joko Widodo announced the first case of Coronavirus Disease 2019 (Covid-19) in early March 2020, Indonesia has been faced with a pandemic era. Almost all sectors of life are paralyzed, including education. Especially at that time, all education units and higher education institutions entered the end of the even semester and would face a year-end assessment period or
school exam, which was then followed by the admission of new students (Kemendikbud, 2020: 3).

Efforts to prevent and slow down the spread of the Coronavirus have resulted in a policy of "work, worship, and study from home". Due to the rapid and devastating effects of the Covid-19 pandemic on human health, UNESCO (United Nations Educational, Scientific, and Cultural) took a strategic step by instructing to close schools and education centers to protect the safety of students and educators. As a consequence of this, the Indonesian government has implemented several efforts to break the chain of Covid-19 transmission, among others, by making calls to work and study from home (BBdR), maintaining physical distancing when in open or public places, and also impose large-scale social restrictions (PSBB) to prohibit returning home (Suhubdy, 2020: 135).

In the field of education, this impact is manifested among others by changing learning patterns for both students and students. In connection with the emergency and danger of Covid-19 on educational activities at large, the Minister of Education and Culture of the Republic of Indonesia has issued several Circular (SE). First: SE Number 2 of 2020 concerning Prevention and Handling of Covid-19 in the Ministry of Education and Culture, second: SE Number 3 of 2020 concerning Prevention of Covid-19 in the Education Unit, and third: SE Number 4 of 2020 concerning Implementation of Education Policies in an Emergency Spread Corona Virus Disease (Covid-19), which includes instructions on the process of working and learning from home (PBR) or working and learning from home (WLFH). In essence, the letter is related to the emergency and danger of Covid-19 for broad educational activities.

As a relative innovation, the application of this mass distance learning experiences some obstacles or obstacles. Besides, of course, there are also several advantages. Among the obstacles is the unequal distribution of students and parents of students who are good at operating online media, not all parents of students can afford internet quota, internet signals at students' homes are not affordable, most of the students' parents have low economic conditions, children do not have smartphones as a means online learning, and their learning is less controlled (Atsani, 2020). Among the advantages is that with online learning students can listen to lessons from home, anytime anywhere, not limited by space and space (Handayani, 2020). Therefore, it is necessary to evaluate various aspects of implementing distance learning during the COVID 19 pandemic. Starting from planning, implementation, to learning assessment. It is also necessary to evaluate the aspects of infrastructure, teachers, students, parents, school environment, and so on. In terms of subjects, many subjects need to be evaluated.

The article this time focused on the effect of distance learning and parental support on the process of assessing the subject of Islamic Religious Education during the COVID 19 period. The research questions were:

1. Is there an influence on the distance learning process of Islamic religious education on the distance learning assessment process during the Covid-19 pandemic?
2. Is there an effect of parental support on the distance learning assessment process during the Covid-19 pandemic?
3. Is there an effect of the distance learning process in the subject of Islamic religious education and parental support simultaneously on the process of assessing distance learning during the Covid-19 pandemic?

Its purpose is to find out:

1. The effect of the online distance learning process in Islamic religious education subjects on the evaluation process carried out by teachers during the Covid-19 pandemic;
2. The effect of parental support on distance learning on the assessment process carried out by teachers of Islamic religious education during the Covid-19 pandemic;
3. The influence of the online distance learning process in Islamic religious education subjects and parental support for distance learning on the assessment process carried out by teachers of Islamic religious education subjects during the Covid-19 pandemic together.

Literatur Review

Several learning evaluations have been carried out during the COVID 19 pandemic, but not many have been done. Moreover, the evaluation of Islamic Religious Education in Schools. The process of assessing Islamic Religious Education is still difficult to find information in various existing journals. Of the objects that have been evaluated or analyzed, generally, they are in one educational institution, from early childhood education institutions to tertiary institutions, and have not yet presented the results of the evaluation at a broader scope, for example, the regional and even national levels. In the case of parents, some writings still contain descriptions of roles or positions in distance learning in the local scope. Not yet presented based on regional or national level data.

Nurkolis et al (2020) show that the formulation of e-learning policies in Early Childhood Education (PAUD) is very effective, the implementation of e-learning policies is less effective, and there are three obstacles to implementing e-learning, namely pedagogical, technological, and economic constraints. Kurniasari et al (2020) have analyzed the effectiveness of the implementation of the learning from home (BDR) process during the Covid-19 pandemic in one of the Surabaya elementary schools. It was concluded that the implementation of learning from home (BDR) was running quite effectively. Setiawan et al (2020) have conducted an evaluation known as the System Usability Scale, an evaluation method used to see the reusability of a software product. Usability evaluation is carried out on Google class students across generations, especially those in the information systems and informatics engineering study program. Qowaid et al (2020) have analyzed the implementation of E-Learning courses during the COVID 19 Pandemic at the Laa Roiba National Islamic Institute.

Concerning the position of parents in the distance learning process during the COVID 19 pandemic, this has also been revealed. According to Cahyati (2020), the role of parents is very necessary for the learning process of children during this study from home. catching and transmitting this pandemic outbreak. Parents can improve their relationship with their children, and parents can see firsthand the development of their children's learning abilities. Pramada et al. (2020) show that during the COVID-19 pandemic not all guardians of students had good facilities to support the learning process online, some guardians and students were not able to operate smartphones properly. So that students are often late in doing assignments. Some students do not collect the assignments that have been given by the teacher. It is also shown that there is a moderate correlation between parental support and student motivation.

Research Methods

The method used in this research is a survey method. The population of this study was all teacher participants spread across the Unitary State of the Republic of Indonesia who
attended a webinar (seminar via web) totaling 517 participants. The sampling technique used was random sampling. The data collection in the form of scores was taken using the instrument of the effectiveness of the distance learning process of Islamic Religious Education, parental support, and the instrument of the distance learning assessment process in the form of an attitude scale instrument. The instrument for the distance learning process of Islamic religious education with an alpha value of 0.798 reliability, valid and reliable parental support with an alpha value of 0.876, and the distance learning assessment process is valid and has Alpha reliability of 0.845. The data analysis technique used multiple regression analysis where the distance learning process of Islamic religious education subjects as independent variables (X1) and parental support (X2). For the dependent variable (Y) is the distance learning assessment process. Research data analysis was carried out by first describing, then testing the hypothesis with regression analysis and linearity either partially or simultaneously.

**Research Results**

The description of the distance learning variable score data, parental support, and assessment process are presented in the following table.

<table>
<thead>
<tr>
<th>Statistics</th>
<th>Proses Pembelajaran Jarak Jauh</th>
<th>Dukungan Orang tua</th>
<th>Proses Penilaian</th>
</tr>
</thead>
<tbody>
<tr>
<td>N</td>
<td>517</td>
<td>517</td>
<td>517</td>
</tr>
<tr>
<td>Mean</td>
<td>12.2166</td>
<td>9.3888</td>
<td>20.9652</td>
</tr>
<tr>
<td>Median</td>
<td>12.0000</td>
<td>10.0000</td>
<td>21.0000</td>
</tr>
<tr>
<td>Mode</td>
<td>12.00</td>
<td>10.00</td>
<td>20.00</td>
</tr>
<tr>
<td>Std. Deviation</td>
<td>1.90457</td>
<td>1.01238</td>
<td>2.65430</td>
</tr>
<tr>
<td>Minimum</td>
<td>4.00</td>
<td>3.00</td>
<td>8.00</td>
</tr>
<tr>
<td>Maximum</td>
<td>15.00</td>
<td>10.00</td>
<td>25.00</td>
</tr>
<tr>
<td>Sum</td>
<td>6316.00</td>
<td>4854.00</td>
<td>10839.00</td>
</tr>
</tbody>
</table>

From the table above, it can be described for the learning process variable (X1) obtained an average value (mean) 12,216, median 12, mode 12, standard deviation 1.905 lowest score 4, and highest score 15. The parental support variable (X2) obtained an average value mean (mean) 9,389, median 10, mode 10, standard deviation 1,012 lowest score 3, and highest score 10. The assessment process variable (Y) obtained an average value (mean) 20,965, median 21, mode 20, standard deviation 2,654 lowest score 8, and the highest score 25.

A. Multiple Linear Equations and Significance Test of the Coefficient of Regression Equations

<table>
<thead>
<tr>
<th>Table 4. Coefficients</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
</tbody>
</table>
From the table above, it is obtained that the constant $b_0 = 4.226$, the regression coefficient $b_1 = 0.860$ and $b_2 = 0.663$. So the multiple linear regression equation is $\hat{Y} = 4.226 + 0.860X_1 + 0.663X_2$.

Hypothesis: $H_0: \beta_1 \leq \beta_1 > 0$ and $H_0: \beta_2 \leq \beta_2 > 0$.

From the results of the analysis above shows the statistical price for the variable coefficient $X_1$, namely $t_{count} = 19.659$ and $p-value = 0.00 / 2 = 0.00 < 0.05$ (right side test), or $H_0$ is rejected, which means that the distance learning process of Islamic religious education affects positive on the student assessment process.

Furthermore, the statistical price for the variable coefficient $X_2$ is $t_{count} = 8.059$, and $p-value = 0.00 / 2 = 0.00 < 0.05$ (right side test), or $H_0$ is rejected, which means that parental support during distance learning has a positive effect on the assessment process of students.

A. Significance Test of Multiple Regression Equations

Table 5. Anova

Hypothesis:
$H_0: \beta_1 = \beta_2$ or $H_0: \beta_1 - \beta_2 = 0$
H0: \(\beta_1 \neq \beta_2\) or H0: \(\beta_1 - \beta_2 = 0\)

From the analysis results summarized in the ANOVA table above, it is obtained that \(F_{hit} = 307,586\), and p-value = 0.000 < 0.05, or this means that H0 is rejected. This means that there is a linear influence on the distance learning process variable in Islamic religious education subjects and parents' support with the student assessment process. This also means that there is a joint (simultaneous) influence on the distance learning process of Islamic religious education subjects and parental support and parental support for the student assessment process.

A. Significance Test of Multiple Correlation Coefficient

<table>
<thead>
<tr>
<th>Model</th>
<th>R</th>
<th>R Square</th>
<th>Adjusted R Square</th>
<th>Std. Error of the Estimate</th>
<th>Change Statistics</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>.738</td>
<td>.545</td>
<td>.543</td>
<td>1.79430</td>
<td>.545 307.586 2 514 .000</td>
</tr>
</tbody>
</table>

a. Predictors: (Constant), Dukungan Orang tua, Proses Pembelajaran Jarak Jauh

Statistical Hypothesis:
H0: \(p_{y.12} \leq 0\)
H1: \(p_{y.12} > 0\)

The multiple correlation coefficient significance tests is obtained from the model summary table above. The multiple correlation coefficient \((R_{y.12}) = 0.738\) and \(F_{hit}\) \((F_{change}) = 307,586\), and the p-value = 0.000 < 0.05 or H0 is rejected. Thus, the multiple correlation coefficient between \(X_1\) and \(X_2\) with \(Y\) is significant or significant, while the coefficient of determination \(R^2 = 0.545\), which means that 54.5% of the assessment process variable \(Y\) can be explained by the distance learning process in Islamic religious education subjects \((X_1)\) and parental support \((X_2)\), so it can be concluded that the influence of the distance learning process in Islamic religious education subjects and parental support together on the assessment process is 54.5%.

C. Test of Significance of Partial Correlation Coefficients

a) Correlation between parental support \((X_1)\) and learning achievement \((Y)\) by controlling for the influence of learning motivation \((X_2)\) \((r_{y1.2})\)
Table 7. Partial Correlations

<table>
<thead>
<tr>
<th>Control Variables</th>
<th>Proses Penilaian</th>
<th>Proses Pembelajaran Jarak Jauh</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Correlation</td>
<td>.655</td>
</tr>
<tr>
<td></td>
<td>Significance (1-tailed)</td>
<td>.000</td>
</tr>
<tr>
<td></td>
<td>df</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>df</td>
<td>514</td>
</tr>
<tr>
<td>Dukungan Orang tua</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Proses Penilaian</td>
<td>Correlation</td>
<td>.655</td>
</tr>
<tr>
<td></td>
<td>Significance (1-tailed)</td>
<td>.000</td>
</tr>
<tr>
<td></td>
<td>df</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>df</td>
<td>514</td>
</tr>
<tr>
<td>Proses Pembelajaran Jarak Jauh</td>
<td>Correlation</td>
<td>.655</td>
</tr>
<tr>
<td></td>
<td>Significance (1-tailed)</td>
<td>.000</td>
</tr>
<tr>
<td></td>
<td>df</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>df</td>
<td>514</td>
</tr>
</tbody>
</table>

From the analysis results in the table above, it is obtained (ry1.2) = 0.655 and p-value = 0.00 > 0.05 or H0 is accepted. Thus, the correlation coefficient between the distance learning process in Islamic religious education subjects (X1) and the assessment process (Y) by controlling for the parental support variable (X2) is significant.

a) The correlation between learning motivation (X2) and learning achievement (Y) by controlling the influence of parental support (X1) (ry2.1)

Table 8. Partial Correlations

<table>
<thead>
<tr>
<th>Control Variables</th>
<th>Proses Penilaian</th>
<th>Dukungan Orang tua</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Correlation</td>
<td>.335</td>
</tr>
<tr>
<td></td>
<td>Significance (1-tailed)</td>
<td>.000</td>
</tr>
<tr>
<td></td>
<td>df</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>df</td>
<td>514</td>
</tr>
<tr>
<td>Proses Pembelajaran Jarak Jauh</td>
<td>Correlation</td>
<td>.335</td>
</tr>
<tr>
<td></td>
<td>Significance (1-tailed)</td>
<td>.000</td>
</tr>
<tr>
<td></td>
<td>df</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>df</td>
<td>514</td>
</tr>
<tr>
<td>Dukungan Orang tua</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

From the results of the analysis in the table above, it is obtained (ry2.1) = 0.335 and p-value = 0.00 < 0.05 or H0 is rejected. Thus, the correlation coefficient between parental support (X2) and the assessment process (Y) by controlling for the distance learning process variable in Islamic religious education subjects (X1) is significant.

Discussion

1. The online distance learning process in Islamic religious education subjects has a significant effect on the assessment process carried out by teachers during the Covid-19 pandemic.

Evaluation or assessment is very important to do, including an evaluation of the usefulness and educational value of the solutions developed, which remains an indispensable requirement for the efficacy of educational tools, including online...
evaluation tools (Hamied, 2020). In this case, the assessment process becomes very important to be linked with the distance learning process. The results of this study are in line with Maryani, K. (2020) that the assessment and reporting of child development are very important for teachers, because through assessment and reporting the progress they must have is achieved. Assessment and progress reporting is carried out by the teacher from the time the child arrives at school until the child returns home. The teacher assesses development by observing / observing behavior, speech, facial expressions, and activities while in school using a variety of assessment techniques. However, during the COVID-19 pandemic, learning was carried out from home, so that teachers had difficulty assessing and reporting on children's development. Teachers have difficulty in how to assess and report children's development according to the competence or characteristics of the child because of the lack of cooperation between parents in providing developmental stimulation at home and reporting on children's activities while at home. Therefore, knowledge insight is needed about how to assess and report on children's development when learning is done at home through activities such as joint online seminars.

2. Parental support for distance learning has a significant effect on lessons on the assessment process carried out by teachers of Islamic religious education during the Covid-19 pandemic.

The results of this study are in line with Prabhawani (2016) which states that the implementation of education is the responsibility of parents and the surrounding community, not only the responsibility of educational institutions. Lestari, (2012) states that the family is seen from its function, namely having a duty and function of care, emotional and material support, and fulfillment of certain roles. Also, the results of this study support the research results of Kurniati and friends (2020). Kurniati's research results show that the role of parents is very important in creating a safe, comfortable, and conducive distance learning environment. This support can stimulate the delivery of the teacher's brain when distance learning is carried out. It is recommended that teachers increase creativity in the distance learning process. Thus the hypothesis in this study is supported by empirical data.

3. There is an influence of the online distance learning process in Islamic religious education subjects and parental support for joint (simultaneous) distance learning on the assessment process carried out by teachers during the Covid-19 pandemic.

It is natural that the online distance learning process in Islamic religious education subjects and parental support for distance learning jointly (simultaneously) affect the assessment process carried out by teachers during the Covid-19 pandemic. This is the following expert opinion and findings in various research results. Concerning Nicol and Macfarlane, Gikandi, et al. (2011) introduced seven characteristics of effective formative feedback, including 1) helping to clarify what good performance is (objectives, criteria, expected standards) and 2) facilitating the development of self-assessment (reflection) in learning (Hamied, 2020: 259). In distance learning and parental support, there is a process that aims to obtain maximum results for students or learners. Thus, long-distance learning must be effective and efficient. According to Gusty et al (2020: 95), the key to the effectiveness of online learning is how a teacher remains creative is to present learning in a fun and easy-to-understand manner so that students don't feel bored. According to Sa'dullah (2020) In distance learning, they can continue to work by optimizing all existing potential through electronic media. Difficulty and also ease of application cannot be avoided, given the distance and access
of students in the learning process does not go as desired. Its application requires the readiness of both teachers, students, and schools. Maximum results will be achieved if there are signs. The assessment process is a signpost to achieve the learning objectives. According to Saifulloh (2020), learning management has a very important position to improve the effectiveness of the teaching and learning process, especially in the emergency period of the spread of Corona Virus Disease 19 (COVID-19) as we are experiencing today. Various attempts were made to improve the quality of education while still considering health protocols following the Ministerial Decree 4.

Conclusion

From the results of the research and discussion in this study, it is concluded that:
1. The distance learning process of Islamic religious education has a significant effect on the assessment process carried out by teachers during the Covid-19 pandemic.
2. Parental support for distance learning has a significant effect on the assessment process carried out by teachers of Islamic religious education during the Covid-19 pandemic.
3. There is an effect of the distance learning process in Islamic religious education subjects and parental support for distance learning simultaneously (simultaneously) affecting the assessment process carried out by teachers during the Covid-19 pandemic, amounting to 54.5%.

Reference


The Influence of Social Media and Parental Supervision on Religious Moderation in The Covid-19 Pandemic Time

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Abstract. Religious moderation is the essence of religion itself. During the COVID 19 pandemic, it was recommended to study at home to make the use of social media more widespread. Thus the influence of social media and parental involvement to supervise learning and the use of social media is increasingly widespread. This paper aims to reveal the influence of social media and parental supervision on the religious moderation of students during the COVID 19 period. This research is quantitative research with a survey approach with a population of all students at MTsN 7 East Jakarta. The sample of 317 students used the Stratified Proportional Random sampling technique. Research data were obtained using valid and reliable social media instruments, parental supervision, and religious moderation. Data analysis was performed using multiple regression analysis. It was concluded that there was an influence of social media on religious moderation, there was no influence of parental supervision on religious moderation, and there was the influence of social media and parental supervision together on religious moderation. The coefficient of determination The effect of social media and parental supervision together on the religious moderation of students is 17.3%.

Keywords: Social Media, Parental Control, Religious Moderation,
Introduction

Religious moderation is the essence of religion itself. The spirit of moderation in religion is to seek a meeting point for the two extremes of religion. On the one hand, there are followers of extreme religions who believe in the absolute truth of a text of religious interpretation, on the other hand, there are also religious people who have extreme deification of reason to ignore the sanctity of religion for the sake of tolerance. For the people of Indonesia, its implementation is very possible and relevant because of the pluralistic and multicultural characteristics of society ((Drafting Team of the Ministry of Religion, 2019: 2 and 7)). Indonesia is known as an archipelago with many ethnicities, customs, languages, and religions. Given the diversity of Indonesian society, there will also be very diverse views, beliefs, and interests. Therefore, religious moderation must be maintained and even proclaimed, socialized so that it is maintained and practiced by all Indonesian citizens. Especially during the COVID 19 pandemic.

There are several strategic steps carried out by the government, including the mainstreaming of religious moderation to the government's attention in making the narrative of the national long-term development plan (RPJPN), as the government's seriousness in echoing religious moderation among religious communities in Indonesia. The narrative of religious moderation that is championed in the RPJPN can serve as a collective guide in managing religious harmony, harmony in social life, suppressing religious conflicts both within self-government and in civil society so that we have the same sentence among religious followers to maintain the integrity of the Indonesian nation (Maulana, 2020).

During the COVID 19 pandemic, Covid-19 has changed almost all aspects of human life in this world. The COVID 19 pandemic has not only disturbed Indonesia but almost all of humanity around the world. It is necessary to prevent and slow down the spread of COVID 19. By quoting the opinions of Arundhati Roy and Yuval Noah Harari as summarized by Maqin (2020), this pandemic forces humans to break up with their past, to imagine their new world. A pandemic is a portal, a gateway to the next world. Covid-19 forces us to double our efforts to protect other humans.

The prevention and slowdown of the spread of the Coronavirus have resulted in a policy of "work, worship, and study from home". Because of the rapid and devastating effects of the Covid-19 pandemic on human health, in the field of education, UNESCO (United Nations Educational, Scientific, and Cultural) took a strategic step by instructing to close schools and education centers to protect the safety of students and educators. As a consequence of this, the Indonesian government has implemented several efforts to break the chain of Covid-19 transmission, among others, by making calls to work and study from home (BBdR), maintaining physical distancing if it is in open or public places, and also impose large-scale social restrictions (PSBB) to prohibit returning home (Suhubdy, 2020: 135).
In the field of education, these efforts are realized by changing learning patterns for both students and students. In connection with the emergency and danger of Covid-19 on educational activities in a broad sense, several Ministers related to education and health affairs have issued several regulations on how to prevent and handle COVID 19 and work and learn from home. One of them is the Joint Decree of the Ministry of Education and Culture, Ministry of Religion, Ministry of Health, Ministry of Home Affairs, June 15, 2020, regarding Guidelines for Implementation of Learning in the New Academic Year and Academic Year During the Corona Virus Disease (Covid-19) Pandemic. Learning is done from home which is known as Learning From Home (BDR).

The sudden pattern of learning from home certainly brings several new consequences that were not previously imagined. Among them are the problems of learning media and technology, human resources, materials or teaching materials, learning methods, costs, and so on. In terms of learning media, generally used social media that are already in use. In terms of human resources, among others, the involvement of parents is greater in the learning process. This article focuses on the influence of this aspect of learning from home online, especially the use of social media and the involvement of parents in supervising their children's learning which is associated with student religious moderation.

Covid-19 has changed everything. Including the role of parents in children's education. Schools that have not involved parents in the educational process of their children are starting to clean up, gradually establishing communication and collaboration. This requires leadership expertise in implementing good management in their institutions. Parents, who have considered their involvement in children's education only limited to contributions and committee meetings, have begun to realize the importance of accompanying and supervising children's education both at home and at school. Parents must be able to regulate the rhythm in carrying out supervision when children learn online using their devices, remembering that positive and negative information is so free that can be accessed easily by a child, therefore parental supervision management is needed when the child is learning from home.

Literature Review

Talking about the relationship between citizens that are associated with perceptions and behavior in religious life has been widely discussed. The results include the existence of several community members who are classified as intolerant, radical, and other concepts such as. Zuly Qodir (2016) summarizes some information about this phenomenon. From the research results of the Setara Institut, The Wahid Institute, and the research of various other institutions, it can be seen that religious intolerance in Indonesia continues to increase.

Several writings on religious moderation or related to it have been widely presented. This can be seen from the writings of Faiqah, N., & Pransiska, T. (2018), Sutrisno (2019), Akhmadi (2019), Fahri, Mohamad,
and Ahmad Zainuri (2019). In general, these writings have not been linked to social media use, parental involvement, and in the context of the COVID 19 epidemic. There are writings on religious moderation associated with social media use and in the context of COVID 19. However, these writings have not been linked to parental supervision in the middle COVID pandemic situation 19. These articles are two writings from Kosasih and friends written in 2019 and 2020.

**Research Methods**

The research method used in this research is a survey method. The population of this study was all students of Madrasah Tsanawiyah Negeri 7 East Jakarta, totaling 617 students.

<table>
<thead>
<tr>
<th>Kelas</th>
<th>Jumlah Siswa/Populasi</th>
<th>Jumlah Siswa yang Mengisi Instrumen</th>
<th>Jumlah Responden Uji Coba</th>
<th>Jumlah Sample Penelitian</th>
<th>Pembulatan Uji Coba</th>
<th>Pembulatan Sample Penelitian</th>
<th>Keterangan</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kelas 7</td>
<td>20 4</td>
<td>151</td>
<td>10</td>
<td>134.6</td>
<td>4</td>
<td>10 0</td>
<td>Jumlah Sample Menurut Teori Isaac &amp; Michael, Populasi 617 untuk signifikansi 1% Maka Jumlah Sample 315</td>
</tr>
<tr>
<td>Kelas 8</td>
<td>21 7</td>
<td>143</td>
<td>10</td>
<td>143.2</td>
<td>2</td>
<td>95</td>
<td></td>
</tr>
<tr>
<td>Kelas 9</td>
<td>19 7</td>
<td>184</td>
<td>10</td>
<td>130.0</td>
<td>2</td>
<td>12 2</td>
<td></td>
</tr>
<tr>
<td>Grand Total</td>
<td>61 8</td>
<td>478</td>
<td>30</td>
<td>407.8</td>
<td>8</td>
<td>31 7</td>
<td></td>
</tr>
</tbody>
</table>

Catatan: Sample penelitian di ambil proporsional, level & secara acak (*Proportional Stratified Random Sampling*)

The sampling technique used was proportional stratified random sampling. From a population of 618 all students were asked to fill out the instruments provided using the google form, collected as many as 65% or 478 students who filled out the instrument according to the predetermined time, as many as 30 students were used as respondents to the instrument trial and 317
students as research sample respondents, a total of 317 students is based on the theory table of Isaac and Michael which states that for a population of 600 with a significance level of 1%, 317 students were obtained. Data collection in the form of scores was taken using social media instruments, parental supervision, and religious moderation in the form of an attitude scale instrument. Social media instruments are valid and reliable with an alpha value of 0.795 reliability, parental supervision is valid and reliable with an alpha value of 0.812 and religious moderation is valid and has Alpha reliability of 0.865. The data analysis technique used multiple regression analyses where social media as the independent variable (X1) and parental supervision (X2) for the dependent variable (Y), namely religious moderation. This study aims to reveal 1) Is there an effect of social media on religious moderation?; 2) Is there an effect of parental supervision on moderation?; 3) Is there the influence of social media and parental supervision simultaneously on religious moderation?

Research data analysis was carried out by first describing, then testing the hypothesis with regression analysis and linearity either partially or simultaneously.

Research Result

The description of the score data for the Social Media Variable and Parental Control and Religious Moderation is presented in the following table.

<table>
<thead>
<tr>
<th>Statistics</th>
<th>Media Sosial</th>
<th>Pengawasan Orang Tua</th>
<th>Moderasi Beragama</th>
</tr>
</thead>
<tbody>
<tr>
<td>N Valid</td>
<td>317</td>
<td>317</td>
<td>317</td>
</tr>
<tr>
<td>Missing</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Mean</td>
<td>20.0379</td>
<td>3.5174</td>
<td>45.9274</td>
</tr>
<tr>
<td>Std. Error of Mean</td>
<td>0.17037</td>
<td>0.03331</td>
<td>0.24136</td>
</tr>
<tr>
<td>Median</td>
<td>20</td>
<td>4</td>
<td>47</td>
</tr>
<tr>
<td>Mode</td>
<td>20</td>
<td>4</td>
<td>50</td>
</tr>
<tr>
<td>Std. Deviation</td>
<td>3.03333</td>
<td>0.59309</td>
<td>4.29724</td>
</tr>
<tr>
<td>Variance</td>
<td>9.201</td>
<td>0.352</td>
<td>18.466</td>
</tr>
</tbody>
</table>
From the table above, it can be described for the social media variable (X1), the mean value is 20.038, the median 20, the mode 20, the standard deviation is 3.033, the lowest score is 11 and the highest score is 25, the score range is 14, the variant 9,201 and the number of respondents is 317. The parental control variable (X2) obtained an average (mean) 3.517, median 4, mode 20, standard deviation 0.593 lowest score 2, and highest score 4, score range 2, variant 0.352, and the number of respondents 317. The religious moderation variable (Y) obtained an average value (mean) 45,927, median 47, mode 50, standard deviation 4,297 lowest score 32 and highest score 50, score range 2, variant 0.352, and the number of respondents 317.

1) Multiple Linear Equations and Significance Test of the Coefficient of Regression Equations

Table 4. Coefficients

<table>
<thead>
<tr>
<th>Mode 1</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>34.245</td>
<td>1.832</td>
<td>18.69</td>
</tr>
<tr>
<td></td>
<td>Media Sosial</td>
<td>0.59</td>
<td>0.074</td>
<td>0.417</td>
</tr>
<tr>
<td></td>
<td>Pengawasan Orang Tua</td>
<td>-0.042</td>
<td>0.377</td>
<td>-0.006</td>
</tr>
</tbody>
</table>

a. Dependent Variable: Moderasi Beragama

From the table above, it is obtained the constant b0 = 34.245, the regression coefficient b1 = 0.59 and b2 = -0.042. So the multiple linear regression equation is \( \hat{Y} = 34.245 + 0.590X1 + (-0.042)X2 \).

Hypothesis: H0: \( \beta1 \leq 0 \) vs H1: \( \beta1 > 0 \) and H0: \( \beta2 \leq 0 \) vs H1: \( \beta2 > 0 \).
From the results of the analysis above shows the statistical price for the variable coefficient X1, namely $t_{hit} = 8.017$ and p-value $= 0.00 / 2 = 0.00 <0.05$ (right side test), or H0 is rejected, which means that social media has a positive effect on religious moderation of students. Furthermore, the statistical price for the variable coefficient X2, namely $t_{hit} = -0.112$ and p-value $= 0.911 / 2 = 0.455 > 0.05$ (right side test), or H0 is accepted, which means parental supervision has a negative effect on religious moderation of students.

1) Significance Test of Multiple Regression Equations

Table 5. Anova

<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>1009.267</td>
<td>2</td>
<td>504.634</td>
<td>32.833</td>
<td>.000*</td>
</tr>
<tr>
<td>Residual</td>
<td>4826.064</td>
<td>314</td>
<td>15.37</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>5835.331</td>
<td>316</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

a. Dependent Variable: Moderasi Beragama
b. Predictors: (Constant), Pengawasan Orang Tua, Media Sosial

Hypothesis:
H0: $\beta_1 = \beta_2$ or
H0: $\beta_1 - \beta_2 = 0$
H0: $\beta_1 \neq \beta_2$ or
H0: $\beta_1 - \beta_2 = 0$

From the results of the analysis summarized in the ANOVA table above, it is obtained that $t_{hit} = 32.833$, and p-value $= 0.000 <0.05$, or this means that H0 is rejected. This means that there is a linear influence on social media variables and parental supervision with the religious moderation of students. This also means that there is a joint (simultaneous) influence on the social media process and parental supervision on the religious moderation of students.

1) Significance Test of Multiple Correlation Coefficient
Table 6. Model Summary

<table>
<thead>
<tr>
<th>Model</th>
<th>R</th>
<th>R Square</th>
<th>Adjusted R Square</th>
<th>Std. Error of the Estimate</th>
<th>Change Statistics</th>
<th>Change Statistics</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>R Square Change</td>
<td>F Change</td>
</tr>
<tr>
<td>1</td>
<td>.416</td>
<td>0.17</td>
<td>0.16</td>
<td>3.9204</td>
<td>0.17</td>
<td>32.833</td>
</tr>
</tbody>
</table>

a. Predictors: (Constant), Pengawasan Orang Tua, Media Sosial

Statistical Hypothesis:

\[ H_0 : \rho_{y.12} \leq 0 \]

\[ H_1 : \rho_{y.12} > 0 \]

The multiple correlation coefficient significance tests are obtained from the model summary table above. The multiple correlation coefficient (\( Ry.12 \)) =
0.416 and Fhit (Fchange) = 32.833, and the p-value = 0.000 < 0.05 or H0 is rejected. Thus, the multiple correlation coefficient between X1 and X2 with Y is significant or significant, while the coefficient of determination R Square = 0.173, which implies that 17.3% of the moderation variable religion (Y) can be explained by social media (X1) and parental supervision (X2), so it can be concluded that the influence of social media and parental supervision together on the religious moderation of students is 17.3%.

1) Significance Test of Partial Correlation Coefficient

a) Correlation between Social Media (X1) and Religious Moderation (Y) by controlling for the influence of Parental Control (X2) (ry1.2)

<table>
<thead>
<tr>
<th>Control Variables</th>
<th>Media Sosial</th>
<th>Moderasi Beragama</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pengawasan Orang</td>
<td>Correlation</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Significance (1-tailed)</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>df</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td></td>
<td>314</td>
</tr>
<tr>
<td>Moderasi Beragama</td>
<td>Correlation</td>
<td>0.412</td>
</tr>
<tr>
<td></td>
<td>Significance (1-tailed)</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>df</td>
<td>314</td>
</tr>
<tr>
<td></td>
<td></td>
<td>0</td>
</tr>
</tbody>
</table>

From the analysis results in the table above it is obtained (ry1.2) = 0.412 and p-value = 0.00 > 0.05 or H0 is accepted. Thus, the correlation coefficient between social media (X1) and religious moderation (Y) by controlling for the parental control variable (X2) is significant.

a) Correlation between parental supervision (X2) and religious moderation (Y) by controlling for social media influence (X1) (ry2.1)

<table>
<thead>
<tr>
<th>Control Variables</th>
<th>Moderasi Beragama</th>
<th>Pengawasan Orang</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 7. Partial Correlations

Table 8. Partial Correlations
From the analysis results in the table above, it is obtained $(r_{y2.1}) = -0.006$ and $p$-value $= 0.00 <0.05$ or $H_0$ is rejected. Thus, the correlation coefficient between parental supervision ($X_2$) and religious moderation ($Y$) by controlling for social media variables ($X_1$) is significant.

**Discussion**

Social Media has a positive effect on the religious moderation of students. The writings of Kosasih and friends (2019 and 2020) show that social media has now succeeded in forming a great force in shaping human behavior in this dynamic modern life. Recently, social media is a new phenomenon that is loved by modern society without knowing any age and social affiliation. The public needs to know that behind media freedom as a means of self-expression in opinion, there are still various domains of rules and ethics that must be met. It is natural that social media influences various attitudes, views, and behavior of society, including in terms of religious moderation. Social media literacy is one of the efforts that must be made in helping the public to be able to choose and sort in receiving and conveying information amidst the incessant information that is not necessarily true. Therefore, a person who uses social media through social media literacy must be able to think critically about the information that comes in to ensure its correctness. If social media users already have a critical attitude in receiving and conveying information, then it is certain that they will avoid radical ideas in religious issues and other problems.

The same thing was also written by Anwar, F., & Haq, I. (2019). Social media has an important role in spreading and conveying religious messages in the life of society and nation. Therefore, a religious moderation campaign on social media needs to be developed to stem the flow of religious discourse which lately tends to be exclusive and always blames others.

Parental supervision has no significant effect on religious moderation. Indeed, research on the effect of parental supervision on religious moderation during
the COVID-19 pandemic has not been conducted. What already exists are the writings of Kurniati, E., Alfaeni, D. K. N., & Andriani, F. (2020) with the title "Analysis of the Role of Parents in Accompanying Children during the Covid-19 Pandemic". The results of his research indicate that the role of parents is very important in creating a safe, comfortable, and conducive distance learning atmosphere.

Social Media has a positive effect on the religious moderation of students. The writings of Kosasih and friends (2019 and 2020) show that social media has now succeeded in forming a great force in shaping human behavior in this dynamic modern life. Recently, social media is a new phenomenon that is loved by modern society without knowing any age and social affiliation. The public needs to know that behind media freedom as a means of self-expression in opinion, there are still various domains of rules and ethics that must be met. It is natural that social media influences various attitudes, views, and behavior of society, including in terms of religious moderation. Social media literacy is one of the efforts that must be made in helping the public to be able to choose and sort in receiving and conveying information amidst the incessant information that is not necessarily true. Therefore, a person who uses social media through social media literacy must be able to think critically about the information that comes in to ensure its correctness. If social media users already have a critical attitude in receiving and conveying information, then it is certain that they will avoid radical ideas in religious issues and other problems.

Conclusion

From the results of the research and discussion in this study, it is concluded that:

1. Social media influenced religious moderation during the COVID-19 period.
2. Parental supervision influenced religious moderation during the COVID-19 period
3. Social media and parental supervision of religious moderation during COVID-19

References

Dini, 5(1), 241-256.
Monitoring Model and Evaluation of ICT Utilization in The New Normal Era in Distance Learning in Madrasah

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Abstract. Entering a new normality or better known as new normal makes all people have to be brave and care about the health aspects as an antipathy step or an adaptation to the Covid 19 pandemic that is still ongoing without exception those who are involved in the field of Education. Many teachers are stuttered and forced to use various online distance learning tools, ranging from Google classes, Webinars through Zoom, Google Meet, Hang Out, Microsoft Teams, and WebEx. This paper presents the results of monitoring and evaluating the use of ICT in Madrasah. This study uses a descriptive qualitative method consisting of learning documentation, observation, and in-depth interviews with the use of ICT in Madrasah. The results of the study revealed that the use of ICT by teachers in madrasah was used to search material, download material, use email, practice tests online, use of google classroom, and webinars using the Zoom application, whereas the use of ICT to students was more in the form of assignments to students making videos, uploads school work using social media accounts (facebook, Instagram, twitter), use of the Quiper e-learning application, and QR Barcodes. the main problem is that networking is sometimes difficult to obtain and many students are even more literate in using online applications than the teacher himself.

Keywords: Monitoring, Evaluation, ICT, Madrasah

1. Introduction

Information and communication technology (ICT) in the present context has experienced rapid development and caused a number of major changes in society. Rapid development makes us dependent on technology products because of the conveniences offered. The development of ICT indirectly forces the world of education to be able to adjust to the development of ICT itself. Marshal McLuhan as quoted by Miarso (2011: 491) reveals how the medium, or the process of electrical technology in our time, shapes and rearranges the patterns of social interdependence and all aspects of personal human life. ICT has forced us to reconsider and reassess almost all thoughts, actions, and all institutions that had previously been considered established.

ICT has now become a major need for everyone, especially during the pandemic season that hit Indonesia, as revealed by (Rasmitadila et al., 2020) the need for ICT is a prerequisite for the success of online education. It was impossible to get proper education process in pandemic era. Even a year before pandemic, a research proved that teachers needed an extra hard effort to design the learning
process so that students are interested in participating in teaching and learning activities (Ariawan, 2020). However, Rusman, Kurniawan, & Riyana (2012: 1) state that global demands require the world of education to always adjust technological developments to efforts to improve the quality of education, especially adjusting their use for education in the learning process. ICT is very close to everything related to electronic-based tools. Information and communication technology is a study to make communication processes effective with the help of technology. This means that technology can make it easy to communicate and interact with everyone. When this is applied in the learning process it will bring convenience in terms of communicating or more precisely to convey learning material. ICT-based learning requires a change of paradigm and concepts in the learning and teaching process. At present the conception that teachers are the main source of knowledge must be eliminated. Teachers of educational institutions must adjust to the demands of the times. Teachers should be able to awaken students' potential and abilities.

Monitoring and evaluation of the use of ICT carried out in mid-March to May 2020 on the factor of weak mastery of distance learning (PJJ) of ICT products makes its own obstacles for each teacher. Even though there is already a Minister of National Education Indonesian Regulation number 16 of 2007 concerning Academic Qualification Standards and Teacher Competencies. In addition, the demands of learning in the new normal era force everyone without exception, a teacher must be able to use digital technology as a medium of learning. This is also the case as a teacher needs to master pedagogical, personal, social and professional competencies. In pedagogical competence, a teacher must be able to utilize ICT for the benefit of learning management, while in professional competence, a teacher must be able to utilize ICT to communicate and develop sustainable professionalism. In this regard, teachers must be able to plan, create, and monitor and evaluate learning by utilizing and integrating ICT in learning. In addition, ideally teachers can further explore the learning process by using ICT facilities in schools.

Several studies related to the mastery, utilization, and problems of ICT by teachers have been carried out, among others: (Astini, 2020) mention that based on the survey results stated that 50% of students have not having a laptop, as many as 80% of students stated difficult to get a signal and wasteful of data packet usage this is because many students live far away from urban areas. Lectures are deemed ineffective because as many as 61.5% of students said they had not never used online lecture media before the covid-19 pandemic.

The results of the 2017 Jakarta Institute of Religion Research and Development Institute show that the ICT utilization index to improve the quality of learning in Jakarta and West Java in general is quite high. The lowest utilization of ICTs by teachers is in the aspects of learning in the classroom. Whereas the highest is the use of school administration and organization (Education Team, 2017). Specifically, even the survey findings reveal the most rare or low Utilization of ICT is to make reports on student development to parents (2.71) and graphs of student development (2.72) and to make digital material (2.77). From these findings indirectly aspects of learning have not been explored optimally by the survey target teachers. Therefore, further research is needed to find out the use of ICTs in the learning aspect.

2. Research Methods
The approach used in this research is a qualitative approach. A qualitative approach is used because this research aims to analyze a particular phenomenon, which is done by describing the research objectives that have been determined. Qualitative research is used to explore data on how the use of ICTs in learning at Madrasah Aliyah in the city of Bandung, including inhibiting factors in its use, so that it implies an increase in the distance learning process undertaken. Data collection techniques in this study. The first documentary study, number two observations, in this study, researchers used non-participant observation types that were researchers outside the subject being observed and did not participate in the activities they were doing. Researchers will be more free to observe the emergence of behavior that occurs. Third, in-depth interviews. In this study used in-depth interviews (in-depth interview) to key informants who are directly involved in the process of organizing the program. The logic model component consists of input, process, and product, the input component includes students, teachers and learning devices, the process component includes learning, environmental situations, and institutional support, while the product component includes how students and teachers are able to use learning tools during the pandemic. so that the use of ICT can have a significant impact on the expected learning process.

3. Findings and Discussion

Monitoring and Evaluation of ICT Infrastructure in Madrasah Aliyah Negeri 2 (MAN 2) Bandung City. From the results of monitoring and evaluation of the implementation of distance learning, it is known that MAN 2 Kota Bandung has run the concept of distance learning to the maximum, even to anticipate students from middle to lower economic status, the MAN 2 Bandung has distributed a number of 230 smartphone assistance to be able to used for students during PJJ, although there are other obstacles, which are still limited quotas for lower economic students. The findings of this study reinforce the opinion (Amini & Oluyide, 2020) that the use of ICT among students of MAN 2 Bandung is in accordance with their competence, so this allows monitoring and evaluation using a logic model.

Based on monitoring, facilities and infrastructure to support all subjects in MAN 2 Kota Bandung include: cctv, infocus/projectors, laptops, computers, internet/wifi networks, multimedia, and supporting infrastructure. According to the vice principal of MAN 2 Bandung Ikeu Kartika explained that "In every class, there is already a projector for IT-based learning", this program, is a form of madrasa sincerity in encouraging quality and educational services in MAN 2 Bandung City (Aliyah Magazine, 2016: 6).

Of the 32 classes in MAN 2 Kota Bandung, all classes based on the observation of the researcher already have an infocus device, only the frequency of utilization for the learning process is still lacking by the teacher. But precisely in each sheet of RPP on each subject, the teacher always includes power point learning media, learning resources downloaded from the internet, or using internet devices. Unlike the case with computer laboratories which are intended to be used for online examinations, mid examination, and computer based examination online.

MAN 2 Bandung since the beginning of March 2018 until July 2020 there have been significant changes in implementing distance learning, not a song limited to the national exam (Computer-Based National Examination/UNBK) or online midterm (PTS) online using the computer laboratory
room in school, but entering a new era of normal use at the homes of each student. Even in the 
UNBK simulation that was tried there were three learning shifts as a result of the large number of 
students. This is intended so that all class XII can apply it when UNBK is taking place.

In the ongoing learning process it is still conventional in nature, which is combining online and 
offline. Some subjects have applied ICT-based learning such as geography, English and Indonesian. 
Other subjects based on monitoring and evaluation conducted by PJJ in the field have started a 
paradigm shift in distance learning. Even conventional learning is the same as organizing online 
PTS. Before the pandemic covid 19 outbreak worldwide, including Indonesia, MAN 2 Bandung, 
according to Asep Encu as the madrasa head, had dared to make a breakthrough for online that only 
began in early March 2018, triggering the madrasa head so that every student acceptance would also 
use online system and every daily repetition is directed at repetitions that are online. Some learning 
tools that are often used include whatsapp video, Zoom Meeting and google classroom.

Based on documents contained in MAN 2 Kota Bandung, the condition of the ICT infrastructure 
recorded in the computer laboratory is 151 computers. With details 121 computers are purchases in 
2015-2016, 30 computers are purchases from 2017 boss funds. Lenovo brand computers with 
Windows 10 are intended for online / UNBK / PTS online exam activities, as well as for tutoring for 
students from Ganesha operation tutoring agency (GO Agency Learning). Some rooms ranging from 
head room, deputy head room, and laboratory room are already connected with wifi. Only for 
learning classes not connected to wifi, so indirectly the categorization carried out by the Ministry of 
Education and Culture above has already been implemented in MAN 2 Bandung. Besides being used 
to carry out computer-based online exams (UNBK), and online-based Mid-Term Assessment (PTS), 
the laboratory space is also used by teachers to increase knowledge about their ICT skills, in addition 
to subject teachers' deliberations (MGMP) activities.

The condition of ICT infrastructure in MAN 2 Bandung City is adequate, but it is true that the 
implementation of the learning process has not been maximized, limited to assignments to students 
(the task of making videos), and more often used in computer laboratory space because it is intended 
for UNBK activities and PTS online. When referring to the ICT competency measurement tool for 
madrasa aiyah teachers in MAN 2 Kota Bandung, the ICT infrastructure conditions are indirectly 
covered in the form of curriculum (RPP) and assessment, pedagogic, and basic information 
technology competencies controlled by the majority of teachers in MAN 2 Bandung. While the 
aspects of communication, organization and administration, and professional teacher learning, the 
condition of infrastructure has not supported habitus to IT for teachers.

The description above actually provides a new perspective in using various monitoring and 
evaluation models related to distance learning which is almost evenly distributed in every school or 
madrasah, without exception MAN 2 Bandung. Researcher's offer regarding this paper is that there 
is a logic model as a starting point for evaluating online learning carried out by madrasahs in the 
context of monitoring and evaluation by teachers and madrasah so that the quality of learning is easy 
to control. Evaluation is an unavoidable task for schools as they embark on the journey of adopting 
technology programs. The various stakeholders want to have answers to their questions concerning 
the program (Singleton, 2008).

3.1 Utilization of ICT for Distance Education by Madrasah Aliyah Negeri 2 Teachers in the 
City of Bandung
The use of ICT-based learning media can indirectly increase students' knowledge about technological development, teachers utilize media in accordance with their competencies, teachers utilize many existing ICT-based learning media in accordance with the subjects taught. In the Minister of Education and Culture Regulation No. 81A of 2013 concerning Curriculum Implementation, the development of materials in learning planning refers to the main material in the syllabus and basic competencies contained in the third core competency, namely knowledge. Furthermore, learning material is elaborated by referring to the linearization of the fourth core competency, namely skills.

In supporting the daily learning process, teachers must know the use of ICT in addition to being a source of knowledge (basic ICT), it is also used to search material, download material, use email, and have a social media account (facebook, twitter) as an additional vehicle. Daily use of ICT is also carried out in order to support the learning process itself, so that the efforts of teachers in the use of ICT in it are also adapted to the learning process that starts with planning, implementation and evaluation.

In planning learning teachers must be able to integrate and utilize information and communication technology (ICT) in an integrative, systematic and effective manner in accordance with the situation and conditions. It is intended that students can develop high-level thinking patterns in learning. Utilization of ICT in learning planning in terms of (1) the suitability of the material with the facts, concepts and learning procedures of the 2013 curriculum, (2) the suitability of the learning design with the scientific approach, (3) the suitability of the evaluation of learning using authentic assessment.

In analyzing the use of ICT in lesson planning, researchers looked at the previous learning preparation documents contained in the Learning Implementation Plan (RPP) made by each teacher. Based on the lesson plan made by the teacher, an example of the use of ICT in planning learning of Chemistry class XI / I / Odd with Hydrocarbon material. Implementation of the use of ICT for learning in MAN 2 Kota Bandung based on observation and document review has been applied in various forms ranging from: assignment to students in the form of video, Quiper e-learning application, and QR Barcode which is patterned online and offline using whatsapp video media, google classroom and zoom meeting.

Based on observations not all teachers use ICT in their learning, this is due to several things including: some teachers still adopt the KTSP learning model with a sense of curriculum 2013, even though all classes have been provided with infocus/projectors but the teachers feel comfortable 'with the system conventional learning (offline).

3.2 Paedagogic Competence Teachers in Madrasah Aliyah Negeri 2 Bandung City

Some things that concern teachers regarding their pedagogical competencies include: understanding insights or educational foundations, mastering students' characteristics, mastering theories and principles of learning, developing curricula related to the subjects being taught, organizing learning that educates, and utilizing technology and information for the learning process.

Understanding of insight or the educational foundation of teachers in MAN 2 Bandung based on document review is in the good category. This is evidenced by the level of education that has masters of approximately 30% undergraduate 69%, and 1% are doctorates. but apart from the latest education, when viewed from the mastery of the characteristics of students and mastery of theories...
and principles of learning, according to the headmaster of madrasa, the majority of teachers have been able to distinguish the characteristics of students, and master the theory and principles of learning, so that it can help facilitate the process of learning. The ability to understand students by teachers in MAN 2 Kota Bandung based on document review and the results of interviews with the headmaster of madrasa are in the good category. This can also be seen from the observation of the implementation of learning, teachers can do learning and guidance to students who have different cognitive and psychomotor abilities.

In terms of making learning designs, the ability of teachers to make learning designs is in the good category, but still needs to be developed especially in preparing learning designs that are carried out in the laboratory, and in the field in accordance with scientific approaches in learning biology, physics, and chemistry. This is in line with the explanation of Irwandi (2012), that learning a scientific approach should be designed by following typical educational principles, namely activities that focus on active student activities in constructing meaning or understanding. Teachers in MAN 2 Kota Bandung in the process of implementing learning are directed at efforts to educate and bring up a dialogic process. The process of implementing learning that is educational and dialogical.

Based on observation of learning illustrates that the scientific approach applied by the teacher is still limited to observing and asking questions. Implementation of learning with other learning resources besides books is still limited to student worksheets, the internet, and teaching aids. Specifically related to the use of technology and information for the learning process, there are not many teachers who assign assignments to students through information technology devices, except for geography, teachers often give individual or group assignments in the form of making videos made by students and then assessed by the teacher.

The input components in the logic model include teachers, students, and learning devices. In the context of this paper, it becomes a unit that supports the implementation of the learning process when the pandemic is still ongoing. The role of the head of the madrasah is only to monitor the implementation of the learning process as usual.

3.3 Constraints of Aliyah Negeri 2 Madrasah 2 Bandung City Teachers in Utilizing ICT for Education

Entering the pandemic, there is a change in learning, where MAN 2 Bandung tries to combine online and offline during PJJ, in response to the need for ICT use in education. The combination of online and offline makes it easier for teachers to deliver material and information search, it also makes the learning process more alive. However, in the field implementation it turns out that there are still many obstacles encountered by teachers, especially teachers in MAN 2 Bandung related to the use of ICT in the learning process including: teachers are comfortable with conventional learning, classes are not connected with wifi, and the teacher's will to use ICT tools in the classroom are also lacking.

Another obstacle that causes teachers in learning is still conventional, namely: the uneven infrastructure that supports the application of technology in all classes. Another obstacle that needs to be resolved is the unpreparedness of human resources to utilize ICT in the learning process, this can actually also be in the sense that the madrasa lacks programmers who can design the education process can go on in such a way. This unpreparedness is due to the pattern of learning habits that still do not consider the role of ICT as important in improving the quality of learning, or the condition of the teacher is in the comfort zone'. They tend to be satisfied with the material that has been given by
the teacher offline, so that they do not want/ lazy to search for additional information available on
the Internet even though the facilities and infrastructure already support the application of ICT.

Referring to the ICT competency measurement tool for madrasah aliyah teachers in this paper, it
is actually in accordance with what is prescribed by the UNESCO ICT Competency Framework for
Teachers which includes: curriculum and assessment, pedagogy, basic competencies in information
and communication technology, organization and administration, and teacher learning professional.
It's just that there are limitations as well as in professional teacher learning is not a further discussion
in research, then the use of ICT for organizations is also still not used by teachers in MAN 2 City of
Bandung, except when the coemic pandemic period lasts, all teachers inevitably must be able to
adapt to ICT devices.

4. Closing
1. Based on monitoring and evaluation, the condition of the ICT infrastructure is adequate. The
evaluation of the use of ICT in this paper refers to the logic model, as an option for the
implementation of distance learning carried out by the community of MAN 2 Bandung. The
components of the input logic model consist of the availability of supporting infrastructure and
institutional support. This is evidenced by the distribution of smartphones to underprivileged
students in supporting offline and online learning, and the availability of internet devices in every
class.

2. Context of the logic model, components of using ICT for distance learning at Madrasah Aliyah
Negeri 2 Bandung, including in the context of the process, have been carried out in the form of
material preparation & search (RPP), making learning administration, downloading materials,
implementing online learning (QR Barcode, and quiper), making teaching materials, assigning
students to using ICT (video), UNBK and PTS online, quiper e-learning application and QR
Barcode which is done online and offline (combination) in the form of whatsapp groups, zoom
meetings and google classrooms.

3. Context of the product in the evaluation logic model, namely the pedagogical competence of
Madrasah Madrasah Aliyah Negeri 2 teachers in Bandung is in a good category, this includes
understanding the insight or educational foundation, mastery of student characteristics, mastery
of learning theories and principles, related curriculum development, with the subjects taught, the
implementation of educational learning, and the use of technology and information. for the
learning process. Teachers based on logic model products indirectly show technological literacy,
even though sometimes they are constrained by ICT devices in class during their learning.

4. Constraints faced by teachers of Madrasah Aliyah Negeri 2 Kota Bandung in utilizing ICT for
education: uneven wifi access, only one human resource for computer labs, no programmers,
teachers trapped in a comfortable zone for teaching with conventional systems.

References
Two Sides Moderation of Islamic Religiosity and Education in High Pesantren Education (Ma’had Aly) in Indonesia

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Abstract. This paper wants to describe the phenomenon of Islamic moderation carried out by the Pesantren (Islamic Boarding School) Education at high level which is called Ma’had Aly in Indonesia. The main question in this paper is how Ma’had Aly as the latest phenomenon of the development of Pesantren Education in Indonesia plays a role in maintaining and guarding Islamic moderation which is the identity of the teachings of Islam itself, amidst the large number of universities outside of Pesantren Education, exposed to radicalism. Using historical and phenomenological approaches and methods, the study in this paper concludes that; 1). As a tertiary institution of Pesantren Education in Indonesia, Ma’had Aly maintains and institutionalizes the pesantren scientific tradition; 2) Ma’had Aly embodies Islamic moderation not only on religiosity, but also on institutions, management and content as well as the educational process; and 3) Ma’had Aly also implements Islamic moderation not only between tradition and modernity, but also between various elements in the tradition itself.

Keywords: Boarding School, Moderation, Islamic Religiosity, Education

A. Introduction

After the reformation marked by the opening of democratization taps has become fertile ground for the growth of radical Islamic groups. The phenomenon of radicalism among Muslims is often based on religious understanding, even though the originator of radicalism can be born from various axes, such as economics, politics, social, education, and so on. In the political constellation in Indonesia, the problem of Islamic radicalism has become even greater because its supporters are also increasing. However, these radical movements sometimes have different views and goals, so they do not have a uniform pattern. Radicalism which leads to terrorism is an important issue for Indonesian Muslims today. These two issues have caused Islam to be branded as a religion of terror and Muslims are considered to like the path of holy violence to spread their religion.

The issue of Islamic radicalism has become a serious concern by many people since 2011. The survey results of the Institute for Islamic Studies and Peace (LaKIP)¹ with PAI teacher respondents and Sejadebotabek Middle School students show a strong radical potential among teachers and lecturers as well as students and students with indications of resistance weak against violence in the name of religion, intolerance, exclusive attitudes and doubts about

¹Result of Survey of “Lembaga Kajian Islam dan Perdamaian (LKIP)”, Jakarta, 2011
the ideology of Pancasila.

In 2015 the Setara Institute survey of students from 114 Public High Schools (SMU) in Jakarta and Bandung. In this survey, 75.3% claimed to know about ISIS. As many as 36.2 respondents said ISIS was a sadistic terror group, 30.2% of respondents rated perpetrators of violence in the name of religion, and 16.9% stated that ISIS were fighters who wanted to establish Islam. A survey of radicalism carried out in 100 high schools in Jakarta and its surroundings shows that nearly 50% of students support hard ways to deal with issues of morality and religious conflict. In fact, dozens of students approve suicide bombings.

In the past few decades, there has been a lot of awareness and concern among Islamic scholars and thinkers in Indonesia, regarding the social development of society and Islamic scholarship. This is very much felt in the boarding school community, especially traditional boarding schools scattered throughout the country. This awareness and concern is motivated by, among other reasons, the surrounding developments. First, the diminishing number of Ulama or Kyai was felt that truly mastered the religious sciences, such as Tafseer, Hadith, Fiqh, and Tashawuf. Secondly, the rise of Islamic da'wah activities from some groups calling themselves Islamic reform movements or Islamic purification movements in the midst of society, which often causes a commotion in the Islamic community. Whereas the problem which is triggering disputes and commotion is no more than the problems of khilafiyah-madzhabiyah (difference in schools), whose status is furu'iyah (branch) not ushuliyah (principal). In such an atmosphere it turns out that not many parties can clarify the issue because of their limited understanding of usul-fiqh, al-qawa'id al-fiqhiyah, asbab al-ikhtilaf al-madzahibi, and ikhtilaf al-madzahib al-arba'ah. Third, Islamic scholars graduating from IAIN or Islamic Higher Education outside the pesantren are also many who are quite scientifically qualified, namely mastering various kinds of shari'ah sciences. However, for whatever reason, they are less close to the grassroots and less able to adjust to ordinary people's lives, less intimate with grass-roots. They prefer the bureaucratic style over the populist. These religious scholars are more interested in bureaucratic positions, for example being civil servants, rather than being leaders of the community in the community. Fourth, the attractiveness of the political life of power with all its facilities has turned many young scholars (including the pesantren family Gus-Gus) from acting to enlighten the people and guide them to empowerment amidst the dynamics of modern society which is full of competition and shifts. Fifth, the effects of globalization and advances in information technology have begun to be felt, both from the positive and negative sides.

Many pesantren sons and daughters continue their education abroad, both in Middle Eastern Islamic countries such as Saudi Arabia or Iraq, which have Hanbali or Hanafi schools, or in North Africa and Central Africa, such as Libya, Morocco and Sudan, which are generally bermadzhab Maliki, as well as in Turkey and Syria, the Hanafi ones, giving them a broader and more varied “horizon of fiqh” and more or less influencing them in understanding the nature of fiqh as one of the sources of shari'ah arguments, in addition to giving more ability to understand fiqh muqaranah (comparative jurisprudence). Some of the above concerns have contributed to the establishment of Ma'had Aly in Indonesia as a Pesantren Education Institution at high level which is projected to be a candradimuka (galvanized place) to produce moderate Islamic scholars and thinkers.

**B. Approaches And Methods of Study**

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2Result of Survey of “Setara Institute”, Jakarta, 2015
This type of research is descriptive-qualitative research in the form of field studies and also library research on the two sides of religious moderation and Islamic education in high-level Islamic boarding schools called Ma'had Aly in Indonesia. For this purpose, the data collection techniques used in this article include: first, participatory observations of some Ma'had Aly in Indonesia; second, unstructured and in-depth interviews (deft interview guarde) to some of Ma'had Aly's managers and activists in Indonesia; third, examine documentation in the form of journals, books and bulletins as well as photos related to the activities of some Ma'had Aly in Indonesia.

The steps taken by the author at an early stage include; the writer made preliminary observations on a portion of Ma'had Aly in Indonesia; determine the location chosen as the location of the study; identify and qualify prospective speakers in providing information about moderation in both religion and Islamic education.

The method of analysis used in this study is direct analysis, meaning that the process of collecting data and analyzing data is carried out simultaneously when researchers collect field data, both when conducting observations, interviews, and reviewing document data. Thus, the results of the study will be more accurate and valid because the data is easier to process directly on site, without pausing the information accumulation period which sometimes results in losing aspects of renewal.

C. Discussion And Finding

1. History of the establishment of Ma'had Aly

The phenomena of science and society as mentioned above made some Islamic scholars and thinkers aware in Indonesia to find the right steps so that the dynamics of Islamic scholarship and the needs of the increasingly dynamic community could be adequately served without damaging the culture and character of the pesantren world which had been a place for development Islamic scholarship and place to prepare Kyai as scholars and religious figures who are close and familiar with grass-roots society. In this context, KH. As'ad Syamsul Arifin as an influential cleric at the time, had a high sensitivity and concern for the above phenomenon.

The process of establishing Ma'had Aly began with an intense meeting between several ulama 'and national figures, such as KH. Ahmad Shiddiq, Gus Dur, dr. Fahmi Djakfar Sairuddin, KH. M. Tholhah Hasan, KH. Imron Hamzah, KH. A. Wahid Zaini, KH. A. Muchith Muzadi, Masdar Farid Mas’udi, KH. Ali Yafie, KH Yusuf Muhammad, KH. A. Aziz Masyhuri, KH. Hasan Bashri, and others with KH. As'ad Syamsul Arifin to prepare the NU Ulum Ulama National Conference in 1983 to the NU Congress in 1984 at the Salafiyah Syafi’iyah Sukorejo Islamic Boarding School in Situbondo. The issue of Ma'had Aly has become a topic that is always discussed in these meetings, until finally crystallized and followed up in a Seminar at the Salafiyah Syafi’iyah Sukorejo Islamic Boarding School in Situbondo. Finally, Ma'had 'Aly was declared opened in 1990 AD, a few months before Kiai As'ad died, and he himself served as al-Mudir al-mAm (Managing Director), accompanied by KH. Drs. A. Wahid Zaini, KH. Drs. Hasan Bashri, and KH. A. Hariri Abdul Adhim.

In its stipulation, Ma'had 'Aly took the takhashus in the field of Fiqh and Usul Fiqh, with studies of the jurisprudence of Qauly and Manhajiy, because they were aware of the imbalance of understanding of the Kyais in Indonesia in general, between the studies of Fiqh as
a product of ijtihad for the Fuqaha, with Usul Fiqh and Qawa'id al-Fiqhiyah as manhaj (methodology) istinbath or ijtihad.

Thus, Ma'had 'Aly Situbondo or more officially is "al-Ma'had al-'Aly li al-Ulum al-Islamiyah Qism al-Fiqh" initiated by Kyai As'ad is the pioneer of Ma'had Aly in the middle of the pesantren community in Indonesia. The establishment of Ma'had Aly Situbondo is also an achievement of the activities of Rabithah al-Ma'ahid al-Islamiyah (RMI), one of the autonomous bodies in the development of pesantren in the Jam'iyah NU.

In subsequent developments, there were several other boarding schools that opened Ma'had 'Aly, such as the Tebuireng Jombang boarding school, Pesantren al-Munawwir Krapyak Yogyakarta, and the Cipasung Tasikmalaya boarding school, the Pesantren al-Hikmah, Sirampong Brebes, Manbaul Ma'arif Denanyar Jombang, Dar at Tauhid Arjowinangun, Cirebon, al-Ihya 'Kesugihan Cilacap or Darussalam Ciamis, and other large pesantren both in Java and outside Java. But of all the Ma'had Aly in various pesantren who survived and then obtained the Ma'had Aly Operational Permit Decree from the Indonesian Ministry of Religion in 2016 to 2018 consisting of 35 Ma'had Aly undergraduate programs and one Ma'had Aly program master. Ma'had Aly- Ma'had Aly has the same formal status as other universities in Indonesia. The difference with other tertiary institutions is that each Ma'had Aly conducts a study of a set of Islamic sciences from a set of Islamic knowledge groups specified in PMA number 71 of 2015.

2. The Wasathiyyah as the Philosophical Base of Ma'had Aly

Wasathiyyah (moderate), which is the middle ground between two opposing extremes, is the basis of philosophy in organizing Ma'had Aly and developing its learning system. Khalid Abu al-Walid, a contemporary Islamic thinker from Kuwait, defines moderate in Islam by illustrating a Muslim who does not treat their religion like a frozen monument, but does so more into an active and dynamic framework of faith, so that a moderate Muslim truly values various achievements obtained from fellow Muslims in the past, but they also live in the present.

Wasathiyyah in Islam has a theological basis for the following verse: "And likewise we make you (Muslims) as mediators (just and chosen), so that you will be above all human beings and that the Apostle (Muhammad SAW) be a witness to your actions." (Al-Baqarah 143). Some other verses that can be used as theological foundation for Islamic moderation include al-Qr'an surah al-Furqan, verse 67, surah al-Isra, verse 29, and surah al-Isra', 110. Wasathiyyah also found his theological foundation on the word Prophet, "The best problem is the middle way.", And the words of the Prophet, "The best deeds are middle, and the religion of God is between the frozen and boiling."

Thus, wasatiyyah means the middle way or balance between two different or opposite things, such as the balance between the spirit and the body, between the world and the hereafter, between the individual and society, between ideality and reality, between the new and the old, between 'aql and naql, between science and charity, between proposal and furu', between means and ends, between pessimism and optimism, and so on. The path between two different things, for example between A and B, contains two meanings. First, moderate can mean neither A nor B. Not the Islamic concept of infaq, for example, is the middle way between miser (taqtir) and extravagant (israf), meaning that Islam teaches that the provider of income is neither stingy nor wasteful, but lies between both. Another example is the Islamic concept of understanding which is the middle ground between liberalism and concertphatisism, this means that neither teaches liberalism nor conservatism. Second, moderate can also mean not only A and also not only B, or in other words yes A and also yes B. Islam, for example, is a religion that not only deals with things that are spiritual and also not only deal with things which is physical, but takes care of both, takes care of things that are spiritual and also takes care of things that are
Wasathiyyah, as explained above, colors the teachings of akidah, the teachings of akhlaq- tasawwuf, and the teachings of shari'ah, as well as the methodology (manhaj) of each. Moderation in the teachings of Islamic faith can be seen in the understanding of the monotheism of God (understand one god). At the level of praxis, moderate form or middle ground in Islam can be classified into four areas of language, moderate in matters of 'aqeedah, moderate in matters of worship, moderate in matters of temperament and character, and moderate in matters of tasyri' (shari'ah formation).

In Islamic aqeedah we know the doctrine of belief in supernatural objects (abstract), as implied by QS Al-Baqarah: 3. But the principle of trust in supernatural things is projected in the form of balance at certain limits. Islam is not like its mystical system of mysticism which tends to over-believe in supernatural objects. They can believe in metaphysical existence to the extent beyond the scope of the proposition that can be justified in a syar'i or 'aqli. As a result of excessive beliefs like this they then simply ignore the elements of physical reality in the real world.

The term worship in Islam is perceived as sacred practices in the form of religious rites. This kind of practice is intentionally projected as a symbol of the servant’s identity of a human being before the creator. What is called worship is actually not limited to the vertical practice regarding the relationship of the servant with his god alone. Instead the notion of worship can also reach the types of horizontal practice among fellow servants as long as the practice is transcended to human values and virtues with humane and wise pretensions (intentions).

Therefore in Islam it is prescribed the types of implementation of daily worship such as prayer at least 5 times a day overnight (al-shalawaat al-mafrudlah) by QS. Al- 'Ankabuut: 45 is said to have the function of preventing evil deeds; annual worship such as Ramadan fasting which is very effective for improving the quality of faith and piety (Surah Al- Baqarah: 183); zakat payment in order to support the upholding of economic justice in the midst of social inequality due to obstruction of the distribution system distribution; as well as a number of other religious ritual practices both those with mandatory and sunnah laws are practiced.

Among the many types and varieties of God's creations, humans are positioned as the most good and noble creatures. Why not, in human anatomy there are not only two complementary components: physical (body) and spiritual (soul), but more than that in the second component (spiritual) God embeds two more elements as symbols of human perfection: mind and lust. The balance of components inherent in human beings at the same time fosters a balance also in human behavior and behavior in daily social interactions. The essence of teaching, in this context, is how the components of passion that exist in every human being can be conquered under the component of reason. So that the potential for lust boils down to muthmainnah lust that invites virtue, not lust for ammarah that invites destruction.

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4 In a word of wisdom is mentioned:

كم من عمل يحصرس أَمَامَ اللهُ ثُمَّ يُصْرِيحُ النِّعْمَةُ عَلَى أَيْمَامَ الآخرةِ.وَكَمْ مِن
عمل يحصرس مِمَّ أَمَامَ الآخرةِ ثُمَّ يُصْرِيحُ أَعْمَامَ اللهُ بِسَوْدَالِ النِّعْمَةِ.

5 QS. Al-Jumu'ah : 9-10,
6 QS Al-Isra': 70, dan QS Al-tiin: 4
7 QS. Al-Syams : 7-10
What can be captured as tasyri 'balance in Islam is the determination of halal and haram which always refers to the principle of benefit-mudlarat, holy-unclean, and clean-dirty.8 In other words, the only benchmark used by Islam in determining halal and haram is the mashlahah of the ummah or in its fiqhiyyah language: ʺʿʦɐ̷ˤˠàÚêèāʴˠʦˆˤˠàʧˡɑʵ (efforts to bring benefit and prevent damage).

Realities like this are not the same, for example, with Jewish Shari'ah which tends to be excessive in prohibiting something. Even as the adzab of God from this excessive attitude of Allah, as implied by the Koran, forbid them also things that should be lawful.9 The scattering attitude of Judaism is also reflected, for example, in applying women. They consider women who are menstruating as unclean people who should be ostracized. Likewise with women giving birth. For them, women who give birth to baby boys are punished unclean for a week and those who give birth to baby girls are considered unclean for two weeks.10

On the opposite side, the balance of Islam is also different from the shari'ah of Christians who tend to overdo it to justify something to the limits of the legal issues contained in the forbidden text in the Old Testament Bible (Torah). Even though the gospel as a guideline of the scriptures of the Christian religions is a refinement of the book of the law without changing the slightest bit of the teachings of the law, as it was proclaimed by the gospel itself.11 Thus the reality of this striking cross between Jewish and Christian teachings contradicts diametrically with the idealism of the two teachings of the religion itself.

A more concrete example of the balance of tasyri' in Islam is the shari'ah of polygamy (تعدد الزوجة). In terms of regulating the marriage system, Islam stands tall between those who forbid polygamy in any form and those who allow polygamy without any restrictions and provisions. The latter group even tends to justify the practice of free sex without marital ties that not only violates religious norms, but also leads to deprivation of the system of regulating descent from religious roots. Islam allows polygamy to the limit of four wives, with the moral and ethical preconditions that the husband is able to be fair to his wives, for example, in terms of giving birth and spiritual support.12

3. Balance the Mindset of Fiqh and Usul Fiqh

Fiqh and Usul Fiqh are two disciplines that cannot be separated from one another. If the first (fiqh) is the result of creativity of the 'Ulama' istinbath in an effort to respond to various problems that arise in the middle of society then the second (ushul fiqh) is a methodological tool. Usul fiqh can be defined as a standard aqliyyah method for formulating operational laws based on their fairness. Officially, Ma'had Aly since its establishment two years ago took the concentration of fiqh studies. However, because fiqh cannot be separated from the study of fiqh,

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8QS. Al-'A'raaf: 157
9QS. Al-Nisaa':160-161
10al-Kitab Al-Muqaddas, Sifr Lawiyyin, Ashhah 12 Ayat 2-5.
11al-Kitab Al-Muqaddas, Sifr Injil Matta, Ashhah 5 Ayat 17.
12The criteria for fairness here are limited to outward matters. The cause concerns very abstract abstract problems, such as the division of love 50 to 50, to discuss beyond human ability. The Messenger of Allah himself was satisfied in the matter of his intricacy divided in love for his wives:

Ya Allah! This is the part [ability] that I have. So let me not be blamed for the things you have but I cannot, the heart. (narrated from Imam Abu Daud and Imam Al-Darimiy).
in practice the methodology of istinbath law is also sufficient to color the learning process at Ma’had Aly. At the very least, the material of usul fiqh is taught at Ma’had Aly in proportion to the fiqh material.

Unlike the tradition of studies in Islamic boarding schools in general which places usul fiqh as a mere introduction to methodology, Ma’had Aly appreciates this course more intensively and parallel to the fiqh itself. If Islamic boarding schools generally position usul fiqh as theories of Islamic law that do not need to be applied in daily life, Ma’had Aly places this discipline as a very strategic epistemology in an effort to provide the basis for thinking to be applied in the mechanism of taking a decisive legal decision.

As a type of concentration, fiqh and ushul fiqh are given in more portions than other types of subjects. In fact, in this course the concentration is equally given in the same way between classical and contemporary studies. The consideration is none other than both fiqh and ushul fiqh is an epistemology of science whose birth is inseparable from historical phenomena. Because of this, Ma’had Aly does not want to confine these two fields of study, for example, by not providing a balanced portion between the classical and the contemporary. Because, however much we can perceive the factors of modernity as a real problem that we have to deal with naturally, but we must appreciate the historical aspect with a balanced measure. With this pattern, it is hoped that the epistemological chain of science will not be broken from the beginning of its birth until now.

4. Mediating Ahl al-Ra’y and Ahl al-Hadith

The policing of two points of extremism of thought, namely the ahl al-ra’y (rationalist) and ahl al-hadith (traditionalist) began to occur almost simultaneously with the emergence of Islam itself. During the Sahabat, for example, we find the fiqh of Ibn Umar (d. 73 H) in the Hijaz known as the traditionalist camp. While in Iraq we know the fiqh of Ibn Mas’ud (d. 33 H) which is rationalist. This kind of adherence continues in the tabi’in and subsequent periods up to now. During the tabi’in, ahl al-hadith was driven by Sa’id bin Musayyab (d. 93 H.) while ahl al-ra’y was continued by ‘Alqamah al-Nakha’i (d. 72 H).

In the two phases above the legal istinbath system does not yet have a complete performance in the form of an academic and systematic methodology framework. Therefore, istinbath products made by mujtahids, at that time, could not be preserved by the next generation using the same methodological approach. Only in the era of the Imam of the schools (Abu Hanifah bin Thabit, Maliki bin Anas, al-Syafi’i and Ahmad bin Hanbal) formulated the parameters of the proposition and categories of qiyas saheeh and vanity. It was in this era that the spirit of productivity of ijtihad was based on certain methodologies that were codified in a whole and systematic way. This factor later made their istinbath products easily studied anywhere and able to explore regions on earth until now.

The method of deriving judgments above turns into a separate epistemology which is then commonly called the science of usul fiqh. It was Imam al-Syafi’i (d. 204 H) who first systematized the method of istinbath law into methods of rational- systematic thinking. On this basis al-Shafi’i was popular as the foundation stone of the science of ushul fiqh. Although the previous mujtahid priests since the days of friends and tabi’in also use the method of istinbath law is almost the same.

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13 Dr. H. Abu Yasid, LL.M, *Islam Akomodatif: Rekonstruksi Pemahaman Islam sebagai Agama Universal*, p. 60
14 Muhammad Sa’id Ramadlan al-Buthi, *Al-La Madzhabiyah Akhtharu Bid’ah Tuhaddid al-Syari’ah al-Islamiyyah*, p. 50
In this context, Fakhr al-Din al-Razi (d. 606 H) postulated al-Syafi'i's relationship with
the science of usul fiqh as Aristotle's relation to formal logic or mantiq science, or like Imam
Khalil's relationship with arul
d science. On a more fanatical level, Ibrahim Madkur, Professor
of Philosophy at Cairo University who has long studied in the West, emphasized that al-Syafi'i
with his usul fiqh was far more powerful than Aristotle's formal logic. This can be proven by
the fact that Usul Fiqh is able to survive according to the rational methods of modern science
The attempt to systematize the istinbath methodology above is actually a response to
the polarization of two schools of thought that have evolved since the two previous periods,
namely: ahl al-ra'yi and ahl al-hadith. With the birth of the standard istinbath methodology,
the freezing of communication and the toughness of dissent, at that time, it could melt because
each camp of thought then understood the essence of difference. More than that, all debate
material can be traced its istidilal mechanism by each party.

From the above explanation it becomes clear that the formulation of ushul fiqh is
nothing but a combination of the ratio element as widely used ahl al-ra'y and the text element as
often adopted by the ahl al-hadith. It is this use of a combination of patterns, perhaps, that
causes the science of fiqh to always be up to date as a matter of study and be able to explore the
centuries to the present.

The role of al-Shafi'i mediates among the ahl al-ra'y and ahl al-hadith is enough to
contribute to the development of Islamic thought to date. No less than figures such as
Mohammad Arkoun, Liberal Muslim Thinkers born in Algeria, have stressed that after the birth
of the formulation of ushul fiqh science by al-Syafi'i, the religious realm that was originally
thinkable became unthinkable.

Philosophically, Ma'had Aly's learning process is designed to integrate the ahl al-ra'y
and ahl al-hadith patterns as above. In this connection, Ma'had Aly does not actually have the
pretense of claiming as the al-Syafi'i generation in developing religious thought discourse.
Because, besides thinking itself has a value-free dimension, also the burden that will be borne
by any educational institution and then feels very heavy. However, at least Ma'had Aly has an
obsession to preserve and continue what al-Syafi'i has painstakingly built in balancing the two
points of extremism of religious thought. In this context, any educational institution naturally
has certain ideals to be developed in the curriculum and learning system.

Ma'had Aly realized that at each time period, the isolation of two camps of thought
often occurred. Under these conditions, the pattern of thought by mediating a very authoritative
text with the context of reality that continues to move dynamically needs to be continuously
developed throughout religious history. The role of Rasulullah SAW himself was actually
nothing more than a mediator between the text of the revelation and the context of Arab society
at that time. As a religion rahmatan lil'alamin, Islam certainly sent other mediators after the
death of the Prophet Muhammad. The difference is, if Rasulullah SAW has ma'shum (preserved
from mistakes) because of his prophetic nature, then other mediators are not. They are human,
can be right and can also do wrong. However, the mistakes they might make can be tolerated by
religion as a counterpart to his efforts to mediate between the sacred texts and the context of
development and change.

15Muhammad bin Idris al-Syafi'i, Al-Risalah, hlm. 13; Lihat juga: Manna' Khalil al-Qatthan, Al-Tasyri'
wa al-Fiqh fi al-Islam Tariikh wa Manhajan, p. 234.
16Dr. Nurcholish Madjid, Keilmuan Pesantren, Antara Materi dan Metodologi (artikel), Majalah
17Mohammad Arkoun, Islam Kontemporer, p. xiii.
The text mediator and the current context no longer function to produce holy verses as played by Rasulullah SAW. Conversely, how can a mediator embody revelation texts with an metaphorical interpretation approach so that the "organisms" of sacred teachings continue to throb along with the dynamics of society and the development of time.

The source of revelation in the form of religious texts, both al-Qur'an and al-Hadith, has stopped coming down after the death of Rasulullah SAW. Meanwhile the reality of the community continues to develop along with the times. In addressing issues like this, there are half parties who use the short-cut path by reconstructing all elements of the sacred teachings. This group liberalizes thinking without any form of distinction. The only reference that must be held, according to this group, is total justice in accordance with the spirit of the revival of Islam. On the other hand, not a few of them are skeptical about the dynamics of society and social change by choosing to isolate themselves from the hustle and bustle of the ongoing series of developments. The safest way, according to this group, is to carry out religious rituals as they are without responding further to what is called change. Therefore, Ma'had Aly through the developed curriculum device always seeks to mediate these two extremes in their learning activities. With mediation efforts like this, it is hoped that there will be a balance between the meaning of the sacred text and the context of reality.

In reality, the sacred text was born not in a vacuum. Instead it always appears as the sociological context continues to develop. Of course the text in this case has a broad meaning regarding the text that is integrated with the context of the historical experience of humanity. The integration of the text and this context needs to be elaborated systematically because the true law of God was not born except for the context of the welfare and benefit of mankind throughout its history. So central was the position of the context that Imam al-Qarafi, a prominent 'Ulama in the Maliki school, forbade the granting of a fatwa if the material contradicted local customs. Al-Qarafi further suggested that fatwas that did not reflect the reality of an institutionalized society could undermine the consensus order (ijma') which had been painstakingly built together by the Ulama'.

Because of the importance of this mediator's function, Ma'had Aly included Maqashid al-syari'ah in its curriculum structure. In the scientific structure of modern Islamic jurisprudence, this course is actually a subordinate of the composition of the science of ushul fiqh as a whole. Or it could be that this scientific discipline is considered to have a complementary relationship with the science of Usul Fiqh because the content and scope of its discussion goes beyond the studies of the language of Usul Fiqh. Apart from the polemic regarding its position in the composition of Islamic jurisprudence, Maqashid al-shari'ah has a quite central role in efforts to mediate the authority of the text of revelation in the context of change.

The study of Maqashid al-shari'ah has more momentum when there is a difference in the perceptions of Islamic Jurists in criteria of mashlahah and mafsadah itself. Al-Ghazali (W. 505 H) once emphasized that the benchmarks (mi'yar) of manfa'ah and maddarrah cannot be returned to human judgment because they are very vulnerable to the influence of impulse to insaniyyah. On the contrary mi'yar benefit and disaster must be returned to the will of the shara which is essentially summarized on the basis of the five safeguards (الخمسة المادى), namely: the protection of religion, soul, reason, descent and property. Then all things that contain elements of protection to the five above are called maslaha. Instead all who can deny it can be called mafsadah.

18Ahmad Ibnu Idris al-Qarafi, al-Furuq, Juz I, p. 45.
Al-Ghazali’s evaluation is actually understandable because of the criteria of good and bad by the use of benchmarks of passion actually trapped in obscure absurdity. That way, people recklessly generalize mashlahah substance without any limit. Even though mashlahah itself is often fragmented in legal events in which the level of mafsadah is also covered. This relativity of criteria mashlahah actually makes the discourse around the topic mashlahah always fresh and interesting.

In this connection, al-Syathibi made a very philosophical formula: "not found in this world a mashlahah without an accompanying mafsadah. As also does not describe a mafsadah without containing mashlahah elements in it. So to determine when a legal event is considered as mashlahah or mafsadah, returned to which shows the dominant number between the two ".20 Because of that, interpretations that can bring mashlahah that are more substantive in the future can not only be symbolic recognition of shari‘, but can instead be captured as congruent with the objectives of the sacred teachings. An example is the recitation of types of punishment in Islam, such as punishment for murderers, thieves, robbers, adulterers, and others. The sentence had a cursory negative impact (mafsadah) on the perpetrators of crime, but instead brought a more real and substantive mashlahah in the back of the day in the form of the realization of healthier, more peaceful and harmonious living arrangements.

Al-Syathibi was actually not the first person to formulate the mashlahah theory with this philosophical approach. Izzuddin bin Abd. al- Salam (W. 660 H) and his student, al-Qarafi (W. 684 H), had also previously made a similar statement regarding this theory of dunyawiyyah mashlahah.21 Al-Qarafi based his theory on Al-Qur’an Surat Al- Baqarah Verse 219. More transparent, Izz al-Din invites reason intervention in an effort to explore the dominant aspects between mashlahah and mafsadah in a legal event, with the exception of certain cases are deliberately projected as pure worship (mahdlah worship) by holy teachings.22

Ala kulli hal, Ma’had Aly by developing the study of Maqashid al-shari‘ah contributes to efforts to mediate rationalists (ahl al-ra’y) and traditionalists (ahl al-hadith). By using the Maqashid al-shari‘ah approach, the text of the revelation which the Ahl al- hadith camped was very authoritatively positioned then became liquid because it could be accessed by its philosophical aspects according to its intended objectives. On the other hand, the people of ahl al- ra’y, however appreciative of reason in a large enough amount, they also departed from the spirit of the text in an effort to trace the objectives of the Shari‘ah.

5. Integrating Islamic Boarding School and Curriculum

As a higher education institution based on Islamic boarding schools, Ma’had Aly is very concerned about the use of the curriculum that is normally developed in Islamic boarding schools. This is reflected in the appearance of the Ma’had Aly curriculum which places a number of yellow book learning materials in fiqh, fiqh proposal, and even tashawwuf. In the structure of the fiqh curriculum, for example, the books of Fath al-Wahhab and Bidayah al-Mujtahid are seen, while in ushul fiqh there is the book Jam’u al-Jawami’. Thetashawwuf book Ihya ‘Ulum al-Din which is very popular among Islamic boarding schools is also displayed clearly in the Ma’had Aly curriculum. The components of the classical fiqh and ushul fiqh courses are outlined in the classic manuscript study group.

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21Izzuddin Ibn Abd al-Salam, Qawaid al-Ahkam fi Mashalih al-Anam, juz 1, p. 7 dan Ahmad Ibnu Idris al-Qarafi, Syarh Tanqih al-Fushul, p. 38.
22Izzuddin Ibn Abd al-Salam, Qawaid al-Ahkam fi Mashalih al-Anam, juz 1, p. 10.
In addition to the content of the pesantren curriculum above, Ma’had Aly also accommodates higher education curriculum models with thematic elaboration and academic approaches. In this second type of curriculum, fiqh and ushul fiqh material are classified into smaller units and focus on certain subjects. Curriculum segments like this are spelled out in the thematic study groups of fiqh and ushul fiqh. If in the study of classical texts what is presented is the content of previous Islamic jurisprudence, then in this thematic study the discussion is concerning contemporary fiqh material. Contemporary fiqh courses are divided into legislative fiqh, fiqh of international relations, Islamic economics and others.

The same thing also happened in the ushul fiqh material segment. In the thematic study of istinbath methodology (ushul fiqh), the material presented in addition to the linguistic methods and legal theories also displays the material Maqashid al-shari’ah. With this maqashid al-shari’ah material, it is hoped that the series of fiqh and ushul fiqh learning in Ma’had Aly will not be stopped in the hypotheses of previous ulama research. Conversely, how hypotheses that have been built using a qualitative approach can be tested again using quantitative research. Maqashid al-shari’ah, besides having the pretension of conducting the hypothesis test, is also very potential to bring up the hypothesis itself. Because the core study in maqashid al-shari’ah is to trace the intentions of Shari’ (Allah SWT) in lowering the legal provisions for the benefit of His servants.

Seeing the importance of hypothesis testing in fiqh studies, the Ma’had Aly curriculum structure also places research methodology courses, both qualitative and quantitative. This material is not only projected for the benefit of thesis writing at the end of the semester, but also to appreciate fiqh itself as a concentration of Ma’had Aly’s study which is very rich in research findings both created through inductive and deductive theories. Therefore, research theories will be very meaningful in searching for fiqh dictums in terms of their formation process. Variety of research findings in the terminology of jurisprudence commonly called istinbath results are then often compared with each other so that the term tarjih appears, namely the selection mechanism according to the supporting propositions of each finding.

D. Closing

There are still many challenges faced by Ma’had memang Aly. Ma’had ‘Aly has strengths, also has weaknesses, has opportunities, also has challenges. As a young institution, it certainly has shortcomings and limitations, but with the base of Islamic boarding school that has traveled a long journey in the history of the lives of Muslims in Indonesia and has a "local wisdom" that has been entrenched, I'm sure Ma’had ‘Aly be able to face challenges and turn them into opportunities for growth, so that as a tertiary institution of pesantren education in Indonesia, Ma’had Aly can maintain and institutionalize the pesantren scientific tradition.

Urgent issues that need attention in an effort to preserve and develop the existence of Ma’had ‘Aly everywhere are clearer educational visions and orientations. Improving the management of education must be more solid, the availability of more human resources guarantees the quality of the learning process, and the quality of the Mutakharrij (graduates) is improved, in addition to adequate facilities and infrastructure, such as standard libraries,

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supporting information technology, as well as lecture halls and spaces read enough. With the fulfillment of these matters, Ma’had ‘Aly will grow into a higher education institution based on pesantren character and should be proud of amidst the changes in Indonesian society now and in the future.

The most prominent pesantren character is its moderation character. Ma’had Aly embodies Islamic moderation not only on religiosity, but also on institutions, management and content as well as the educational process Ma’had Aly also implements Islamic moderation not only between tradition and modernity, but also between various elements in the tradition itself. Therefore, the existence of Ma’had ‘Aly, in addition to being an intellectual monument "of Ulama and pesantrenan, is also a historical proof that the Kyai in Indonesia really play a creative role in social change. The kyai is able to bring the traditional view of life towards modernity of life with an emancipatory character. The success of the Kyai was not because he tried to reduce the effects and impacts of the changes that occurred, but because he spearheaded social change in his own way. This is as reported by Dr. Hiroko Horikoshi, a researcher from Japan, about the results of his research in Indonesia.

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Teaching of Religious Moderation in the Tarekat For Millennials

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Abstract. This paper portrays the teaching of religious moderation in the Mahasiswa (Students) Ahlith Thoriqoh Al-Mutabarah An Nahdliyyah (MATAN) organization, Bandung, West Java. This begins with data from several studies which state that some of the middle, upper and higher level students in Bandung are listed as young people who have the potential to have intolerant ideals due to the high level of exclusive Islamic teaching. By using the micro-mobilization mechanism theory, MATAN Bandung teaches religious moderation in the form of tolerance with other groups, commitment to the concept of the Indonesian state, avoiding violence, and accommodating culture. MATAN Bandung's teaching of moderation has an impact on the awareness of ISIS and HTI sympathizers, internal and external conflict zones, and the emergence of sympathizers from outside MATAN. MATAN's moderation teaching harmonizes the intellectual and spiritual elements.

Keywords: MATAN, Religious Moderation, Tarekat, Spiritual.

Background

Research results from the Center for Islamic and Community Studies (PPIM) UIN Jakarta reveal that Islamic Religious Education (PAI) teachers at the primary and secondary education levels tend to be intolerant towards groups of different ideologies, whether Muslim or non-Muslim. The research released in December 2019 revealed the fact that the majority of PAI teachers who have the right to teach Islamic religion to school students reject non-Muslim leadership (PPIM, 2019). In fact, education is a step to empower the younger generation (students) to become intelligent individuals, both spiritually and intellectually, in order to uphold religious values, norms, nationalism, ethics, and science (Faiza, 2018; 116).

There are two reasons why the understanding and rejection of non-Muslim leaders by the younger generation tends to give rise to understanding and actions that are exclusive and intolerant. First, disagreements based on religious reasons will have a major impact on the bad future of the life of the nation and state in this Republic, especially if it is accompanied by acts of violence. Second, expressions of religious supremacy carried out in schools / public spaces have the potential to pose a danger to survival in the context of diversity. Especially considering the teaching responsibility of PAI teachers who teach Islamic religious education to the younger generation of around 34 million Muslim students throughout Indonesia (Tempo, 2019). The author concludes, if you look at the results of the PPIM research above, it can be understood that the future of Islamic teaching and education in Indonesia for the nation's young generation is quite worrying as it continues to lead to the formation of an intolerant and exclusive young generation.
The above reality needs to be of concern to the Indonesian people, especially the government as policy makers, considering that education is one thing that needs to be prioritized for attention in order to progress a nation. The progress of the nation depends on the progress of education carried out through the younger generation (Veithzal, 2014; 181). If the education and teaching of Islam for young people in Indonesia is still dominated by radical, exclusive and intolerant attitudes and actions, it is not impossible if the education and religious teaching of young people in Indonesia will become a growing field for radicalism, even terrorism.

Education is also a medium that determines a social condition of society either in the present or in the future which is transmitted through the younger generation. Setara Institut stated that every structural opportunity and enabling environment for radicalism and terrorism, which are strategic targets for the spread of radical narratives, and one of them is Higher Education, must get special attention in handling intolerance and radicalism, and the resistance movement to Pancasila (Setara, 2019). It is not something that is ridiculous if education in higher education has become a field for the spread of the intolerant movement among young people. There are some revealing studies. Alvara Institut (2017) released several indicators of intolerance among students, namely the presentation of students who do not support non-Muslim leaders by 29.5%, agreeing with the Islamic state by 23.5% and agreeing with the caliphate of 23.5%.

Efforts to prevent and minimize the entry of extreme ideologies were also carried out by student organizations under the name Ahlith Thariqoh Al Mu'tabarah An Nahdliyyah (MATAN) Student, which focuses on the spiritual and intellectual teaching of its members, and continues to strengthen the vision of loving the Unitary Republic of Indonesia (NKRI). As stated in the vision of MATAN, that the purpose of forming the student organization is to seek the birth of the next generation and future nation leaders who have intellectual acuity and wisdom and spiritual depth as the basis for building and upholding the glory of the Unitary State of the Republic of Indonesia (NKRI) (Matan DIY, 2014).

The main focus of this research is to reveal how the teaching of religious moderation is formed in the body of the MATAN branch of Bandung, West Java and is transmitted therein. Seeing the focal point of the activities carried out by the organization on increasing spiritual values that are harmonized with intellectual values, it makes the teaching of religious moderation among millennials interesting to be explored more deeply. The integration of the two is important to become one of the models of religious moderation teaching for young people to give birth to a moderate generation.

**Literature Review**

Research around religious moderation from a spiritual perspective is not new. There have been previous studies that also discuss this. To test the novelty of this study with previous studies, it is necessary to mention these previous studies:

First, *Manaqib; Moderasi Islam di Tengah Masyarakat Multikultural*, written by Muhammad ‘Ainul Yaqin (2018). This research proves that tasawuf and dzikir manaqib can enhance the spiritual side, so that humans will arrive at self-happiness and peace in the environment. Thus, someone will behave positively for the sake of their environment and will have an impact on a moderate understanding of life (Yaqin, 2018; 957). This research does highlight the issue of religious moderation from a spiritual perspective, but it is not specific to the object of MATAN study. This research also only relies on library data, not directly confirmed in the field.
Second, *Meneguhkan Visi Moderasi dalam Bingkai Etika Islam; Relevansi dan Implikasi Edukatifnya*, written by Fata Asyrafi Yahya (2018). This research reveals the relevance between Islamic ethics education and the vision of Islamic moderation. Moderation values can be obtained from the understanding of maqashid al-sharia that prioritizes the vision of benefit (Yahya, 2018; 476). Even though there are spiritual values in Islamic ethics, this research does not read specifically and deeply related to how the actual spiritual position in forming a moderate generation.

Third, *Moderasi Berfikir untuk Menepati Tingkatan Spiritual Tertinggi dalam Beragama*, written by Nirwani Jumala (2019). This research states that the development of spiritual character is the right step in realizing religious moderation. This is because spiritual character is the value of awareness of origin, purpose and destiny. Meanwhile, religion is a belief that is considered as the absolute truth of life (Jumala, 2019; 17). Unfortunately this research does not target religious and spiritual moderation in its relation to minimizing acts of radicalism and terrorism.

This research specifically portrays the teaching of religious moderation in an intellectual and spiritual framework in the case study of the Ahluth Thariqah Al-Mu'tabarah An-Nahdliyah (MATAN) Student in Bandung, West Java.

**Research Methods**

The research methodology used in this research is qualitative research, with a case study approach. The cases chosen were students who were followers of Ahlith Thoriqah Al Mu'tabarah An Nahdliyah (MATAN) in Bandung, West Java Province. This research was carried out in 2020 with funding from the Center for Research and Development for Religious Affairs and Religious Services of the Ministry of Religion of the Republic of Indonesia. The data were collected through interview techniques, documentation, Focus Group Discussion (FGD) and literature study.

Interviews were conducted with key informants who were considered representative in providing an overview of the researchers’ intentions. The interview was conducted with; first, Gus Iid (Secretary General of the Central MATAN) to obtain information on the movement of MATAN throughout Indonesia. Second, Nandang Suhendra (Chairman of MATAN Bandung) to get a complete picture of MATAN Bandung. Third, KH Muhammad Ridwan, chairman of the local Indonesian Ulema Council (MUI), to get a perspective on the Islamic condition of the Bandung people and his offer in dealing with radicalism. Fourth, Aqin (Secretary General) to obtain MATAN Bandung documents. Fifth, Mamay Yusfan Hadian (General Student of MATAN) to obtain information and motivation for public campus children to enter MATAN. Sixth, Iqbal Abu Hafsah (Tarbiyah Sunnah Radio Staff, Bandung) to provide views on Sufism and tarekat from a perspective that is contrary to MATAN. Seventh, Ghinan (MATAN Pebisnis Sympathizer) to get views from outside MATAN members. Eighth, Zian Ulfia Haq Nisa (Pemudi Jama'ah Mihrabul Muhibbin Jakarta), ninth, M Nurul Anwar (Pemuda Jama'ah Mihrabul Muhibbin Jakarta), and tenth, Eka AK (Tarekat Zawiyah Rumi Cafe Jakarta activist). From the last three informants, the aim is to get information about what motivations young people in the capital have in joining organizations that focus on the world of tarekat / Sufism that they participate in.

Meanwhile, a Focus Group Discussion (FGD) was conducted with several informants. First, Anton Tahqiq Fathoni (Secretary of JATMAN Bandung). Second, Cecep Suryana (FKUB Bandung). Third, Ruba Nurzaman (Pemuda Ansor Bandung). Fourth, Roma Salimuddin (Muhammadiyah Bandung Youth). Fifth, Irfan Firmansya (Pemuda Persis Bandung). Sixth, Jajang Sugiarto (Member of MATAN ex-HTI). And Seventh, Jajang
Nurhadi (Member of the ex-ISIS MATAN). FGD informants were presented to provide information and comments about the existence and movement of MATAN in Bandung in relation to the dissemination of religious moderation and minimizing radicalism and terrorism in Bandung. The documentation and library data are carried out by examining books and documents related to MATAN, Sufism, and its relation to religious moderation and minimizing radicalism and terrorism.

**Research Findings and Discussion**

**Description of Intolerance and Presence of MATAN in Bandung**

Setara Institut also stated in his research on the potential features of fundamentalism among students. The research states that UIN Bandung and UIN Jakarta students get the highest score with the potential to be the root of exclusivism and intolerant behavior. UIN Bandung got 45.0 points and UIN Jakarta got 33.0 points (Setara Institut, 2016).

In West Bandung Regency (WBR) acts of intolerance also occurred in several places. One of them, from 2015 to 2020, the construction of a parish church, a church under the diocese of Bandung, was still hampered due to rejection from local residents from four hamlets in Ciwaruga village, namely RW 16, 17, 18, and 19. As also emphasized by Cecep Suryana (FKUB WBR) refusal to build the church occurred in the Pondok Hijau Indah complex area, Ciwaruga Village, Parongpong District, WBR. According to Suryana, most of the rejection came from a group of young people (Interview with Cecep Suryana, 17 July 2020). Suryana's statement was confirmed by the Chairman of the Indonesian Ulama Council (MUI) WBR; Muhammad Ridwan, who stated that the internal problems of the millennial generation at WBR are due to several things, among which are stagnation in thinking, group fanaticism and divisions between religious communities (Interview with Muhammad Ridwan, 17 July 2020).

One form of intolerance in WBR is the insult committed by a young man from WBR who was sent to Habib Lutfi, Chairman of the Ahlith Thoriqah al Mu'tabarah Network within the Nahdlatul Ulama organization who later became the founder of Ahlith Thariqoh Al Mu'tabarah An Nahdliyyah (MATAN) students. ). Through caption memes distributed through social media, the young man created a hateful narrative against someone who was the Chairman of Jatman. The Facebook account, whose owner is from WBR, questioned Habib Lutfi's advice by saying that the practice deviated from the Al-Qur'an and the Sunnah. Habib Lutfi is considered not to be afraid of making new practices that are considered heretical and heretical and the place is hell (Interview with Friends of Ajin Sekjend MATAN WBR, 17 July 2020).

Getting to know the MATAN organization, the idea of establishing MATAN originated from a small discussion in the overhang in the residence of Habib Luthfi Bin Ali Bin Yahya on August 2, 2009, at. 15.30-17.00 WIB. The discussion took place between Dr. H. Hamdani Mu'in, M.Ag with KH. Dimyati Rois (Musytyasar PBNU 2010-2015 and Caregivers of Al-Fadhlu Islamic Boarding School, Kaliwungu). The activity was also attended by several students, namely: Abdul Rosyid, M.Mahfudz, Syariful Anam, Asep Syaiful Zulfikar, M.Ridlo, Kholid Abdillah, Nurul Mu'amar, Dedi Rosadi, Ubaidillah and Riyadi Muhlisin. The small discussion discussed concerns over the existence of the phenomenon of radicalism and pragmatism among students. KH. Dimyati is also appreciative and supportive of the spirituality and intellectual movements among the students that they are discussing. This history was also corroborated by Ra'is Syu'biyyah JATMAN Bandung, who emphasized that MATAN was founded to maintain spirituality by always being close to Allah, praying, staying...
away from drugs and so on which could become a bad image for young people (interview with Ma'mur Sa'adi, July 17, 2020).

The MATAN declaration was carried out in 2012, together with the XI JATMAN congress at the Bululawang Islamic Boarding School, Malang, East Java, to be precise on 10-14 January 2012 M / 16-20 Shafar 1433 H. The congress agreed the birth of MATAN as the Mustaqillah Lajnah Body of JATMAN. In closing the event, Ro'is’ Am JATMAN; Habib Luthfi, declared MATAN.

The history of the establishment of MATAN Bandung Barat begins with the presence of a student named Kang Zaenal who attended the Cipasung Islamic Boarding School and became a student at the Cipasung Islamic Institute (IAIC), Tasikmalaya. Apart from being a student, he is also active in the student organization of the Indonesian Islamic Student Movement (PMII) at the local campus. When he finished his Islamic boarding school and college education he was entrusted by his teacher so that when he returned home he would remain active in Nahdlatul Ulama (NU). After returning to Tasikmalaya, he played in the Batujajar area, West Bandung, to meet Kang Ajin (a young man who would later become Secretary General of MATAN for the 2019-2021 period). During the meeting he talked about his mandate and at the same time asked about the regeneration of the NU Ansor Youth Movement (GP Ansor). Not long after, he joined the regeneration of Ansor. Two months after becoming a member of Ansor, he was called by Ajid Tahir, the chairman of MATAN in West Java, asking him to also establish MATAN in West Bandung as a realization of his teacher's mandate. He also with Ajin's best friend tried to gather young people in West Bandung to jointly establish MATAN in the West Bandung area. Finally, two months later, the first West Bandung MATAN board was immediately inaugurated at the same time as the inauguration of MATAN's Chairman of West Java at the State Islamic University (UIN) Bandung, directly inaugurated by Habib Luthfi Bin Ali Bin Yahya.

Following an organization or group of course because the organization has something important to its members. Gitosaroso said that the urgency of joining the tarekat is so that a person can understand the meaning of the worship he/she carries out seriously, so that the worship he performs actually has an impact on his behavior (Ridwan, 2018: 88). On the other hand, some of the benefits of the tarekat are as follows; first, cleansing the heart in interacting with Allah; second, cleansing oneself from material influence; third, fighting the soul from darkness; fourth, strengthening religious beliefs; and fifth, enhancing human morals (Amin, 2014: 84-86).

To be able to join a tarekat does not have to be old. The statement that the tarekat is only synonymous with parents is a statement commonly understood by the community. Apart from assuming that the tarekat is identical with the parents, it is also perceived as only for rural communities. (Mandar, 2019: 254). In fact, MATAN is a way for young people to easily get istiqomah. (Interview with Ma'mur Sa'adi, 17 July 2020). This basic assumption, according to Anton Tahqiq Fathoni, the chairman of JATMAN West Bandung, made many young people, even the NU generation itself, reluctant to follow the tarekat. They still think that it is not the time for them to bond (Interview with Anton Tahqiq Fathoni, 17 July 2020).

MATAN's Concept of Religious Moderation

The dissemination of religious moderation in the MATAN organization can also be read through the affirmation of the concept. If you look at the elements of religious moderation in the book "Religious Moderation" of the Indonesian Ministry of Religion, the notion of religious moderation must at least fulfill four elements, namely national commitment, tolerance, anti-violence, and cultural accommodative.
In terms of national commitment, MATAN has emphasized since its formation. Whereas, as a forum for the tarekat for young people, MATAN applies the intolerant, inclusive, and intolerant Ahlussunnah wal Jama'ah within the framework of the Republic of Indonesia by adhering to the ideology of Pancasila and the 1945 Constitution (SOP MATAN 2020, i-ii). In addition, according to Nandang Suhendra, the General Chairperson of MATAN, he said that in addition to a combination of spirituality and intellectualism, MATAN adheres closely to the spirit of nationalism (Interview with Nandang, 17 July 2020). The chairman of MATAN Bandung framed himself that MATAN was indeed an organization of young people who, apart from being steadfast in God's rules, was also loyal to the concept of Indonesian statehood. This is important to make MATAN open to young nationalists to join the organization. In addition, members of the former ISIS and HTI MATAN emphasized that after they entered MATAN they realized wholeheartedly that the UUD, Pancasila and NKRI were basically full of Islamic values, which prioritize equality, tolerance and togetherness. Both Pancasila and UUD 45 are not products of kafir, but the result of ijtihad between the nation's founding fathers to find a common ground for diversity in Indonesia (Interview with Jajang and Jajang Sugiarto, 17 July 2020). In fact, the very first goal of MATAN being established was to defend Pancasila and the 1945 Constitution as the state ideology (SOP MATAN, 2020: 4). With efforts to frame itself as an organization that adheres to the concept of an Indonesian state, MATAN is important to get support and mass from young people so that they can join the organization.

MATAN's tolerant attitude can also be read through MATAN's SOP in CHAPTER V Article 6 concerning character, at the point that the characteristics of MATAN are as a servant, which focuses on solemnly to the people in a full heart, accurate and fast manner. For example, this attitude of tolerance was born in the absence of coercion for the youth of Nahdlatul Ulama (the parent organization of JATMAN and MATAN) to enter the MATAN organization (Interview with Nandang, 17 July 2020). Another butki is the opening of MATAN to accept all groups, even non-Muslims. Therefore, in the context of this tolerance MATAN also accepts members of the former ISIS (Jajang), HTI (Jajang Sugiarto), even as according to the Secretary General MATAN, accepting several members of the Islamic Defenders Front (FPI). The author understands this as MATAN's attempt to get out of the circle of influence of the understanding of NU cadres who generally understand FPI and HTI as a radical organization. MATAN actually embraces these groups in an effort to enlarge its organization.

The commitment to non-violence is one of the elements of MATAN's dissemination to its members. As the character of Sufis who avoids oppositional attitudes, let alone violence, MATAN is against carrying out extreme activities, even from the moment they are in mind. Mamay emphasized that MATAN avoids committing violence because of consideration of calmness or lack of heart in doing everything (Interview with Mamay, 17 July 2020). This effort was made to frame itself as a religiously devout organization by making the MATAN organization an anti-violence organization. This commitment, for example, was manifested in the form of not taking physical action when facing someone who bullied Habib Lutfi and the inactivity of MATAN members in dealing with hoax news and splits during the 2019 Presidential Election (Mamay Interview, 16 July 2020).

The final commitment in affirming MATAN Bandung's religious moderation is cultural accommodative. It can be seen from at least three things. First, there are many MATAN members who are active in the Kaji Musician Community (KOMUJI) Bandung. Second, the opening of MATAN to accept members with background singers and musicians.
And third, interpreting music as a way of comforting the hearts of young people to remember Allah (Interview with Nandang, 17 July 2020). This necessity can also be read as an attempt by MATAN to frame itself as a collaborative organization towards cultural values. It is important that MATAN is not only accepted by young people with Islamic backgrounds, but also by people with an interest in culture.

**Implications of MATAN’s Religious Moderation**

This sub-chapter is a reflection on the findings of the concept, character and dissemination of the ideology of religious moderation in MATAN. In the theory of religious group mobilization, this can be said to be the success of MATAN leaders in organizing their members so that they succeed in bringing MATAN as a religious organization that is considered good for the surrounding youth, especially in West Bandung. The dissemination that is implemented in this youth ketasawufan organization has an impact on its members and also on the surrounding environment. There are several things that have a positive effect on the dissemination of the moderation ideology, namely as follows:

**HTI Sympathizers Awareness.** Is Jajang Sugianto, a former activist of Hizbut Tahrir Indonesia (HTI). As is well known, HTI is one of the former Islamic organizations in Indonesia which aspires to establish an Islamic caliphate Islamic state. HTI rejects all elements which for them are not compatible with Islamic law, such as the ideology of Pancasila, the 1945 Constitution, and the Unitary State of the Republic of Indonesia (NKRI) (Rasyid, 2017: 18). Jajang, Jajang Sugianto's nickname, became a sympathizer of HTI starting from his dependence on reading HTI's social media, such as the Hizbut Tahrir Indonesia website and Ummat Media. Apart from that, he also depends on reading HTI bulletin which is distributed in mosques, such as Al-Islam and Al-Wa’ie. Jajang only read and believed it completely and did not confirm it with anyone for 8 months. Some time later Jajang realized that what he believed during his time as HTI was not true. himself did not find peace of mind while fighting for the ideals of HTI's citta. The religious practices that exist within the organization are only ambitious and even rebellious. when he entered MATAN in 2018, he was able to find peace of mind and heart.

**Awareness of ISIS sympathizers.** Jajang Nurdianto was originally an ISIS sympathizer. Jajang became an ISIS sympathizer because of the psychological factors behind him since he was in junior high and high school. In the past, he studied in an exclusive Islamic boarding school. After graduating from high school, he worked in Batam. While he was overseas, he learned a lot and read through social media, especially Facebook and Youtube. During the period of 1 year he was much interested in the narratives and videos presented by the ISIS group in the form of physical jihad and warfare. Meanwhile, Jajang seemed to have found the right Islamic momentum. He felt that the Islam displayed by the ISIS group was a brave, existing, and not half-hearted Islam like most Muslims, who just sit quietly in preaching, without taking up arms. After he returned to West Bandung, he began studying at the Darul Falah Islamic Religious College (STAI). During the lecture he read a lot of books, discussed with MATAN members, one of which was Mamay Yusfan Hadian. During the discussion with MATAN members there were many changes he had.

**Conclusion**

This research concludes that MATAN is an organization of tarekat young people that is identical to an organization that harmonizes intellectual and spiritual values. These two dimensions are important for fostering an attitude of moderation towards its members and also the surrounding community. MATAN's conception of religious moderation by harmonizing
intellectual and spiritual roles is contained in the lines of social, Sufism, politics, culture and religion. The character of religious moderation in MATAN is in line with the moderation character mentioned by the Ministry of Religion, namely the existence of tolerance with other groups, such as FPI, HTI and even ISIS; commitment to nationality, in which MATAN has a vision and mission to reinforce the concept of the State of the Republic of Indonesia and its ideology, namely Pancasila; anti-violence, by facing radicalism with an intellectual and spiritual approach; and cultural accommodation, by networking with the Kaji Musician community and by investing in the members' economy by doing several businesses, such as Koi fish farming and selling T-shirts.

The dissemination of religious moderation in MATAN has resulted in the awakening of some ISIS and HTI sympathizers to join the organization. This is a positive result that arises from organizing the Chair of MATAN for its members in framing the harmonization of intellectual and spiritual roles in organizational life.

This research recommends to the government; that is, so that the movement of young people who are members of organizations such as MATAN will provide access to development in campuses, high schools and junior high schools. So far, this has been an obstacle for MATAN so that it is less widespread in educational institutions. In fact, secondary and tertiary educational institutions are very prone to become a field for the growth of radicalism and terrorism. If possible, MATAN youths can become partners in the prevention of terrorism radicalism among young people at the junior, high school, and university levels.

References
The Revival of Shi‘ism in Southeast Asia and Its Responses: Comparative Study on The Opinions of Scholars and Islamic Authorities

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Abstract. Islam in Southeast Asia (SEA) in general and in Malaysia, Indonesia and Brunei in particular, has been dominated by the ideology of Sunnism since it arrived in the region in the 11th century. However, since few decades ago, other theology especially Shi‘ism started to grab the followers among the Sunni Muslim society in the region amidst the controversies arisen. This paper studies the influence of Shi‘ism among the Sunni Muslims in SEA particularly in Malaysia, Indonesia and Brunei in order to know how Shi‘ism spread and its responses from Muslims scholars as well as religious authorities in the region. By employing library research and observation, this research present the current development of Shi‘ism in the region and portray the analytical study on the responses and the opinions of Muslim scholars as well as with the prominent figures of the religious authorities in Malaysia, Indonesia and Brunei. Among the important findings of the research is that Shi‘ism managed to get footstep in the region after the Iran revolution in 7th through various methods, education mission, socio-cultural relation as well as ideological propagation. However, as a new ideology, Shi‘ism has sparked diverse responses and created polemic among the Muslims society especially among the Muslim scholars and the Islamic authorities in the region due its sensitive issue ideologically, economically and politically.

Keywords: Shi‘ism, Southeast Asia, ideology, Islamic propagation, Religious Authorities

Introduction
Shi‘ism (Shi‘ite ideology) especially has a long history in Muslim history and Southeast Asia (SEA) as well. It was recorded that Shi‘ism had arrived in Southeast Asia along with the arrival of Islam in the 11th century. The fact could be traced back to the Islamic literature of Southeast Asia and the culture of the Muslims in the region, which indicates the presence of Shi‘ism in it. However, Shi‘ism could not get a vast response due to the strong influence of Sunni ideology, which penetrated deeply in the life of the Muslims in the region.

Nevertheless, Shi‘ism gained momentum after the Iranian revolution in the early 1980 and this situation has attracted many youngsters around the world including in Southeast Asia to learn about Shi‘ism. Many students of high institutions have been targeted for the Shi‘ite propagation in Indonesia particularly and in the region in general. Since then Shi‘ism has gained acceptance among the Muslims in the region due to its active propagation by individuals supported by the Iranian government.

This article aims at gauging the influence of Shi‘ism among Muslims in SEA, particularly in Malaysia and Indonesia and Brunei and to know the emergence of Shi‘ism revived and how it could spread among the Muslims in SEA as well as the responses of the Muslim scholars and religious authorities in particular responses to Shi‘ism. This study is based on library research and field


observation. Using these two methods, this study will ensure the validity of the data and information gained and it will find the latest development of Shi‘ism in the region.

By studying this issue Shi‘ism this article led to a proper understanding about the revival of Shi‘ism, and the factors contributing to the spreading of this ideology among Sunni Muslims in Southeast Asia. Apart from that the study identifies how far Shi‘ism had penetrated among the Muslims in the region and to know various responses of the Muslims in the region both from the scholars and the Islamic authorities in the region.

The Revival of the Shi‘ah in Southeast Asia in Contemporary History

Historically, the influence of Shi‘ism could be traced along with the arrival of Islam in Southeast Asia since its inception in the 11th century. It could be traced in different aspects socially and culturally as well as in the literature aspect. However, ideologically, it could not penetrate deeply among the Muslims in the region due to the fanaticism of the Muslims to Sunni ideology since the beginning. Shi‘ism, however, revives again in modern history at the end of the 20th century to get recognition and acceptance among the Sunni Muslims in the region.

The emergence of Shi‘ism in modern times in Southeast Asia could be safely said began from early 1980 after the victory of the Iran revolution by led Imam Sayyid Ruhollah Musavi Khomeini (1902-1989). After the fall of the Shah Iran regime and the emergence of the revolution led by Imam of Shi‘ah under the command of Khomeini Shi‘ism is getting more popular in the world due to the political domination of Shi‘ah movement in Iran. Apart from that the solidness of the Shi‘a group to voice out the outcry of the Muslims against the hegemony of West had boosted up the spirit of the Muslims to be a more independent nation. This situation had garnered the support from the Muslims around the world regardless of their ideology be it Shi‘ite or Sunni. Shi‘ism started to get a place in the heart of the Muslims especially those who came from the non-religious background who had less knowledge about the religion.

Shi‘ism backed by huge financial support from the Iranian government begun to spread its propagation in the region by using various ways and methods. Among the effective method used by them is to support the establishment of the Shi‘ah forum among the youth in various high educational institutions along with the booming of Islamic revivalism in the campuses in the 80th. This phenomenon could be found on several campuses especially in Bandung and Jakarta whereby Shi'i forums had been established led by the former lecturer of Bandung Institute of Technology Jalaluddin Rahmat. Apart from that, the sending of many Indonesian students to Iran especially to Qum University sponsored by the Iranian government contributed to the 'Shi'ite revivalism' in Indonesia. They will be active propagators of Shi‘ism among the Sunni Muslims in Indonesia after they graduate from Iran. It started in the early 80th after the success of the Iran revolution that is by sending 10 students which were all from Arab descendants mostly from the YAPI foundation. The number consistently increased year by year and in 2004 it reached 90 students who pursued degree level in mostly Islamic studies at Qum University.

Qum is known as a hub for Shi‘ite Islamic education which is normally conducted in colleges known as hawza ‘ilmiyya where most of the Shi‘ite scholars in Indonesia graduated from these colleges. After their graduation, most of them become renowned Shi‘ite teachers in Indonesia and they established education centers in Indonesia as a platform to spread Shi‘ite doctrines. Among the popular figures are the twin brother Umar Shahab and Husein Shahab who are actively engaged
in Shi'ite propagation in Jakarta.\(^5\)

It is worthy to note that most of the earlier followers of Shi'ism in Indonesia are of the Arab descendants originated from Hadramaut.\(^6\) It is probably there is a link with the Shi'ite followers of the Yemenis where Shi'ism has been practiced by some ethnic of Yemen especially of the Zaidi's sect such as the Al Habsyi ethnic.\(^6\)

For the case of Indonesia that adopts the liberal approach of religion, any ideology enjoys the freedom to be practiced and spread among the people of Indonesia despite the national verdict of the Ulama Council of Indonesia that considered Shi'ism as deviant teaching. This freedom is guaranteed by the constitution which is based on the 45 National Constitution and the Indonesian philosophy of Pancasila.

Another method that contributes to the spreading of Shi'ism in Indonesia is by using freedom of Mass media and broadcasting including radio and television. As example is Al Hadi television broadcast which is mainly used to propagate Shi'ism in Indonesia and the region. The more freedom of broadcasting laws that were adopted by the government of Indonesia since the reformation era in 1998 resulted in the emergence of dozens of broadcasting televisions and radios along with the freedom of using parabola and other receiver technology.

Apart from that the vast access of Internet and smartphone technology added to a new era of communication among the people and ignites the freedom of religious propagation be it moderate or the extremist ideology including Shi'ite ideology. These factors have contributed to the spreading of Shi'ite ideology in Indonesia and most probably in other countries in the region also. The support from the Iranian government in different forms is not less important including financial, cultural and educational support is playing an important role to propagate the ideology.

In brief, the development of Shi'ism in Indonesia could be divided into four stages; firstly along with the arrival of Islam in Indonesia despite its weak influence; secondly, post-revolution of Islamic republic of Iran; thirdly through sending of students to Iran; fourthly; the beginning of Shi'ism community in Indonesia by the establishment of Ahlu al-Bait Indonesia (ABI) community in the year 2000 followed by other Shi'ah communities.\(^7\)

Compared to Indonesia the spreading of Shi'ism in Malaysia is rather slow, it is due to the strict rules of mass media and the unilateral management of the Islamic affairs in the country. Mass media in Malaysia is adopting the responsible freedom of broadcasting and by adhering to the rules set by the national and local government. Therefore it has to abide by the national broadcasting acts as well as the local government policy which might be different from one state to another. As for the Shi'ite propagation in mass media in Malaysia and Brunei, it is formally not permitted in line with the policy of the Religious affairs department which restricts the propagation of other ideologies except the Sunni Ash'arite ideology which is adopted as a formal ideology of the country as it is stated in its acts of Religious affairs.

Despite the small number of its followers, Shi'ism had influenced some Muslims in Malaysia and its growth deserves to get attention. The ideology of Shi'ism in Malaysia started to get a foot in 80th after the success of the Iran revolution and took the spirit from that revolution. The

\(^{5}\) Zulkifli, *The Struggle of the Shi'is in Indonesia* (Australia: ANU Press). pp.16-17

\(^{6}\) Ibid. pp.17-18

victory of the Islamic theocracy of Iran had boosted the morale of the Muslims in the Muslim world and Malaysia in particular. The common slogan brought by Shi’ite that attracted the Muslims is to free the Muslims from the oppression of Western imperialism and to support the Palestinian struggle to free Palestine from the grip of Zionism. Apart from that, the visits by the Iranian envoys formally and informally has some influences on the spreading of Shi’ism in Malaysia. The sending of Malaysian students to study in Iran also as well as the Iranian students studying in Malaysian higher institution had contributed to the dissemination of Shi’ism.8

Nowadays, the propagation of Shi’ite ideology has developed in various method that is through individual contacts as well as social media which developed vastly. This way is even more intensive and ‘secure’ compared to other methods due to the privacy of the relationship as well as it is more difficult to be detected by the religious authority.

There is no particular information on the population of the Shi’ite followers in Malaysia, some said around 5000 while others said double of the that figure. The unknown figure of the Shi’ite followers in Malaysia is due to the sensitivity of the issue as well as the Shi’ite followers the reluctantly declare their faith due to risk that they may face.

As for Selangor state, it has more cases of Shi’ite activities compared to other states in Malaysia. It is probably due to the high numbers of migrants from other states as well as from other countries who stay in the state for various reasons including education, social or economic ones. According to MAIS director, Muhammad Khusrin, the number of Shi’a followers in Selangor had increased rapidly recently, he said:” if a few years ago there were few groups of Shi’ah followers nowadays there are 14-15 groups of Shi’ah spreading around Selangor state from Gombak, Puchong, and Klang. The increase is caused by the pro-active campaign of Shi’a followers which was funded by certain groups especially during the celebration of certain festivals.9

He also added that the increase of Shi’ah followers is due to other factors such as social media that contribute to the spreading of Shi’ism and it is difficult to trace. Apart from that their resemblance to the Sunni practice had added the complexity of the issue.10

Whereas for the case of Brunei Darussalam as a small Muslim majority country, it declared that the official religion of the Nation is Islam of Ahl as sunnah wa al jama’ah.11 Consequently, any other theology which is against it be considered wrong and banned from being practiced in the country such as Syi’ah, Bathiniyyah, Khawarij, Murji’ah, Qadiyyaniyyah, Bahai, etc.12

As stated in its constitution that Islam practiced in Brunei is Ahlu al-Sunnah wa al Jama’ah according to Ash’ari's theology and following mazhab (Islamic law) of Shafi’i and legitimizing the tarekat/tasawuf which is not against the ideology of Sunni. Hence any ideology or sect or mazhab other than the above is considered deviant and subjected to the law enforced by the religious authority and the Sultan as the highest authority.

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9 Ibid
10 Ibid
12 Ibid
Based on the above constitution, any ideologies other than Ahlu al-Sunnah wa al jama'ah are illegal such as Salafiah, Wahabiyah, Shi'ism, Muktazilite, Bahaism, Qadiyanism, etc. Consequently, any activities associated to these illegal ideologies are prohibited whether it is related to practice or propagating that ideology and it is subject to the criminal law under the act of causing the disorder or threatening harmony. The Sultan and the religious authority including the Majlis Agama Islam Brunei, The office of Mufti (decree) with the cooperation of the Ministry of Internal affairs will take action on an individual for breaching the law.\(^{13}\)

For the population of Shi'ite followers in South East Asia generally, there is no precise data could be relied upon due to the sensitivity of the issues. However, Indonesia with the largest number of Muslim population probably has the biggest number of Shi'ah followers despite the unavailability of the solid data. It is due to the freedom of religion policy adopted by the government and the freedom of propagation of all religions and sects. There are different opinions about its number, according to government data, Shi'ite followers in Indonesia are around 500 while according to the Syura council of Ahlu al-Bait association of Indonesia Jalaluddin Rahmat the population of Shi'ite followers is around 2.5 million. The Syi'ah community could be found in different areas including West Java, Central Java, East Java, and Madura island according to his statement when he spoke to Tempo on Thursday 29 August 2012.\(^{14}\)

According to Umar Shihab the chief of Ahlu al Bait Indonesia, ABI was established in 2010 and now it has 24 provincial branches and 120 sectoral branches across Indonesia despite the unclear number of the followers of Shi'ah. There is no census done so far to know the population of Shi'ite in Indonesia and it is said around 5 million whilst some others said between 1 to 2 million.\(^{15}\)

Despite this significant number of its followers, the Shi'ite community didn't declare themselves as Shi'ite followers openly and they prefer to hide their identity (taqiyya) due to the risk that they may encounter if they are identified as Shi'ite followers. Few amok cases took place in Indonesia that involved Shi'ite followers such as in Sampang, Madura whereby the Shi'ite village was rampaged and attacked by the Sunny followers in 2012 due to their ‘deviance from the common Sunni ideology. That is why the Shi'ite followers in Indonesia tend to cover themselves and behave as other Muslims and it is not easy to recognize them as Shi'ite followers.

This number is also shared by the Chief of Syura council of Ahlul Bait Indonesia (ABI) Umar Shahab who claimed that the Shi'ite followers reach millions in his statement at the talk on 'Shi'ite, sectarianism and Geopolitics" held in Ma'arif Institute, Jakarta in early 2016. He reiterated that Shi'i communities could be found in almost all big cities in Indonesia up to Papua island. He added that the spread of Shi'ism was caused by the widespread of books on Shi'ism as well as the propaganda against it that led people to know about Shi'ism instead of scaring the people of Shi'ism.

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13 Tim Ahlul Bait Indonesia, Syiah menurut Syiah, Jakarta, Ahlul Bait Indonesia, 2014, pp. 403-404
15 Ibid
Muharram festival which is one of the important events among the Shi'ite followers to celebrate the incident of Imam Hussein murder in Karbala 14 centuries ago could be held in some areas in Indonesia despite the opposition of the majority Muslims in Indonesia. However, in some cases, the celebration could be canceled due to the threat received by the committee if they proceed with their plan. The most regular Muharram festival had been held in the Islamic Cultural Centre in Pejaten South Jakarta since its establishment in 2003. Hundreds of men and women clad with black shirt coming from different places in Jakarta and the surrounding area flock to the center to celebrate the festival of Muharram as a sign of condolence of the murder of the Prophet's grandson. The center was built by the sponsorship of the Iranian government in 2003 and originally functioned as a cultural center for research and publication. It consists of 2 floors with the first floor is used as al-Husainiyat (Shi’ite’s mosque) that could accommodate few hundreds of visitors at one time and normally used by the visitors to pray and to have a discussion on various issues especially a study of Shi’ism by the Shi’ite community in Jakarta.\footnote{Rina Khatijah, Mengintip Warga Syiah di Jakarta menyambut Asyura', Berita Benar, 20/9/2018 https://www.benarnews.org/indonesian/berita/syiah-asyura-09202018120625.html}

The Responses of the Muslim Scholars and the Islamic Authorities to Shi’ism in Indonesia, Malaysia and Brunei

The issue of Shi’a has sparked various responses among the Muslims in South East Asia in general since its re-emergence in the early 90th. These responses differ from one to another due to the complexity of the issue and the different perspectives on Shi’ism as well as the issue of human rights which is recently promoted along with the era of democratization. Southeast Asia region is generally dominated by the Sunni ideology since the arrival of Islam in this region in the 11th century despite the emergence of the Shi’ite ideology in its history. As for the case of Malaysia, Shi’ism and other non-Sunni ideologies are considered illegal according to the National Fatwa Council of Malaysia and according to the local religious authorities of Malaysia. By having the uniformed national decree on the issue, the religious authority in Malaysia could take an action if there are any activities conducted by a certain group or sect which is again the formal ideology of the country. The adoption of Sunni doctrines in Malaysia is clearly stated in the National Islamic verdict issued in May 1996 that declared Ahl al Sunnah wa al-jam‘ah as the only acceptable Islamic doctrine in Malaysia while other sects or groups are considered deviant and consequently its practice and propagation is prohibited.\footnote{Ibid, p.137}

As an example, 22 persons in Gombak Selangor suspected to be Shi’ite followers had been charged in the Islamic court of celebrating the Karbala incident in Muharram. The custody is done according to sect. 12 C enactment of Islamic Criminal Law of Selangor 1995. Upon the conviction these individuals could be fined not more than Rm 3000 or detention less than 2 years or both together according to Azlinda, the JAIS speaker said. This action is done based on the Selangor Islamic verdict issued on 17 Oct. 2013 stating that Shi’ism is against and contradicting Islamic teaching and the Sunni doctrine.
The restriction of Shi’ah activities had started since 1996 by the National fatwa council followed by 11 state religious offices that enforced the decision. Several incidents took place since then such as on Aug 31, 2018, where more than 50 people believed to be Shi’ah followers in Kota Bharu Kelantan were detained by Kelantan Islamic Affairs and Religious Department (Jahaeik) and the police corp. While in Selangor JAIS had raided several functions believed to be organized by the Shi’ah community in 2019 including the Gombak incident as mentioned above. This incident had been confirmed by the Minister in the Prime Minister office Dr. Yusuf Rawa by asserting that the raid had been conducted according to SOP of Jais.19

However, these incidents had received different response by the human rights watch (Suaram) which considered that these actions and detentions without trial are against the freedom of religion as guaranteed by the constitution of Malaysia.20

The 1996 decree on the deviation of Shi’ism had received different responses from the public and there is voice of demand to review it. The review is to avoid other parties to take the chance to exploit the differences among Muslim society. "Shi’ism can be practiced but not to spread it out", said Pulau Pinang Mufti Datuk Dr. Wan Salim. He also argued that the opinion on Shi’ism as deviant from Islam doesn’t represent the opinion of the majority of Sunni scholars. It is based on the fact that the practice of the Shi’i is still within the boundary of Islam. The decision could be reviewed and to consider Shi’i as Muslims. However, he suggested that Shi’ism should be practiced privately because it could create confusion among the Sunni Muslims due to its different teachings21. This statement came as a response to the demand for reviewing the 1996 decree saying that Shi’i is deviant from Islam.

On the other hand, some academicians voiced out their opinion on the issue of minority such as Shi’ite community. It is said that Malaysia has become an intolerant Muslims nation and they are urging Malaysian Muslims to speak up as a response to the ongoing persecution against the minority Shi’ah Muslims in the country, said Prof. dr. Syed Farid Al atas, a professor of Sociology at the National University of Singapore. Shi’ah Muslims were banned in Malaysia as they were seen as deviant, he added.

He suggested that the minister in the PM department Datuk Seri Dr. Mujahid Rawa to voice out against such incident otherwise Malaysia will be seen as an extreme Islamic country that does not tolerate the minority, he said at a forum entitled "The Future of the Ummah: Voices of Unity and Harmony" on Saturday (Sept 28, 2019).22

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20 Ibid.
Whilst Dr. Chandra Muzaffar the president of Just World (JUST) and Dr. Ahmad Farouk Musa the founder of the Islamic Renaissance Front commented that the Ulama of Malaysia should open their minds to understand the Shi’ah Muslims in the country who were subject to arrest and infringement of their rights. He added that there were segments of ulama in Malaysia who are irrationally anti-Shi’ah who are practicing their rights and not propagating it.23

Furthermore, Dr. Ahmad Farouq said in South Asia, where there were substantial Syi’ah minorities there was no large scale Sunni-Shi’ah conflicts until the last decade or so and he suggested that by understanding geopolitics nowadays the Muslim governments whether Sunni or Shiite should respect the rights of their citizens irrespective of their religious belief. He added that the Muslim countries should desist from using religion as an instrument of security and foreign policy and instead focus on practical ways of resolving conflict.24 “Muslim governments,” he added, “should also prevent any hate speech towards Muslim minorities in their country.”25

On the other hand, Prof. Osman Bakar said that to promote unity and harmony in Muslim countries, three major knowledge should be introduced namely philosophy, Sufism and maqasid Shari’ah in their education system. He suggested that there is no diversity without unity, there must be space to constituents of the diversity.

On another occasion, Dr. Farid al Attas rebuffed the statement of Saudi Embassy officer in Malaysia recently saying that it is meaningless to approach Shi’ite and to build unity with Shi’ite because they are deviant. He asserted that to regard Shi’ite as the enemy of Islam is against the verdict of orthodox Sunni. Such an opinion is influenced by the extreme ideology of Wahabism and this ideology is very hostile to Syi’ah. He elaborated further that despite the differences of creed and some other issues, the majority of Sunni scholars never declared that Shi’ite is infidel and support hostility against them. He criticized the Malaysian government for disregarding the hatred voice against the minority groups especially the Shi’ite.26

A memorandum was sent to the Yang Dipertuan Agung (Supreme head of the King) by the Shi’ite community in Malaysia in 2011 demanding the amendment of the 1884 decree declaring that Shi’ism is deviant and out of Islam. They appealed that Shi’ah community to be accepted as Muslims and to give them the freedom to practice their religion and faith.27

As a response to the demand to rectify the 1996 decree on Shi’ism the Minister in the PM office reacted and stated that to amend the decree is under the jurisdiction of the State religious authority and it is not within the capacity of the Ministry to amend it.

Compared to Malaysia Shi’ism in Indonesia had enjoyed a better situation in terms of freedom and right despite the intimidation from the public in some cases. According to the Indonesian constitution 1945, any Indonesian is guaranteed to practice any religion or faith and the constitution doesn't interfere with the religious affairs of the people. However, any religious activities should not disturb the peace and harmony of the public and whoever violates these rules could be charged accordingly. Although Indonesia is a Muslim majority country it adopts the secular approach in its religious affairs that is by separating the religious affairs and legal aspects. The

23 Ibid.
24 Ibid
25 Ibid
27 Al ahkam.net, retrieved from http://www.al-ahkam.net/home/memorandum-majlis-siyah-malaysia-kepada-yang-dipertuan-agong-malaysia
The Ministry of Religious Affairs is not dealing with the enforcement or execution of the decision or decree which is issued by the Religious authority such as the Ulama Council or any other organizations.

Consequently, the Shi'ah community in Indonesia could practice their faith and worship despite the pressure or even intimidation from different parties especially the Sunni Muslim as the majority in the country. They can freely practice their ideology or even propagate it by all means without limit except if it is objected by the public or by mass protest.

In many cases, the Shi'ite community in Indonesia encountered intimidation and even harsh confrontation from the Sunni Muslims due to their 'strange' ideology especially during the Shi'ite celebration of Muharram. The celebration of Muharram in Bogor and Balikpapan, East Borneo in 2015 had to be canceled due to the protest of the local authority and the mass protest.

According to the city council, Bima Arya the cancellation was due to the threat from people that could spoil the peace and harmony among the Muslims in the Bogor area. They also banned the Shi'ite followers from other areas to come to Bogor for the reason that it could threaten the harmony of the people.28

As a response to that case, the Ulama Council of Indonesia (MUI) issued a statement that MUI can only appeal to the public to be aware of the influence of the extreme Shi'ite among the society namely Shi'ite Ghulat and Rafidhah. These two sects according to the majority of Muslim scholars are out of Islam whilst other sects of Shi'ite are still considered part of the Islamic mazhab.

"It is a wrong perception among the Muslims to generalize all sects of Shi'ite is wrong and out of Islam and this misconception should be corrected in these days where certain parts want to ignite the conflict between Sunni and Shi'ite in Indonesia", Muhyiddin said. He also added that there is no Muslim country that issued the decree on the deviation of the Shi'ite ideology and there are around 15 percent of Shi'ite in Saudi Arabia.29

The secretary of Ahl al-Bait Indonesia Ahmad Hidayat criticized the decision of the banning of such celebration that it is a disaster to the pluralism and diversity of Indonesia of which such activity is guaranteed by the constitution. He also condemned the action taken by the police who canceled the celebration and supposed they should handle the mass who threatened the freedom of religion.30

On the other the speaker of Ministry of Religious Affairs of Indonesia through its Director-General of Islamic affairs Juraidi said that the current issues of intimidation and oppression and harassment against the Shi'ite followers should be referred to Islamic council of Indonesia (MUI) because it is not within his prerogative to issue a decree of whether Shi'ism is deviant or not (from Islamic teaching).31

He stressed that the highest authority of religious affairs in Indonesia is the Ministry of Religious Affairs and Ulama Council of Indonesia (MUI), however, on the issue of ideology and religious matter the Ministry will refer to the Ulama Council (MUI) whilst the Ministry is in charge

29 BBC Indonesia,” Ajaran Syiah, Menurut MUI tidak dilarang di Indonesia”, BBC News Indonesia, 26/10/2015https://www.bbc.com/indonesia/berita_indonesia/2015/10/151025_indonesia_syiah_bogor
30 Ibid
of administering the religious matters. He said that when he commented on the Shi’ite issue at the seminar of Ahlu al-Bait Indonesia in Jakarta on 29/11/2019.32

“MUI is the right authority to handle the issue because it consists of the representatives of all Islamic organizations in Indonesia whilst the Ministry is playing the role to give guidance and monitoring the situation depending on the issue and conflict that occurred in the society”, he added.33

Among the methods that the Shi'ite community in Indonesia used are: public talk, mass media, electronic media such as radio and television, social media and nowadays they used satellite TV as well as live streaming broadcast. It can be easily accessed by the public despite the rejection of the Sunni majority but they could not stop it due to the constitution that protects the freedom of religion.

The only way for the Muslims in Indonesia to express their dissatisfaction with the religious matters is by forwarding their grievances to the authority on the bases of creating public unrest which is hardly applicable. The other way is to refer it to the Ulama Council or to the organizations that they affiliated to such as Muhammadiyyah or Nahdatul Ulama.

On the other hand Nahdatul Ulama as the biggest Islamic organization that bears the flag of Ahlu as-Sunnah wa al jama'ah (Sunni) in its response to the issue of Syi'ah they refer to the statement of its founder KH Hasyim Ash'ari that out of the four mazhab of Sunni and the two mazhab of Syiah namely Zaidiyyah and Jakfariah they are considered the follower of Bid'ah and it could not be followed.34

The opinion is also reconfirmed in the manual book of Nahdatul Ulama (2007) that the Sunni mazhab does not accept the underground groups which such as Shi’ah or LDII (Lembaga dakwah Islam Indonesia).35

The stand of the highest Islamic authority of Indonesia Muslim Scholars Council of Indonesia (MUI) also advocated that Shi'ism is not prohibited in Indonesia but it warns the Muslims of Indonesia to be aware of the spreading of extreme Shi’ite. This statement was given by the chief of foreign affairs of MUI Muhyiddin Junaidi on responding to the circular issued by the Bogor city council on 22nd October 2015 that banned any Ashura celebration by Shi’ite followers in his municipal.36 According to Muhyiddin Junaidi by referring to the decision of MUI year 2004, MUI has no position to say that Shi’ah is deviant.37

On the other hand, in the 3rd congress of Ahlu al-Bait Indonesia held in Jakarta last November, its leader Umar Shahab said: “Shi'ah community is just an integral part of the Muslims in Indonesia that is why we don't identify ourselves as Shi'ah because we are part and parcel of the Muslim ummah and there is no distinction despite some differences that we have from the others,

32 Ibid.
33 Ibid
35 LDII is an Islamic organization which was established in 1972 which was known as Lemkari. Established by 5 people as a social organization. Its famous leader was Hasan Abu Ubaidah lived in East java it is characterized by its exclusiveness and strict discipline and hidden agenda. It has a well-structured organization and its members are various such as farmers, traders, civil servants, and others and they have secret discussions and learning agendas. They build their mosques and suraus within its community which is normally isolated from the rest of Muslims.
37 Ibid
we don't feel we are a minority because we are an integral part of Muslims which cannot be separated from them" he added.\textsuperscript{38}

On the same occasion the Director of information, ministry of Religious affairs Juraidi welcomes such activity and he hoped that the Shi'ah community in Indonesia could contribute to the nation-building especially in religious aspects.\textsuperscript{39}

He further stressed that according to the national philosophy of Indonesia, Pancasila is the right choice to absorb the diversity of Indonesian population that consists of different tribes, culture, languages, and religions. Pancasila is binding the nation to be one nation and ABI community could contribute to developing a good culture of Indonesia.\textsuperscript{40}

Based on the constitution of Indonesia and its interpretation as elaborated above it is understood that Shi'ism is not an illegal organization in Indonesia and it could be practiced by its followers as long as the organization is registered and it doesn't violate the laws.

The statement on Shi'ism by the Grand Sheikh of Al Azhar during his visit to Indonesia in 2016 has sparked the debate among the Muslims in Indonesia. However, it was seen as cool water for the Shi'ite community in Indonesia who want to be accepted by the Muslim society while for the Sunni Muslims it was a lenient stand of the Sheikh on the Shi'ism issue.

In his six-day visit to Indonesia, he declared that Sunni and Shi'ite are Muslim brothers, there is no fundamental principle that brings the Shi'ites out of Islam. This statement was pronounced as a response to the question forwarded to him during the meeting in the office of MUI (Ulama council of Indonesia). He elaborated that Islam has a clear definition that is by declaring shahadah, performing solah, paying zakah, fasting in Ramadan and performing Hajj for those who can afford it. Whoever fulfills these pillars he is regarded as Muslim unless he/she denied them. “There is no fundamental principle that could bring Shi’ite out of Islam and there are lots of similarities between Sunni and Shi’ism and the only difference between them is on the issue of Imamah", he added. According to Shi’ite imamah (leadership) is considered the foundation of religion whilst for Sunni is it a branch of religion" he added.\textsuperscript{41}

In the Indonesian context, the Grand Sheikh said that Indonesia as the biggest Muslim country he hoped Indonesia could be a pioneer in realizing the huge task of unifying the nation with diverse culture, mazhab, and sects.

The statement, however, is considered a moderate stand of al Azhar as a center of the Sunni mazhab whereby it was established by the Shi’ite Fatimid empire in Egypt. The statement is seen to be inclined more towards reconciliation rather than confrontation between the two biggest sects of Muslims. Perhaps this opinion is also to ease the tension between the Sunni and Shi’ite mazhab in the shadow of extensive conflicts that are taking place in Middle East countries despite the criticism that may arise from the Muslims in South East Asia.

The statement of Grand Sheikh perhaps more or less in line with the opinion of MUI earlier which initially never declared that Shi’ite ideology is out of Islam (apostasy). This opinion was published by MUI in its National workshop held in March 1984 that states as below:

\begin{footnotesize}
\begin{enumerate}
\item Rahil Narda, “Gelar Muktamar ketiga, Ahlul Bait: Syiah Bagian Integral Umat Islam RI”, Detik.com, Nov.29, 2019
\item \textit{Ibid}
\item \textit{Ibid}
\item https://www.hidayatullah.com/berita/internasional/read/2016/02/24/89996/inilah-pernyataan-syeikh-al-azhar-mengenai-syiah-dan-ekstrimisme-di-mui.html
\end{enumerate}
\end{footnotesize}
Shi’ite ideology is the ideology that exists in the Muslim world differed from the Sunni ideology which is followed by the Muslims in Indonesia. The differences are as follow:

- Shi’ite rejects the hadith not reported by Ahlu al-Bait (family of the Prophet) while the Sunni doesn't differentiate that as long as the hadith is reliable according to the science of hadith.
- Shi’ite believes that Imam/leader is infallible whilst the Sunni believes that no one is infallible except the Prophet PBUH.
- Shi’ite doesn't accept ijma' (consensus) without Imam (leader) whilst the Sunni accepts it even without Imam.
- Shi’ite believes that the appointment of Imam is a fundamental issue whilst the Sunni believes that the appointment depends on the general interest (maslahah) to protect the religion and the Muslims.
- Shi’ite generally doesn't acknowledge the four caliphs except for Ali r.a. after the Prophet whilst the Sunni acknowledges them all together.

In the end, due to these differences, MUI recommends Muslims to be cautious about the ideology of Shi’ism and its influence.

Looking at the statement above it is understood that MUI as the highest religious authority of Indonesia is lenient in its stand to Shi’ism ideology which may reflect the National ideology that is to protects the freedom of faith. The statement of the Grand Syeikh had been responded positively by the Shi’ite community in Indonesia. They welcome such opinions that appreciate the existence of Shi’ism and freedom of opinion. Dr. Umar Shihab in his letter to the Grand Sheikh said that Ahlu al-Bait Indonesia welcome such an opinion that could bring the unity and integration of the ummah and it is what they hoped as a minority sect in Indonesia. He appreciated and praised such moderate opinion which is important to bring peace and harmony among the Muslims in general and the Indonesian nation in particular amidst the clash and conflicts among the Muslims world widely that disintegrate the unity of the Muslim nation.42

On the other hand, the Muhammadiyyah organization which was previously firm in its stand towards Shi’ism, however, it seems to be more relaxed towards the Shi’ite community recently. It was reflected in its last congress in Makassar in 2015 by showing sympathy towards the oppression of the Shi’ite community in Indonesia and the current conflicts in Middle east countries by calling for a dialogue between Sunny and Shi’ite. In its decision of the Muktamar (congress) the committee issued a manual book on the conclusion of the muktamar and declared the necessity of a dialogue between Sunni and Shi’ite. The internal dialogue is meant to build a mutual understanding of the similarities and to tolerate the differences between Sunni and Shi’ite and to develop a sense of affection and commitment to building a constructive effort in building a civilization.43

This new stand of Muhammadiyyah, however, had received criticism from some Muslims, it had been interpreted that Muhammadiyyah had been influenced by the liberalist and pluralist ideology brought by its new generation. It has been perceived that Muhammadiyyah had accepted Shi’ism as it doesn't show strong criticism toward Shi’ism and it is more lenient toward the ideology.

This opinion is not much different from the opinion of Din Syamsuddin the former chief of the organization when he responded to the statement of MUI of East Java on the deviation of Shi’ah from Islam. He criticized the statement by arguing on what reason the MUI issued the decree as we

43 Tanfidz Keputusan Muktamar Muhammadiyah ke 47, Makassar Sept. 2015.
all know that Sunni and Shi'ite are both Muslims as they declared the same shahadah (Islamic declaration). Both mazhab have a lot of similarities as well as differences and we should build up tolerance rather and conflict. These differences arose from the critical thinking of the Muslims and it should not be disputed.44

As information MUI (East Java branch) had issued a decree in 2012 that Shi'ism is a deviant sect from Islam according to the decree no SKF/MUI-JTM/1/2012. According to MUI of East Java, the decree was issued corresponding to the decree of MUI national Jakarta year 1984 on the deviation of Shi'ite ideology. This decree is confirmed and no one could amend it without the unanimous agreement of the Ulama Council of East Java, said M. Yunus the general secretary of MUI of East Java.45

Based on the above opinions it could be concluded that Shi’ism in Indonesia is enjoying more freedom and has more room to spread. It is due to the national constitution that guarantees the freedom for all religions and all religious teachings could be practiced regardless of whether it is Islamic sects or other religious sects. Compared to Indonesia, in Malaysia and Brunei Shi’ism is more restricted due to the interference of the Religious authority and the act that confined Sunni as the only mazhab adopted and practiced by the Country. Apart from that, the uniformity of the system of the religious authority in these two countries contributes to the uniformity of verdict and decision. Furthermore, the Sultan administers the religious matter as the highest authority, which has legal consequences that could be applied to anyone, infringes the sanctity of the law46. Whilst in Indonesia the religious affair is not enforced by law and there are no legal consequences for the offender unless the case falls under civil law which regulates all matters in general. The act is related to religious blasphemy and it applies to all religions without distinction.

CONCLUSION

From the above discussion, we can conclude that Shi’ism in Southeast Asia is considered a new issue that started in the early 80th onward after the success of the Iran revolution. By then Shi’ism began to get a foothold in the region through various methods such as sending the students to Iran, Iranian propagation and financial assistance to the region as well as the cooperation between the Shi’ite communities between Iran and in the region. The growing number of Shi’ite populations in the Region has roused major concern among the Sunni dominant Muslims in the region. It is because Shi’ism is new to them and it brings a new perception of Islam and different practices. Muslim scholars and religious authorities in the region had shown different responses to Shi’ism. Some countries had responded firmly to the spreading of Shi’ism while the other shows are more lenient to the ideology. This is due to their concern of conflict among the majority Sunni Muslims in the region if the number of the Shi’ite population is growing significantly as it happened to the

44 Aditya Rivanor, “Din: Muhamadiyah Keberatan Fatwa Syiah Sesat”, Kompas, 7/9/2012
46 Perkara 3(5) menyebut, tiga institusi berkaitan Islam di Wilayah Persekutuan: Yang di-Pertuan Agong sebagai ketua agama Islam; Parlimen sebagai badan perundangan yang berhak membuat undang-undang berkaitan hal ehwal Islam dan Majlis Agama Islam, institusi yang dibuat oleh Parlimen melalui sebuah undang-undang untuk menasihati Yang di-Pertuan Agong dalam perkara berkaitan Islam.
Muslims in the Middle East region. On the other hand, these countries are also bound to the freedom of faith, which is guaranteed by United Nation constitution as well as by the ruling governments in Southeast Asia. After all the issue of Shi’ism has opened up the new horizon among Muslims in the region and its existence could not be denied as it happened to other Muslim countries also. However, the issue needs wise and careful responses due to its complex nature that also involves social, economic and political factors.

Biography:

The writer received his Ph.D. from APIUM in 2009 in the field of Aqidah and Islamic thought. His major field is in theology and contemporary Islamic thought. Currently He is working with International Islamic University under the department of Fundamentals and Interdisciplinary Studies. His research covers various subjects ranging from theology, comparative religion, halal issues, deviant sects, as well as the Islamization of knowledge issues.

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ISBN: 978-1-63190-303-8
ISSN: 2593-7650

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