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November 19, 2018



**Graduate School of State Islamic Institute of Tulungagung  
East Java, Indonesia**



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## Preface

### Director of Graduate School of IAIN Tulungagung

The Graduate School of State Islamic Institute of Tulungagung has conducted an *Conference on Contemporary Issues in Philosophy and New Islamic Civilization*” (CCI-PHONIC), on November 19, 2018. The conference was in the form of Call for Papers in which all papers must be written and presented in English. All incoming papers must be published in international proceedings.

The international conference was held in the auditorium on the 5th floor of the Tulungagung IAIN Graduate School building and was attended by more than 350 participants consisting of lecturers, students and audiences of science studies. The International Conference program focusing on interesting actual themes was moderated by Dr. Mulia Ardin M.Fil. The invited Keynote Speakers of the Conference were: 1). Prof. Zain Musa, Musa Asiah Foundation Cambodia and Royal Academic Cambodia, with a paper entitled *Cham Houses in Cambodian Islamic Civilization : A philosophycal Anthropology Study*. 2). Dr. Nek Mah Binti Bathrie, Singapore, with a paper entitled, *Philosophy of Mosque Madrasah Education System in Singapore*. 3). Prof. Dr. Maftukhin, M.Ag, Indonesia, with a paper entitled, *Developing Philosophy Subject in Indonesia Schools*. 4). Prof. Dr. Mujamil Qomar, Indonesia, with a paper entitled, *A Critical of Islamic Education Philosophy Studies in Indonesia*. 5) Dr. Akhmad Rizqon Khamami, Indonesia, with a paper entitled, *Fethuleh Gulen and Contemporary Islamic Thought*. 6). Dr. Zaini Fasya, M. Pd.I, Indonesia, with a paper entitled, *Philosophy of Kindness in the Qur'an*.

The themes was reinforced by a number of parallel discussions of 23 papers grouped in four studies, namely: (1). *Philosophy of Education and Literature*, (2). *Philoshopy of Islamic Economic and Civilization*, (3). *Philosophy of Islamic Law and Humanities* dan (4). *Philosophy of Relegion and Social Science*.

The study of philosophy was very important to always be grounded considering philosophy has an important role in building the foundation of thinking to find solutions in overcoming the problems of human life. Philosophy really helps every human being to have insight and way of thinking deeply, healthy reasoning accurately and precisely. With the philosophy of the problems and challenges faced by the Indonesian people can be solved. Lecturers have an important role in developing renewal-style thinking, as the main educator in academic development on campus, of course it was necessary to have an intellectual moral awareness to actualizing and contextualizing philosophy in various dimensions of life.

In the context of education in Indonesia, philosophy has a major role in the development of a critical philosophy of Islamic education in Indonesia. The persistent efforts of Islamic education thinkers in realizing their awareness to build mind-sets, paradigms, approaches,

methods, procedures and mechanisms for development of Islamic education need to be continued, in order to be able to build concepts and theories of Islamic education productively and functionally.

In response to the above-mentioned fact, the proceedings of the *Conference on Contemporary Issues in Philosophy and New Islamic Civilization*” (CCI-PHONIC), was a manifestation of the responsibility of Graduate School of IAIN Tulungagung to encourage the scientific dynamics of actualizing philosophy in all segments of life.

The Director of Graduate School of IAIN Tulungagung expresses his gratitude to all those who have contributed to the process of publishing this international proceeding, especially to the foreign reviewers of the proceedings.

Tulungagung, November 19<sup>th</sup> 2019

Direktur Pascasarjana IAIN Tulungagung,

Ttd

Prof. Dr. H. Akhyak, M.Ag

## Acknowledgement

### Rector of IAIN Tulungagung

All praise belongs to Allah SWT, the great universal universe. God who bestows the ocean of knowledge and depth of ratio so that His existence can be understood. The gift of knowledge is manifested in the history of people which creates a rational civilization, so that it represents His grandeur and greatness.

Prayers and greetings may always be bestowed upon His Majesty- the honorable Prophet- the selected person for his wisdom, so that all people in this world are able to be introduced to the source of truth and knowledge.

Following up on *Conference on Contemporary Issues in Philosophy and New Islamic Civilization*" (CCI-PHONIC), on November 19, 2018, at the 5th floor of the Graduate School Building in the State Islamic Institute of Tulungagung, East Java, Indonesia, it is necessary to publish a codified publication of the results of the discussion in an international proceeding. In the introduction section of this proceeding, I would like to remind you about the mission of *Da'wah* and Civilization which became both the vision and orientation of developing IAIN Tulungagung.

First, the term *Da'wah* and Civilization was deliberately chosen to mark the distinguishing factors of the IAIN Tulungagung campus with other campuses within both PTKIN and public campuses environment. Those two terms are interrelated, integral and inseparable. *Da'wah* is a spirit and an action which guides people to get wisdom and breadth of knowledge. Meanwhile, civilization is the embodiment of the vast ocean of knowledge. Without *da'wah* there can be no civilization, and conversely, that there has never been found a great civilization unless human culture is able to be recognized, developed and disseminated into the sources of knowledge. Building a campus that develops the vision of *Da'wah* and Civilization means to realize the campus as the center of developing knowledge and its distribution in order to build the splendor of human civilization. Both the development of science and the embodiment of civilization are either as manifestations of servitude to God or as recognition of the greatness of God. That is the reason why the campus of IAIN Tulungagung is expected to be different from the other campuses.

Second, the term *Da'wah* and civilization represents the orientation of scientific development at IAIN Tulungagung. Unlike the other institutes within PTKIN, IAIN Tulungagung develops the concept of knowledge integration which has different paradigm, uniqueness and excellence. Through *Da'wah* and Civilization, IAIN Tulungagung develops a more holistic concept of scientific integration without breaking into the framework of labeling science with religious doctrine. The development of the concept of scientific integration at IAIN Tulungagung is characterized by an attitude of cosmopolitanism towards science. This means that the concept of integration should be started with accepting and celebrating the entire epistemology of scientific knowledge. The development of knowledge should always be started with strengthening the epistemology and methodology bases. The concept of integration is operationalized in the realm of axiology, namely the ethical and moral dimensions of science. People need to be aware of

their existence as the representatives of God carrying messages of wisdom for human history and civilization. To celebrate the methodology is tantamount to instill the commitment of all academicians at IAIN Tulungagung to take part in developing, exploring, and disseminating knowledge. Each individual working at IAIN Tulungagung should also be aware of his existence to spread the wisdom and benefit for human culture and civilization. Through this concept of integration, it is expected that every academician at IAIN Tulungagung, carries out a scientific prophetic mission, which is to spearhead the development of science as a means of understanding both the universe and humans and remembering the ethical position as a disseminator of wisdom and benefit for the people.

Third, the concept of *Da'wah* and Civilization marks the commitment of IAIN Tulungagung as an institute which is rooted from the society and its history. Yet, like other institutes, IAIN Tulungagung also has its own historical roots. It was born and grew up in a typical sub-culture of the Mataraman community, which has a strong commitment to Islam and tightly holds Javanese identities. Compared to the other subcultures, the Mataraman subculture is unique in terms of the authenticity of the Buddhists and the traditions that develop in their communities.

In accordance to the cultural basis and ecosystem of the people who really appreciate Javanese tradition and culture, IAIN Tulungagung develops an official policy to be accommodative of the richness of the cultural treasures and traditions developed among the people. The richness of cultural treasures is one of the important assets for IAIN Tulungagung, because it can be a living laboratory for scientific development at IAIN Tulungagung. Through both academic and non-academic efforts, IAIN Tulungagung continues making the community's cultural ecosystem as an inseparable part for the development of the mission of *Da'wah* and civilization.

I, as the Rector of IAIN Tulungagung, expect that the publication of this International proceeding of the *Conference on Contemporary Issues in Philosophy and New Islamic Civilization*" (CCI-PHONIC), can be as an important effort done by IAIN Tulungagung to interpret the goal of *Da'wah* and Civilization on this Archipelago. Amen, ya Rabb al-Alamin

Tulungagung, November  
21<sup>th</sup> 2019

Rektor of IAIN  
Tulungagung

TTd

Prof. Dr. Maftukhin, M.Ag

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## A Critical of Islamic Education Philosophy Studies in Indonesia

Mujamil Qomar

Institut Agama Islam Negeri Tulungagung

*Abstract: In the process of science construction, philosophy has given birth to science. Consequently, the science of Islamic Education was born by the Philosophy of Islamic Education (PIE), specifically the epistemology of Islamic education which has the special task of constructing Islamic education. Whereas the PIE tendency in Indonesia is only concentrated on the ontology and axiology of Islamic education; the Philosophy of Islamic Education discussion is no different from the Islamic education (IE) discussion; PIE discussion is directed at IE objects and products; the PIE discussion only repeats the discussion conducted by other authors; and not confident in presenting new thoughts, ideas, concepts, and*

*new theory. This tendency of PIE results in passively mastering IE, tedious and deadly creativity of thought, and closing PIE creativity. Therefore, it is necessary to design the orientation of PIE studies by: (1) prioritizing the discussion of PIE in the epistemology of Islamic education; (2) trying to color the discussion that put forward the characteristics of PIE so that it differentiates with the IE discussion model; (3) discussion of PIE should be oriented to thoughts or activities that process knowledge of Islamic education; (4) endeavoring to present entirely new discussions or insights in Islamic education; and (5) cultivating the courage to appear offering thoughts, ideas, ideas, concepts and theories about Islamic education.*

*Keywords: Philosophy of Islamic Education (PIE), and Islamic Education (IE),*

### A. INTRODUCTION

There is an ancient phrase which is very popular in the world of philosophy, that philosophy is the mother of sciences or the queen of sciences, because from the womb of philosophy has given birth to science. Political science was born from the philosophy of state administration, sociology was born from social philosophy, economics was born from economic philosophy, legal science was born from legal philosophy, and education was born from educational philosophy. This happens because philosophy functions to process conceptual and theoretical formulations, whereas science is the product of these formulations.

If we are still consistent in holding that ancient expression, then we know that Islamic Education is born from the philosophy of Islamic education. In fact this Philosophy of Islamic Education works to process and produce conceptual and / or theoretical formulations about Islamic education. The progress of Islamic Education, the stagnation of Islamic Education, and the active and passive activities of Islamic Education are very dependent on the condition of Islamic Education Philosophy. Specifically, the dynamics of Islamic education concepts as well as the dynamics of Islamic education theories are highly dependent on the dynamics of Philosophy of Islamic Education.

As a philosophical system, Philosophy of Islamic Education includes the ontology subsystem (the teaching of metaphysics or *ma wara'a al-thabi'ah*) Islamic education, epistemology (teaching knowledge, knowledge theory or *nadhrat al-ma'rifah*) Islamic education, and axiology (teaching value or action) Islamic education. These three subsystems are an inseparable unity: discussion of the ontology of Islamic education is impossible to release the epistemology of Islamic education and the axiology of Islamic education, the discussion of the epistemology of Islamic education is impossible to release the ontology of Islamic education and the axiology of Islamic education, while the discussion of the axiology of Islamic education is impossible to release the ontology of Islamic education and the epistemology of Islamic education. But it can prioritize or emphasize its deepening in certain subsystems for example emphasizing

The epistemology of Islamic education is a subsystem of Islamic Education Philosophy which has a specific task, namely to explore, discover and develop Islamic Education. Although it is said that Islamic Education was born from Philosophy of Islamic Education it does not mean that all components of Islamic Education Philosophy work to formulate concepts and theories of Islamic education, but only those who work hard in realizing the construction of Islamic Education are only the epistemology of Islamic education.

How is it that Islamic Education can be fully developed and developed if the epistemological condition of Islamic education is still very weak?

This question can be used as a perspective in examining the study of Islamic Education Philosophy in Indonesia through the works of thinkers of Islamic education in this island country, how they allocate a portion of the discussion that leads to the epistemology of Islamic education.

## **B. DISCUSSION**

### **a. PIE Studies Trends in Indonesia.**

The books on Islamic Education Philosophy as the work of Indonesian Islamic education thinkers are actually not too many. There are several books on Islamic Education Philosophy that began to appear in the 1980s to the present

Based on the observations and reviews of the authors of Islamic Education Philosophy books that were developed and written by thinkers of Indonesian Islamic Education, there are symptoms that are quite alarming:

First, the study of Islamic Education Philosophy in Indonesia apparently only emphasizes the realm of ontology and axiology of Islamic education. The emphasis of the discussion on the realm of ontology and axiology of Islamic education gave birth to a relatively similar result, namely passively mastering the knowledge of Islamic education. Ontology of Islamic education only facilitates knowledge about the objects and targets of Islamic education, while the axiology of Islamic education only facilitates knowledge about the results of Islamic education which always reflects positive or negative values. Both only present knowledge that can be absorbed and accommodated by the readers, but do not provide enlightenment to the creativity of their thinking.

The books of Islamic Education Philosophy in Indonesia mostly revolve around the discussion of the ontology of Islamic education. This tendency can be identified by examining Islamic education philosophy books by Indonesian Muslim thinkers, such as Introduction to Islamic Education philosophy by Ahmad D. Marimba; Islamic Education Philosophy by Zuhairini et al; Islamic Education Philosophy for the Faculty of Tarbiyah by Hamdani Ihsan and A. Fuad Ihsan; Islamic Education Philosophy Revised Edition by Muzayyin Arifin; Islamic Education Philosophy (Islamic Education Identity) by M. Fahim Tharaba; Islamic Education Philosophy by Hasan Basri; Philosophy of Islamic Education Understanding the Basic Principles of Afiful Ikhwan's work; especially the History and Philosophy of Islamic Education by Sokarno and Ahmad Supardi.

In these books, the discussion of the contents touches too much on the essence: the nature of Islam, the nature of the universe, the position of humans in the universe, the nature of education, the nature of educational objectives, the nature of education curriculum, the nature of educators, the nature of students, the nature of methods education, and the nature of educational evaluation. Although philosophy does talk about essence, but it should be positioned at the beginning of the discussion because it is introducing. In the next discussion, the introduction must be ended and replaced with a discussion of the themes that are at the core of the discussion. In addition, there is also much discussion about the notions of something, which should be briefly discussed to deliver the next discussion.

Secondly, the discussion of Islamic Education Philosophy is almost no different from the discussion of Islamic Education. Discussion of Islamic Education is repeated in the Philosophy of Islamic Education. Instead the discussion of Islamic Education Philosophy is repeated in the discussion of Islamic Education. Practically this discussion model confuses the reader. This is the implication of the emphasis on the discussion of Islamic Education Philosophy that leads to the ontology and axiology of Islamic education. This became a complaint both lecturers and students of the Tarbiyah Faculty who were in charge of and got the Islamic Education Philosophy course so that it disappointed them. This situation is the background of the author compiling the Epistemology of Islamic Education from the Rational Method to the Critical Method. When there is no firm boundary separating the discussion of Islamic Education Philosophy with Islamic Education, even though in certain cases it is difficult to separate, it only prolongs and complicates the confusion of the readers, and worsens their disappointment. In turn it only makes the development of Islamic education irregular and unclear, so that the future of the development of Islamic Education in Indonesia is very bleak.

Third, as a domino effect of the tendency of the first and second discussion models, the discussion of Islamic Education Philosophy tends to be directed at the objects and products of Islamic Education. The orientation of the discussion on these objects and products results in the reader becoming a reservoir of Islamic education knowledge, which plays its role in carrying out the function of conservation, and is never directed at the implementation of the function of initiation, creation or production. They have never been

enlightened through these Islamic Education Philosophy readings, because only products of Islamic education thought that are normative are presented.

A person can be introduced to the object or target of Islamic education as well as Islamic educational thought products, but does not encourage the potential of the reader to develop the building of Islamic Education. The introduction of the objects and products of Islamic education thought would foster a consumptive tradition and culture in the face of the current development of knowledge, especially knowledge of Islamic education.

Fourth, there is a strong tendency to only repeat the discussion that actually has been discussed by many others. For example, the discussion of human nature. This discussion is often repeated by the authors of the book *Philosophy of Islamic Education* without trying to present new perspectives and insights at all. Indeed, this repetition discussion makes it easy to get references and literature that are used as references, facilitate the understanding of the discussion itself, and accelerate the preparation of scientific work. But the tendency of repetition could be due to the view that the discussion of Islamic Education Philosophy as stated in the books of Islamic Education Philosophy before, in addition to repetition is fast boring readers also turn off the development of ideas, ideas, and energetic thoughts .

The tendency to repeat the discussion of Islamic educational philosophy is the same as facilitating tradition and culture imitating the thoughts of others. When these imitating traditions and cultures flourish among Islamic education thinkers, they dull their minds. If so, the actual number of works or imitations from previous Islamic educational thoughts is almost meaningless which is termed through the well-known expression, namely wujuduhu ka'adamihi (its existence as it does not exist) or wujuduhu 'adamuhu (its existence is its absence).

Fifth, there is a kind of insecurity in presenting new thoughts, ideas, ideas, concepts and theories. Especially when facing theories that are very popular and as if the truth has been agreed upon by scientists. Feelings of self-confidence can be caused by humble attitudes (tawadlu ') that are too far towards the muallif cleric (author) of the book of Islamic Education Philosophy before, the distance of Islamic educational thought achievement with Western educational thought is so far, does not have a new thinking that is genuine and can reliable, and and weak power of criticism of the concepts of Islamic Education Philosophy that already existed and the philosophy of education from the West.

This feeling of insecurity then closes the creativity of Islamic Education Philosophy so that it feels dry and empty of fresh ideas that enlighten the minds of readers. They have difficulty finding ideas, ideas, concepts especially new theories in the discussion of various Islamic Education Philosophy books written by Indonesian Islamic education thinkers. They did not find a new way that connects with paths of Islamic education that are stimulating to always look for new scientific information at all.

#### **b. Designing Orientation of PIE Studies in Indonesia**

To maximizing the role and function of Islamic Education Philosophy in developing Islamic civilization, especially in advancing Islamic education concepts and theories, the orientation of Islamic Education Philosophy studies in Indonesia needs to be redesigned so that it is conducive in developing the construction of Islamic education through:

First, prioritizing the discussion of Islamic Education Philosophy in the realm of the epistemology of qIslamic education. This epistemology of Islamic education trains, traditionalises and cultivates thinking in search of new breakthroughs so that it always produces fresh and up to date knowledge. The discussion of the epistemology of Islamic education can transform the discussion of ontology and axiology of Islamic education into something of an epistemological pattern. For example: humans if explained in terms of their understanding and the elements they have are ontological discussions, but if humans as material knowledge try to be mobilized in producing various scientific disciplines they become epistemological discussions, such as: (1) humans as material objects are studied in depth from the perspective of the events he portrays, the birth of history. The science of history is further developed in various dimensions of life so as to produce legal history, political history, theological history, economic history, educational history, social history, and intellectual history; (2) humans are examined in depth in terms of interactions and relationships, giving birth to sociology. When sociology is confronted and developed in various fields, it will give birth to rural sociology, urban sociology, religious sociology, legal sociology, political sociology, educational sociology, cultural sociology, economic sociology, linguistic sociology and even Nusantara sociology; (3) human being investigated in terms of soul expression can give birth to psychology. Then this psychology is developed in various fields so it will give birth to religious psychology, child psychology, adolescent psychology, educational psychology, learning psychology, social psychology, personality psychology, and so on; and (4) human being examined in terms of their abilities will be able to produce educational knowledge. Then this education is developed in various fields can give birth to physical education, spiritual education, exact

education, social education, skills education, arts education, and so on. Furthermore art education can be broken down more specifically into sound arts education, martial arts education, dance education, drawing education, painting education, reading al-Qur'an education, and so on.

Likewise, if all this time the discussion of the curriculum is directed at its understanding that is a number of subjects that must be taken to get a diploma as a traditional understanding, as well as all activities that support the achievement of educational goals is the curriculum as a modern understanding. Another example is the various curriculum models and curriculum components. All of this is ontological discussion, but this discussion can be shifted into an epistemological discussion if for example designing a curriculum that is able to encourage educators and students in enhancing learning activities.

Furthermore, the discussion of axiology of Islamic education can also be transformed into a discussion of the epistemology of Islamic education. For example, the discussion of the effectiveness and efficiency of learning strategies in the implementation of Islamic education, as a discussion of axiology. However, this discussion can be shifted into an epistemological discussion if for example it is directed at a discussion on efforts to build learning strategies in maximizing the effectiveness and efficiency of Islamic education outcomes.

The books of Islamic Education Philosophy which prioritize their discussion in the realm of epistemology of Islamic education are very few, among others: First, a book entitled *The Muslim Intellectual Paradigm Introduction to the Philosophy of Islamic Education and Da'wah* by Abdul Munir Mulkhan. This work explores many matters related to the epistemology of Islamic education contained in chapters I through chapter III and continued in chapter V to chapter VIII. Second, the book by Abd. Aziz entitled *Philosophy of Islamic Education "An Idea to Build Islamic Education"*. This book consists of six chapters, but only chapter III addresses epistemology. In addition, the discussion of this book was initially systematic in terms of ontology, epistemology and axiology, which were explained from chapters I to chapters IV, but in chapters V and chapter VI they returned to the discussion of ontology. Chapter IV discusses the nature of curriculum and education evaluation according to the Philosophy of Islamic education, while chapter VI deals with the nature of educators and students according to the Philosophy of Islamic Education. Although the title of this book suggests the importance of epistemology, it turns out that the epistemology is not proportional. While the order of discussion overlaps.

Second, try to color the discussion that puts forward the characteristics of Islamic Education Philosophy so that it can differentiate with the discussion model of Islamic Education. This can be realized in various ways, including breaking down the components of the Islamic Education Philosophy system and even the Islamic Education Philosophy subsystem. So someone author of Islamic Education Philosophy can explain the ontology of Islamic education let alone distinguish with the ontology of education in general, then discuss the epistemology of Islamic education, followed by a discussion of the axiology of Islamic education. The three subsystems of Islamic Education Philosophy are sharpened by describing each component of the Islamic Education Philosophy subsystem which is directed in the context of the development of Islamic education.

Through the discussion of ontology, epistemology and axiology of Islamic education and the details of its components in the context of the development of Islamic education will reflect a discussion that is unique and always nuances of Islamic Education Philosophy and can distinguish explicitly from the discussion of Islamic Education, even though the two remain related. Through this discussion it is not possible to overlap between Islamic Education Philosophy with Islamic Education. It is precisely what happens to readers' understanding of Islamic Education Philosophy plays a role and function to deliver their understanding of Islamic Education as a continuation and direct product of the Philosophy of Islamic Education.

Third, the discussion of Islamic Education Philosophy should be oriented to thoughts or activities that process the knowledge of Islamic education. As referring to the ancient expression in the foremost discussion that philosophy is the mother of sciences or queen of sciences. This expression shows that philosophy is a discussion that struggles in the process of giving birth to the formulation and building of science. Analogy, Islamic Education Philosophy must express the thoughts that put forward the effort to build and formulate Islamic Education.

This orientation to the process of Islamic education is not only confined to the epistemological realm of Islamic education, but also to the epistemological and axiological realm of Islamic education. Islamic Education Philosophy Studies should avoid the introduction of knowledge of Islamic education as a finished product, but must introduce the knowledge of Islamic education as a process. In the realm of ontology, Islamic Education Philosophy should introduce the process of an Islamic educational thought object. While in the realm of axiology, Islamic Education Philosophy should describe the process of the occurrence of values in Islamic education.

Fourth, the Philosophy of Islamic Education should endeavor to present a completely new discussion, a new discussion model, or at least a new insight in Islamic education. The new discussion on Islamic education can be realized by developing the object of discussion including other related objects so as to increase knowledge about the objectives of Islamic education; discussions that reveal new discussion models can be realized by presenting models that are not accustomed to being used in describing Islamic education. For example, by formulating a dialogical, comparative discussion model, and revealing the main actors in the discussion at the last stage after revealing their non-core identity; then efforts to bring new insights into Islamic education can be realized by sharpening the understanding of a discussion or expressing a discussion with other perspectives outside the perspective used to be used as found in the Philosophy of Islamic Education by Ahmad Tafsir.

As the author of the book Philosophy of Islamic Education is actually required to present a new discussion both as a responsive action to the challenges of educational thought in general and Islamic education thought that already exists, and is proactive. This proactive attitude should be prioritized to be able to reflect efforts to develop concepts and theories of Islamic education on an ongoing basis without considering the existence of a challenge that it faces. It means that there are challenges or there are no challenges, proactive efforts will continue to be progressive.

Fifth, cultivating courage presents ideas, ideas, concepts and theories about Islamic education. This courage becomes very important, because a person reaches the position of professor even though he is still afraid to offer alternative thoughts, ideas, concepts and theories about Islamic education even though he has very strong potential to offer these alternatives. This fear is actually detrimental to the dynamics of Islamic education because Islamic education experiences a state of stagnation in thought.

This fear must be eradicated through various ways, including: First, using a critical approach so that in reading a concept of Islamic education directly prepared a number of constructive criticism; second, familiarize yourself with reading books that are very critical so as to equip the culture of criticizing a text or scientific concept; third, examine the concepts and theories of Islamic education that have existed so that weaknesses are discovered as well as Western education concepts and theories that are spread even to the point of fame; fourth, write criticisms of the concepts and theories of Islamic education and Western education; and fifth, offering a completely new concept or theory of Islamic education after careful examination.

These are the steps that need to be taken in designing the orientation of Islamic Education Philosophy studies in Indonesia that prioritize the discussion on the epistemological realm of Islamic education. This step needs to be traditionalized and cultivated so that it becomes a model in writing scientific works specifically about Islamic Education Philosophy and in general in one's intellectual life when writing scientific papers.

### **C. CONCLUSION**

From this explanation the meaning can be captured and then used as the conclusion of this paper, that the building of the PIE concept that developed in Indonesia has a tendency to harm IE construction, because the concentration on the epistemology of Islamic education is so weak that it has implications of repetition and fear of offering alternative Islamic thought ideas. This resulted in a passive attitude, confusing, only accommodating Islamic education knowledge, quickly boring and turning off PIE's creativity. So the solution that the writer offers is to emphasize the discussion of PIE in its epistemology, put forward the characteristics of PIE, orient in the thinking and activities that process Islamic education knowledge, present discussions or insights of new Islamic education altogether, and cultivate the courage to offer Islamic education construction

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## STUDENTS' STRATEGIES IN TRANSLATING NARRATIVE TEXT

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**Abstract:** Practically, translation can improve the students' knowledge. Through translating a text from a source language (SL) to the target language (TL), the students involve themselves into an academical activity to enhance their horizons. Hence, the students will be said to be successful in learning a foreign language if they understand the intended meaning or idea of the learnt language. Translation is easier to do if the students employ a certain translation strategy. The study was aimed to investigate the practice of translating a narrative text done by university students. This study belonged to descriptive research with qualitative approach. The techniques of data collection were distributing questionnaires and doing an interview. The questionnaires were used to locate the students' strategies in translating the narrative text. Then, the interview was done to dig out information how the students implement the strategies. The findings of this study showed that the students employed six strategies in translating narrative text, they were (a) Borrowing strategy, (b) Calque strategy, (c) Literal Translation strategy, (d) Transposition strategy, (e) Modulation strategy, and (f) Adaptation strategy. From the result of categorizing the strategies in translating descriptive text, it was found that Modulation Strategy was the most dominant strategy used by the students. Finally, The students had different ways and reasons of using a certain strategy, they were the title cannot be changed, the reader can understand without changing the meaning, the meaning of the word was based on dictionary, the sentence had easy vocab, the students translated sentences in the text by seeing the context, the students know if the pronouns can clarify the meaning of the text and it can delete or add, the students changed the structure of the sentences but the meaning was still the same, and the students used word adjustments that were often used in Indonesian.

**Keywords:** Translation Strategy, Translating Narrative Text.

### A. INTRODUCTION

Language is a primary tool to communicate with other people. Every person has a different language to communicate with others. The main function of language is to create the meaning of full communication among human beings (Nurhayati, 2016). Communication is sharing knowledge and assumptions between speakers and listeners (Nurhayati & Yuwartik, 2016). For instance, people who have different languages, sometimes encounter difficulties in communicating and understanding other languages. The goal of teaching English is to develop students' communicative competence that is to gain substantial ability to communicate in a variety of communicative competence (Nurhayati, 2018). Therefore, people need some ways to understand another language. One of the ways to understand the foreign language is by translating the source language into the target language. English language in Indonesia has been given a special attention because people's awareness of the importance of English as the main means of communication in the global era is getting increased (Nurhayati, 2016). Hence, translation is a process of transferring an idea from the source language (SL) into the target language (TL). In its practice, it works effectively if there is a similarity between the SL and the TL. Besides, the terms about the grammatical structure and vocabulary also parts of translation known as a subsequent lesson (Larsen & Freeman, 2000). As a result, translation learning continues and does not stop at one point.

In learning English as a foreign language, the students sometimes face problems of the following domains, such as grammatical errors, un-standard pronunciation, lack of vocabulary and also word – formation. These aspects are potentials affect the students to translate a certain text. Furthermore, the differences between the source language (Indonesian) structure and the target language (English) structure sometimes make the students confused when they translate the English language into the Indonesian language or vice versa. For example, the meaning of "Football club (English)" is "Klub sepak bola (Indonesian)". If the students translate it word by word without paying attention on the structure of the TL, the meaning of the word would be "Football" mean "sepak bola" and "club" means "Klub". If the two words

are combined, the meaning would be "sepak bola Klub". From the example above, it is obvious that being aware of the structure of the TL is determinant factor to be able to transfer the idea from the SL to the TL. In English Education Department, translation has become one of the students' academic activities that offer many benefits for them. Practically, a translation could improve the students' knowledge. In the process of translating a text, the students need to find and understand many sources of a certain word or sentence. Moreover, through doing translation, the students' reading and writing skills can be improved. In the process of translating a text, the students read the whole text to understand the idea of the text. Then, they write down the idea from the text they have read in a different language. These activities of translation imply that reading and writing have become the students' habit because they have been done repeatedly. In the context of a part of translation activity, reading is a non-verbal communication. Reading allows students to understand language through text, but some students think that reading might be a language skill that is difficult to learn (Nurhayati & Fitirana, 2018). So, translating a foreign language could be included as one of the students' habits in learning a foreign language.

In Indonesian context, English Department in many universities offer translation as either a compulsory or an elective course. This course is usually offered within three different semesters starting from Theory of Translation, Indonesian-English Translation, and English-Indonesian Translation. To be more skillful in translation, the students are provided by another course, that is Movie Subtitling. These series of translation courses equip the students to have competency as good translators. In its practice, the students are provided by various areas of topics in translating texts; education, governmental, social, politics, culture, literature, religion, etc. In translation class, the students can get many benefits such as they can learn how to translate a text with effective strategies, methods, techniques, and procedures. Besides, they can learn how to be a good translator.

From the explanation above, it can be stated that students who are successful in learning the language are those who can translate the foreign language into their language (Larsen & Freeman, 2000). It means that, if the students understand the meaning of the text, they will be successful in learning a foreign language. Hence, translation is one of the tools for students in learning a foreign language. The students can use a translation strategy in translating text. Translation strategy is one of the skills that translators need to learn. Translation strategy is quite needed because the students/translators cannot use literal translation all over the time. Translation strategies facilitate the students to be able to produce a smooth, readable and understandable text in which it is suited with the TL grammatically, structurally and also culturally. That is why, in translating a text, it is plausible that the students use various kinds of translation strategies.

Regarding to the descriptions above, the study was directed to answer the following questions:

1. What are the types of translation strategies employed by the students in translating a narrative text?
2. What is the most dominant translation strategy employed by the students in translating a narrative text?
3. How do the students use translation strategy in translating a narrative text?

## **B. LITERATURE REVIEW**

### **1. Translation**

#### **a. Definition of Translation**

There are two important terms in describing translation; source language (SL) and target language (TL). The former refers to the language, meaning or idea to be translated or transferred. Meanwhile the later refers to the translated or transferred language or meaning or idea arrived at another language. It can be inferred that the translation is the way or process to transfer idea of one language to another language. The translator must have sufficient knowledge in term of linguistic sensitivity of both the SL and TL in order the meaning or idea can be precisely transferred. In this sense, translation is a way to understand a foreign language from the source language into the target language. The term translation is concerned with a certain type of relation between languages and consequently a branch of comparative linguistics, (Catford, 1956). Hence, translation is words or expressions in the learners' first language that is more or less the same as the item being taught (Nurhayati, 2015). It means that the translation is one of the various such relationships to know the meaning of the vocabulary. Translating is the process of transferring the meaning of a text in one language into a text in another language (Rachmadie, 1988). In translation the students are insisted to be aware of the terms of linguistically and culturally. For example, practically when the students have already translated one paragraph if they want to translate the following paragraph they must read the previous translated paragraph, so in translating the following paragraph the idea can be related. In other words, there must be related idea between that of in the previous paragraph and that of in the following paragraph.

**b. Translation Process**

The process of translation is the stages of the translator goes to move, the steps of doing translation start from reading the source language of text or words and understanding the equivalents in the target language. Bassalamah (2007) said that the result of the translation from understanding the source of the text is from reading and interpretation. So, reading should be the way to understand an effective interpretation, and finding the most appropriate equivalents. Newmark (1961) argued that the writer and the translator has to be aware of such "special language" and "special theory" of meaning as well.

The translator needs to slow down to examine a problematic word, or phrase, or syntactic, structural, or a cultural assumption painstakingly with full analytical awareness, and it is a possible solution (Robinson, 2003). The translator should master both the SL and the TL not only linguistically but culturally as well. In other words, the translator should equip himself with linguistic competence and a socio-cultural one. The translator needs to practice a lot. His or her regular practices will make him or her to be accustomed to recognize linguistic and cultural aspects of the SL and TL. Thus, the students would be able to translate effectively and accurately if they translate with his brain (Robinson, 2003). Reading and understanding an appropriate text is followed by an accurate interpretation that leads to an acceptable translation. In conclusion producing an acceptable the result of translation is challenging for translating a text involves various knowledge related to the SL and TL either cultural, social, or historical aspects, such as customs and traditions.

**c. Types of Translation**

There are some types of translation proposed by some experts. Jacobson (1959) proposes three types of translation; they are Intralingual translation, Interlingual translation, and inter-semiotic translation. Intralingual translation is an interpretation of verbal signs in the same language. The interlingual translation is an interpretation of verbal signs through some other languages as translation proper. In the process of translating, the translator is going to deal with two different codes, and two different cultures because translation involves two equivalent messages in two different codes (Jacobson, 1959). Thus, they must focus more on it because it is reflected in the proper process of translation. It is like traveling from one language to another throughout some verbal signs. The last, Inter-semiotic translation or transmutation is an interpretation of verbal signs using a non-verbal sign system. The common types from three types of Inter-semiotic translation are Interlingual because it is discussing a proper of translation.

**d. Translation Strategy**

Translation strategy is the way to translate when a translator has problems in translation (Loescher, 1991). Seguinot (1989) said that strategy in translation has three branches that can be applied as the way when a translator translates a text. In doing translation the translator must translate the text without stopping for a long time. Moreover, any identified mistakes must be corrected directly. Thus, translation strategy has two strategies, they are strategies related to what happens in the text and strategies related to what happened in the translation process (Jasskelainen, 1993). Furthermore, Vinay and Darbelnet (1995) proposes strategies in translation as follows:

**1) Borrowing Strategy**

Borrowing is a translation strategy without translating. This is about expressing the original text. The word expression is taken from the source language and applied in the target language. It means that the source language is transferred directly into the target language. It is a translation strategy that does not translate. However, the translator must pay attention to the grammatical or pronunciation of the target language.

**2) Calque Strategy**

Calque is a strategy of translation from the source of language expression or structure that transferred in literal translation. It can be defined as a foreign word or phrase translated, and incorporated into another language, or in another word. It can be said that a word or phrase is translated from the source language into the target language. Besides, Calque has followed the syntax of the target language while translating each word literally, or ignores the syntax of the target language, and maintains the syntax of the source language, rendering the Calque in an awkward syntactical structure of the target text. Besides Calque creates or uses a neologism in the target language by adopting the structure of the source language.

**3) Literal Translation Strategy**

A literal translation is a translation word by word. According to Vinay and Darbelnet (1995), Literal translation can only be applied to languages that are extremely close in cultural terms. Also, Literal translation as a direct translation, which is the word comparison made in this context. It has translated the source text literally in the target text, focuses on form, and structure without any addition or reduction in the target language. Vinay and Darbelnet (2000) judge the Literal translation to be unacceptable because it;

a different meaning, has no meaning, impossible for structural reasons, and does not have the corresponding expression within the metalinguistic equivalence of the target language. Newmark (1998) said that the Literal translation is the appropriate strategy for all translations, and the bad translation will do his best to do not use the literal translation, and that all good translation should be literal. This strategy is not feasible in all contexts, and with languages. This method can be considered as a workable, yet sometimes it cannot be so.

#### 4) Transposition Strategy

Transposition is a change of part of speech for another without changing the sense. It means transposition involves moving from one grammatical category to another without altering the meaning of the text or the message. Vinay and Darbelnet (1995) argued probably the most common structural change undertaken by the translator. Then, Transposition has introduced a change in grammatical structure. So, the translator changes the word types or the word classes as from nouns to verb, the verb for a noun, or noun for a proposition. It changes a grammatical category, and every word has a different grammatical structure in a different language.

#### 5) Modulation Strategy

Modulation is changing the semantic, and the point of view of the source language text. It consists of using a phrase that is different in the source, and the target languages to convey the same idea. Besides, Modulation is the diversion that occurs due to a shift in meaning to changes in perspective, and mindset. It is referred to as rendering the target text from a different point of view to that of the source text or introducing a semantic change or perspective. Furthermore, Modulation also focuses on the cognitive category concerning the source of language, it can be lexical or structural.

#### 6) Equivalence Strategy

Equivalence is the manner to express something in a completely different way. It is a matching word to find similar words or expressions from the source language to the target language. Also, Equivalence does a completely different expression to transmit the same reality. So, it can be simultaneously simple, and complex in translation strategy. Vinay and Darbelnet (1995) refer that where language describes the same situation, but different stylistic or structural means, and something almost inherently cultural. It is useful when translating idioms, advertising slogans, proverbs, interjections, and the name of institutions. Lastly, Equivalence also relates to idiomatic expression, whereby all of the lexical, and grammatical elements are there, but translating literally would leave a reader confused.

#### 7) Adaptation Strategy

Adaptation is changing the cultural reference when a situation in the source culture does not exist in the target culture. Adaptation occurs when something specific to one language culture is expressed in a different way that is familiar or appropriate to another culture of language, it is a shift in the cultural environment. Moreover, this achieves a more familiar, and comprehensive text. Adaptation also replaces a source text cultural element with one from the target culture.

## 2. Narrative Text

### a. Definition of Narrative Text

According to Keraf (2001) narrative is a discourse in which the reader seems to experience the event. Therefore, the most important element in narrative is act. On the other hand, Yudiantoro (1996) states that narrative text is the stories in the form of fairy tales or folk tales, myths, and legends. According to Angela Carrasquillo (2004) the meaning of the narrative text can be found in a story that has a structured organization covering beginning, middle, and end of the story. Around this organizational structure may be built several story episodes comprising characters, setting, problem, goal, actions and resolution/solution. From the definition above, the researcher can conclude if the narrative text is a story of imagination, it's just an entertaining people and it is about the events that happened in the past time that consist of problem-solving as legend, fable, myth, and folktale. Narrative includes fairy stories, fables, mystery, stories, science fictions, romance, horror, etc.

### b. The Text Structure of Narrative Text

According to Kalayo and Ansyari (2007) the structure of Narrative Text are:

- 1) Title: it functions as a representative of writing content.
- 2) Orientation: it sets the scene and introduces the characters, time and place
- 3) Complication: the problem that arises in the story.
- 4) Resolution: the solution to the problem that happened in the story.

## 3. Grammatical Features of Narrative Text

According to Kalayo and Ansyari (2007:130) the grammatical features of Narrative Text are:

- a. Use simple past tense.
- b. Use particular nouns to refer to people, animals, and things in the story.

- c. Use an adjective to build noun groups to describe animals, people or things in the story.
- d. Use conjunction and time connection to sequence events through time.
- e. Use adverb adverbial phrases to locate in particular events.
- f. Use saying and thinking verb to indicate what characters are feeling, thinking and saying.

The descriptions above imply that every genre of text has its own organization. In translation, being aware of the structure of the text affects the quality of translation.

### **C. RESEARCH METHODS**

The present research used a descriptive research design. Narbuko and Ahmadi (2010) said that descriptive research is the research that tries to solve the existing problem based on data including displaying data, analyzing and making an interpretation. This research was conducted using a qualitative approach. The qualitative approach does not involve counting and dealing with numbers but it is based more on information expressed in words as description, accounts, opinions, and feelings (William, 2006). Using this design, the researcher wanted to gain information about the types of students' strategies in translating the narrative text, the most dominant of students' strategies in translating the narrative text, and how the students use the strategies in translating the narrative text. They were the results of identifying the translation strategies used by students, and the statements from the students dealing with their reasons and how they used the strategies in translating the narrative text.

In answering the proposed research questions dealing with the types of translating strategies, the researcher adopted a theory of translation strategies proposed by Vinay and Darbelnet (1995), covering Borrowing, Calque, Literal Translation, Modulation, Equivalent, and Adaptation. These strategies are commonly used to translate a certain text. In collecting the data, there were three procedures:

1. The researcher distributed questionnaire to 20 students as the subjects of the study. The questionnaires consisted 32 items that were developed based on seven strategies proposed by Vinay and Darbelnet (1995). From the responses given by the subjects, the researcher could locate or identify the types of translation strategies employed by the subjects of the study (research question no 1). Moreover, in this procedure, the researcher could determine the translation strategy that was mostly used by the subjects in translating a narrative text (research question no 2).
2. The researcher instructed the subjects to translate a narrative with the title Bacon and Woll: Farmer Bob. From the subjects' works the researcher identified whether the subjects really applied the translation strategies in translating the text. It was identified that the way how the subjects translated the text did not totally represented the application of the translation strategies as they responded in the questionnaire.
3. The researcher conducted an interview to 10 subjects. They were those whose works were not representing the strategy in translation. Through the process of interview, the researcher could investigate deeply how and why the subjects translated the text by using or by not using a certain translation strategy (research question no 3).

This study used credibility as the technique of data verification. Credibility or truth value includes how well the researcher has established sureness in the findings based on the research design, participants, and context. Credibility in qualitative research concerns the truthfulness accuracy of the findings. The researcher checked the credibility by using methodological triangulation. This method was used to check the trustworthiness of the data by employing two methods of collecting data; distributing the questionnaire, and doing an interview. Both of the methods were designed to know students' strategies in translating the narrative text. The questionnaires were about the students' translation strategies used when they did the translation. The subjects were interviewed to get clearer and deeper data. The data from the research question about how the students' strategies were used in translating the narrative text.

The model of data analysis that the researcher used was an interactive model by Miles and Huberman (1984) covering (1) data reduction; the process of selecting, focusing, simplifying, abstracting, and transforming the data that appear in written field notes or transcription. (2) Data display; presenting the selected data as the results of coding the information taken from the subjects of the study. The data were presented in the form of narrative account (3) Conclusion drawing; the process of determining the finding of each of the proposed research questions based on the displayed data.

### **D. FINDINGS AND DISCUSSION**

The findings revealed that (1) all the subjects used six strategies out of seven strategies proposed by Vinay and Darbelnet (1995) in translating the narrative text. The six strategies employed by the subjects were Borrowing strategy, Calque strategy, Literal Translation strategy, Transposition strategy, Modulation strategy, and Adaptation strategy. (2) The translation strategies that was mostly often used in translating

narrative text was Modulation strategy. (3) The students had different ways and reasons of using a certain strategy, they were the title cannot be changed, the reader can understand without changing the meaning, the meaning of the word was based on dictionary, the sentence had easy vocab, the students translated sentences in the text by seeing the context, the students know if the pronouns can clarify the meaning of the text and it can delete or add, the students changed the structure of the sentences but the meaning was still the same, and the students used word adjustments that were often used in Indonesian.

The task that the subjects did in the study was translating English narrative text into Indonesian. The results of the students' translation are they translate with various strategies in translating the text. From seven strategies of translation, the subjects employed six strategies that are Borrowing, Calque, Literal Translation, Modulation, Transposition, and Adaptation.

**Borrowing strategy**

Borrowing strategy is translation without translating. It is about expression in the original text. The word expression is taken from the source language and applied in the target language (Monalia and Albir (2002)). In the previous research, Nurlaila (2017) found that the students applied pure borrowing and naturalized borrowing. In this research, the researcher found that the students used the Borrowing strategy in some situations. This strategy was used when the students found a word, but it was not translated because the subjects were sure that the reader can understand the meaning of the word. For example, the students found the word "pink". It was not translated for the readers are already familiar with the word.

**1. Calque strategy**

Calque is a transferred structure in literal translation. According to Monalia and Albir (2002), Calque can be stated as word which is literally translated from the source language into the target language. In previous research, Nurlaila (2017) found that the students applied this strategy when they found the words that repeatedly appear in the translation. In this research, the students used a Calque strategy when they translated a text in some situation. Moreover, the students know if the word is an adverb, the word is given an additional suffix, for example; the word "easily" that is "easy" and "-ly". The researcher instructed the students to translate narrative text, whereas some words in the narrative text were understandable without changing the meaning.

**2. Literal Translation strategy**

The Literal Translation is a translation word by word. According to Vinay & Darbelnet (1995), Literal Translation can only be applied in languages which are extremely close in cultural terms. Literal Translation is a direct translation. Moreover, Literal Translation is translating the source text literally into target text, focuses on form and structure without any additional or reduction into target text (Monalia and Albir (2002)). In previous research, Nurlaila (2017) found that the students applied this strategy by translating the sentence without adding or subtracting the word in the sentence.

In her research, she ignored the grammatical errors and focused on translation procedures. The students identified the context before translating the text. The students translated the narrative text and the narrative text had easy vocab. Furthermore, the students did not like a convoluted sentence, so they applied this strategy to translate the text.

**3. Transposition strategy**

Transposition is a change of part of speech for another without changing the sense (Monalia and Albir (2002)). Vinay & Darbelnet (1995) argued, probably the most common structural change undertaken by the translator. In previous research, Nurlaila (2017) found that the students applied six Transposition procedures there were phrase, expression, and terms. It could be seen that in transposition procedure, the students translated each word and changed the other of words. The preposition is changed to a back-word and vice versa. The students used this strategy when they knew if the sentence has a repetition of the subject. Hence, the pronouns can clarify the meaning of the text, and it refers to the previous sentence. Sometimes, they can delete the pronouns if the sentence is already clear. This strategy was not frequently used because the English narrative text contained of some repetitions of subject.

**4. Modulation strategy**

Modulation is changing the semantic meaning. Furthermore, the students translated the same idea but the sentence to express it is different. According to Monalia and Albir (2002), Modulation is usually used to transfer the point of view, focus or cognitive category in relation to the source language; Modulation can be lexical or structural. In previous research, Trisnawati and Bahri (2017) found that this strategy was only used by a handful of students. This can be caused by the translated text not needing this strategy to translate. This strategy was frequently used by students, because the students translated a narrative text. The students translated the text without having to interpret all the words in the sentence. They thought without translated

all of the words in the sentence, the meaning already true. They just answer the same idea but different sentence to show it. So, they can translate the narrative text easier.

### **5. Adaptation strategy**

Adaptation is changing the cultural reference when the situation in the source culture does not exist in the target culture. According to Monalia and Albir (2002), Adaptation is replaced a source text culture element with one from the target culture. In previous research, Trisnawati and Bahri (2017) found that this strategy was only used by few students. This can be caused by the word in the sentence is not needing an adaptation word. This strategy was the one that most students never used, because the students translated narrative texts that rarely use the word of adaptation. If the students translate other text, maybe this strategy can be frequently used. The students used this strategy when they found the meaning of the word was not common in Indonesian. So, they changed the meaning with the word commonly used in Indonesia.

From the discussion above, it could be concluded that every subject employed strategies differently in translating the narrative text. The students' way in translation depend on the context of the text. So, the researcher got the point that almost strategies employed by the students were very useful for them.

### **E. CONCLUSION**

The conclusions of this research are the students used various strategies in translating the narrative text. Modulation was the most frequently strategy used in translating narrative text. The students used a combination of ways in translating the text in terms of the context of the text and their knowledge.

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## CONVERSATION IMPLICATURE IN MATA NAJWA TALK SHOW ON TRANS 7

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**Abstract:** *The implicatures of conversation is often utilized by the speech participants in a speech event, including the speakers in Mata Najwa show. The purpose of this research is to find out and explain the conversational implicature of the speech program in Mata Najwa, especially in the episodes of Gus Mus and the State of Puzzles. This research is a qualitative research with a pragmatic approach, namely the study of the language used in real interactions within particular context. The research data was collected using documentary technique by downloading from Youtube. The document is transcribed in order to classify the speeches containing implicature. Data were analyzed with a flow model adapted from the Miles and Huberman, that is qualitative data analysis model. Based on the results of data analysis, it was found that there are (1) two general conversational implicatures, (2) four specific conversational implicatures, (3) four conversational implicatures on representative speech, (4) one conversational implicature on commissive speech, (5) one implicature on directive speech act and (6) two conversational implicatures on expressive speech in Mata Najwa talk show.*

**Keywords:** *Implications, Conversation, Mata Najwa, Speech Title*

### A. INTRODUCTION

Television is the most popular mass communication media preferred by the public. Television is owned by almost every family in Indonesia. According to a survey, the average Indonesian people spend 6 hours in front of the magic box. Although other mass media have recently emerged, television remains their main menu. This is because television not only provides information, but also entertainment, education, as well as persuasion. Another benefit is that television is a combination of media that can be seen (visually and heard auditorily).

The influence of television is very severe for people's lives in the modern era. Through television shows, many aspects of human life are affected. Onong Uchjana (in Badjuri, 2010: 1) said that the function of mass media, including television, is to broadcast information, educate, entertain, and influence people. In communication, it is depicted that the community acts as a communicant and television programs as a communicator. Through communicators a message will be formed in the form of information, education, and entertainment (Tondo, Rembang, & Kalangi, 2016).

In this sophisticated era, the delivery of a thing can be done easily and quickly. Various mass media can be a means of delivering that information. The public also needs media that are able to meet all their needs through mass media. Community needs entertainment or show that can refresh their mind after the activity accomplishment. Television has become a mass media that can deliver what is needed by the community (Amalia, 2017). For this reason, communication on television can be well understood. Television viewers need to equip themselves with the ability to understand good language, one of which is understanding the implications of conversation.

Language activities through mass media either in printed or electronic media can develop very rapidly. Television is one of the highly developed mass media. This is due to the way of presenting information in the form of audio visual. Broadcasts on television shows in Indonesia vary such as soap operas, news, as well as talk shows. Talk show is one of the events related to the politeness of the language by speakers and interlocutors (Falia, Thahar, Tressyalina, 2018).

Technically television broadcasting is defined as planning television broadcasts on a daily basis. One of the shows shown on television is talk show, which features a speaker, usually more than one person to discuss a particular theme or topic. Programs with speech format are usually guided a presenter (Fitriah, 2014). It is one of the platforms for communication that is interesting and important for people's lives because through this event, a person is able to convey ideas to achieve a certain goal, which is to provide information, educate, or persuade (Nada, 2018).

In talk show program, there might be a conversational implicature which is an important study in pragmatics. It refers to the purpose of the utterance which can be distinguished from what is said and what is conveyed. Implicatures are considered important and interesting to study, because there is a few conversations between the speech participants involved in the conversation, namely, violating the principle of cooperation, making the meaning of a conversation becomes difficult to obtain (Astuti, 2017). Spoken communication can work well if the event involves several elements such as the speaker, interlocutor or speech partner, and conversation or message (Purwadi, 2011).

According to Chaer (2010: 33) conversational implicature is the interrelationship between speakers' utterances and speech partners. The connection is not explicit, but it can be understood implicitly. That conversations appear unrelated, but the speech partner can understand and capture the message intended by the speaker. In short, the conversational implicature is the implied meaning of a speech that can be understood through its context. Through context, a speech that literally has no relevance can be understood.

Examples of conversational implicature can be seen in the following speech. A student asked his friend, "What time is it now?" His friend answered, "Malabar has not passed by". Literally, the two utterances above have no relevance, but the context can make both of them relevant. Malabar is a train heading for Malang-Bandung Raya that passes through the campus every 19:30 WIB which coincides with the shift of lecturing hours on their campus. So the statement "Malabar has not passed yet" means "the time has not yet told at 19.30" or "there is no change of courses yet". The meaning that cannot be understood from speech but can be understood based on its context is called conversational implicature.

Discussions on television programs may use literal meaning which is generally easier to understand. In this conversation, the people involved will quickly understand what is meant by the speech partner, because there is a compatibility of the linguistic form with the intended meaning. According to (Clark & Clark, 1977: 121) the form of conversation sentences function clearly and properly. However, daily conversations are often found to be of a discrepancy, because people often express it directly (Nurgiyantoro, 1995).

Research on conversational implicature has been done in various studies. One of them is a research entitled "Conversation Implications in Indonesian Stand Up Comedy at Kompas TV Station April 2014 Edition". The study examined the lingual form of conversational implicature, the pragmatic unit of conversational implicature, and the conversational implicature of Stand Up Comedy video (Saputra, Mujiyono, Akhyarudin, 2014).

Research with a conversation implicature study was also conducted at a school with the research title "Conversation Implications in Student Communication in Sawan Singaraja Middle School". This study aims to describe the implicature of conversations that occur in the school environment, namely in SMP N 1 Sawan. The results of data analysis show that there are three linguistic forms, namely imperative, declarative, and interrogative sentences (Susrawan, 2015).

Research with the same interest was also conducted with the research title "Implicature Analysis and the Principles of Cooperation in the Mata Najwa Talkshow". The research found implicature forms of statement and question, and violation of the cooperation principle consisting of violations of quantity maxim, quality maxim, relationship maxim, and method maxim (Ahsanurrujal, 2017).

The conversational implicature has also been reviewed by Astuti with the research title "Implications of Conversations in Sentences and Sentences on Metro TV". The purpose of this study is to describe the form and function of conversational implicature on the Sentilan-Sentilun program on Metro TV. This research found the form or function of the implicature, namely the use of representative (assertive), directive (imperative), expressive, commissive, and declarative speech. In addition, this study also found violations of the principle of cooperation and all its maxims, especially clashes and games (joke) (Astuti, 2017).

Another research that examines the conversation implicature is also conducted on humorous discourse with the title "Violations of the Principles of Cooperation, Implications of Conversation, and Themes in Political Humor Discourse". The results of this study found that the violation of the principle of cooperation occurring in speech, the violating the maxim of quantity, quality, relevance, and manner. In the discourse of political humor, there are two implicatures, namely conventional and non-conventional. The content of humor is covering the theme in political humor discourse events (Wahyu, Hermintoyo, Tiani, 2012). Based on a number of studies concerning the conversation implicature above, this study has examined a part of pragmatic study that further refines studies on the implicit meaning of a conversation that differs from the literal meaning of a conversation that is in the title of Mata Najwa speech in Trans 7. This research is intended to study what are the forms of the conversational implicature and what is the pragmatic meaning of the conversational implicature in the speech degree Mata Najwa.

## **B. RESEARCH METHOD**

This research is a qualitative research with a pragmatic approach, namely the study of language used in real interactions that cannot be separated from the context. The research data was collected based on documentation techniques by downloading the data from Youtube. Data were analyzed with a flow model adapted from the Miles and Huberman qualitative data analysis model. The document was transcribed and classified into utterances which contained conversational implicature, with reference to Grice's conversational implicature theory. This study aims to determine and explain the implicatures occurring in the talk show in Mata Najwa, namely in the episodes of Gus Mus and the state of Puzzles.

This research was divided into three stages, namely preparation, implementation and completion. In the preparation phase, researchers explore information about the implicature of the conversation, and collect various references. In the preparation phase, the researcher prepares a design for data documentation. At the implementation stage, the researcher collected data on the video of the talk show in Mata Najwa episode of Gus Mus and Negeri Negeri Puzzles by transcribed into written form. Finally, at the completion stage, the researcher analyzes the data, and writes a research report.

### **C. RESEARCH FINDINGS AND DISCUSSION**

In general, the type of implicature is divided into two, namely conventional and nonconventional or conversational implicature. This research focuses on nonconventional or conversational implicature. In "Mata Najwa" talk show with Gus Mus and the State of Puzzles' in Trans 7, there were found several categories of implicature types, namely 1) general conversation Implicatures, 2) specific conversation implicatures, (3) Implicatures in Representative Speech, (4) Implicatures in Commissive Speeches, (5) Implicatures in Directive Speeches, and (6) Implicatures in Expressive Speeches. These findings are explained as follows.

#### **1. General Conversation Implicature**

The general conversation implicatures are based on the general context to obtain it in a conversation. Speakers and speech partners share knowledge on the things discussed. Thus, the speech is typically tentative and comply with the conversation (Fitriyani, 2017). See the following data.

(1) Najwa Shihab: Is it still relevant up to now, is there still a lot of puzzles in the country, Gus?

Gus Mus: It depends on who listens, Nana how do you listen?

Najwa: a lot of puzzles ... hence the title is Gus Mus and the state of puzzles. More puzzles in this country are accumulated.

Based on these data it appears that the conversation above explains the implicature of the conversation whose real meaning is that this country still has riddles in it, but Gus Mus still asks Nana this question instead of answering her question.

(2) Najwa: But, has Gus Mus never been angry?

Gus Mus: He has nothing wrong, he just doesn't know.

In the data above, Gus Mus does not explain that he is being angry, but he reveals that the person does not have any wrongdoing because he does not know.

The use of implicature in conversation has a specific purpose, namely to maintain the politeness of a speech, politeness ethics, to make irony, and to keep the interlocutor from being offended. The following are the findings of the implicature in the "Mata Najwa" talk show with the theme 'Gus Mus and the Land of Puzzles'.  
Specific Conversation Implicature

The specific implicatures are based on a more specific context, so that information can be known through basic conjecture. Speakers and speech partners must have the same view as the implicatures spoken by speakers (Fitriyani, 2017). The following are excerpt transcripts of specific conversational transcripts.

(3) Najwa: Is that Gus?

Gus Mus: I was tempted but it didn't work.

The data above shows that the answers of the speech partners intend not to inform the speaker. The conversation is included in the nature of the power cancellation because there is no conversation desired by the speaker and the speech partner.

(4) Najwa: So when you get feeling really boastful?

Gus Mus: Yes, I actually thought about it, this is the YAP THIAM HIEN foundation. A bit ridiculous.

In the data above, there is a hidden meaning in the answer from the speech partner which is not appropriate when viewed from its implicit meaning. When the speaker speaks 'so when he gets a boast feeling ?'

(5) Najwa: Ridiculous? Ha ha ha

Gus Mus: I didn't think that I am eligible for such an award. It's not the same as YAP THIAM HIEN is an extraordinary fighter about human rights . I'm nothing.

In the quote, Gus Mus does not answer questions from the speaker. However, it was answered by directing with a picture that did not recognize that he really deserved an award from the YAP THIAM HIEN foundation.

(6) Najwa: What came to your mind at that time?

Gus Mus: Nothing' got acrossed.

The data above shows that the conversation in the answer part of the question does not match the question, but from the speaker who understands the answer of the speech partner. In his reply Gus Mus stated that he did not expect anything at the time of getting the award and he felt he did not deserve the award from the foundation.

## **2. Conversation Implicature Forms**

Based on data obtained from Mata Najwa's show in Trans 7 with Gus Mus and Todung, there are four forms of conversational implicature, namely representative, commissive, directive, and expressive. The four forms that exist in the dialogues of Mata Najwa in Trans TV is described below.

### **a. Form of Conversational Implicature on Representative Speech**

Representative speech is a type of speech act that states what the speaker believes as a statement of fact, affirmation, conclusion, and description. Speech acts also function to explain a fact as it is (Yule, 2006: 92). Consider the following dialogue snippet.

(7) Najwa: One of the puzzles, one of which we have solved. The second one that feels like now is truly experienced and faced by almost everyone in this country Gus, the riddle of the virus of lies, hoaxes, hoaxes that spread to almost all sectors. I know that Gus Mus is also a contemporary scholar, playing social media, on Twitter exists, on Facebook, there are also good photos on Instagram. How does Gus Mus see the phenomena or riddles of lying viruses that appear everywhere?

(8) Gus Mus: Yes, indeed this social media era has been extraordinary, so if we used to only recognize the existence of anonymous letters, so if people don't like others, it was done in anonymous letter such as disliking the boss, the teacher, all were anonymously done so it was undetected. Now you don't need to use anonymous letters, you can't even see whose the monkey picture account is.

The speech above shows that there is a fact in Gus Mus's speech, namely the existence of an anonymous letter to express his opinion or thoughts, but at present only through social media that cannot be accounted for his writing.

(9) Najwa: What is the reason? Is it because of overreaction, as mentioned by Gus Mus?

Todung: Hopefully this answer isn't ridiculous. But may be for some.

Why Gus Mus got the award was considered a puzzle too, Gus Mus. He is also not human rights fighters, some Gus Mus. But we examined Gus Mus's track record, what Gus Mus did during his life was for human rights, even though Gus Mus did not mention the words of human rights, defended the general rights of worship, defended the right to religion, defended diversity, defended defended peace, rejecting all forms of corruption and so on, all of the reasons we see are appropriate for making Gus Mus the recipient of awards. I want to add that Gus Mus is not coming with us now. Gus Mus was not munir who shouted loudly, not KONTRAS member, not commercial, but from the poems, sermons, and everything that was done by Gus Mus, he did give all his commitment to build an Indonesia that respects human rights. This is what Gus Mus did and I think some people don't know that, and this is the riddle that I think I have answered tonight.

The speech in the conversation, contained a statement put forward by Mr. Todung Mulya Lubis, from the facts that occurred in this country. The fact that happened was that Gus Mus was one of those who prioritized human rights.

(10) Najwa: How did you meet him in another real world?

Gus Mus: Yes, he keeps hugging me, kissing my feet and so on, and he confesses his guilty.

Najwa: So from that experience, Gus Mus came to a conclusion which is often often boasting in cyberspace, in the real world it is quite different.

The speech in the conversation took the form of a conclusion of what had happened to Gus Mus. In the end the guilty young man went to Gus Mus to apologize for his mistake.

(11) Najwa: The riddle that was answered even though it didn't seem like the beginning when Gus Mus received it. I read Gus in one of the quotes in the media, Gus Mus admitted that he learned human rights from millennials.

Gus Mus: Yes, I know that human rights are ideas of all kinds just because in the past I did not go to school like nana of all kinds, I was only a villager, at the boarding school and my teacher was a kiyai kampung man and only said that you were human, had rights but had obligations. In Arabic "al-haq" can mean rights can

mean obligations, my teacher emphasizes to me not to think of rights, think of your obligations suddenly someone else, other people have rights as human beings then respect that as your responsibility.

In the conversation stated that Gus Mus emphasized that if he still implanted what he got from his teacher, that is, don't think about rights, but think about your obligations to others and respect them.

b. Form of Conversational Implicature in commissive Speeches

Commissive speeches, according to Yule, are speech acts understood by speakers for future actions. This action took the form of promises, threats, and rejections (Rahayu, 2018). Based on the data, the following conversation contains commissive implicature.

(12) Najwa: Can insult as he will?

Gus Mus: Can be insulted freely, and you know? They are in the world and the real world is very different. They are people if on social media it looks dashing, likes to sing people, likes to slander people, as if brave, nothing beats. But if you meet him later, he will be smoother. So apparently they want to be brave like that, want to be considered smart, want to be considered dominant and so on, and are not obtained in the real world, so they take part in the free, virtual world, this is my opinion.

In this conversation can be classified as comic composites, because in the speech included in threats from people who use social media.

c. Implications of Conversational Implications for Speech Directive

Speech directive is a type of speech act used by the speaker to tell the speech partner or someone else to do something (Rahayu, 2018). The following are examples of speech acts from directive utterances that are worthy of attention.

(13) Gus Mus: Yes, I am sometime really angry with politicians. What he says is more frivolous.

Najwa: So young people should be offended by politicians who are with

it's easy to make promises. Wow, this is an important note. In addition to the hate virus that seems to spread easily on social media, the virus lies and then hoaxes that seem to spread easily. What happened according to Gus Mus?

The utterances included in the directive utterance, because they contain instructions. Gus Mus's speech to Najwa Shihab implies an order to be angry with politicians about his frivolous speech.

d. Forms of Conversational Implicatures in Expressive Speeches

Expressive speech, which is a speech act that states what a speaker feels. Expressive speech to show and express feelings felt by the speaker. This is in the form of apologies, gratitude, cursing, and criticizing. The following dialogue snippet is an example of directive utterances (Rahayu, 2018).

(14) Gus Mus: There may be many problems, if I say it is bad. When

we first see the microphone. Talking like this the sound is banter not playing, it's really like we hold it. What was shouted, speech there speech here. Not only the call to prayer, family pengumuman also shouted using a microphone. So now there is social media, people are also greedy. Even though microphones, social media, all kinds of things can actually be used for good, it is a tool that is free to depend on us, so what is your intention to use it.

Najwa: So pathetic. I also remember when Gus Mus wrote this

"O people of Indonesia beware of spreading the virus of hatred, the devil has proven successful in destroying countries in the Middle East". Gus Mus had this Twitt last year.

In the conversation it was found that Gus Mus in his speech criticized people who used social media who were only brave in the social media world but were not brave in the real world. This can be exemplified by people who often spread hoaxes or hoaxes.

(15) Najwa: So actually, to learn, is the real source of knowledge?

Gus Mus: Wow, the storehouse of knowledge. I am very grateful. I was taught by a child

I am Twitter and now my child is my teacher, Twitter. Nothing is wrong with my followers.

Gus Mus's speech in the conversation stated that Gus Mus was very grateful to his son for teaching Twitter.

The conversation between the speaker and the speech partner uses a speech that contains meaning that violates the structure of the language. In this case, the use of language has an implicit meaning behind the use of structural language. In this case, the study of conversational implicature has a role to examine the use of language in a speech (Susrawan, 2015).

Conversation between speaker and speech partner is a pragmatic study. This type of study involves the interpretation of what is meant in a particular context and the context that influences what is said. Therefore, Yule in his book describes that the study relates to the analysis of people's utterances with their utterances, rather than the meaning of words separate from the words used in the utterances (Yule, 2014).

According to Mey (in Nadar, 2009: 60) the implicature comes from Latin, which is *plicare* which means "includes". The verb comes from to imply, while the noun from the implicature is implication. To understand

what the speaker is talking about, the speech partner must understand the interpretation of the speech of a speaker. For example, to understand something that is stored, must do it by opening it (Niatri, 2016).

One part of pragmatics is implicature. The implicature of conversation is the meaning that arises from the violation of the principle of conversation. Implications are those that can be interpreted, implied or meant by speakers in different conversations (Grice and Gazdar in Rustono, 1999: 77). Implications are something that has implications for the conversation contained in the actual use of language (Rachmanto, 2010).

According to Grice (in Rustono, 199: 81) developed a theory that relates between the expression of the speaker and the meaning of the speaker, which makes the implications on a speech. In theory, there are several types of implicature mentioned, namely conventional, non-conventional, and presupposed implicatures. In the nonconventional implicature, through (Rustono, 1998: 82) Grice divides into two kinds of conversational implicatures, namely general and special (Wahyu, Hermintoyo, Tiani, 2012).

Implications are indirect expressions in the form of non-explicit meanings in vocabulary. An understanding of the implicature requires mastering the pragmatic rules that are appropriate in the context of the conversation. In (Waljinah, 2016) Brown and Yule express their opinions, that the implicature is used to find out what is meant by the speaker, in the sense that what is meant by the speaker is different from the literal meaning.

When making a speech, sometimes the meaning that is given has a meaning directly and indirectly. When a person engages in a conversation, it is best to pay attention to the rules in the conversation, so that what is intended can be conveyed to the speech partner easily understood. However, intentionally or not, sometimes the speaker in a conversation violates the rules of the conversation. This results in an implicit implication in the use of language in conversation.

Speech acts can be interpreted as actions that are displayed through speech. In the process of delivering a message to others, the meaning or purpose of the speech and the delivery of that purpose are realized in the form of speech acts. The concept of speech act scope is not limited to studying the phenomenon of speech events that occur in formal situations, but also in speech programs on various television shows (Sutrisno, 2017).

#### **D. CONCLUSION**

In the talk show title "Mata Najwa" broadcasted by Trans 7 the participants were Najwa Shihab (the host of Mata Najwa) and Gus Mus (key speaker) have utilized various conversational implicature. Implicatures found in Mata Najwa talk show consisted of nonconventional or conversational implicatures. In this study only non-conventional or conversational implicatures are discussed. It was found that there are two general conversational implicature, four specific conversation implicature. In addition, in the talk with Gus Mus, we found four conversational implicatures on representative speech, one conversational implicature on commissive speech, one implicature on directive utterance, and two conversational implicatures on expressive speech in the Mata Najwa show.

Suggestions that can be given relating to the results of this study are (1) to the language user so that they can understand well from the conversation implicature contained in the Mata Najwa speech program. (2) the viewers of Mata Najwa should be able to understand the form of conversation in which there are conversational implicature and can understand its intended meaning

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## MARKETING MANAGEMENT AT EDUCATIONAL SERVICES FOR BUILDING THE ISLAMIC UNIVERSITIES IMAGE

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**Abstract:** *This research intends to reveal more deeply about "planning, implementation, and supervision of the marketing of educational services to build the image of Islamic institutions, at the Tulungagung State Islamic Institute (IAIN). This research uses a qualitative method with a case study approach. The data collection techniques use in-depth interviews, participant observation, and study documentation. In checking the credibility of the data is done by triangulation techniques. The findings of this study include planning, implementing, and supervising the marketing of educational services to build the image of Islamic tertiary institutions at IAIN Tulungagung.*

**Keywords:** *Management, Education Services Marketing, Image of Islamic College, IAIN Tulungagung*

### A. INTRODUCTION

Marketing management for Islamic universities is needed along with the increasingly fierce competition between universities. Marketing is needed for Islamic universities in building a positive image. If Islamic universities have a good image in the eyes of the community, it is likely that it will be easier to overcome competition. So, marketing services is a process that must be carried out by Islamic tertiary institutions to inform the stakeholders of the program and the community. Emphasis on giving satisfaction to stakeholders is something that must be done by every Islamic tertiary institution to be able to compete .

Marketing at Islamic universities is urgently needed, which aims to introduce Islamic universities to prospective new students related to the program and excellence of the Islamic tertiary institution. Competition in Islamic tertiary institutions is very dominating, so management is needed in marketing Islamic tertiary institutions. Appropriate marketing management will have good feedback on the image of Islamic universities in the community, therefore the image of Islamic universities in the community will be better and will attract new prospective students.

Islamic universities provide services in educating the life of the nation which is sensitive to various developments in science and technology and consumer demands, so that they can carry out their duties, and functions as producers of human resources that can build themselves and their environment. Therefore, Islamic tertiary institutions can no longer be managed with old paradigms and authoritarian ways. Today's community and government demands will result in Islamic tertiary institutions not being considered and treated as mere social institutions. Islamic universities need to be managed professionally by applying the latest management principles to meet the needs of local, national and international communities .

The image of Islamic universities as one of the factors in increasing competitiveness is one of the key intangible resources that will be a source of creating conditions for sustainable competitive advantage in an Islamic tertiary institution. The image or reputation is obtained through a series of abilities and experiences that have accumulated so that the Islamic universities has the best performance for stakeholders.

Building trust in stakeholders is not an easy thing to do, of course Islamic universities must have communication skills given that each institution has strengths and weaknesses in its implementation, besides that the relationship in gaining trust must be carried out continuously over a long period of time so that information feedback is formed from stakeholders, thus stakeholders feel there is tolerance and sympathy so they feel they have the Islamic universities. Educational services marketing activities undertaken by Islamic universities can change the community's assessment of the quality of Islamic universities in the long run and are a way to build the overall image of the tertiary institution.

Seeing the current phenomenon, Islamic universities at least prepare an unusual marketing management education service, one of which is by cooperating with customers at the college and trying to retain customers. The purpose of maintaining the excellence of tertiary institutions by maintaining consumer satisfaction is evidenced by a program that is clear, directed and can be felt by consumers of education in marketing their education services.

Tulungagung IAIN became one of the strategic keys, because of the many students who came from various regions, tribes, remote areas in order to hone themselves. Tulungagung IAIN is currently in great demand by prospective new students, in the last 3 years the demand has always risen and at its peak in 2018 the number of applicants is around 26,500 highest ranking students in Indonesia for the IAIN level. This can be achieved by IAIN Tulungagung because of its credibility, reputation and the like, hereinafter referred to as the image of the institution (corporate image). IAIN Tulungagung became a candra crater in advance that educates, fosters and teaches various fields of science. During the four years of teaching national values, Indonesia, Islam, and scientific values became a unified whole to become a good generation of the nation. August 2018 as follows. "With the campus jargon of da'wah and civilization, we want our human resources, our generation to be a good generation. The generation that contributed to our nation so that the noble ideals of our heroes, our former fighters to make this nation truly independent was realized. Physically independent, spiritually independent and intellectually independent " .

The above shows that IAIN Tulungagung has full responsibility in educating and escorting the younger generation to fill this independence, both in terms of Imaq and Science and Technology. IAIN Tulungagung as one of the institutions of Islamic higher education must make every effort to contribute to the Indonesian nation, both national unity and national welfare. This is in the context of a revival of the Indonesian nation which will soon be enjoyed together.

## **B. METHOD**

This research uses a qualitative method with a type of case study approach because it aims to uncover, understand, and describe as well as dig deeper information about marketing management of educational services to build the image of Islamic tertiary institutions at the Tulungagung State Islamic Institute.

The presence of researchers in qualitative research is a must. Because this type of research prioritizes observational findings on various phenomena that exist and interviews conducted by researchers themselves as a research instrument (key instrument).

The types of data in this study can be divided into two, namely primary data and secondary data. Primary data were obtained in the form of verbal or verbal words or speech and behavior of the subject (informant) related to marketing management of educational services to develop Islamic tertiary institutions. Whereas secondary data is sourced from documents, photographs and objects that can be used as a complement to primary data. Because this research uses a case study design, this research sampling technique is used in one stage, namely a single case study.

To obtain data in a holistic and integrative manner, and to pay attention to the relevance of data with focus and purpose, three data techniques were used in this research collection, namely: (1) in-depth interviews; (2) participant observation (participant observation), and (3) study documentation (study of documents) . These three techniques are basic techniques that are commonly used in qualitative research. Qualitative research data is often in the form of words and actions of people that enable researchers to capture language and behavior. During data collection field notes are made in the context of data collection and reflection .

Informants in this study were the chairman of public relations, deputy rector 3, head of LPM, dean and deputy director of postgraduate programs, and students. Analysis of the data in this study include: data reduction, data display, and data verification . Checking the validity of the findings themselves is done by researchers through perseverance of observation, triangulation, and checking the validity of membership . The steps taken by researchers are the preparation, implementation, and reporting of research.

## **C. RESULTS AND DISCUSSION**

The findings of the research consisted of three aspects, namely planning, implementing and supervising the marketing of educational services to build the image of an Islamic tertiary institution, at IAIN Tulungagung.

### **1. Educational Services Marketing Planning to Build the Image of Islamic Universities**

Planning has similarities with marketing, but planning is not the same as marketing. Planning is the role of management to make judgments about the importance of the market in planning decisions and strategic choices. Education service marketing plan that identifies education service marketing activities (promotion and public relations) .In the marketing planning of educational services, IAIN Tulungagung began by forming an education marketing team, and the team members were chaired by the Public Relations and its members consisted of an information center (Puskom), representatives from each faculty consisting of educators and education staff.

The function of the education services marketing team is to formulate a standard marketing strategy as outlined in the 2018/2019 IAIN Tulungagung new admissions manual.

The education services marketing team program cooperated with high school level BK teachers, both MAN and SMA, who then held Edufair in each region in East Java and even extended to Central Java (Jepara) and outside Java and the ASEAN region, especially Thailand. Aside from the BK teacher, he also cooperates with the school principals. and Edufare itself has been active since the November months driven by public relation.

The education marketing team at IAIN Tulungagung was successful, 86% because Edufair was proven to be a large number of applicants from the 3 registrant lanes namely SPAN-PTKIN, UM-PTKIN and PMB Mandiri. For 2018 there are 26,000 applicants for new students and only 5,600 new students have been recruited. For the IAIN level throughout Indonesia, IAIN Tulungagung has the highest number of applicants.

This is as expressed by Fahrurrozi that Islamic universities must try to create a positive image in the hearts of the people. This image will later lead the community to determine whether they will bring their children to the school or vice versa. Growing a positive image takes a long time. There are many factors that influence the formation of the image, including academic reputation, school performance, costs, personal attention, location, career placement, social activities, and study programs. All of these components will form the image of an educational institution and should receive special attention for school management .

The prospect offered to students after studying at IAIN Tulungagung is the hope of quickly getting a job, graduating on time by having morality and working in accordance with their fields of expertise in accordance with the mission of this Islamic universities. Besides that, the products produced in the form of graduates from IAIN Tulungagung are expected to be of high quality and these products will be ready to compete in the community. Regarding this matter, IAIN Tulungagung must be very clever to maintain the quality and excellence of Islamic universities in order to maintain public confidence and customer loyalty. Customer satisfaction with Islamic universities is synonymous with customer satisfaction regarding the services provided to it.

This is consistent with what was conveyed by Alma and Hurriyati that educational institutions are activities that serve consumers in the form of students, students, students and also the general public who are often known as 'stakeholders', educational institutions are basically aimed at providing services while those who are served want to obtain satisfaction from these services considering they have paid quite expensive to educational institutions .

While Gray stated that the school's mission is the core of the education service marketing planning process and is reflected in the positive image of the school. Educational service customers and their needs are the core of the educational services marketing plan .

## **2. Implementation of Educational Marketing to Build the Image of Islamic Universities**

The difference between the Tulungagung IAIN campus and other campuses is that on this campus there is a spiritual movement being built on the Da'wah and Civilization campus, namely the santri college movement. Every morning at 07.00-08.40 the lectures are all closed except for the Koran, in which there are Madin BTQ class, Madin Tilawah class, Madin Tahfidzh class, Madin Ula class, Madin Ulya class, Madin Wustho class uses the Lirboyo pondok curriculum standard, all the teachers are also from Lirboyo cottage .

Socio-cultural IAIN Tulungagung has regular activities with the community through the preachers and preachers of the lecturers giving lectures in the mosque and in mosques coordinated by the head of the Department of Da'wah Management.

For the long-term success of a tertiary institution, the tertiary institution must create services that satisfy its customers' needs and wants. In order to create this satisfying service, universities create a marketing mix. Marketing mix is a marketing element that is interrelated, mixed, organized and used appropriately so that universities can achieve marketing objectives effectively, while satisfying the needs and desires of consumers.

In relation to education, services can be defined as the activities of tertiary institutions to provide services or deliver educational services to consumers by satisfying them. Marketing in the context of educational services is a social and managerial process to get what is needed and wanted through the creation of offers, exchanges of valuable products with other parties in the field of education. Marketing ethics in the world of education is to offer quality intellectual services and overall character formation. That's because education is more complex, carried out with full responsibility, the results of education refer to far ahead, fostering the lives of citizens, the next generation of scientists in the future .

The implementation of marketing education to build the image of Higher Education at IAIN Tulungagung offers educational services with a marketing mix consisting of seven marketing tools for

educational services, also known as 7P; namely product, price, place, promotion, people, physical evidence and process .

**a. Product**

Product is a fundamental thing that will become a consideration choice for the community. Educational products are everything that's offered, aimed at meeting their needs and desires. The products produced and offered must be of high quality. Because, consumers are not happy about the product lacking quality, moreover the price is expensive .

IAIN Tulungagung offers good quality education products, bright prospects and varied choices of majors, profiles of each department in 4 faculties so prospective students can choose according to their respective interests and talents. For example in the Islamic Faculty majoring in Islamic State administration or HTN graduating later with the title SH, can work as a legal practitioner in the religious court and district courts, and this department has a lot of cooperation with the Bakum Post and other legal aid institutions such as the Judicial Commission, PA Tulungagung, PA Trenggalek, PA Blitar, PN Tulungagung, Kejari Tulungagung, Tulungagung Regional Police etc.

The products produced to satisfy customers include departments in 4 faculties, 33 undergraduate study programs and 10 graduate programs in postgraduate study programs, and 2 doctoral study programs. Students actively participate in English, Arabic, scientific papers, Accounting, Management, Economics, Arts, essays, sports competitions and have achieved good achievements at regional, provincial and national levels. And participate in social service as a manifestation of empathy for others and the community.

**b. Price or price**

Pricing is a critical point in the marketing mix because prices determine the income of a business .

Tulungagung IAIN in determining the price of entry in the UKT and there are already standard standards from the government, very cheap. The process of determining UKT is ahead of the new school year, the needs of students for 8 semesters are calculated, how many per student needs, per semester for 8 semesters, so this is really a button up, the real needs in the faculty so that each faculty does not have the same amount required.

Although UKT is quite cheap, the quality and service is not cheap. Quality is guaranteed both academic quality and non-academic quality, this is proven by students who have won a number of competitions including IAIN TA Voice (IVO) 1st national champion, Gandhes Gayatri 3rd national champion, AA Ilyaasin II national level essay, Setiamin writing competition scientifically penetrating the top 10 nationally, Yauma Bahru won first place in East Java, won the Award of Genre Ambassador (planned generation) and there are still many achievements that have been obtained by students of IAIN TA.

The students are still facilitated by the various scholarships offered, including Bidik Misi scholarships, tahfid scholarships, achievement scholarships, orphan scholarships, Plosokandang indigenous scholarships and scholarships from quite a large number of private companies.

**c. Place or location**

James and Phillips categorized the distribution channels of education services into three parts, as follows:

- 1) The appearance of educational services, namely how effective the appearance and location;
- 2) Customers and visitors (customers and their visitors) education services, where the culture of educational services oriented to education service customers must pay attention to customers of educational services;
- 3) Initial relationship and accessibility (first contact and accessibility) of educational services, related to the way individuals relate to institutions and the ease of establishing relationships with institutions .

IAIN Tulungagung Jl. Mayor Sujadi Timur 46 Tulungagung, tel 0355-321513. Fax. 0355-321656. Easy to access, both public and private vehicles because it is located on the main road from Malang, Blitar to Tulungagung. Close to public facilities such as hospitals, puskesmas, Ministry of Religion, Ministry of Education and Culture, offices of shopping near the market, near Alfamart, Indomart, Mall, stationery shops, photo copy etc. The climate is quite cool, the air is still fresh, there is rarely pollution because of its location on the eastern edge of the city of Tulungagung, including still a village. Living costs are still cheap, only Rp. 5000, - There are parking lots for motorbikes and cars which are quite spacious and comfortable on campus.

**d. Promotion or promosi**

Promotion is one of the determining factors for the success of a marketing program. However quality a product is, if consumers have never heard of it and are not sure that the product will be useful for them, then they will never buy it .

In the world of education, promotion is the attraction of techniques used to attract prospective parents or students themselves. School promotion activities can be done through mass communication media for

example; newspapers, magazines, television, radio, billboards, screens and sticky pictures. Besides that it can also be done with supporting promotional activities, namely school exhibitions. The exhibition is one example of quality development activities through promotion because in the exhibition various kinds of pictures, billboards and examples of institutional products are installed .

IAIN Tulungagung in its promotion in various ways, including through on line eg beddroup, internet, Facebook, twitter, IAIN TA web, campus radio. Cooperation with legal institutions, cooperation with heads of senior high schools, cooperation with BK teachers and those of line with the distribution of brochures and the latest that has gone national is edufair. Information is packaged with the appearance and design of slang in accordance with young people now, between the ages of 18-20 years.

Promote the advantages in the campus and strengthen the campus brand such as 1) Making the IAIN Tulungagung brand as a campus of Da'wah and Civilization, 2) Improving academic and non-academic quality in each faculty and being able to compete with other large campuses is proven by various championships in the field of academic, non-academic, regional and national level. 3) Establish cooperation with reputable institutions that are tailored to the sciences of each faculty such as PPL, Posbakum. For example PPL in schools starting at MI, MTsN, MAN, SMAN and VOCATIONAL SCHOOL, such as Kediri Karisidenan. 4) Organizing events, publicity such as the 50th Dis Natalis event, mass media publicity, the 50th Dis Natalis event by cooperating with TV honey, JTV , mass media coverage, etc. 5) Increasing cooperation with other tertiary institutions at home and abroad. If abroad, for example by Thailand, Malaysia, Brunei, the Philippines, Japan etc. 6) Open learning opportunities for Muslim students from Southern Thailand to IAIN Tulungagung. 7) The form of cooperation in the field of education with Pattani Islamic Religious Organization is realized by sending undergraduate students a semester to carry out PPL / KKN activities (field education programs / real work lectures) in a number of regions and cities in Southern Thailand.8) Many scholarships for students starting with Bidik Misi scholarships, orphan achievement scholarship scholarship, Tahfid scholarship etc. 9) Syari'ah students interned at Posbakum for advocacy services for small communities, 10) Community service through student service learning both at the ex-residency of Kediri, National Community Service insight for community service this year it was held in Lombok and Lampung as well as KKN abroad such as in Pattani.11) Through the Student Affairs Bureau, students often hold competitions / competitions between MAN and public / private high schools such as: scientific oration competitions in Arabic and English, sports, arts, hadrah etc..12) All units on campus are required to provide quality service to guests / customers including courtesy and courtesy.

e. People or human resources

People are all actors who play a role in the presentation of services so that they can influence the buyer's perception. The elements of people are company employees, consumers, and other consumers in the service environment. All employee attitudes and actions and employee appearances have an influence on consumer perceptions or the success of service delivery .

The human resources possessed by IAIN Tulungagung both employees and lecturers are sufficient quantity and competent in their respective fields. The lecturer quota has met the requirements in PD Dikti. To improve the quality of lecturers there will be trainings, seminars both locally, nationally and internationally. Through LP2M always spur the teaching staff to actively conduct research and the number of research each year is always increasing, this proves that the passion for research continues to increase. The lecturers involved community service activities, both in the form of research and in the form of activities. Whereas for employees there are trainings to develop competence, for example computer training, internet, office management, archiving, service training with customers and so on.

f. Physical evidence

Physical facilities are the real thing to contribute consumer decisions to buy and use products At an educational institution that is a physical facility is a building or building with all existing facilities and facilities. At IAIN Tulungagung has land, building facilities, laboratory facilities, library facilities, information technology / internet, halls, sports fields, mosques, ATMs, parking facilities, sports facilities, auditorium, canteen, student affairs, local / class for learning, microteaching all sufficient and complete. Total land area: 120, 150 m, building area: 107, 685 m, number of classrooms: 125 classes, number of laboratories: 15 units and auditorium: 5 units. Laboratory facilities include: a. Arabic language laboratory, b. English laboratory, c. Arabic language laboratory, d. English laboratory, e. computer laboratory, f. mathematics laboratory, g. science laboratory, h. micro teaching in the laboratory, i. religious justice laboratory, j. mini laboratory bank, k. psychologic laboratory. Hadith interpretation laboratory. Supporting unit facilities include: a. language center (PB), b. computer center (PUSKOM), c. library with an online public access catalog system (OPAC), d. gender study center (PSG), e. Indonesian Shari'ah Lawyers

Association (APSI), f. education quality assurance center (PPMP), g. guidance and counseling center (PBK), h. ma'had al-jami'ah, i. toefl / toafl, j. unit of student activities (UKM).  
g. Process or process

The service process is a major factor in the service marketing mix as it will provide a service delivery system as part of the service itself. IAIN Tulungagung in the service process to achieve customer satisfaction oriented to TQM or Total Quality Management which is intended for all service areas must, for example lecturers in teaching are always innovative in using learning methods, activity is evidenced by 16x face-to-face and to prove their activity every time a lecture is signed list of attendees. As a missionary campus and civilization must be a product of science that is published on a massive scale, as a form of transformation of science and knowledge civilization.

IAIN Tulungagung as one of the nation's entities, has been firmly agreed to build the character of students who have a self-image of faith and noble character, quality, qualified in their scientific fields, and support the spirited passion in campaigning and fighting for Islam rahmatan lil alamin. To approve the satisfaction of users of lecturer services in one semester approved by students, then please choose a lecturer consisting of direct superiors and students.

### **3. Marketing Supervision of Education to Build Higher Education Partners in Islam**

The supervision involved many parties, the Rector as the regent participated in the process of educational outcomes at IAIN Tulungagung and the Vice Chancellor 1 curriculum section and the Vice Chancellor 3 section of student affairs were also always intense in conducting marketing communication of educational services.

Supervision is also carried out by the PR because in the PR, the forum has also been prepared for the marketing supervision team chaired by Mr. Tajudin, and supervision supervision will be a reference for new planning, which is more effective and efficient, and better. next.

Related to the theory which deals with arrangements to match the extent to which the program or plan has been agreed (1) Can all programs be carried out, (2) What is meant by challenges in all activities, (3), (4) whether the activities are done efficiently and (5) whether the objectives in taking public opinion can be obtained. The leader in this case the Rector is very supportive in marketing education services. The support consists of funds and facilities and is balanced with high enthusiasm from the public relations council, vice chancellors, 4 representatives from faculties, students and alumni all with the intention to carry out campus development, which makes us look after properly, all of whom can also be supported. Outstanding support issued by the Rector, IAIN.

In monitoring the challenges there must be, especially in the field of cooperation, we are still lacking in energy. But the lack of energy is looking for a solution by inviting representative lecturers from faculties and representative students from majors and alumni who help wholeheartedly and spiritfully and passionately in marketing education services on this campus, so the challenge is called to be the final chance.

In accordance with the theory of Zeithmal and Berry (in Alma) that the failure of the sale of services is a gap in service quality with service delivery. The services provided can be said to be good but the employees, namely educational staff or non-educational personnel who are in schools, cannot adequately convey the quality of services that should be delivered to education service customers .

## **D. CONCLUSION**

Planning education marketing services at IAIN Tulungagung by forming a team, and the team members are chaired by the Public Relations. The function of the education services marketing team is to formulate a standard marketing strategy as outlined in the 2018/2019 IAIN Tulungagung new admissions manual.

The implementation of marketing education services offers educational services with a marketing mix consisting of seven educational services marketing tools, also known as 7P, namely product, price, place, promotion, people, physical evidence and process.

Supervision of the marketing of education services involves many parties, the Rector as the leader supervises the process and the results together with the vice-chancellor. Supervision is also carried out by the PR because in the public relations marketing supervision team has been prepared. The supervisory function will later become a reference for establishing a new plan that is more effective and efficient as an education service marketing strategy to build an image at IAIN Tulungagung.

## **E. SUGGESTIONS**

Islamic higher education institutions should carry out marketing management of education services and increase promotion mix in various media both on line and off line including edufaire, incorporate the

value of the accreditation value of each study program and enhance superior capabilities, both in the academic field and in developing national and international scientific works as well on community service.

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## DIGGING-UP THE CONCEPT OF EDUCATIONAL PHILOSOPHY ON LIFE-STORY OF PROPHET MUHAMMAD (PBUH)

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***Abstract:** This article discusses how was the concept of educational philosophy that existed in ]the Prophet Muhammad's pbuh era. The concept of educational philosophy occurred on the story of the Prophet Muhammad's pbuh is important to discuss, by considering in the midst of strengthening the education system that is increasingly developing and advancing. The existence of education is increasingly showing its progress to all Indonesian and Muslim communities. But here and there are still found the spirit of this education far from the values that existed as in the time of the Prophet Muhammad pbuh, where in the time of the Prophet Muhammad the education did not only rely on the intelligence, but all aspects of human beings in give adequate portions in terms of improving quality.*

*Starting from the earliest point above, this article then found a point of significance. How the concept of philosophy in the field of education on the Prophet Muhammad Saw era was able to form humans in the language of religion called kaffah. The data for writing this article are books, journals, and relevant writing sources. Those data then analyzed according to the topic of the writing.*

*In philosophical apart of this article, it discusses further about epistemology. Then, this paper finds that the concept of educational philosophy in the story of the Prophet Muhammad pbuh gives us an understanding that progressive education must be carried out with serious efforts, both in physical and non-physical terms. Therefore education will be able to contribute in developing life, both nation and state.*

**Keywords:** Educational Philosophy, Muhammad, Kaffah Education.

### A. INTRODUCTION

Education is an effort or effort to provide improvement and transition of the character of a person (people) from bad to good, from the culture of ignorance to a culture that has a civilization, those are moral, ethical and noble. The Prophet Muhammad was the ideal messenger chosen by Allah, who subsequently became the ideal educator for all humanity. The Prophet Muhammad pbuh packed, concocted, coordinated and operationalized all components of education that supported the successful implementation of Islamic education in accordance with the character and those things are needed on current era. Although some people accept and not a few also revile and revile him, but it became a stepping stone to the success of the struggle of the Prophet Muhammad.

Rasulullah pbuh acts as a role model and rahmatan lil-alamin for those who expect the blessing and the coming of doomsday and many chanting of Allah. He is the first and foremost educators in the world of Islamic education. The process of transformation of science, internalization of the values of spiritualism and emotional guidance carried out by the Prophet can be said to be an extraordinary miracle, which can not be done the same thing by humans anytime and anywhere.

The results of the Islamic education on the period of the Prophet can be seen from the extraordinary ability of his students (companions), for example: Umar ibn Khattab a lawyer and government expert, Abu Hurairah a hadith expert, Salman al-Farisi a comparative expert in religion: Magi, Jews, Christians and Islam; and Ali ibn Abi Talib was a jurist and interpreter of the Koran, then students of later friends, tabi'i-tabiin, many who were experts in various fields of science, technology, astronomy, philosophy who brought Islam to the gate golden period. Only in the period of the Prophet, the Mecca and Medina phases, education activists can absorb various theories and basic principles related to the patterns of education and social interaction that are commonly implemented in the Islamic education system.

The description and system of Islamic education on the period of the Prophet Muhammad in Mecca and Medina is the history of the past that we need to reiterate, as a comparison, source of ideas, a description of strategies for the successful implementation of the Islamic education process. The pattern of education in the time of the Messenger of Allah is inseparable from the methods, evaluations, materials, curriculum, education, students, institutions, basics, goals and so on that form a holistic Islamic education system.

## **B. METHOD**

In this study the research ersimplement a type or research approach in the form of a Library Study. Library study is a study used in gathering information and data with the help of various materials in the library such as documents, books, magazines, historical stories, etc.

Library study can also study various reference books as well as the results of previous similar studies that are useful to get a theoretical basis on the problem to be studied. Library study also means data collection techniques by conducting a review of books, literature, notes, and various reports relating to the problem to be solved. Meanwhile, according to other experts, library research is a theoretical study, references and other scientific literature relating to culture, values and norms that develop in the social situation under study.

This library research method is used to compile the concept of Expressive Writing (EW) which can later be used as a foothold in developing practical steps as an alternative counseling approach. The steps in library research according to Kuhlthau, in the journal Mirzaqon are as follows:

1. Selectingthe topics,
2. Exploring the information,
3. Determining the focus of research,
4. Collectingthe data sources,
5. Preparing the data presentation,
6. Compiling the reports.

Data sources that will be used as the material for this research are books, journals and internet sites related to the chosen topic.

Data collection techniques in this study are documentation, which is looking for data about things or variables in the form of notes, books, papers or articles, journals and so on.

The data analysis technique used in this study is the Content Analysis method. This analysis is used to obtain valid inferences and can be re-examined based on the context. In this analysis the process of selecting, comparing, combining and sorting out various insights until relevant ones are found will be carried out.

## **C. FINDING**

### **1. The Concept of Islamic Education System**

The following explanations describe the components of Islamic education as a system:

- a. The Goals of Islamic Education, The goal is an effort standard that can be determined, as well as directing the effort to be passed and is a starting point for achieving other goals. In addition, goals can limit the effort space, so that activities can be focused on what is aspired, and most importantly, can provide an assessment or evaluation of these struggles. In summary, the aim of Islamic education is the formation of human beings who have insight into the kaffah to be able to carry out the tasks of servitude, caliphate and heirs of the Prophet so as to obtain world and hereafter happiness.
- b. Educators, Educators are people who are responsible for the ongoing process of growth and development of students' potential, both cognitive, affective and psychomotor potentials. Based on its characteristics, educators have their respective duties, including the following: 1) Ustadz, a person who is committed to professionalism, is attached to himself dedication, commitment to the quality of processes and work results, as well as the attitude of continuous improvement; b) Mu'alim, a person who masters knowledge and is able to develop it and explain its functions in life, explain its theoretical and practical dimensions, as well as transfer knowledge, internalize it, and implement it (amaliyah); 3) Murabbi, people who educate and prepare students to be able to be creative and be able to manage and maintain the results of their creations so as not to cause havoc to themselves, the community, and the natural surroundings; 4) Mursyid, a person who is able to be a model or central of self-identification or to be a center for models, role models, and consultants for their students; 5) Muddaris, people who have intellectual and information sensitivity and renew their knowledge and expertise as well as continuing, and try to educate their students, eradicate their ignorance, and practice their skills according to their talents, interests and abilities; 6) Mu'addib, people who are able to prepare students to be responsible and build quality civilization in the future; 7) Muzakki, the person who guides students to always purify themselves of all impurities in the heart and mind in order to get the light of

knowledge in order to taqarrub on Allah. The task of educators is very very heavy based on the characteristics above, not only involving cognitive abilities, but affective and psychomotor.

- c. Learners, Ali ibn Abi Talib provides six conditions for students which are categorized into absolute competencies and are needed to achieve educational goals. The conditions referred to as in the poem, "Remember! You will not gain knowledge except for the six conditions, I will explain the six conditions to you, namely: intelligence, passion or hard motivation, patience, capital (means), teacher's instructions, and a long period (continuous)".
- d. Curriculum, The curriculum is an activity that includes a variety of detailed student activity plans in the form of forms of educational materials, suggestions for learning strategies, program arrangements to be implemented, and things that cover activities aimed at achieving the desired goals. Basically, Islamic education curriculum orientation in general can be summarized into five, namely: orientation on preservation of values, orientation on social needs, orientation on labor, orientation on students, and orientation on the future and development of science and technology.
- e. Method, The method is a procedure used by educators in carrying out educational tasks to achieve the goals set. Some methods of Islamic education based on the Qur'an and Hadith are: the method of hiwar, stories, amtsal, exemplary, habituation, taking ibrah and mauidzah, educating by making fun (targhib) and making fear (tarhib).
- f. Evaluation, Evaluation in Islamic education is a method or technique of evaluating students' behavior based on computational standards that are comprehensive in all aspects of mental-psychological and spiritual-religious life. The targets of evaluating Islamic education in broad outline cover four basic abilities of students, namely: a) his personal attitudes and experiences with God, b) his attitudes and experiences, his relationship with society, c) his life attitudes and experiences in relation to the natural environment, and d) his attitude and view of himself as a servant of God and as a member of society, as well as the caliph on the earth.

## 2. The Prophet Muhammad has a Holistic Education System

- a. The Phase of Mecca, Allah is the most wise, as a candidate for the role model of mankind, Muhammad ibn Abdullah has been prepared since "very early" by God, by guarding it from ignorance attitudes. With his praiseworthy character, the conditions with the values of humanism and spiritualism in the midst of people who almost did not have humanity, Muhammad ibn Abdullah still had the highest award, namely: al-amin. Ibn Abdullah, someone who firmly defended the traditions of the prophet Ibrahim, was steadfast in seeking ultimate truth, distancing himself from the hustle and attitude of hedonism by contemplating (survive) in the Cave of Hira. On the 17th of Muhammad the first revelation of Allah, Sura al-Alaq 1-5 as the Islamic education of Mecca. 1) Stages of Islamic Education in the Phase of Mecca, The pattern of education carried out by Rasulullah was in line with the stages of the da'wah delivered to the Quraysh. In this case the writer divides it into three stages: 2) Islamic and Private Education At the beginning of the first revelation of the Qur'an al-Alaq verses 1-5, the pattern of education carried out was clandestinely considering the unstable socio-political conditions, starting with himself and his immediate family. At first the Prophet taught his wife Khadija to believe in Allah and received instructions from Allah, then followed by his adopted son Ali ibn Talib (son of his uncle) and Zaid ibn Harithah (a household servant who was later adopted as his adopted son). Then his best friend Abu Bakar Siddiq. Gradually the invitation was made widely, but it was still limited among close relatives of the Quraysh tribe, such as Usman Ibn Affan, Zubir Ibn Awan, Sa'at Ibn Abi Waqas, Abdurrahman Ibn auf, Talha Ibn Ubaydillah, Abu Ubaydillah Ibn Jahrah, Sa'at Ibn Abi Waqas, Abdurrahman Ibn auf, Talha Ibn Ubaydillah, Abu Ubaydillah Ibn Jahrah Arqam Ibn Arqam, Fatimah Bint Khattab, Said Ibn Zaid and how many others are they all these initial stages are called Assabiquna Al-awwalun, meaning those who first converted to Islam. As an educational institution and the center of Islamic activity the first at this early stage was the house of Arqam Ibn Arqam.
- b. Straight-out Islamic Education, Education secretly lasted for three years, until the next time down, who ordered the preaching openly and obviously. When the revelation came down, he invited his close family to gather on the hill of Shafa, calling for caution against harsh punishment in the future (doomsday) for those who did not recognize God as One God and Muhammad as His messenger. The call was answered by Abu Lahab, woe to you Muhammad! For this, did you gather us? At that time the revelation explained about Abu Lahab and his wife. The da'wah command was openly carried out by the Messenger of Allah, along with the increasing number of friends and to increase the reach of the call for da'wah, because it was believed that many preachers of the Quraysh would convert to Islam. Besides that, the existence of Arqam Ibn Arqam's house as a center and an Islamic educational institution was already known by the Quraysh kuffar.

c. Islamic Education for Public, The result of blatant call to the mission focused on close family members does not seem to be as optimal as what is expected. Thus, the Messenger of Allah changed his propaganda strategy from a call focused on the family to a general appeal, humanity as a whole. The appeal on an "international" scale was based on the command of Allah, surah al-Hijr verses 94-95 as a follow up from the government, during the pilgrimage season the Messenger of Allah came to the tents of the pilgrims. At first not many received except a group of pilgrims from Yastrib, the Khazraj tribe who received propaganda enthusiastically. From this the light of Islam emanated out of Mecca. The acceptance of the Yastrib community towards the teachings of Islam enthusiastically was due to several factors, namely: a) There was news from the Jews that a Prophet would be born; b) The Aus and Khazraj tribes received pressure and threats from Jewish groups; c) Conflict between Khazraj and Aus which continued for a long time. Therefore they expect a leader who is able to protect and reconcile them. Thanks to the high enthusiasm of the friends in preaching the teachings of Islam so that the entire population of Yastrib converted to Islam except the Jews. The next hajj season 73 pilgrims from Yastrib came to the Messenger of Allah (saw) and established the faith of Allah and his messengers in the same place as the implementation (Bai'ah Al-Aqabah Itahun last year) known as Bai'ah Al-Aqabah II and they agreed to bring the Prophet to Yastrib.

b. Islamic Education System on The Phase of Mecca

1)

The Goal of Islamic Education

Basically the purpose of Islamic education carried by the Prophet Muhammad is none other than the mission of Islam itself, namely rahmatan lil 'alamin (a blessing for all nature). The Word of God Q.S Al-Anbiya ': 107 And we sent you not, but to (be) a mercy to the worlds.

Then the purpose above can be described in several aspects, namely: first, the purpose and task of human life is only to serve Allah, that is worship and be a representative on earth. God's Words on Q.S Al-An'am: 162 Say: Truly my prayer, my worship, my life and my death are only for Allah, Lord of the worlds.

Second, forming a high character. The Word of God Q.S Al-Jumu'ah: 2 and Q.S Al-Qalam: 4

He is the one who sends to the illiterate people an Apostle among them, who reads His verses to them, sanctifies them and teaches them books and Wisdom (As Sunnah). And Surely they were really in a real error, and indeed you (Muhammad) really noble character.

2) The Institution of Islamic Education

The institution of Islamic Education on the phase of Mecca had two different places, they are:

a) The Home of Arqam ibn Arqam

Arqam ibn Arqam's house was the first place for gathering Muslims and the Messenger of Allah to study the laws and principles of Islam. This house is the first educational institution or first Islamic school in Islam, while the one who teaches in that institution is Rasulullah himself.

b) Kuttab

In the history of education education in kuttab is not the same as education held at home Arqam ibn Arqam, education at home Arqam ibn Arqam material content about Islamic law and the basics of Islamic religion, while education at kuttab was initially more focused on literary, literary poetry material, poetry Arabic, and learning to count, but after coming to Islam the material was supplemented with reading and writing material of the Qur'an and understanding Islamic laws. The teachers who taught in the kuttab in the early era of Islam were non-Muslims.

3) The Materials of Islamic Education

Allah gave teachings to the Prophet so that he gave a warning (education) to himself, then the material or educational material was revealed gradually, little by little. Every time he received a revelation from God, he immediately conveyed to his people, accompanied by explanations and examples of how it was carried out.

Educational material in the Mecca phase can be divided into two parts, namely: First, monotheistic education material, this material is more focused on purifying the teachings of monotheism brought by the prophet Ibrahim who has been distorted by the Jahiliyah community. Theoretically, the core of monotheism is contained in the content of Surat al-Fatihah and Surat al-Ikhlash.

Practically monotheism education is given through wise ways of demanding reason by encouraging them to read, pay attention, think about the power and greatness of God and the human self. Then he taught how to apply the meaning of monotheism in everyday life. The Prophet immediately became an example for his people. As a result, the habits of the Arab community who started acts in the name of idols were replaced by speech bismillah irrahman irrahim. The habit of worshiping idols was replaced by glorifying and worshiping Allah.

Second, the teaching material of the Koran. Through the Qur'an can change the human soul from shirk, error, darkness towards a happy life. The teaching material of the Qur'an at the time of the Prophet in Mecca can be

detailed as follows:

Quranic reading material, for now it is called 'imla and iqra' material. With this material it is hoped that the habits of Arabs who often recite beautiful poems are replaced by reading the Koran as reading higher literary values;

b) The material to memorize verses of the Koran, which later is called memorizing the verses of the Koran;

c) Material understanding of the Koran, currently known as fahmi al-Quran material or interpretation of the Koran. The purpose of this material is to correct the mindset of Muslims who are influenced by the jahiliyah mindset. Herein lies the function of the hadith as an explanation of the Koran.

4) The Method of Islamic Education

The method of education used by the Prophet in educating his friends included:

a) Preaching Method, The Messenger of Allah conveyed the revelation he had just received and gave his explanations and expertise.

b) Figuring or exemplifying, It is said that a Jewish infidel, a neighbor of the Holy Prophet, had a bad habit of always making garbage in his yard. One time he did not throw it away, so the Prophet asked himself why the neighbor did not take out the trash? Is he sick? Don't tell me it really hurts. Then after returning from the morning prayer the Prophet visited him. What a surprise when he was present, the neighbor asked "how did you know if I was sick?" He replied, "Yes, you know because you didn't throw garbage in my yard today, so I visited you maybe you were sick." The incident caused the neighbor to feel ashamed and amazingly personal to the Prophet that he converted to Islam.

c) Dialogue, for example a dialogue between the Messenger of Allah and Mu'az ibn Jabal when Mu'az would be sent to the land of Yemen, a dialogue between the apostles and friends to arrange a war strategy.

d) Discussion or question and answer; Rasulullah held discussion and Q & A with friends about a law.

e) Method of parable or demonstration, for example the Prophet said, "Pray you as you see me pray" (H.R Bukhari)

f) The method of the story, for example the story of him in the journey of the Isra and the Miraj and the story of the stories of the Prophet before;

g) Method of habituation of practice: familiarize Muslims pray in congregation.

h) The rote method, for example, is recommended to keep the Koran by memorizing it.

5) The Curriculum of Islamic Education

The curriculum of Islamic education in the period of the Messenger of Allah both in Mecca and Medina was the Koran that Allah revealed in accordance with the conditions and situations, events and events experienced by Muslims at that time. The results of such a way can be seen from the spiritual and mental attitude of his followers.

In general, the Islamic education curriculum requires an integrated model for all life problems.

2. The Phase of Medina

Since carrying out his propaganda openly in Mecca, the Messenger of Allah and his companions always received pressure, persecution, and threats from Meccan infidels. So to avoid and be able to save themselves the Prophet tried to find asylum (protection) or security guarantees outside Mecca.

Seeing the events and security conditions that are increasingly difficult to widen the addition of followers (preaching) and does not guarantee the safety of his followers, the Prophet and other followers to migrate to Habsyah, then to Ta'if, and finally to Medina.

Successive revelations during the Medina period The Prophet Muhammad's wisdom in teaching the Koran was to encourage his followers to memorize and write verses of the Koran as taught. He often conducted repetitions in reading the Koran in prayer, in speeches, in lessons and other occasions.

a. The Institution of Islamic Education

When Rasulullah and his companions moved to Medina one of the first programs he undertook was the construction of a mosque. After completing the construction of the mosque, the Prophet Muhammad moved to occupy a part of his room which was specifically provided for him. Likewise among the poor Muhajirin who were unable to build their own dwellings.

The mosque is the center of the activities of the Prophet Muhammad together with the Muslims, to jointly foster a new society, a community illuminated by monotheism, and reflect the unity and integrity of the Ummah. In the mosque, he discussed various matters, established prayer in congregation, recited the Koran, and recited newly revealed verses. Thus, the mosque is a center of education and teaching.

A very effective policy in fostering and developing a new society in Medina, is that the communication media is based on revelation, namely Friday prayers which are held in congregation. With this Friday prayer almost all members of the community gathered to directly hear the sermon from the Prophet Muhammad and Friday prayers touched.

**b. The Materials of Islamic Education in The Phase of Madina**

In the Medina phase the educational material provided is more complex in scope than the education material in the Mecca phase. Among the implementation of Islamic education in Medina are:

1) Education ukhuwah (brotherhood) between Muslims.

In carrying out this ukhuwah education, the Prophet Muhammad saw starting from the family structure that existed at that time. To unite the family, the Prophet Muhammad (pbuh) tried to bind him into a unified whole. They are brothers because God is not because of others. In accordance with the contents of the Medina constitution, too, that among believers, they should not allow their brothers to bear heavy burdens and debts among their peers. Between people who believe in one another must help each other help in dealing with all the problems of life. They must work together in bringing good, caring for common interests, and rejecting harm or evil that will befall.

2) Social welfare education.

Guaranteed social welfare, depends first and foremost on the fulfillment of the principle of everyday life. For this reason, everyone must work to earn a living. To overcome this work, the Prophet Muhammad (peace be upon him) commanded the Muhajirins who had been brothers and sisters with the Anshors, that they work together with these brothers. Those Muhajirin who can farm please follow the agriculture, those who can trade please follow the brothers who trade. As a safeguard, the Prophet Muhammad (peace be upon him) formed observer units that were tasked with guarding the possibility of attacks and disruptions on the lives of the Muslims. These units are the embryos of the forces that are tasked with securing and maintaining and supporting further Islamic missionary tasks.

3) Education for the family welfare of relatives.

What is meant by family is husband, wife, and children. The Prophet Muhammad (PBUH) tried to improve the situation by introducing and at the same time implementing a new family system that was based on taqwa to Allah. The introduction of kinship and kinship systems based on the recognition of individual rights, family rights and the purity of their offspring in a just and balanced life and harmony,

Kinship, formed by itself as a result of the rules about muhrim and heirs for someone who died as well as the rules of guardianship. In this kinship relationship, the characteristics of individuals and families are evident and stand out with property rights to assets, while the characteristics of kinship are only seen in the nature of inter-individual relationships that are marked by not being able to carry out the internal marriage of relatives.

4) Defense and security education (defense and security) Islamic da'wah.

The Muslim community is a country under the Prophet Muhammad saw who has sovereignty. This is the basis for his da'wah efforts to convey Islamic teachings to all humanity in stages. Therefore, after the Muslim community in Medina was established and sovereign, the next attempt of the Prophet Muhammad was to expand the recognition of sovereignty by inviting tribes around Medina to recognize the constitution of Medina. The invitation was delivered carefully and wisely.

For those who do not want to bind a peace agreement there are two possible actions of the Prophet Muhammad, namely: 1) If they do not declare hostility or do not attack the Muslims, then they are left alone; 2) But if they declare hostility and attack Muslims or attack those who have entered into a peace agreement with the Muslims, then they must be subdued / fought, so they declare submission and recognize the sovereignty of the Muslims.

**c. The Method of Islamic Education in the Phase of Madina**

The method of education in the style of the Messenger of Allah continues to experience development, the development is marked by means of halaqah halaqah (circle) which is carried out in several centers of Islamic education. Like the followers of the Messenger of Allah in the At-Taqwa and al-Suffah Mosque, the halaqah method is an educational method where students who are more knowledgeable sit more with the shaykh. Students whose lower level of knowledge will automatically sit a little further, while struggling to study hard so that students will change their position in their educational journey. Although there are no official restrictions, a halaqah usually consists of 20 students.

In the book "Tarbiyah Islamiyah" quoted by Iskandar said that, the method of Islamic education carried out by the prophet Muhammad PBUH in the Medina period was:

Through direct reprimands such as the Hadith of the Messenger of Allah peace be upon him: Umar ibn Salmah r.a "said first I was a servant at the home of the Messenger of Allah, when eating for example I reached out my hand to various directions. Seeing that he said, O ghulam read bismillah, eat with your right, and eat what is near you;

Through the satire of the Prophet said: "what is the desire of people who say like this so? Verily, I pray and sleep, I fast and break and I marry a woman, so whoever is not happy with my sunnah means that my group is ignorant";

Punishment. The Messenger of Allah said: order your children to pray from the age of seven and beat them up if they are reluctant to work at the age of ten, and separate them from your bed (HR. Abu Daud and Hakim); Through comparison of the stories of previous people; using sign words the need to promote unity; Every example what is conveyed by Rasulullah PBUH is the Messenger of Allah himself.

**d. The Evaluation of Islamic Education**

The evaluation system which at the time of the Prophet was as follows:

- 1) To test the ability of faithful humans to various kinds of life problems experienced
- 2) To find out the extent of the results of the revelation education that has been applied by the Prophet Muhammad to his people.
- 3) To determine the classification or level of Islamic life and faith of a person.
- 4) To measure the power of cognition, human memorization of the lessons that have been given to him.
- 5) Give good news to those who behave well, and give punishment to those who behave badly.

**DISCUSSION**

The position of Rasulullah SAW as an ideal educator in Islamic education, can be seen from his extraordinary role in the management and development of the education system, even though by using very simple facilities and infrastructure, he has produced quality outputs. In a relatively short period of time, the Arabs who initially lived in ignorance and darkness became sovereign, highly civilized countries, even had led the Arabs to become superpowers, especially in the early phases of the Abbasid Dynasty rule.

The personality of Rasulullah SAW as an ideal educator can be seen from the implementation of the values contained in the concepts of murabbiy, mu'allim, mu'addib, murshid, mudarris, and muzakkiy. In terms of the aim of Islamic education is to form a Waladun Salih, a child or person whose existence is beneficial to himself and his environment. To be a righteous child, it is not enough just to know the rules of religion alone, but we need humans who have multiple intelligences, namely: intelligence quotient (IQ), spiritual quotient (SQ), emotional quotient (EQ), and Adversity Quotient (AQ) .

The approach to learning should depart from the basic human concept, nature. Every human being born has a mind, lust (body), heart and spirit. Therefore, in Islam there are several terms that are very appropriate to be used as a learning approach, including: recitations. ta'lim, tarbiyah, ta'dib, tazkiyah, and tadrib.

This approach shows the spiritualization of learning methods. The true educator is God, the educator is the distributor of wisdom and blessings from God to the students. The goal is for students to know and fear Allah, and to know their own nature.

Recitation concerns the ability to read, ta'lim is related to intellectual intelligence development, tarbiyah concerns personal care and affection, ta'dib is related to emotional intelligence development, tazkiyah is related to spiritual intelligence development, and tadrib is related to Adversity Quotient or skills.

Overall, the mission carried by the Prophet Muhammad was none other than the mission of Islam itself, namely rahmatan lil 'alamin (a blessing for all nature). To realize this mission, God has given three main assets to humans in the form of human potential, the universe, and Islam. Therefore, it can be realized by people who not only claim to be faithful and obedient to religion, but at the same time people who are knowledgeable, moral, skilled, and committed to the values of ideality of humanity such as justice, togetherness, compassion, peace, harmony, holiness, etc. so.

**CONCLUSION**

The unity of the components that consists of elements on Islamic education work together and relate to each other in formal and non-formal institutions to achieve results or shared goals. This system consists of, the objectives of Islamic education, educators, students, curriculum, methods and evaluation of Islamic education.

The position of Rasulullah SAW (pbuh) as an ideal educator in Islamic education, can be seen from his extraordinary role in the management and development of the education system, even though by using very simple facilities and infrastructure, he has produced best-quality outputs. In a relatively short period of time, the Arabs who initially lived in ignorance and darkness became sovereign, highly civilized countries, even had led the Arabs to become superpowers, especially in the early phases of the Abbasid Dynasty rule.

The personality of Rasulullah SAW as an ideal educator can be seen from the implementation of the values contained in the concepts of murabbiy, mu'allim, mu'addib, murshid, mudarris, and muzakkiy. In terms of the aim of Islamic education is to form a Waladun Salih, a child or person whose existence is beneficial to himself and his environment. To be a righteous child, it is not enough just to know the rules of religion alone,

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## Using Character Education to Improve Students' English Speaking

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***Abstract** - Some values that focuses on character education are strengthening honesty, care, respect, and democratic. Character education also include of ethical values; trustworthy (honesty and integrity), treats people with responsible, fair, and good citizen.. Speaking is recognized as a very important skill for students in the context of language education. This research want to insert character education to improve the students' English speaking. This research was classroom action research. The research was conducted in SMKN 1 Bagor Nganjuk. The subject used by the reseacher was TKJ students in the second grade of SMKN 1 Bagor Nganjuk. In collecting data, the researcher needs the data of qualitative and quantitative. In attempting to collect the qualitative data the researcher used observation, interview, diary, and questionnaire are used as the prime techniques. In analyzing qualitative data, the writer used Constant Comparative Method. The research are showing that character education can improve the students' English speaking.*

**Key words:** Character education, Improve, Students' English speaking

### I. Introduction

There are some reasons why character building should be integrated in education. Education is an effective process to develop character. It is generally agreed that character starts from family, then school, and environment. It can be described that good (character) education in school strengthen students character. Students are expected to not only reckon with the material, Teacher needs to teach the students with the knowledge of good character that integrated in the teaching-learning materials. Teachers who implement teaching programs should be competent both in their fields and in character education in order to educate a qualified generation. In other word, It can be say that education can put character building direct and indirectly as put in learning objectives. In line with teaching character building as education objectives, so this study brings new perspective in practice of english speaking by inserting character education in teaching learning process to improve students' English speaking.

### II. Literature Review

The term character is coming from someone point of view about morality. Then, the education character is known as part of teaching goal in term of characters building. Indonesian minister of education develops grand design for implementing character values in all level of education. The design consists of emotional development and spiritual, development of intellectual, physical and kinesthetic development, and affective and creativity. From the four foundations, it will produce thousand of good character building. Character education as stated by Berkowitz & Bier (2005) means teaching children about basic human values, including honesty, kindness, generosity, courage, freedom, caring, equality and respect. It is purposed to raise the children to become morally responsible, self discipline citizens. In other words, character building in education is developing good character based on core virtues. Some values that focuses on character education are strengthening honesty, care, respect, and democratic.

Speaking is the important activity in language class. It should be mastered by the students. Furthermore, one of the English teaching aims are to develop the students' competence in communicating both oral and written language to resolve their daily problems. The communicative competence taught in learning English covers four skills. language has a main role in students' intellectual, social, and emotional development and it is the key towards the successful studying all of the subject. However speaking is considered as skill which students rather difficult to work with. In the curriculum, speaking is the basic competences which should be mastered by the students. It means that speaking is the primary competence to develop.

Underwood (1997) says that speaking is creative process to make active communication/interaction between speaker/sender and listener/receiver that involves thought and emotion. Pronunciation, grammar, and vocabulary are the areas of speaking. The ability use the right words in the right order with the correct pronunciation, function to know when message is essential and when précised understanding is not required and also social cultural rules and norms. It is an ability to understand who is speaking to whom, in what circumstances, about what and for what reason.

Ur (1996) gives some solutions in solving speaking problems in the classroom, as follows:

First, Use group work. The students can make a grup in the class to share their idea with their friends. Group work can help them in solving some problems.

Second, Using easy language in every activities. Language the students use should be easy to understand, so the students do not feel difficult in applying during the activities.

Third, apply interesting topic when learning. It will make the students or learners more motivated. The material or topic to be discuss should be clear.

Fourth, Instruction or training should be given in discussion. It will stimulate them in doing speaking.

Fifth, try to make the students always active in speaking to catch the purpose of the speaking activities. Teacher might appoint one of the groups as monitor, whose job is to remind participants to use the target language, and perhaps, report later to the teacher how well the group managed to keep to it. In testing speaking there are testing type and testing criteria. According to Thornburry (2005) testing type are Interviews for all the learners to know their comprehend, making live monologues to do questioning – answering, Recording monologues is more practicable in assesment of the result, doing role plays for learner, make collaborative tasks and discussions. These are similar to role plays except that the learners are not required to assume a role but simply to be themselves. The ability of students skill can be seen from their language use in every activities or daily activities.

The students can be called have speaking competence if they are able to imitative, intensive, responsive, interactive, interpersonal and extensive. Besides, the students who have higher motivation and lower anxiety can speak easily and effectively.

Then, To get a good performance in speaking the teachers should consider students' feeling and design the speaking activities that make the students feel less anxious.

Speaking is recognized as a very important skill for students in the context of language education. There was a fact that most of students of TKJ class were low in speaking skill. There is no motivation because of their bad attitude in the class. The students in the classroom were passive when the teaching learning process, especially in speaking class. They did not speak even a single word in English if the teacher doesn't force them to do so. The students' achievement in annual examination was also very low. It looks from the teacher's journal reporting their achievement especially in English speaking. It shows by pre-test score in English speaking. This problem was caused by several factors. They were passive and in the class so their vocabulary cannot increase. less-confident and anxiety disturbed the students' fluency. There was no respect when the teacher give the example how to pronounce the word and they often to laugh their friend when performance in front of the class. If the teacher give homework to do the task of grammar, they didn't do at home. So the reseacher want to insert character education to improve the students' English speaking. Character education that the researcher would be integrated were confident, respect, and responsibility.

### **III. METHOD**

The study was conducted in SMKN 1 Bagor Nganjuk. The subject used by the writer was 30 students of TKJ class in the second grade of SMKN 1 Bagor Nganjuk.

The method of this research was a classroom action research. There are some definitions of action research. According to Elliot (1991) to get quality or the purpose of step or action we should do action research. It is usefulness in helping people to act more intelligently and skillfully. In action research theories are not validated independently and then applied to practice. They are validated through practice.

Action research is any systemic inquiry conducted by teacher, researcher, principals, school counselors, or other stakeholders in the teaching/learning environment, to gather information about the ways that their particular schools operate, how they teach, and how well their students learn. This information is gathered with the goals of gaining insight, developing reflective practice, effecting positive changes in the social environment (and educational practices in general), and improving student outcomes and the lives of those involved. Action research engages teachers in a four – step process, namely:

1. Identifying an area of focus
2. Collecting data

3. Analyzing and interpreting data

4. Developing an action plan.

In conclusion, the action research consists of some common elements namely: a sense of purpose based on a problem (identifying the problem), observation (collecting data), action, and analyzing and interpreting data.

Technique of collecting data. The writer needs the data of qualitative and quantitative. Qualitative data are used to describe data which are not amenable to being counted or measured in an objective way, and are therefore 'subjective'. It can be said that in attempting to collect the qualitative data; observation, interview, diary, and questionnaire are used as the prime techniques. Then, in analyzing qualitative data, the writer uses Constant Comparative Method.

#### **IV. RESULT**

From the result of pre-test and post test, the score of students' English speaking improved. It can be proposed that by using character education the students' English speaking can be improved. The proves of the research are:

The students' grammar improve because they have good responsibility. They always do their assignment/task and homework of grammar. If the teacher check their assignment, they ready to show it. They never complain the teacher when they get assignment. In the class they also do the task seriously. They speak English without any perforcement. The teacher always guide and give big motivation in their activities of speaking to support them to have good character of responsibility.

The students are able to speak fluently. Be confident becomes one of the key for the students to speak fluently. If there were students who have problems in performance of speaking or do the assignment/task they will help each other. They make discussion to solve the problems together. If someone difficult to speak or forget about the material to be speak, they do not laugh her/him. They try to give any help to support their friend to performance well. The students can speak the topic freely and happily. They feel enjoyable to speak english in good grammar with various vocabulary and they speak all the material fluently.

The students' vocabulary improve because of the students' honesty. Before the time of speaking start, the teacher always checks the students'problem of difficult words, almost all the students raise their hand when they find difficult word. so they can easy to add their vocabulary. They always practice to speak in the class or at home to enrich their vocabulary. Then they try to speak the material honestly.

The students' pronounce is also improve. The other good character using to improve pronounce is respect. The students try to care their respect to their friends and teacher. They aren't be noisy when they get the material in the class. If the teacher gave example how to pronounce the word they always pay attention. If there is someone ask the teacher, they do not ridicule her/him. They give chance for their friends to tell the topic in the class as pleasant as they can.

#### **V. CONCLUSION**

Integrated character education in learning process is a good way to develop students' achievement. In line with teaching character building as education objectives, so this study brings new perspective in practice of english speaking by inserting character education. As the result, the students not only have good understanding in character education but also have good English speaking ability. Teachers also should give chance for the students to discuss with their friends in making interaction so if some time they have problem they can help each other. Teachers also hope to give enough time for students to practice of speaking freely and happily. In addition teachers should give true instruction, guidance and good attitude to help the students catch their willingness to be mastery in english speaking.

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## SELF-MONITORING APPROACH TO READING AND THINKING (SMART) AND STUDENTS' SELF-ESTEEM

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*Abstract - This research is aimed at finding out whether : (1) SMART is more effective than Direct Instruction to teach reading at the eighth grade students of MTsN 10 Nganjuk, Eastjava (2) The student who have high self-esteem have batter reading skill than those who have low self-esteem at the eighth grade students of MTsN 10 Nganjuk, Eastjava and (3) there is an interaction between teaching methods and self-esteem in teaching reading at the eighth grade students of MTsN 10 Nganjuk, Eastjava. The research method was experimental study. It was conducted at MTsN 10 Nganjuk in the 2018/2019 academic year. The population of the research is the eighth grade students of MTsN 10 Nganjuk. It consists of 5 classes. The samples were two classes. In taking the sample, a cluster random sampling technique was used. Each class was divided into two groups (the students who have high and low self-esteem). The results are (1) SMART is more effective than Direct Instruction, (2) the student who have high self-esteem have batter reading skill than those who have low self-esteem, (3) there is no interaction between teaching methods and self-esteem.*

**Keywords:** *Experimental Study, Reading Skill, Self-Monitoring Approach to Reading and Thinking (SMART), Direct Instruction, Self-Esteem*

### I. INTRODUCTION

Reading skill plays a pivotal role in the process of acquiring information. [1] The problems are lack of appropriate reading strategies and lack of background knowledge related to the topic of the target language or lack of attitudes toward reading. Moreover, lack of successful word recognition accuracy and automatically can be significant. [2] At school, teachers only provide some guidance, but they can't provide students with all the information that they need. Comprehension strategy instruction is vital for helping students comprehend the purpose of reading and for equipping learners with the real-world skills, which are necessary for understanding text. [3]

In the context of teacher teaching style in classroom, it plays an important role for teacher to attract a student to learn. [4] SMART is a method that triggers students to think about how their reading is proceeding. Users should be cautioned: when using SMART, do not try to memorize anything, try to understand. Remembering comes much easier after understanding, and understanding often eliminates the need to memorize [5]. SMART is based on the premise that successful reading begins with recognizing what you did and did not understand from a passage. [6]

The the teacher's role in SMART method are as follows: (a) have the students read a section of the text. Then have them take a pencil and draw a tick (✓) next to every paragraph that they understand and a question mark (?) next to the paragraph that they are confuse about; (b) after they have read a section, have them go back and explain to themselves what they just read. Have them look back at the text as they go over it in their mind; (c) have the students re-read the trouble spot to see if it now makes sense. If it still does not make sense, have them pinpoint the problem by figuring out why they are having trouble, whether is it a difficult word or unfamiliar vocabulary or difficult sentence or confusing language; (d) use "fix-up" or help strategy. Use the glossary or dictionary for unfamiliar terms. Examine pictures, diagrams, or summaries that might give more information; (e) if they are still having difficulties then have them ask for help from a peer, teacher, or tutor. [7]

In the other hand, many teachers still use Direct Instruction in teaching reading. Direct Instruction is a teacher centered model that has five steps: establishing set, explanation and/or demonstration, guided practice, feedback, and extended practice. A Direct Instruction lesson requires careful orchestration by the teacher and a learning environment that businesslike and task-oriented. [8]

Moreover, reading is what happens when people look at a text and assign meaning to the written symbols in that text [9]. Reading is receiving ideas and impression from an author via the printed word. [10] Then, reading is an active process which consists of recognition and comprehension skill. [11] In line, reading is a fluent process of readers combining information from a text and their own background knowledge to build meaning. [12]

According to the explanation above, it can be concluded that reading is a mental process that covers knowledge, insight and perceptive on reader to receive ideas and impression from an author via printed word. The indicators of reading skill that are used in this research are: (1) identifying main idea; (2) identifying explicit information; (3) identifying implicit information; (4) guessing the unfamiliar words based on the context; (5) identifying referents.

Then, The self-development indicates the individual's judgment on the importance of his personality. [13] People differ from one another depending on their personalities. [14] Self-esteem is the experience that we are appropriate to life and to the requirements of life. Specifically, self-esteem is: (a) confidence in our ability to think and to cope with the basic challenges of life; (b) confidence in our right to be happy, the feeling of being worthy, deserving, entitled to assert our needs and wants and to enjoy the fruits of our efforts. [15]

Self-esteem is a realistic, appreciative opinion of oneself. Realistic means we are dealing in the truth, being accurately and honestly aware of our strengths, weaknesses, and everything in between. Appreciative, however, suggests that we have good feelings overall about the person we see. [16]

Based on the theories above, self-esteem is personal judgment that is concerned with an attitude of approval and disapproval. It is appreciative opinion of oneself to be capable, successful, worthy, and to have self-responsibility and great effort. In this research the indicators of self-esteem are: (1) being capable; (2) being successful; (3) being worthy; (4) having self-responsibility; (5) having great effort.

According to the theoretical description, the hypotheses can be formulated as follows:

1. Students taught using Self- Monitoring Approach to Reading and Thinking (SMART) have better reading skill than those taught using Direct Instruction.
2. The students who have high self-esteem have better reading skill than the students who have low self-esteem.
3. There is an interaction effect between teaching methods and students' self-esteem on the students' reading skill.

## **II. METHOD**

The researcher used experimental study in this research. The purpose of experimental study is to determine cause and effect relationship. [17] In this research, the experimental research is to aimed at observing whether there is an interaction between teaching methods and reading skill viewed from the students' self-esteem. The method used in this experimental research was by comparing the experimental group using Self-Monitoring Approach to Reading and Thinking (SMART) to control group using Direct Instruction as the teaching methods to teach reading. Each group was classified into two different levels of self-esteem. They are high and low. Moreover, in this research, there one dependent variable and two independent variables. The dependent variable is reading skill and independent variables are teaching methods and students' self-esteem.

The research design used in this research was a simple factorial design. Factorial designs represent a modification of the between-group design in which the researcher studies two or more categorical, independent variables, each examined at two or more levels. The purpose of this design is to study the independent and simultaneous effects of two or more independent treatment variables on an outcome. [18] The population of this research was the eighth grade students of MTsN 10 Nganjuk in the academic year of 2018/2019. They are grouped into 5 classes. The sample of this research is two clusters that consist of 64 students by using cluster random sampling.

In getting the sample, the writer uses Cluster Random Sampling from the population. In this case, a class is a cluster because it is a collective unit composed of many single units (students). In short, the researcher selects randomly 2 clusters (2 classes) from the larger set of all clusters in the population and includes all the elements in the selected clusters as the sample of this research. By using this sampling method, each group in population has an equal chance of being included in the in the sample so that this sampling method can be used to produce representative samples.

The factorial design is illustrated as follows:

Table 1. Factorial Design 2 x 2

	A <sub>1</sub> (SMART)	A <sub>2</sub> (Direct Instruction)
Main Effect Simple Effect		
B <sub>1</sub> (high)	A <sub>1</sub> B <sub>1</sub>	A <sub>2</sub> B <sub>1</sub>
B <sub>2</sub> (low)	A <sub>1</sub> B <sub>2</sub>	A <sub>2</sub> B <sub>2</sub>

The researcher used the instrument in the form of test and questionnaires to get the data. The questionnaires are used to get the data of the students' self-esteem.

The students were given self-esteem questionnaires which is in the form of interval scales. Before the instruments are used, the writer tests the validity and reliability of the instruments before giving it to the students. The tryout of the instrument was conducted at the eighth grade of MTsN 10 Nganjuk in the academic year of 2018/2019 who do not belong to the experiment and control class.

The technique of analyzing data in this research is descriptive and inferential analysis. The descriptive analysis is used to know the mean, median, mode, and standard deviation of students score of each group. Normality and homogeneity are used before testing the hypothesis. Inferential statistic was used to test hypothesis. As a requirement for the data analyzing, firstly the data was tested using normality and homogeneity tests.

### III. RESULT

Table 2. Summary of Normality Test

Data	No of sample	(L <sub>o</sub> )	(L <sub>t</sub> )	(α)	Status
A1	32	0.1227	0.1566	0.05	Normal
A2	32	0.1131	0.1566	0.05	Normal
B1	32	0.1125	0.1566	0.05	Normal
B2	32	0.1143	0.1566	0.05	Normal
A1B1	16	0.1794	0.2130	0.05	Normal
A2B1	16	0.1127	0.2130	0.05	Normal
A1B2	16	0.1145	0.2130	0.05	Normal
A2B2	16	0.1459	0.2130	0.05	Normal

Based on the table above, it can be concluded that all samples are in normal distribution.

Table 3. Summary of Homogeneity

Sample	Df	1/(df)	s <sub>i</sub> <sup>2</sup>	log s <sub>i</sub> <sup>2</sup>	Test (df) log s <sub>i</sub> <sup>2</sup>
1	15	0.06667	38.38333	1.58414	23.7621
2	15	0.06667	32.0625	1.506	22.5900
3	15	0.06667	36.69583	1.56462	23.4693

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4	15	0.06667	50.06667	1.69955	25.4932
	<b>60</b>				<b>93.315</b>
		$\chi_0^2$	$\chi_t^2$		
		0.8067	7.81		

Because  $\chi_0^2$  (0.8067) is lower than  $\chi_t^2$  (7.81), it can be concluded that the data are homogeneous.

Table 4. Mean Scores

	<b>A<sub>1</sub></b>	<b>A<sub>2</sub></b>	
<b>B<sub>1</sub></b>	85.12	79.81	82.46
<b>B<sub>2</sub></b>	77.06	75.25	76.15
	81.09	77.53	

Table 5. 2x2 Multifactor Analysis of Variance

source of variance	SS	Df	MS	F <sub>o</sub>	F <sub>t</sub> (.05)
between columns	203.0625	1	203.0625	5.166711	4.00
between rows	637.5625	1	637.5625	16.2221	
column by rows (interaction)	49	1	49	1.246753	
between groups	889.625	3	296.5417		
within groups	2358.125	60	<b>39.30208</b>		
Total	3247.75	63			

The table shows that :

- SMART is more effective than Direct Instruction in teaching reading. Because  $F_o$  between columns (5.166711) is higher than  $F_t$  ( $F_o > F_t$ ) at the level of significance  $\alpha = 0.05$  (4.00), the difference between columns is significant. Therefore,  $H_o$  stating that there is no significant difference between SMART ( $A_1$ ) and Direct Instruction ( $A_2$ ) to teach reading at the eighth grade students of MTsN 10 Nganjuk is rejected. The mean score of the students who are taught by using SMART (81.09) is higher than the mean score of those who are taught by using Direct Instruction (77.53). It can be concluded that SMART is more effective than Direct Instruction to teach reading.
- Students who have high self-esteem have better reading skill than those who have low self-esteem. Because  $F_o$  between rows (16.2221) is higher than  $F_t$  ( $F_o > F_t$ ) at the level of significance  $\alpha = 0.05$  (4.00) and  $F_t$  at the level of significance  $\alpha = 0.01$  (7.08), the difference between rows is significant. Therefore,  $H_o$  stating that there is no significant difference between the students having high self-esteem ( $B_1$ ) and those having low self-esteem ( $B_2$ ) is rejected. The mean score of students having high self-esteem (82.46) is higher than the mean score of those who have low self-esteem (76.15). It can be concluded that the students having high self-esteem have better reading skill than those having low self-esteem.
- There is no interaction effect between teaching methods and self-esteem in teaching reading. Because  $F_o$  interaction (1.246753) is lower than  $F_t$  ( $F_o > F_t$ ) at the level of significance  $\alpha = 0.05$  (4.00) and  $F_t$  at the level of significance  $\alpha = 0.01$  (7.08), Therefore,  $H_o$  stating that there is no interaction between teaching methods and self-esteem is accepted. It can be concluded that there is no interaction between the two variables, teaching methods and self-esteem. It means that the effect of teaching methods on reading skill does not depend on the students' self-esteem.

Based on finding above, it can be concluded that  $H_o$  of the third hypothesis test is accepted, so the researcher did not continue analyzing data using Tuckey test.

#### IV. CONCLUSION

By considering the data above, there are some conclusions that can be drawn. (1) Using SMART is more effective than Direct Instruction. SMART provides clear step to clear up misunderstanding, involves students in summarizing the text in their own words and helps the students to remember key ideas in a text. In SMART, the students play an active role. In this method, every students participates in teaching and learning process. On the other hand, Direct Instruction is considered to be less effective to improve students' reading

skill. It means that teacher exert strong instructional direction and control. The teacher decides what is to be learned and how. This method makes the students passive. (2) Students having high self-esteem have better reading skill than those having low self-esteem. The students with high self-esteem are confident in their ability to do certain things, and they are willing to try, to learn, and to do new things. They persevere until they achieve mastery. They do not blame other people when they get failure. Meanwhile, the students having low self-esteem believe failure is a part of their characteristic. Students with low self-esteem more likely give up or go through the motions of trying without really giving their best. (3) There is no interaction between teaching methods and students' self-esteem in teaching reading. It means that the effect of teaching methods on the students' reading skill does not depend on the students' self-esteem. The difference between high and low self-esteem level for SMART is the same as difference between high and low self-esteem for Direct Instruction. Furthermore, the result show that the effect of teaching methods does not depend on whether high and low self-esteem. The methods and the students' self-esteem are not operating together. Further, this research finds that the teaching method which is used by the teacher gives a big influence for the successful of teaching and learning process.

SMART is appropriate for students having high self-esteem because SMART provide the step which allows the students to verbalize what they do and do not understand in a reading . This research proves that SMART is better for the students having high self-esteem. Therefore, *it can be concluded that SMART is good and suitable for the students having high self-esteem. In other words, SMART is more effective for the students who have high self-esteem.*

The students who have high self-esteem taught by Direct Instruction have better reading skill than the students having low self-esteem taught by the same method. The students who have high self-esteem have high self-acceptance. It means that students' having high self-esteem perform better in any teaching methods. *In fact, this research finds that Direct Instruction is more effective for the students having high self-esteem. Considering the explanation above, it can be concluded that there is no interaction between teaching methods and the students' self-esteem.*

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## ISLAMIC MYSTICISM IN ORIENTALIST PERSPECTIVE:

### Study of Reynold Alleyne Nicholson's Thoughts

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**Abstract:** *this article aims to find out Reynold Alleyne Nicholson's thoughts on Islamic mysticism. The method used in this article is a literature study, using the book *The Mystics of Islam* by Reynold Alleyne Nicholson (1868-1945) as a primary data source, and other books listed in the reference list as a secondary data source. This article draws the conclusion that, Nicholson's study of Islamic mysticism (Sufism) departs from his comments on previous Orientalist opinions, due to his disapproval of their opinions about the origins of Sufism. Previous Orientalists who received criticism from Nicholson included E.H Palmer and Edward Browne who identified the Sufism movement with the Aryan reaction to the existence of Semitic religion which dominated thought in the Middle East region at that time. Nicholson's denial was also addressed to Tor Andrae who called Sufism a movement rooted in Christianity. Nicholson himself argued that Sufism and the teachings of Sufism did indeed originate from Islam itself. Because according to him the seeds of the teachings of Sufism already exist in the *Qur'an* and *al-Hadith*.*

**Keywords:** *Islamic mysticism, orientalist, Reynold Alleyne Nicholson's thoughts.*

#### A. INTRODUCTION

Mysticism as an abstract concept does not have a definitive enough meaning to limit its meaning. However, this does not reduce the interest of scientists to study the problem of mysticism, especially Islamic mysticism. Harun Nasution is an Indonesian scientist who studies the problem of Islamic mysticism. While Western scientists who focus their studies on the theme of Islamic mysticism include E.H Palmer, Edward Browne, Tor Andrae, Annemarie Schimmler, and of course Reynold Alleyne Nicholson.

There are differences of opinion among scientists regarding Islamic mysticism. This, sometimes causes some academic debate. However, such debates are sometimes considered reasonable, because it is precisely so that science develops. This paper discusses the thoughts of Reynold Alleyne Nicholson about Islamic mysticism, especially regarding its origins.

#### B. DISCUSSION

##### Biography of Reynold Alleyne Nicholson

Born in Keighley, Yorkshire, England, August 18, 1868, Reynold Alleyne Nicholson was one of the most influential orientalists in Islamic studies, especially in the field of mysticism. His father was Henry Alleyne Nicholson (1844-1899), a scholar who specialized in the languages of the East. At first Nicholson studied at Aberdeen University and then entered Cambridge University, which enabled him to study classical literature, and perhaps because of his texts reaching his grandfather (who was also an Arabic linguist), Nicholson tended to also study Eastern languages.<sup>1</sup>

In the end, Nicholson learned Indian language, and graduated first in 1982. He also briefly studied Arabic with Robertson Smith, and Persian with Edward Browne.<sup>2</sup> This is what makes Nicholson's study not only revolve around research on Sufism but also enter the realm of Arab caste and Persian poetry. In 1990,

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<sup>1</sup> 'Abd al-Hamid Salih Hamdan, *Tabaqat Al-Mustashriqin* (Maktabat Madbuli, n.d.), 206.

<sup>2</sup> Edward Browne was the language teacher who composed the Persian Literary History of the book. It was this book which later influenced Nicholson in writing his best work *A. Literary History of Arabs*.

Nicholson was appointed as Professor of Persian Language at University College, London. But only lasted two years, he later returned to Cambridge University to replace Edward Brwone as a Persian teacher until 1926.<sup>3</sup>

After that time Nicholson was appointed 'Professor Sir Thomas Adam' - who was also a succession of Edward Browne - in the Arabic field. Professor Sir Thomas Adam is an honorary degree given to Arabic language teachers at Cambridge University. The name of Sir Thomas Adam Himself was taken from the name of a professor who had a role in developing Arabic at Cambridge University, since 1633. Nicholson held this position since 1926 until he retired in 1933.

Nicholson died August 27, 1945 in Chester, Cheshire, England. On the day he died, The Times newspaper commented, "Professor Nicholson was trusted in his time to be a writer on Sufism and published several useful books and translations. Nicholson is the greatest writer on Islamic mysticism which was born in the United Kingdom, and in many fields it has, is the most important writer in the world." (The Times, August 27, 1945).

Nicholson's books and writings on Islamic mysticism include: A. Literary History of Arabs (1907), The Mystics of Islam (1914), Studies in Islamic Mysticism (1921), the article "Sufis" in the Encyclopedia of Religion and Ethics (1921), The Idea of Personality in Sufism (1923), Tales of Mystic Meaning (1923), Rumi: Selection (1950) was published after Nicholson's death. In addition there are still many writings by Nicholson outside the field of mysticism.<sup>4</sup>

#### **Understanding of Islamic mysticism**

Mysticism comes from the mystic root, mystery, or in Greek called *myein* which means closing the eyes.<sup>5</sup> There are also those who define mysticism as someone who is recognized as having supernatural knowledge about the reality of life and death.<sup>6</sup> Whatever the definition, mysticism will always be present in every major religions embraced by humans, including Islam, as a representation of the spiritual movement that becomes the needs and characteristics of each religion in question. However, what needs to be underlined in general is that scholars of Sufism refer to Sufism as Islamic mysticism, although there are also Muslim scientists who do not approve of this naming.

Seyyed Hossein Nasr is one Muslim scientist who disagrees with the use of the term Islamic mysticism for Sufism, because according to him the term mysticism has had a passive and non-intellectual impression in most Contemporary European languages, as a result of centuries of conflict between Christianity and the flow of rationalism. Unlike the case with the character of Sufism which actually includes human intellectuals when undergoing the process of spiritual life. From this came many Sufis who also acted as teachers, scholars, artists, scientists, and so on.<sup>7</sup>

Indonesian scientist who uses the term Islamic mysticism for Sufism is Harun Nasution. According to him, mysticism in Islam was given the name of Sufism, and by Western Orientalists used for the term Sufism. The word sufism in Western Orientalist terms is specifically used to refer to Islamic mysticism. Sufism is not used to refer to mysticism in other religions.<sup>8</sup> The purpose of Sufism - as the goal of mysticism in other religions - is the awareness of direct communication and dialogue between the human spirit and God by isolating themselves or contemplating to be as close as possible to God, in the form of *intihad* (unity with God).<sup>9</sup>

Another Muslim scientist who uses the term mysticism for Sufism is Muhammad Naquib al-Attas, in his book *The Mysticism of Hamzah Fansuri*, containing Hamzah Fansuri's thoughts about God and humans.

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<sup>3</sup> Ibid.

<sup>4</sup> "About R.A. Nicholson and His Translation and Commentary on the Masnavi," [http://www.dar-al-masnavi.org/about\\_nicholson.html](http://www.dar-al-masnavi.org/about_nicholson.html).

<sup>5</sup> Annemarie Schimmle, *Mystical Dimension of Islam* (Chapel Hill: The University of North Carolina Press, 1975).

<sup>6</sup> A.C. Bouquet, *Comparative Religion: A Short out Line* (London: Cassel, 1961).

<sup>7</sup> Seyyed Hossein Nasr, *Ideals and Realities of Islam* (London: George Allen & Unwin Ltd, 1966).

<sup>8</sup> Harun Nasution, *Filsafat Dan Mistisisme Dalam Islam* (Jakarta: Bulan Bintang, 2004), 47.

<sup>9</sup> Ibid.

### **Islamic Mysticism According to Reynold Alleyne Nicholson**

As an Islamic teaching that touches on the esoteric region, Sufism is the theme of the study which attracts the attention of the Orientalists, especially the origin and source of inspiration for its emergence. Such discourse is classified as developing intensely, whether it is intended to find the weak points of the Sufism movement, or indeed purely aimed at conducting objective research for the development of science. This is indeed true, given the position of Islam as the last major religion that might exist that assumes that some of its spiritual teachings adopt the spiritual dogmas of previous religions.

There was E.H Palmer (1840-1882) and Edward Browne (1644-1708) who argued that the Sufism movement was nothing more than an Aryan reaction to the existence of Semitic religion which dominated much thought in the Middle East and beyond.<sup>10</sup> Then there was Tor Andrae (1885-1947) who called Sufism a movement that tended to be strongly rooted in Christianity.<sup>11</sup>

In contrast to them, Reynold A. Nicholson actually considers that a number of mystical traditions or behaviors of other nations' religions and cultures outside of Islam only acts as color providers in the formation of Sufism performance systems. The initial foundation cannot be denied that Islam is a religion that is very open to foreign matters. The same goes for Sufism groups. In some cases, there are indeed several influences from outside the entry element. Nicholson mentioned - as from Christian tradition, Neo Platonism, Gnosticism, and Buddhism.<sup>12</sup>

For example, from Christianity, there are several Bible verses and the words of Jesus quoted and found in classical Sufi biographical works. And also about the tradition of monk asceticism that influences zahid behavior patterns, the choice of clothing made from fleece, and the habit of remembering God in the form of dhikr. Then from the elements of Neo-Platonism and Gnosticism, there were Sufis - especially those developing in the Egyptian region - who were influenced by Greek mystical ideas such as; emanation (luminous), illumination (illumination), gnosis (religious knowledge), and ecstasy (circumstances outside of Islamic consciousness), as seen in the figure of Dhu al-Nun al-Misri. While from the elements of Buddhism, the similarity of Sufis is more visible in terms of emphasizing the attitude of asceticism, how to use prayer beads, ascetic meditation, and intellectual abstraction. In fact, there are those who almost equate the idea of mortal 'with Nirvana because they both provide an explanation of the disappearance of human individuality.<sup>13</sup>

Although many things that influence and shape the tradition of Sufism, Nicholson did not necessarily justify that Sufism is a collection of foreign elements that are absorbed and assimilated by Islam. On the contrary, Nicholson argues that Sufism is a pure product of the Islamic region itself. Even if Islam closes its

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<sup>10</sup> The Aryan-reaction theory was subsequently rejected by Nicholson. He considered this statement to be very inaccurate, especially with the large number of facts that showed that the Islamic mystical figure did not come from Persia alone (Aryan). But there are also those from Syria and Egypt who are racially Arabs. Reynold A. Nicholson, *The Mystics of Islam* (Bloomington: Wisdom Inc, 2002), 6. See also, Reynold A. Nicholson, *A Literary History of The Arabs* (Cambridge: Cambridge University Press, 1979), 389.

<sup>11</sup> The Aryan-reaction theory was subsequently rejected by Nicholson. He considered this statement to be very accurate, especially with the large number of facts that showed that the Islamic mystical figure did not come from Persia alone (Aryan). But there are also those from Syria and Egypt who are racially Arabs. Tor Andrae, *In The Garden of Myrtles: Studies in Early Islamic Mysticism* (Albany: State University of New York Press, 1987), 8.

<sup>12</sup> Gnosticism is a mystical movement that emerged around the Mediterranean and Middle East in the 2nd century AD. This understanding teaches that in humans there is a divine light that is being imprisoned due to meeting with worldly things. The thing to do is to free that light and get the highest knowledge (gnosis). Julian Bladick, *Mystical Islam: An Introduction to Sufism* (London: IB Tauris & Co Ltd, 1992), 22.

<sup>13</sup> As seen in the doctrine of God's Love is not because of fear of hell or expecting heaven. If explored further, this concept will arrive at the story of Jesus who met three different groups of people in the motivation to worship God. The first group is worshiping because of fear of hell, the second group because it expects surge reply, and the third group because it is pure to love God. Compare this story with the Mahabbah concept developed by Rabi'ah al-Adawiyah in its Sufistic moans. Nicholson, *The Mystics of Islam*, 7-13.

doors to the influence of religion and philosophy outside Islam, Islamic mysticism (Sufism) will still grow on its own because these seeds have long been available in Islamic teachings.<sup>14</sup>

The seeds of the Sufism teachings referred to by Nicholson are of course the Koran and all the traditions that Muhammad (al-Sunnah) did. The Qur'an talks about the very near position of Allah (al-Qur'an, Qaaf: 16), also about the total love of God for His servants, especially for those who turn to love Him and His messengers. (al-Qur'an, Ali Imran: 31). On the other hand, Allah also wants to be recognized by His creatures, even willing to be eyes, ears, hands, and helpers, servants who are always working on the practice of the sunnah. All of these foundations were developed and interpreted by Sufism groups as a starting point for the birth of mystical ideas.<sup>15</sup>

Because it cannot be denied if in the Qur'an there are mystical verses to balance the view that the teachings of Sufism were historically born at the same time as the emergence of Islam; and that period began when the verses of the Koran were revealed to the Prophet Muhammad Saw, as a role model who often set an example of behavior for later Sufis.<sup>16</sup>

### **Mysticism (Sufism) and Its Relationship with God**

Explaining the process of interaction between Sufis and God is basically something that is difficult to do. Similarly, giving meaning to the Sufism movement itself. Some experts see it as an effort of self-discipline, or a moral system used to draw closer to God. There are also those who consider Sufism as a series of methods in dealing with world imperfections, there are many more who provide a different definition of Sufism.

From here, sufism is actually something that cannot be defined, and it seems that sufism is a word that brings together various diverse meanings. The most important thing is the effort to unite the pieces of understanding, rather than concerned with separate parts.<sup>17</sup> Sufism is only a special way to reach God, and simply aims to be a good person. William Chittick tried to define Sufism as an attempt to be a good Muslim.<sup>18</sup>

However, from this desire to be a good person, many Sufis find strange concepts and methods in managing their relationship with God. Nicholson acknowledged that the majority of Sufi writings were strange and unique, because all their works that still existed rarely showed clear meaning except for those who had the secret key. While people who do not know it, will only understand it literally or not at all.<sup>19</sup>

As a result of his unconventional style of writing, and also at the same time with his ideas against the current, some extreme Sufi groups (read: philosophical Sufism) are sometimes understood by some Dahir experts as practices that violate the Shari'ah rules. According to Nicholson, it is erroneous to regard such remarks as subhanias of Abu Yazin al Bustami, al-Haqq's al-Hallaj and Ibn al-Farid's Ana Hiya as evidence of pantaism, raising the big question why monotheism was built Muhammad could tolerate such things. As long as God's transcendence is still recognized, the assertion of His immanence does not mean pantheism. Moreover, excessive mysticism does not have to be synonymous with theological belief.

A Sufi's feelings toward his Lord will only become clear, if the Sufi in question is willing to share it. But what he later said was often still confusing, as long as his listeners did not have a similar experience. Moreover, the form of ma'rifah of some of the Sufis belongs to something abstract, and his presence

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<sup>14</sup> Ibid, 13-14.

<sup>15</sup> Another Orientalist after Nicholson who also believed that the originalism of Sufism was rooted in the Holy Qur'an and al-Sunnah was Louis Massignon, Henry Corbin, Aj. Arberry, and Annemarie Schimmel. As a result of his opinion which considers the roots of Sufism is al-Qur'an and al-Hadith, Wahid Bakhsh Rabbani considers Nicholson as a Muslim, especially coupled with his writings in *The Idea of Personality in Sufism*. This Rabbani conjecture can be seen in Wahid Bakhsh Rabbani, *Islamic Sufism* (Kuala Lumpur: A.S. Noordeen, 1995), 113-114.

<sup>16</sup> Tim Penyusun Ensiklopedi Islam, *Ensiklopedi Islam* (Jakarta: PT. Ichtiar Baru van Hoeve, 1994), 75.

<sup>17</sup> Nicholson, *The Mystics of Islam*, 17-19.

<sup>18</sup> Carl W. Ernst, *The Shambala Guide of Sufism* (Boston: Shambala Publications, 1997), 229.

<sup>19</sup> Idries Shah, *The Sufis* (New York: Doubleday & Company Inc, 1971), 20.

sometimes comes alone or is a gift from the god he loves; is not the result of his hard work. As Nicholson himself wrote, his quote from the Sufi poem "Leave the sun alone to show the morning light".<sup>20</sup>

### **C. CONCLUSION**

Reynold A. Nicholson (1868-1945) is a typical Orientalist who acts as a book writer, editor, and translator in the study of literature and mysticism. Nicholson dedicated his life to studying Sufism and translating many ancient texts on Islamic mysticism (Sufism) in Arabic, Persian and Turkish into English. Of the many Eastern language manuscripts, it is the Persian language that seems to be the main focus of Nicholson's thought, because many of the classical Persian Sufis received attention in the translation of books by Nicholson.

Nicholson's study of Islamic mysticism (Sufism) departs from his comments on previous Orientalist opinions, due to his disapproval of their opinions about the origins of Sufism. Previous Orientalists who received criticism from Nicholson included E.H Palmer and Edward Browne who identified the Sufism movement with the Aryan reaction to the existence of Semitic religion which dominated thought in the Middle East region at that time. Nicholson's rebuttal is also addressed to Tor Andrae who calls Sufism a movement rooted in Christianity.

Nicholson himself argued that Sufism and the teachings of Sufism did indeed originate from Islam itself. Because according to him the seeds of the teachings of Sufism already exist in the Qur'an and al-Hadith.

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<sup>20</sup> Nicholson, *The Mystics of Islam*, 37.

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## Ar-Razi's Philosophical Thinking About God, Revelation and Human Intellect

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**Abstract**—According to al-razi God at first did not intend to make this nature. But at compilation the spirit is interested in the first material, playing with that first material, but the first material rebels. God came to help the spirit by forming this nature in a strong arrangement so that it could find material pleasure in it. God manifests humans and in them the spirit takes place. Reason is sufficient to distinguish between good and evil, useful and not. With reason alone humans are able to know God and manage their lives as well as possible.

Intellect is a very important substance found in humans as light (nur) in the heart. This light, according to Al-Razi, sourced directly from God, as diverting to awaken man from his stupidity. Al-Razi is known as pure rationalist. Intellect according to him is the greatest gift of God for humans. With reason, humans can get as many benefits as possible, even knowledge about God can be obtained

Indeed, Al-Razi gave considerable attention and trust to reason. An indication of this direction can be seen that he wrote about reason in a special chapter in his book *al-tibb al-ruhani*. However, it was not until he put the revelation under reason, given he did not believe in the revelation.

**Keywords**— *Ar-Razi Thoughts, God, Revelation, and Human Intellect*

### I. INTRODUCTION

Thinking is a quality that can not be released from humans who are beings who are given reason by Allah. In thinking humans use different approaches from one another. Philosophical thinking is the result of human efforts to continue throughout the universe. However, philosophical thinking in the sense of free and deep or radical thinking that is not influenced by dogmatics and traditions is sponsored by Greek philosophers.

Islamic civilization emerged not separated from various thoughts that developed in Islam. Various thoughts that arise are usually called Islamic philosophy. Thought that developed in Islamic philosophy was indeed driven by Greek philosophical thought that entered Islam. However, that does not mean that Islamic philosophy is an outline of Greek philosophy. Islamic philosophy is the result of interaction with Greek philosophy and others. That is because the rational thinking of Muslims was established before the transmission of Greek philosophy into Islam.

Islamic philosophy which was pioneered by eastern Muslim philosophers has developed its wings and planted its claws firmly. In Islamic philosophy Muslim philosophers combine religion and philosophy. These Muslim scientists have a very large share in developing studies of philosophy. In this paper we will discuss one of the Muslim philosophers who were very meritorious at that time was Ar-Razi. Both about the history of birth and his works as well as about his philosophies.

### II. RESEARCH METHOD

This research method is library research (literature study). For this reason, the author collects data from books about Ar-Razi and books relating to the philosophy of Islamic thought. Important related to this discussion.

### III. RESEARCH RESULT

#### A. Al-Razi's Philosophical Thinking

Al-Razi is a prominent Muslim philosopher who emerged after Al-Kindi, his full name is Abu Bakar Muhammad bin Zakaria Ar-Razi. Ar-Razi is known as a doctor, philosopher, chemist, and free thinker, (250-313 H / 864-925). Al-Razi was born in Rayy which is in the southern part of the Iranian city of Tehran on the first day of the shay'a around 250 H / 864 AD In this city he studied medicine with Ali ibn Rabban al-Tabari (192-240 H / 808 -855 CE), studied philosophy with Al-Balkhi, a person who loved to wander, master philosophy, and ancient sciences. He also studied mathematics, astronomy, literature and chemistry.

Professions that were occupied in his youth were diamonds (Baihaqi), money changers (ibn abi Usaibi'ah), and harp music players (ibn Juljul, Sa'id, ibn Khalik, Usaibi'ah, al-Safadi) who saw the first music to study alchemy. Besides al-Razi singing philosophers, there are other names of other figures who also discovered al-Razi, namely Abu Hatim al-Razi, Fakhruddin al-Razi and Najmuddin al-Razi. Therefore, to distinguish al-Razi, the philosopher from other figures, it is necessary to add the title Abu Bakr, who is his kun-yah (title).

According to al-razi, at first God was not approved to make this attribute. Unless the spirit compilation is interested in the first material, it plays the first material, but the first material rebels. God came to help the spirit by making this giving nature to find pleasure here. God created man and the spirit determines the place in man. Tied to matter, change its origin and forget what it wants is not in union with matter, but released from matter. Therefore, God embodies the reasoning of God's essence itself. The task of reason is to awaken human beings who have been deceived by the material pleasures of this material nature.

**B. The five eternal philosophy (Al-khomsah Al-Qudama)**

The main concern of al-Razi's philosophy is the soul, then the eternal five. After that, moral, prophetic and religious, which is the side of the development of the power of intellectual criticism.

The soul is the main point of attention between al-Razi and Plato. For this there is a beautiful illustration to illustrate the basic substance of Plato's (Platonic) philosophy which Gaarder agreed to: "... a longing to return to the realm of the soul. The five eternal principles (the five shared principles / al-mabadi 'al-Qadimah al-Khamsah) according to al-Razi are: (1) the Creator, (2) universal souls, (3) universal matter, (3) first material, (4) absolute space, and (5) absolute time:

1. Material: represents what is taken with the five senses about the object.
2. Space: because materials take place.
3. Times: because the material changes its state.
4. Among living things and therefore there needs to be a spirit. And among the living there is also a rational who can create creations that are ready.
5. All of this needs to be in the Creator who is Wise and Omniscient.

Two of the Five Eternals are alive and active, God and spirit. One of the non-living and passive, namely matter. The other two are not alive, neither active nor passive, space and time. The systematics of the five eternal philosophy of Ar-Razi can be seen as follows:

1. Al-Bari Ta'ala (Allah): alive and active (with an independent nature). God is the Creator and Regulator of Nature. God created nature not from existing (creatio ex nihilo), but from existing material. Therefore, according to him, the universe is governed by cadim, this material discusses cadim, because the meaning from here in the sense is composed of existing material. The emergence of the doctrine of eternal protection other than God, in Al-Razi's philosophy, philosophical reflection, God is one and the same source. However, its eternal rest is not the same as eternal God.

2. An-Nafs al-kulliyyah (universal soul): alive and active and becoming al-mabda 'al-qadim ats-tsani (second eternal source). Life and active are dependent. An-Nafs al-kulliyyah is formless. However, because it has the instinct to unite with al-hayula al-ula, an-nafs al-kulliyyah has a substance that can receive, as well as being a source in accordance with the ingredients of the universe, including the human body. When launching objects, God created spirits to occupy natural objects and human bodies in which the soul (partial) vented its. Allah creates spirits to place natural objects and bodies where the soul (partially) enjoys pleasure. Because the longer the soul can fall asleep in ,crime,asleep,in,crime,pleasure, God then created a mind to awaken the soul who was carried away in the physical.

3. Al-Hayula al-ula (first material): non-living and not passive. Al-Hayula al-ula is an eternal substance consisting of dzarrar, dzarat (atoms). Each atom consists of volume. If the world is destroyed, the volume will also split in the form of atoms. Material that is very dense becomes the substance of the earth, which is somewhat tenuous into the substance of air and which is more tenuous into fire. Al-Hayula al-ula: eternal because it cannot possibly come from nothing. The proof, all of God's creation through the arrangements (which are processed) and not in a flash that is very simple and easy.

4. Al-eat al-muthlaq (absolute space): inactive and not passive. Material that requires space in accordance with the appropriate 'place'. There are two kinds of space: particular space (relative) and universal space. The particular is limited, according to the limitations of the form that occupies it. While universal space is unlimited and not accepted in the form because it can happen without a void.

5. Az-zaman al-muthlaq (absolute age): inactive and not passive. Times or times are twofold: relatively limited which can be called al-waqt and the universal age commonly called ad-dahr. The latter is not bound by the motion of the universe and celestial or celestial bodies.

#### C. Spirit and Material

According to al-razi God at first did not intend to make this nature. but at one time the spirit was attracted to the first material, playing with that first material, but the first material rebelled. God came to help the spirit by forming this nature in a strong arrangement so that the spirit could seek material pleasure in it. God manifests humans and in them the spirit takes place. Tied to matter, the spirit forgets its origin and forgets that its real pleasure lies not in union with matter but in detachment from matter. Therefore, God embodies the intellect of the very essence of God himself. The task of reason is to realize people who have been deceived by material pleasures, that this material nature is not real nature.

#### D. Reason, Prophethood, and Revelation

Intellect is a very important substance found in human beings as light (nur) in the heart. This light, according to Al-Razi, comes directly from God, as a messenger to awaken man from his stupidity.

Al-Razi is known as pure rationalist. Intellect according to him is the greatest gift of God for humans. With reason, humans can benefit as much as possible, even get knowledge about God. Therefore, man must not waste and curb him, but must give him freedom. Nevertheless, Al-Razi does not mean an atheist, because he still believes in the existence of God.

Thus among the expressions of Al-Razi which are considered to have deviated from religion. This accusation will clearly bring damage to Al-Razi's reputation. In fact, Harun Nasution concluded from Al-Razi's ideas, namely:

1. Don't believe in revelation.
2. Al-Quran is not a miracle.
3. don't believe in prophets.
4. there are eternal things besides God.

Further, Badawi explained the reasons of Al-Razi in rejecting prophethood as follows:

There is no strong reason for special people to guide everyone because everyone is born with the same intelligence. Human differences are not due to natural nature, but because of the development of education. The prophets supported one another. The contradiction mentioned earlier does not exist if they speak in the name of one God.

Then Al-Razi also criticized religion in general. He also explained the contradictions of Judaism, Christianity, Manners, and Majusi.

He even goes on to say that it makes sense that God sent the prophets because they cause danger, dia juga secara sistematis mengkritik buku-buku wahyu Alquran dan Injil. He rejected the miracles of the Koran, both in style and content and proved that it was possible to write better books in better styles. He prefers to read scientific books rather than the Koran. On this basis Badawi said that Al-Razi was very brave, not a Muslim thinker as brave as he was.

According to Abdul Latif Muhammad al-'abd that Al-Razi's accusation of not believing in Prophethood is based on the book Makhariq al-Anbiya '. This book is often read in the recitation of the Zindik, especially the Qaramithah. A part of this book was found in the book 'al-nubuwwah' by abu hatim Al-Razi, which has never been found. Therefore, the truth is doubtful. For example there are books, of course not in conflict with Al-Razi's own book like al-thibb al-ruhani, al-sirath al falsafiyah.

In the book of al-tibb ruhani no information was found that Al-Razi denied the prophethood or religion, instead he was obliged to respect religion and hold fast to him to get pleasure in the hereafter in the form of heaven and benefit in the form of God's pleasure. . The main human being and who runs the sharia perfectly, need not fear death. This is because sharia victory and spaciousness that promise and (promise) can achieve eternal pleasure. In fact, he often writes in prayers to the Prophet Muhammad. As a tribute to him, and he is also obliged to glorify the prophets because they are humans who have noble personalities. Based on the description above, it is difficult to accept that people who value religion are labeled mulhid or even infidels.

Indeed, Al-Razi gave a lot of attention and trust to reason. An indication of this direction can be seen that he wrote about reason in a separate chapter in his book *al-tibb al-ruhani*. However, it was not until he put the revelation under reason, let alone not believe in the revelation.

But Harun Nasution, in his book, contains Al-Razi's distrust of prophets, religion and revelation. But after he read Al-Razi's books, such as *al-thibb al-ruhani* and others offered by Sirajuddin Zar at that time (1989), he said that when writing books on philosophy and mysticism in Islam that contained Al-distrust Razi about prophecy, religion, and revelation because they have not found books by Al-Razi, he advocated writing about Al-Razi to use books like *al-tibb al-ruhani*. From the description above it can be concluded that the accusation is not true for al-razi, and Al-Razi is a Muslim intellectual who believes in God, the Prophet, and Revelation.

#### **IV. CONCLUSION**

Some conclusions that can be drawn from the authors of the review in this study are as follows:

First, Ar-Razi gives great attention and trust to reason. An indication of this direction can be seen that he wrote about reason in a separate chapter in his book *al-tibb al-ruhani*. However, it was not until he put the revelation under reason, let alone not believe in the revelation. His philosophy is famous for five eternal doctrines: God, Universal Soul, Main Material, Absolute Space and the Absolute Age.

Secondly, Ar-Razi was a philosopher who lived when humans at that time deified reason. Al-Razi's involvement in philosophy has inspired many other thinkers, including philosophers of his contemporaries. Al-Razi rationally tries to interpret Religion and other social affairs, it affects many other thinkers and even becomes an "enemy" to Al-Razi himself.

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## Islamic Education Philosophy for Implementing Neuropedagogy in Learning

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**Abstract:** *Neuropedagogy is part of the Neuroscience that examines the awareness and sensitivity of the brain in terms of biology, perception, memory, and its relation to learning strategies that are suitable for elementary school age children. The nerve system and the brain are physical principles for the process of human learning. Humans are the most amazing and greatest creatures in the universe because they are equipped with brains that have powerful abilities. Education model which is adapted to the way the brain learns will make learning to be maximal and balanced in all aspects. With the smart brain, humans are able to determine how to think, feel, and behave that ultimately can change the world. Therefore, humans created by Allah SWT with all perfection, are given the senses and mind to think, and seek the secrets of nature, and manage them, so that humans are able to carry out the mandate as caliph on earth.*

**Keywords:** *Calyp, neuroscience, learning brain.*

### I. Introduction

The essence of education is to optimize all humans' potentials (intelligence) in balance at aspect of cognitive, affective and psychomotor. These potentials are given by Allah SWT and centered on the brain. To enhance the quality of learning for student, especially at the elementary school level, teacher needs to be knowledgeable about how the brain works or learns. The knowledge about how brain works which is related to education is called educational Neuroscience. Hopefully, through this modern learning method, educators will be informed about what the best strategies for teaching and learning for student.

Reflecting on the story of the creation of Adam AS and Eve, we need to see in the surah Al Baqarah Verse 33 Allah says: "*O Adam! Explain the names of all these things to them.*" So, after Prophet Adam explained the names of the objects to them, Allah said: "*Did I not say to you, that I know all the secrets of heaven and earth, and I know what you declare and what you hide?*" In this verse God answers angel's doubts by demonstrating the ability of human's cognitive capacity in language, memory and creativity. Prophet Adam AS became a proof that he was the one who deserved to become the caliph on earth. Because of his potentials at the cognitive function which enable him to build civilization and prevent from damaging on earth.<sup>21</sup>

The great of his cognitive functions was indicated by the way he explained the names of the entire objects on earth along with their detailed functions and characteristics which covered solid, liquid or gas objects, micro-macro-sized objects that are on land, sea and air, living things, non-living things and so on. So, it was clear that he had (1) learning ability consisting of; sensory and its integration - attention - understanding language - visual spatial - memory - language expression. And, (2) creative ability consisting of; learning ability - spatial - thinking - creative visual metacognition. Through this verse, it can be understood that the absolute requirement for a leader (caliph) on earth is to possess knowledge.

The language teaching system which is appropriate for humans does not start from teaching of verbs, but recognizing the names of objects, through identifying characters, memorizing and recalling them correctly. Humans are equipped with intelligent potential, but then humans must fill them with knowledge on their own effort. In other words, intelligence is not born, but must be obtained through process of training which stimulated by the environment around.<sup>22</sup> The brain as intelligent potential does not work alone, but works with the principle of circuit or path, meaning that each part of the brain synergizes one to another to form a unity, then one unit of knowledge is created. Otherwise, it is just like random data. To form the data

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<sup>21</sup> Taufiq Pasiak, *Tuhan dalam Otak Manusia, Mewujudkan Kesehatan Spiritual Berdasarkan Neurosains*, (Bandung: Mizan Pustaka, 2012)

<sup>22</sup> Suryani, L., *Analisis Permasalahan Pendidikan Anak Usia Dini dalam Masyarakat Indonesia*, *Jurnal Ilmiah, VISI PTK-PNF*, 2 (1). (2007).

into a circuit, it is necessary to stimulate through the mechanism of brain's plasticity, namely the brain's ability to build the inter-neuron connection, bridge, among new nerve cells.<sup>23</sup>

The brain has around one trillion brain cells (neurons), consisting of 100 billion active cells and 900 supporting cells, each is possible to make connections as many as 1 to 20,000. The connection among neurons can occur when we use or train it. The level of human's intelligence is different one to another, it is determined by the number of brain cells and how many connections among them. This is very important, especially in the process of learning, whether or not someone is able to capture the information delivered, it depends on the readiness of the brain in capturing it. So, If the brain is not ready, the learning process will never occur.<sup>24</sup>

Based on the research in the field of neurology, the growth of neuron's tissue of the children at the age of 0-4 years reached 50%, by the age of 8 years reached 80% and maturity at the age of 10-25 years. If at those age ranges the brain does not get optimal stimulation, the development will not be optimal. So, the result will be significant, if the stimuly is given to children since at the early age. The implementation of education's pattern must be relevance to the stages of the brain's development in order to achieve the learning outcomes optimally.

## **II. Research Result**

### **A. Learning Outcomes**

The brain develops five primary learning systems, consisting of: emotional, social, cognitive, physical, and reflective. The five systems are one entity one needs others, meaning that this system will develop optimally when all components are involved.<sup>25</sup>

The concept of learning confirms that everyone has the same brain potentials relatively, but they will be different one to another when they get different treatment. Learning strategy must be relevant to student's character in order to build fun learning and allow optimal achievement.<sup>26</sup> According to Rachmat, the environment has big influence to stimulate the brain to change either positively or negatively. Meanwhile, Silberman states that learning model which is fun and interesting will activate student to explore as much as possible, by listening, seeing, asking questions and discussing among them.<sup>27</sup>

The student's achievement in learning is influenced by internal factors and external factors. Internal factors include everything those exist inside of the students, such as physical, psychological and fatigue factors etc. Meanwhile, external factors are conditions outside of the students which include family, school, and community factors. The comfortable and enjoyable learning process is built through selecting the appropriate learning model that considers the learner's character. In other word, the way of learning must fit to how the student's brain works optimally.<sup>28</sup>

### **B. Maximum Achievement**

Intelligence depends on the heredity and is influenced by environmental factors. The holistic education model can shape humans' intelligence holistically too, when it is given through the right way at the right time.<sup>29</sup> The brain of children at the elementary school age grow rapidly. The better of education's pattern is given, the better intelligence is built and affects to how their learning at the next level since they have to work continuously. The human's brain is always developing throughout the life, and possible to change into better or worse, depends on how the brain is treated. The more brain is used, the more neurons are activated, meaning that more synapse is built. The next positive effects are at intelligence, memory and reasoning power of the student. And this process is known as neuropalsticity. Nggermanto revealed that

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<sup>23</sup> Eric Jensen, *Pembelajaran Berbasis Otak* (Cetakan I), Terjemahan oleh Benyamin Molan, (Jakarta: PT Indeks 2011).

<sup>24</sup> Taruna Ikrar, *Ilmu Neurosains Modern*. (Yogyakarta: Pustaka Pelajar, 2015)

<sup>25</sup> *Ibid*.

<sup>26</sup> Taruna Ikrar, *Ilmu Neurosains Modern*, (Yogyakarta: Pustaka Pelajar, 2015)

<sup>27</sup> Silberman, *Active Learning: 101 Strategies to Teach Any Subject*, (Massachusetts: 1996), 17

<sup>28</sup> Binti Maunah, "Implementasi Pendidikan Karakter dalam Pembentukan Kepribadian Holistik Siswa", *Jurnal Pendidikan Karakter*, Tahun V, No. 1, April (2015).

<sup>29</sup> Hazhira Qudsy, "Optimalisasi Pendidikan Anak Usia Dini dg Pendidikan Berbasis Perkembangan Otak", *Buletin Psikologi Fakultas Psikologi Universitas Gadjah Mada*, Vol 18, No. 2, (2010): 91-111 ISSN: 0854-7108, 101.

school has to be creative and innovative in setting the meaningful learning program for the entire school which directs to the balance learning outcomes, covers cognitive, affective and psychomotor aspects proportionally.<sup>30</sup>

The Learning process is influenced by the conscious and subconscious mind. The conscious mind identifies the entry information by comparing, analyzing, and deciding, while the subconscious mind regulates the habits such as emotions, long-term memory, personality, intuition, creativity, perception, and beliefs and values. Thus, the learning process needs to emphasize the level of the subconscious mind, subconscious mind in order to results maximum goal.<sup>31</sup>

### **C. The Implementation Concept of Educational Neuroscience at School's Curriculum**

The concept of educational neuroscience which is implemented in education known as neuropedagogy. The implementation at school's curriculum is done by integrating the concept of educational neuroscience into whole of the learning programs, such as by brain-based learning, Scientific Learning, and Contextual Learning. In conducting this concept into the learning model, teacher should direct it into the approach stages as follows:<sup>32</sup>

1. Pre-Presentation: A brief review of the material to help students' brains to build the concept map easier and to establish connections between their prior knowledge and the new material they will learn that day. With considering the students' interest backgrounds, teacher can make mindmap on the whiteboard, show artifact or picture or video clip etcetera.
2. Preparation arouses curiosity and pleasure toward the new material by giving short explanations related to real experiences.
3. Initiation and acquisition trigger inter-neurons connection through stimulating the critical thinking activities, it occurs when they are discussing, practicing, creating projects or other activities in finding the solutions of the challenging problems.
4. Elaborations activities provide an opportunity for the brain to deepen the learning process such as develop questions and find the solutions, which direct them to do the following; the repetition information to build meaningful connections among neurons, the stimulation to do exploration the problems through discussion or coordination and presentation activities.
5. Breaks and repeats to restore brain's performancesince the brain will learn effectively in the periodic manner but not at once. Activities can include stretching or relaxation, listening to music, singing together, short gymnastics and others.
6. Verification and checking to communicate the material they have been understood with considering their preference or tendency, such as through making mind-mapping, summaries, graphics, presentations etcetera.
7. Celebration and integration along with involving emotions such as cheering or clapping to increase their self-confidence before closing the lesson.

### **D. Brain-based Learning**

Brain based learning is about the concept of learning which optimizes the brain to get maximum achievement in learning. It needs some steps of implementation as follows: <sup>33</sup>

1. Orchestrated Immersion; setting up the learning environment that stimulates students to carry out association activities and develops thinking activities by giving meaningful problems, such as puzzles and attractive simulations.
2. Relaxed Alertness; creating the learning environment that is fun and stimulates students to participate actively during the learning process. For example; learning outside of classroom, learning with music media, learning within group discussions, learning by using game play and others.

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<sup>30</sup> Agus Nggermanto, *Quantum Qoutient (Kecerdasan Quantum): Cara Praktis Melejitkan IQ, EQ, dan SQ Yang Harmonis*, (Bandung: Nuansa. 2005), 44

<sup>31</sup> Gunawan, Heri, *Pendidikan Karakter*, (Bandung: Alfabeta, 2008), 178-179

<sup>32</sup> Hazhira Qudsy, "Optimalisasi Pendidikan Anak Usia Dini dg Pendidikan Berbasis Perkembangan Otak", *Buletin Psikologi Fakultas Psikologi Universitas Gadjah Mada*, Vol 18, No. 2, (2010): 91-111 ISSN: 08547108, 101.

<sup>33</sup> Hazhira Qudsy, "Optimalisasi Pendidikan Anak Usia Dini dengan Pendidikan Berbasis Perkembangan Otak", *Buletin Psikologi Fakultas Psikologi Universitas Gadjah Mada*, Vol 18, No. 2, (2010): 91-111 ISSN: 08547108, 104.

3. Active Processing; creating the learning condition that enables students to build their own knowledge by involving their senses; eye-observing, hand-writing, mouth-discussion, and so on.

#### **E. Scientific Learning**

Scientific learning consists of: observing, asking, reasoning, analyzing, concluding. Through collaboration activities, among students can do peer learning together, those whose higher achievement can share to lower achievement. The interactions occur between student-student, student-teacher enhance opportunity students to act more during learning process. Meaning that this condition stimulates the critical thinking activities, and triggers inter-neurons connected. At the end of the learning activities they reflect on the learning process to determine the level of success, the weaknesses and strengths. Finally the teacher provides alignment and reinforces students' perceptions of learning. Again, their neurons are activated by repetition activities which strengthen inter-neurons connection.<sup>34</sup>

#### **F. The Contextual Learning**

The principle of this learning model is that students, as subjects of learning, and teacher able to build meaningful learning by correlating what they learn with the real life. At this model, teacher facilitates the learning by building the students's knowledge little by little, from the narrow then expanded. Students are encouraged to think critically and that's what will trigger synapse, the wired neurons.<sup>35</sup>

#### **G. Another approach that teacher should consider in implementing educational neuroscience is that Multiple Intelligence**

Learning gives attention to the uniqueness of each child, namely 9 aspects of human's multiple intelligence, including mathematical, visual spatial, intrapersonal, interpersonal, natural, kinesthetic and others. Each intelligence must get proportions to be developed with varied learning strategies. The development means that in every part of intelligence some neurons are wired to form the bridges, interconnections.

#### **H. Learning Styles**

Implementation of the learning strategies must consider the 3 kinds of student's learning preference; visual, auditory and kinesthetic. Students' way to learn should fit to their tendency of learning style in order to optimize their learning achievement. If so, the triggering of wiring inter-neuron connection are done easily.<sup>36</sup>

#### **I. Enriching Curriculum's Content**

The brain is divided into some parts which each has different function and way to activate. The more parts of the brain are activated or triggered, the more intelligence is built. To cover more parts of the stimulation, it needs new subjects which are different too. Because different subject triggers neurons in different area.<sup>37</sup> That is the reason why subject of learning needs to be expanded in order to expand the scope of knowledge and understanding, by which the more new formation of inter-neurons connection, higher intelligence, is built. The expansion is by adding more subjects which refers to local wisdom such as Islamic, and International value. The former's example; Arabic, *woman's affair*, and Qur'anic studies, and the later's are English, ICT value and others.

#### **J. Classroom Setting and Seating Arrangement**

To create the conducive learning environment, every class is provided with the learning support such as LCD, Sound System and AC. Dynamic table-chairs which are moveable according to weekly seating

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<sup>34</sup> Kledon, T., *Investasi itu bernama otak*. Dalam Tim Penyusun. *PAUD: Investasi Masa Depan Bangsa*. (Jakarta: Direktorat Jenderal Pendidikan Luar Sekolah Departemen Pendidikan Nasional, 2006)

<sup>35</sup> Kledon, T., *Investasi itu bernama otak*. Dalam Tim Penyusun. *PAUD: Investasi Masa Depan Bangsa*. (Jakarta: Direktorat Jenderal Pendidikan Luar Sekolah Departemen Pendidikan Nasional, 2006)

<sup>36</sup> DePorter, Bobbi dan Mike Hernacki. 1999. *Quantum Learning: Membiasakan Belajar Nyaman dan Menyenangkan*, terj. Alwiyah Abdurrahman, Bandung: Kaifa, Cet. 4

<sup>37</sup> Megawangi, R. *Pendidikan yang Patut dan Menyenangkan: Penerapan Teori Developmentally Appropriate Practices(DAP) Anak-anak Usia Dini 0 sampai 8 tahun*. (Cimanggis: Indonesia Heritage Foundation, 2004).

arrangement, and window with proper size is also important since it allows the sunlight to enter the class. Each class is also provided with SOP in terms of disciplinary tools such as; students' routine duty list, rule and procedure, and disciplinary scoreboard to build students' awareness in order to keep the class dynamic and comfortable during the lesson. The conducive learning environment affects students to learn optimally and triggers inter-neuron connection more and more since it occurs frequently.<sup>38</sup>

#### **K. Implementation at Supportive Program**

This program is non-academic activities that gives students the deeper learning experience in different way. It consists of;

##### **1. Memorizing Juz 'Ama**

The activity is practice of recalling surah at juz 'ama within small group guided by a teacher. Memorizing juz 'Ama, is done as many as 6 hours a week before regular lesson starts in the morning. By doing repetition, synapse between neurons will strengthen. The stronger synapse, the better intelligence will be.<sup>39</sup>

##### **2. Learning with Fun games**

It's common that children love playing or gaming. The learning that is conducted through educational games will facilitate their interpersonal skill such as how to socialize, respect others, imagine the abstract things, and control the emotion, since it appears together with sense of joy, pleasure, tension, satisfaction, or disappointment. Students are accustomed to become adaptive.<sup>40</sup>

##### **3. Local Wisdom as the Learning Resource**

Our country, Indonesia, is rich of cultural heritage, one of them is various traditional games. They are potentials to be modified into fun learning media which suitable for children.<sup>41</sup> Smart teacher must be able to re-arrange the steps of playing insert the learning message on it and integrate it into the class either in the classroom or outdoor classroom.

##### **4. Optimize the school Environment as the Learning Resource**

Creative teacher must be able to see the school environment as potentials to be optimized for learning resource. Conducting the contextual learning model or inquiry is suitable to take place at outdoor classroom. Various plants, soil, water and other organisms available at school garden can be the object of learning. It's quite challenging for teacher to give natural experience for student.<sup>42</sup>

##### **5. Leadership Program**

Leadership program is a school program that focuses on integrating character value into the curriculum. The activities of this program include:

Good character habituation, since neurons always develop and be adaptable with the changes when the activity is associated with feelings and repetitively, all learning activities at school must include value of inculcating good behavior, positive thinking and positive feeling. It must be loaded at every single daily lesson plan of all subjects and distributed fairly in annual syllabus. Evaluated weekly by all subject teachers at weekly meeting as the hidden curriculum.

Leadership program is very important school program and that's why the implementation is supervised directly by principal. The principle of the implementation is that to give student opportunity to experience in working together within small group of student. They have responsibility in one public area that has to take care of every day and ensure that it works normally. The group is led by one of the group members, and accompanied by one teacher guide as consultant. Once a week they have a meeting to evaluate the program.

##### **6. Reinforcing School Behavior**

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<sup>38</sup> Hazhira Qudsy, "Optimalisasi Pendidikan Anak Usia Dini dg Pendidikan Berbasis Perkembangan Otak", Buletin Psikologi Fakultas Psikologi Universitas Gadjah Mada, Vol 18, No. 2, (2010): 91-111 ISSN: 0854-7108, 108.

<sup>39</sup> Kledon, T., *Investasi itu bernama otak*. Dalam Tim Penyusun. *PAUD: Investasi Masa Depan Bangsa*. (Jakarta: Direktorat Jenderal Pendidikan Luar Sekolah Departemen Pendidikan Nasional, 2006)

<sup>40</sup> Hazhira Qudsy, "Optimalisasi Pendidikan Anak Usia Dini dengan Pendidikan Berbasis Perkembangan Otak", Buletin Psikologi Fakultas Psikologi Universitas Gadjah Mada, Vol 18, No. 2, (2010): 91-111 ISSN: 0854-7108, 109.

<sup>41</sup> Naufal Ahmad Rijalul Alam, "Application of Humanistic Values In Islamic Education; The Challenges of Human Potentials in Modern Era", TA'ALLUM, Vol. 04, No. 01, Juni (2016), 173.

<sup>42</sup> Idea Kartika Septarina dan Binti Maunah, "Peningkatan Kualitas Pembelajaran Seni Budaya melalui Pengembangan Kreativitas Siswa berbasis Lingkungan", TA'ALLUM, Vol. 03, No. 02, November (2015), 279

Reinforce rule and procedure of school is important to build school behavior. Students need to learn about reflecting and respecting since they live together among people with different background, and can not live alone but need one to another. They need to reflect when they make mistake, and they will get appreciation when obey by the rule.<sup>43</sup> This is necessary to be recorded and shared weekly, exactly after the flag ceremony on Monday in order to reinforce school behavior. It includes to be on time of arriving at school in the morning, praying at mosque, finishing lunch, get ready in the class before lesson etcetera.

#### **7. Feel and Love Good Deeds**

During Ramadhan month, students have the annual donation event in which they will share their infaq they collect for a year. Infaq program is done weekly and after a year it will be shared to students of other schools which located on the rural. Donation is the package of school bag, books and stationery.

#### **8. Good Behavior**

The regular activities such as dhuha prayer, dhuhur prayer in congregation, reciting qur'an every morning, shaking hands with teacher upon arrival and leaving school, praying together before and after class lesson, before and after meals and others are the way to build the islamic environment in which students encouraged to take part sincerely. Good behavior is also done in some other actions such as tidy up class, obey class procedure, and participate actively in the class, help others, clean desk and so on.

#### **9. Exemplary All Members of the School Community**

Children tend to imitate others. Exemplary by teachers and staff is the big potentials to succeed the character building program at school. School environment which cares of friendly social will affect to noble deeds. Through the exemplary of the teachers and staff, students will just follow automatically, because character building does not just involve cognitive aspect, but also affective and psychomotor aspects.

#### **10. Return to Islam in Kaffah**

As we know that students are candidate of the calips on earth, who will control our world in the future, their mindset must be set up the awareness of the nature of life, the purpose of life, to bear the optimism and be self-reliant to accept the mandate in the future. It needs empowering with the knowledge about the great Islamic civilization in the past. Due to this knowledge, all areas at school environment has to contain reminder about it such as name of school building using the historic place; Andalucia, Alexandria, Bukhoro, and others. Displaying photographs of Muslim scientists of golden age of Islam such as Ibnu Sina, Ibnu Russ, Al Jazari and others. Every corner of the school has board with quotes taken from Hadist or Qur'an.

#### **11. Implementation on Extracurricular**

School facilitates a variety of extracurricular activities that students can choose on their preference. They usually choose what they have potentials about. The activities are Robotics, Taek won do, Dance, Music, Painting, Tartil Qur'an, Scouts and Al Banjari.

### **III. Conclusion**

#### **Reflection and Recommendations**

Neuropedagogy is an effort to make the learning process in accordance with the work of the human brain to optimize learning outcomes. The integration of educational neuroscience in the curriculum is holistic, including intracurricular, curricular and extracurricular.

The application of Neuropedagogy in learning gives consideration to the level of brain development based on the age of students, at the level of kindergarten and elementary school where at this age brain cells experience rapid growth and reach 80%. Stimulation from a variety of learning activities and a good environment will also shape good character and will be inherent throughout life.

Changes in behavior and attitudes in students must be based on changes in ways of thinking first, because the human brain is always developing, and can change for the better or worse.

Character education must touch the subconscious mind which regulates habits, emotions, long-term memory, personality, intuition, creativity, perception, and belief and value.

The teacher's creation and innovation in applying character education will make the learning process in school interesting and meaningful so that the achievement of learning outcomes can be balanced between the cognitive, affective and psychomotor domains.

The physical environment of the school that influences the formation of student character includes: the arrangement of school facilities and infrastructure and the social environment such as friends, teachers and education staff.

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<sup>43</sup> Muhammad Anas Ma'arif, "Analisis Strategi Pendidikan Karakter Melalui Hukuman Preventif",

Ta'allum: Jurnal Pendidikan Islam Vol. 06, No. 01, Juni (2018), 31-56 P-ISSN: 2303-1891; E-ISSN: 2549-2926

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## The concept of Abraham Maslow's Philosophy in the Development of Humanistic Psychology

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**Abstract**-This study examines Abraham Maslow's humanistic theory. Humanistic is the flow that prioritizes humans as whole beings. Humanistic theory is very concerned about the human dimension in dealing with its environment humanely by focusing on the freedom of individuals to express opinions and determine their choices, values, responsibilities, goals and meanings. This type of research that the authors use in this study is library research (library research), namely research conducted by collecting data in the library, reading, recording and processing materials relating to this research. The results of this study indicate that Maslow believes that humans will only be able to reach the next level or level after basic needs are satisfied.

**Keywords:** Philosophy, Psychology and Humanistic Concepts.

### I. INTRODUCTION

#### A. Biography of Abraham Maslow

Abraham Harold Maslow was born in Brooklyn, New York, on April 1, 1908.<sup>44</sup> Abraham Harold Maslow was the first of seven children. His parents are Russian-Jewish immigrants who moved to the United States as weapons makers.

Abraham Maslow, a realistic personality theorist, is seen as the spiritual father, theoretician, and the most capable spokesman for humanistic psychology. Especially Maslow's inauguration of the uniqueness and self-actualization of human beings is the symbol of humanistic orientation.<sup>45</sup>

Maslow is a smart student. Because of his father's insistence, at the age of 18 he attended the law school at City College. But after only two weeks of college Maslow moved to Cornell University and shortly afterwards, in 1928, he moved again to the University of Wisconsin in the field of scientific psychology.<sup>46</sup>

He began working at an early age, at the beginning as a newspaper deliveryman. Many of his summer vacations are spent working for family-owned companies, drum making companies. He married at a young age, when he was twenty while his wife was nineteen. He then moved to New York, and became a postdoctoral fellowship under the responsibility of E.L. Thorndike, at Columbia University. Then he taught at Brooklyn College until 1951. While working with Thorndike, he took a test of intelligence and scholastic talent. Thorndike told him that his IQ was very high, 195, in the genius group.<sup>47</sup>

After he know, Maslow made an important discovery. "Our first child has changed me as a psychologist," he wrote. "That experience has made behaviorism that I have been infatuated looking so stupid that it makes me sick. I look at this mysterious little creature, "he said in an interview for Psychology Today magazine," and I feel so stupid. I was struck by the mystery and by a kind of uncontrollable feeling. In the first days of the outbreak of World War II, Maslow decided to devote the rest of his life to finding a comprehensive theory of human behavior that would benefit the world's interests. "I want to prove that humans are capable of doing something more wise than war, prejudice and hatred."

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<sup>44</sup> Calvin S. Hall dan Gardner Lindzey, *Teori-Teori Holistik*, (Yogyakarta: Kanisius, 1993), hlm. 106.

<sup>45</sup> Henryk Misiak dan Virgini Staudt Sexton, *Psikologi Fenomenologi, Eksistensial, dan Humanistik*, (Bandung: PT Refika Aditama, 2005), hlm. 167.

<sup>46</sup> Koswara E, *Motivasi (Teori dan Penelitian)*, (Bandung: Angkasa, 1989), hlm. 111

<sup>47</sup> Yusuf Syamsu dan Achmad Juntika Nurihsan, *Teori Kepribadian*. (Bandung: Remaja Rosdakarya, 2011), hlm. 155.

Maslow began his professional career by holding positions as assistant psychology instructor at the University of Wisconsin (1930-1934) and as a lecturer (1934-1935). Then he returned to New York and became assistant professor at Brooklyn College, New York for 14 years. He was inspired by many of his students from immigrant families and his enthusiasm for psychology. After meeting Maslow they felt familiar and isolated. Maslow became an admired lecturer and he was one of the few professors who cared about his students.

#### **B. Abraham Maslow's Humanistic Theory**

Maslow states that humans have their own special nature, a psychological structural framework which can be viewed and discussed analogously with its physical structure, namely that it has genetic needs, some of which are characteristic of all human species, across all cultural boundaries, and some are unique to each individual. These needs are basically good or neutral and not evil.<sup>48</sup>

Humanistic views humans as free creatures in determining their development into mentally healthy humans when they get the chance, so they can behave optimally according to their potential. Humans are considered as dignified and responsible beings who have several potentials that need to be actualized. The ultimate goal is that the individual can develop his full humanity.<sup>49</sup>

It is different from psychoanalysis which looks down on human nature, and behavior that looks neutral on humans. Humanistic psychology assumes that humans basically have good potentials, at least more good than bad. Humanist psychology focuses on analyzing human qualities, namely human traits and special abilities engraved in human existence, such as the ability of abstraction, power of analysis and synthesis, imagination, creativity, freedom of will, responsibility, actualization, meaning of life, personal development, humor, aesthetic and aesthetic.

These qualities are truly characteristic of humans and do not belong to any other creature, especially animals. In addition, humanistic psychology views humans as beings who have authority over their own lives. This assumption shows that humans are beings who are conscious, independent, active actors and can determine (almost) everything. He is a creature with the nickname of the self-determining being who is able to fully determine the goals he wants most and the ways to achieve them which he considers most appropriate.<sup>50</sup>

Humanistic emphasizes the difference between human behavior and animal behavior. Animal research views humans as machines and eyes of the reflex-conditioning chain, ignoring unique human characteristics such as ideas, values, courage, love, humor, jealousy, sin, and poetry, music, science and other work of thought. According to Maslow, humans have psychological structures analogous to physical structures: they have genetic needs, abilities and tendencies. Humans have the potential structure to develop positively. Humans affirm the overall capacity of human dignity and values to express themselves (self-realization)

Humanism opposes the pessimism and hopelessness of the psychoanalytic view and the concept of life "robot" view of behaviorism. Humanists believe that humans have within themselves the potential to develop healthy and creative and if people are willing to accept responsibility for their own lives, they will realize their potential, overcome the strong influence of parental education, schooling and other pressures.<sup>51</sup>

In his theory, he states that humans have different levels of needs or hierarchies of needs, starting from the most basic to the highest needs. Based on the explanation above, the writer can conclude that the humanistic theory of Abraham Maslow is based on the assumption that within an individual there is a dual, a positive effort to develop and a power to oppose that development, so in his theory he says that individuals behave in an effort to meet the needs of the nature hierarchical namely starting from the most basic (physiological) to the highest needs (self-actualization).

#### **C. Abraham Maslow's Hierarchy of Needs**

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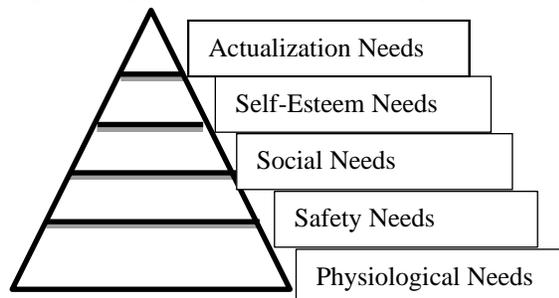
<sup>48</sup> Hartati dkk, *Islam dan Psikologi*, (Jakarta: Raja Grafindo Persada, 2004), hlm. 7.

<sup>49</sup> Hanna Djumhana dkk, *Islam untuk Disiplin Ilmu Psikologi*, (Jakarta: Departemen Agama RI, 2003), hlm. 34.

<sup>50</sup> Alwisol, *Psikologi Kepribadian*, (Malang: UMM Press, 2008), hlm. 199.

<sup>51</sup> Laura A. King, *Psikologi Umum (Sebuah Pandangan Apresiatif)*, terj. Brian Marwensdy, (Jakarta: Salemba Humanika, 2010), hlm. 17.

As the theory of Maslow's needs in humanism makes the needs of self-actualization as the peak needs. Where the theory of needs there are five levels arranged in a pyramid, from the bottom to the top, namely physiological needs, security needs, possessed and love needs, self-esteem needs and self-actualization needs.<sup>52</sup>



### 1. Physiological Needs

Physiological needs are needs that are inseparable in every human being. These needs are homeostatic (efforts to maintain the balance of physical elements) such as eating, drinking, sugar, salt, protein and resting and sex needs.<sup>53</sup> These physiological needs are very strong, in an absolute state (hunger and thirst) all other needs are abandoned and people devote all their abilities to meet these needs. Can occur physiological needs must be satisfied by the satisfaction that should (for example, people who thirst must drink or he died); but there are also needs that can be satisfied with other satisfiers (for example people drink or smoke to relieve hunger). It can even happen that physiological satisfaction is used to satisfy the needs of a higher level, for example people who are not satisfied with their love, feel less physiologically so that they continually eat to satisfy them. Maslow argued that humans are desirous animals and rarely reach the perfect level of satisfaction, except for a limited time. If that desire has been satisfied, then another desire will appear as a successor.

The extraordinary effects of food deprivation that have been demonstrated by a number of experiments as well as by true stories, are no longer evidence of the strong influence of the physiological need for food on behavior. For example, prisoners in Nazi concentration camps during World War II experienced prolonged famine. As a result, the prisoners experienced a drastic decrease in moral standards, so that actions which in normal situations have never been taken such as stealing or taking food from others become commonplace.

### 2. Safety Needs

After sufficient physiological needs are satisfied, security, stability, protection, legal structure, order, boundaries, freedom from fear and anxiety arise. Physiological and safety needs are basically needs to maintain life. Physiological needs are short-term survival, while security is long-term survival.<sup>54</sup>

Safety needs have arisen since infancy, in the form of crying and screaming in fear because of harsh treatment or because of treatment that is perceived as a source of danger. Children will feel safer in a family atmosphere that is organized, planned, organized and disciplined, because such a family atmosphere reduces the possibility of sudden changes, chaos that was not imagined before. Free care does not impose restrictions, such as not setting intervals when the baby sleeps and eats, will make the baby confused and afraid, so the baby is not satisfied with security and safety needs.

This need is very important for everyone, both children, adolescents and adults. In children, the need for security is very obvious because they like to react directly to something that threatens them. In order to meet the needs of these children, it is necessary to create a climate of life that gives freedom of expression. However, giving freedom to express or behave requires guidance from parents, because children do not have the ability to direct their behavior correctly and correctly. In adults, this need motivates him to look for work, become an insurance participant, or save money. Mentally fit adults, characterized by a feeling of security, free from fear

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<sup>52</sup> Koeswara E, *Motivasi...*, hlm. 204.

<sup>53</sup> Syamsu Yusuf dan Achmad Juntika Nurihsan, *Teori Kepribadian...*, hlm. 158.

<sup>54</sup> Koeswara E, *Motivasi...*, hlm. 227.

and anxiety. While the unhealthy one is characterized by feeling as if always in a state of being threatened by a major disaster.

According to Maslow, although the need for security is innate in urgency and satisfaction, learning or experience factors play an important role. With experience, a child in infancy is afraid of loud noises, will be able to neutralize and not feel threatened by loud sounds. Conversely, increasing or strengthening the urgency of the need for security can also be influenced by experience. This is often seen in children who have had accidents. Many children who have had accidents become timid and develop a strong desire to always be protected. This is a desire that reflects the growing urgency of the need for security.

### 3. Social Needs

After physiological and security needs are relatively satisfied, needs are owned or become part of social groups and love becomes the dominant goal. People are very sensitive to solitude, seclusion, being rejected by the environment and losing friends or losing love. These owned needs continue to be important throughout life.

Maslow rejected Freud's view that love is a sublimation of the sex instinct. According to him, love is not synonymous with sex, love is a healthy relationship between a pair of humans that involves feelings of mutual respect, respect and trust. For Maslow, love and sex are two completely different things. Furthermore, Maslow stressed that what is needed by everyone is mature love, that is, love that is built by two or more people in which there is an attitude of mutual trust and mutual respect.<sup>55</sup> Being loved and accepted is the path to a healthy and valuable feeling, on the contrary without love leads to vanity, emptiness and anger.

### 4. Self-Esteem Needs

When the needs of possessing and loving are relatively satisfied, the strength of their motivation weakens, replaced by self-esteem motivation. There are two types of self-esteem:

a. Self-respect (self respect): the need for strength, mastery, competence, achievement, self-confidence, independence and freedom. People need knowledge about themselves that they are valuable, able to master the tasks and challenges of life.

b. Get appreciation from others (respect from other): the need for prestige, appreciation from others, status, fame, dominance, being an important person, respect, acceptance and appreciation. People need knowledge that they are well known and are valued well by others.

According to Maslow, awards from others are based on self-esteem. People should gain self-esteem from their own abilities, not from external fame which they cannot control, which makes them dependent on others. It should be underlined that however, the hierarchical arrangement of the needs mentioned above needs to be kept in mind. According to the hierarchical arrangement as is known, individuals will not try to satisfy needs that are at the top level before the needs that are below are satisfied.<sup>56</sup>

### 5. Actualization Needs

After all the basic needs are met comes the meta needs or the needs of self-actualization, the need to be something that the person is able to realize using all his potential talents. Self-actualization is the desire to obtain satisfaction with himself (self fulfillment), to realize all his potential, to be whatever he can do it and to be creative and free to reach the peak of his potential achievements.<sup>57</sup>

According to Maslow, the goal of achieving self-actualization is naturally carried from birth. Genetically humans have a positive basic potential. Besides that humans also have the basic potential of healthy development pathways to achieve self-actualization.<sup>58</sup> People who can develop their positive potential on a healthy path are healthy people according to Maslow.

The sequential levels of needs according to Abraham Maslow are as follows:

- a. physiological needs,
- b. security needs,

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<sup>55</sup> *Ibid*, hlm. 227.

<sup>56</sup> Alwisol, *Psikologi Kepribadian...*, hlm. 205-206.

<sup>57</sup> *Ibid*, hlm. 208.

<sup>58</sup> Syamsu Yusuf dan Achmad Juntika Nurihsan, *Teori...*, hlm. 160-161.

- c. the need for recognition and affection,
- d. appreciation needs,
- e. self-actualization needs,

Where if someone has reached the level of self-actualization, according to Maslow that person becomes a whole person who obtains unimaginable satisfaction.

## **II. RESEARCH METHODS**

This type of research that the authors use in this study is library research (library research), namely research conducted by collecting data in the library, reading, recording and processing materials relating to this research.<sup>59</sup> Therefore, the data collected in the study are written or scientific texts relating to the main points of the research questions and also reading material from the field of humanistic streams related to the research discussion.

In discussing this research, the writer uses the method of content analysis or content analysis, which is an analysis of the message content of a communication. Content analysis technique is a research technique for making inferences (the process of drawing conclusions based on prior considerations or general conclusions) that can be replicated and authentic data by taking into account the context.<sup>60</sup>

Based on the information above, the writer uses the content analysis method as a supporting method to analyze the contents of the research discussion quoted from scientific books based on the books collected, read and understood. So through some of the methods that have been mentioned the author can determine an effective way to discuss the research discussion that the author is doing.

## **III. RESEARCH RESULT**

### **A. Abraham Maslow's Humanistic Theory**

In Humanistic Abraham Maslow, Maslow's theory is based on the assumption that in individuals there are two things: (1) a positive effort to develop, and (2) the power to resist or reject that development. Maslow argues that individuals behave in an effort to meet hierarchical needs. In each person there are various feelings of fear such as fear of trying or developing, afraid to take the opportunity, afraid of what he already has and so on. But on the other hand a person also has the drive to advance more towards wholeness, uniqueness of the self, towards the functioning of all abilities, towards self-confidence in facing the outside world and at that moment he can accept himself.<sup>61</sup>

Separation of needs does not mean that each one works exclusively, but work needs overlap so that people in one type are motivated by two or more needs. There are no basic people whose needs are 100% satisfied. Maslow estimates that the average person can be satisfied physiological needs up to 85%, security needs are satisfied 70%, needs of being loved and loved are satisfied 50%, self esteem is satisfied 40%, and then actualization needs are satisfied to 10%. It doesn't matter how high the level he has passed, if the level below is experiencing dissatisfaction or the level of satisfaction is still very small, he will return to the satisfied level until he gets the desired level of satisfaction. Even though those needs are instinctive, the behavior used to satisfy those needs is learned, so that there are variations in behavior in each person in how to satisfy them. This need has the following characteristics:

1. Lower needs in the hierarchy are strong, potential, and priority needs; while the higher in the hierarchy is the weakest requirement.

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<sup>59</sup> Mestika Zed, *Metode Penelitian Kualitatif*, (Jakarta: Yayasan Obor Indonesia, 2004), hlm. 3.

<sup>60</sup> Burhan Bungin, *Analisis Data Penelitian Kualitatif*, (Jakarta: Raja Grafindo, 2003), hlm. 78.

<sup>61</sup> Sukardjo dan Ukim Komarudin, *Landasan Pendidikan, Konsep dan Aplikasinya*, (Jakarta: PT Raja Grafindo Persada, 2009), hlm. 58-59.

2. Higher needs arise last in the span of human life. physiological (biological) needs and a sense of security emerge at the age of the child, the need for recognition and appreciation arises at the age of adolescence, arises in adulthood.

3. Higher needs are less necessary in order to maintain life, so that satisfaction can be ignored. Failure in gratification will not cause a crisis, unlike if it fails to meet the satisfaction of lower needs. For this reason, Maslow calls this lower need a deficit or deficiency. Failure to satisfy this need will result in discomfort in the individual.

4. Although higher needs are less so necessary in the context of survival, but those needs contribute to survival itself and also development. Satisfaction obtained from higher needs can improve health, longevity, and biological efficiency. For this reason, Maslow named this need with growth or being needs.

5. Satisfaction of higher needs is very beneficial, both for physical and psychological. This condition can give birth to feelings of pleasure, happiness, and meaningful feelings.

6. Satisfaction of higher needs requires a better external situation (social, economic, and political) than satisfying lower needs. Example: to pursue self-actualization requires an atmosphere of life that gives freedom to expression and opportunity.<sup>62</sup>

#### **IV. CONCLUSION**

Based on the problems contained in this discussion, the author can formulate several views on the humanistic theory of Abraham Maslow. So the authors make the following conclusions:

The humanistic theory of Abraham Maslow is one of the theories in the flow of psychology that sees humans from all aspects. In his humanistic theory, Maslow states that if humans can realize their full potential, they will reach a meta level, which is the level of self-actualization. Abraham Maslow, in his humanism gave birth to one theory, namely the theory of motivation called the hierarchy of need (hierarchy of needs). Maslow's theory of needs consists of five levels: physiological needs, security needs, social needs (possessed and love), self-esteem needs, and self-actualization needs. Maslow said that to reach the level of self-actualization, humans must meet every level of the most basic level of these needs. This means that the fulfillment of one level is a prerequisite for going to the next level.

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<sup>62</sup> Syamsu Yusuf dan Achmad Juntika Nurihsan, *Teori Kepribadian...*, hlm. 156-157.

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## The Nature of Educators in The Perspective of Philosophy of Islamic Education

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**Abstract** - Educators are adults who are responsible for giving guidance or assistance to students in their physical and spiritual development in order to reach maturity, able to carry out tasks as creatures of God, caliphs on the surface of the earth, as social beings and as individuals who can stand alone. In Islamic history the teacher and the ulama are always holding hands, or the ulama is also the teacher. There are at least four educators in Islamic Education, namely: 1) Allah as an educator for His servants, 2) Prophet Muhammad SAW., 3) parents as educators in the family environment, and 4) teachers as educators in the formal environment. There are three basic competencies that must be possessed by Muslim educators, namely: 1) personal-religious competence, 2) social-religious competence, and 3) professional-religious competence. Professional Muslim teachers will be reflected in the appearance of three-dimensional assignments: expert, responsible, and a sense of well-being. In the world of education, teachers and parents must have physical and spiritual self charm, but most emphasized having inner self charm. Self charm is an absolute requirement in education, meaning that if there is no self charm, education is not possible.

**Keywords:** Educators, philosophy of Islamic education

### I. Introduction

The word education will definitely be synonymous with the word educator and student. Education according to Ki Hajar Dewantara is a guide in the lives of children who are all natural forces so that they as humans and as members of society achieve the highest safety and happiness<sup>63</sup>. Keep in mind that in education implies a process of guidance, guidance or leadership which contains several elements that must be considered, one of which is there is a mentor (educator) and a mentored (educated).

Educators in Islam are those who are responsible for the development of students. First, the person most responsible is the parents of the students. Then next there is the teacher or lecturer.

### II. Literature Review

#### A. Understanding Educators (Teachers)

In terms of language, educators<sup>64</sup> as explained by W.J.S. Poerwadarminta is a person who educates. This understanding gives the impression that educators are people who carry out activities in the field of educating.

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<sup>63</sup> Di dalam tulisannya yang lain Ki Hajar Dewantoro merumuskan pengetahuan pendidikan sebagai berikut: "pendidikan berarti daya upaya untuk memajukan perkembangan budi pekerti (kekuatan batin), pikiran (intelektual) dan jasmani anak. Lihat Moh. Mahmud Sani, *Pengantar Ilmu Pendidikan*, (Mojokerto: Thoriq Al-Fikri, 2015), hal. 22.

<sup>64</sup> Dalam konteks pendidikan Islam "pendidik" sering disebut dengan "murobbi, mu'allim, mu'addib" yang ketiga term tersebut mempunyai penggunaan tersendiri menurut peristilahan yang dipakai dalam "pendidikan dalam

The word educator functionally shows someone who carries out activities in providing knowledge, skills, education, experience and so on.

Educators are adults who are responsible for giving guidance or assistance to students in their physical and spiritual development in order to reach maturity, able to carry out tasks as creatures of God, caliphs on the surface of the earth, as social beings and as individuals who are capable of standing alone. Every responsible adult intentionally influences others (students), giving assistance to children who are still in development and growth to reach maturity can be said to be educators.

Another term that is commonly used for educators is the teacher, the two terms are close to the meaning, the difference is the term teacher is often used in a formal education environment, while educators are used in a formal, informal or non-formal environment.

In general, educators can be categorized into 2 (two) groups, namely:

1. By nature educators are parents of each student. So if a parent throws away or neglects his biological child, then he does not act as an educator. Because true educators are actually parents themselves.
2. Educators are people who are entrusted with the task of educating students. For example the teacher/religious teacher in educational institutions or for example in the orphanage.

Educators are one important component in the education process. In education, what is meant by educators is everything that influences a person's development, namely humans, nature, and culture. Humans, nature and culture are often referred to in the science of education as an educational environment. But the most important is humans. In general, educators are those who have the responsibility to educate. They are adults who because of their rights and obligations carry out the education process.

Not only that, there is also an understanding of educators in the view of Islamic scientists, including:

1. According to Ahmad Tafsir, educators in Islam are those who are responsible for the development of students. They must be able to strive for the development of all potential learners, both cognitive, effective and psychomotoric these potentials in such a way that they are developed in a balanced way so as to reach an optimal level based on Islamic teachings.
2. Educators according to Noeng Muhadjir is someone who is personal (personification of educators), namely the personality of the whole being taught, not only in content, but also in value. The personification of the educator is an important meaning for the confidence of a student. A religious teacher, for example, is not enough just because the person concerned has extensive religious knowledge, but must also be someone who believes in the truth of his religion and is a good religious adherent.

Specifically educators in the perspective of Islamic education are people who are responsible for the development of all potential learners. If we look functionally the word educator can be interpreted as a giver or distributor of knowledge and skills. Then, if explaining the educator is always interpreted in the field of tasks and work, then the inherent variable is an educational institution. From the explanations above it is clear that educators are a particular profession or expertise inherent in a person whose job is to educate or provide education.

## **B. Position of Educators (Teachers)**

In a variety of literature that discusses the problem of Islamic education is always explained about the teacher in terms of duties and position. Imam Al-Ghazali stated about the glorious teaching work (as an educator / teacher), he said:

"A pious person who wants to practice what he knows, is called a great man in all the kingdoms of heaven. He is like the sun that illuminates the other worlds, he has light in him, and he is like perfume that scents others,

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konteks Islam". Di samping itu, istilah pendidik kadang kala disebut melalui gelarnya, seperti istilah "*Al-Ustadz dan As-Syaikh*".

because he is indeed fragrant. Whoever has a teaching job, has chosen a large and important job. Therefore, he should teach his behavior and obligations. "

In line with that, Athiyah Al-Abrasy said that a man of knowledge and then he put his knowledge into practice, then that person is called the person who made a big contribution under this sky. The person is like the sun shining on others and also illuminates himself. Like castor oil that someone else smells and he himself smells good.

Why was the honorable and high position given to the teachers? The scholars explained that because the teacher is a spiritual father or spiritual father for a student, the term gives food to the soul with knowledge, moral education and justifies it on this basis. So respecting the teacher is essentially respecting our own children and respect for the teacher means respect for our own children.

History always tells how the teacher held important roles in carrying out and controlling the leadership of the state and kingdom in ancient times. In ancient Egyptian history these teachers were philosophers who became king's advisers. The teacher's words serve as a guide in leading the country. In the glorious times of Greek philosophy, Socrates, Plato, and Aristotle were teachers who influenced the course of Greek history. Aristotle was the teacher of Iskandar Zulkarnain (356-423 BC) who became the Emperor of Greece until his death on the Asian continent in an effort to expand his rule.

In the history of Islam these teachers and scholars always go hand in hand. Or the cleric is also a teacher. The Prophet SAW as the recipient of the revelations taught the revelations to his followers. In all activities of the Prophet, the teachers were included. In war teachers participate. In the peace agreement also participated. Also delegates to regions that had just converted to Islam were sent by teachers to broadcast the new religion, such as the mission of Mu'az bin Jabal to the land of Yemen.

The history of school development in Islamic education also shows that a madrasa, pondok, surau was founded because of the existence of famous scholars who were visited by students from all corners. As Imam Shafi'i studied Imam Malik in Medina. Likewise Al-Ghazali went to study with Imam al-Juwaini who was named Imam Al-Haramain, although Al-Ghazali came from Khurasan (Iran). Also the development of Islam in the Southeast Asian region through pondok, Suarau, madrasa, and others shows a similar pattern, namely there are famous scholars visited by students from all corners such as Sheikh Daud Fathani in Thailand, Tok Kenali in Kelantan, Madrasah al- Famous on the island of Pinang, Pesantren Hasyim Asy'ari in Tebuireng and Pesantren Gontor in East Java, Madrasah Rahmah al-Yunusiah in Padang Panjang, West Sumatra, Madrasah Hj. As'ad in South Sulawesi and others. The relationship between student and teacher is so close that even though a student is more famous than his teacher, he is always loyal and respectful to his teacher.

Thus because in essence, the teacher and students (students) are united. They are one in soul, separate in body. Their bodies may be separated, but their souls remain one as a "Unity" that is firmly united. The unity of the teacher and student souls cannot be separated by the dimensions of space, distance, and time. The teacher is a teacher and students are students. there are no terms "ex-teacher" and "ex-student" even though one time the teacher has retired from his service institution, or the student has finished school at the institution where the teacher is devoted.

High respect for teachers can be seen from his great service in preparing the life of the nation in the future. It is known that a nation will be good if the resources holding the power are of high quality and these quality resources are partly charged to orders made by the teacher.

There are so many teacher services, but the most important are:

1. The teacher as a true giver of knowledge to his students, while knowledge is the capital to elevate human degrees and with that knowledge someone will have confidence and be independent. And people like that are expected to be able to bear the burden as nation leaders.

لَا نُنَبِّئُكَ بِشَيْءٍ مِّنْهُ إِلَّا جَاءَكَ بِنُورٍ مُّبِينٍ  
وَلَا يَخْفَىٰ عَلَى اللَّهِ شَيْئًا سِوَمَا ظَنَرْتُمْ أَنَّكُم مُّؤْتَمَرُونَ  
بِهِ ۗ لَقَدْ كُنْتُمْ فِي كِتَابِ اللَّهِ كَافِرِينَ

"... Allah will exalt those who believe among you and those who are given some degree of knowledge. and Allah knows what you do. " (Surat al-Mujadalah: 17)

أَمْ يَتَذَكَّرُونَ أَمْ يَحْسَبُونَ أَنَّهُم مُّؤْتَمَرُونَ  
بِهِ ۗ لَقَدْ كُنْتُمْ فِي كِتَابِ اللَّهِ كَافِرِينَ  
وَلَا يَخْفَىٰ عَلَى اللَّهِ شَيْئًا سِوَمَا ظَنَرْتُمْ أَنَّكُم مُّؤْتَمَرُونَ  
بِهِ ۗ لَقَدْ كُنْتُمْ فِي كِتَابِ اللَّهِ كَافِرِينَ

Say: "Are there people who know and those who don't know?" Indeed a reasonable person can receive lessons. (Surah Az-Zumar: 9)

2. Teachers as the builders of noble morality, and noble morality are the main pillars to sustain the survival of a nation. Many nations in the world are valiantly advanced in the fields of science and technology but later became a nation that was destroyed and lived in a state of misery caused by corrupt morality.

3. The teacher gives instructions to the child about a good life, that is, a person who knows who is the creator himself that causes him not to be arrogant, to be someone who knows to do good to the apostles, to parents, and to others who have contributed to him.

أَمْ يَتَذَكَّرُونَ أَمْ يَحْسَبُونَ أَنَّهُم مُّؤْتَمَرُونَ  
بِهِ ۗ لَقَدْ كُنْتُمْ فِي كِتَابِ اللَّهِ كَافِرِينَ

"And We did not send before you, except the men whom We gave a revelation to them; So ask people who have knowledge if you don't know." (Surat an-Nahl: 43)

By seeing the tasks carried out by the teacher accompanied by patience and full of selfless sincerity that puts his position as a respected person. Educators in Islamic Education have a high position as described in the hadith of the Prophet SAW, that: "The ink of a scientist (ulama) is more valuable than the blood of martyrs" (HR. Abu Daud and Tirmidhi).

Thus philosophically high respect for teachers is a logical and morally and socially must be done. However, it does not mean a teacher can arbitrarily treat his students. Islam has laid down various provisions that must be obeyed by a teacher.

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**C. Kinds of Educators**

According to Ramayulis, there are at least four types of Educators in Islamic Education, namely:

**1. God as an Educator for His Servants**

Many Al-Qur'an that mention, that it is Allah who teaches humans. Among these verses states



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~~*As (we have perfected our blessings to you) We have sent you Apostles among you who read Our verses to you and purify you and teach you the Book and the Wisdom, and teach you what you do not know yet. (Surat al-Baqarah: 151)*~~

**3. Parents as Educators in the Family Environment**

In an Islamic perspective, parents (father and mother) are the first and foremost educators who are responsible in the family environment. Why? because the child (student) is their child, that is, Allah entrusts the child to both parents. In the Qur'an, Allah says:

وَأَنْذِرْ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَأَنِذِرْ آلَ فِرْعَوْنَ إِنَّهُمْ كَانُوا إِتْرَافًا  
 وَأَنْذِرْ آلَ لُوطٍ إِنَّا جَمَعْنَا لَهَا فِرْعَوْنَ وَهُنْدُوسَ وَبَنِي إِسْرَائِيلَ  
 وَالْمَلَائِكَةَ وَالنُّجُومَ وَمَا يُغِيبُ اللَّهُ مَا يَشَاءُ إِنَّهُ عَلِيمٌ ذَكِيمٌ  
 وَأَنْذِرْ آلَ عَادَ إِنَّهُمْ كَانُوا إِتْرَافًا وَأَنْذِرْ آلَ ثَمُودَ إِذْ كُنُوا  
 فِي كَنْعَانَ بَنِي سُلَيْمَانَ إِذْ كَانُوا كَافِرِينَ

*O you who believe, protect yourself and your family from the fires of hell whose fuel is man and stone; guardian angels who are rough, hard, and do not disobey God for what He has commanded them and always do what they are commanded. (Surah At-Tahrim: 6)*

The word "thy" in the phrase "take care of yourself" is both parents, father and mother. How do parents take care of him? of course by educating, in order to be godly and not go to hell. In addition to increasing children's development, physical education, knowledge and work skills need to be added. In principle, parents should not leave a weak generation behind them. Allah SWT. said:

وَأَنْذِرْ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَأَنِذِرْ آلَ فِرْعَوْنَ إِنَّهُمْ كَانُوا إِتْرَافًا  
 وَأَنْذِرْ آلَ لُوطٍ إِنَّا جَمَعْنَا لَهَا فِرْعَوْنَ وَهُنْدُوسَ وَبَنِي إِسْرَائِيلَ  
 وَالْمَلَائِكَةَ وَالنُّجُومَ وَمَا يُغِيبُ اللَّهُ مَا يَشَاءُ إِنَّهُ عَلِيمٌ ذَكِيمٌ  
 وَأَنْذِرْ آلَ عَادَ إِنَّهُمْ كَانُوا إِتْرَافًا وَأَنْذِرْ آلَ ثَمُودَ إِذْ كُنُوا  
 فِي كَنْعَانَ بَنِي سُلَيْمَانَ إِذْ كَانُوا كَافِرِينَ

*Let Allah fear those who leave behind them weak children, whom they worry about (their welfare). therefore let them fear Allah and let them speak the true words. (Qur'an, An-Nisa: 9)*

#### 4. Teachers as Educators in Formal Environments

The teacher is an educator engaged in formal education environments, such as in schools or madrassas. One of the interesting things about the teachings of Islam is the very high appreciation of Islam for teachers that places them in the position of teachers at the level of the Prophet and the Apostle. Why is that? because the teacher is always associated with science (knowledge), whereas Islam highly values knowledge.

According to Muhammad Athiyah Al-Abrasyi there are three kinds of educators, namely:

##### 1. **Kuttab Educators**

Kuttab educators are educators who teach the Qur'an to children in kuttab. Some of them are only knowledgeable, they are only good at reading, writing and memorizing the Qur'an. Some teach for the benefit of the world so they don't get respect from the community. But no less than they have extensive knowledge and teach sincerely so as to get honor and noble appreciation.

##### 2. **General Educator**

General educators are educators who teach in educational institutions and manage or carry out formal Islamic education such as madrassas, Islamic boarding schools, education in mosques and others.

##### 3. **Special Educators**

Special educators, or often called muaddib, are educators who give special lessons to one or more children, superiors, state leaders or caliphs such as education carried out in certain homes in the palace.

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**D. Educator Basic Competencies**

There are three basic competencies that must be possessed by Muslim educators, namely:

1. Personal-religious competence, which has a personality based on Islam. In itself inherent values that can be distributed to students, such as: honest, fair, like deliberation, discipline, and others.
2. Social-religious competence, which has a concern for social problems that are in harmony with Islam. Mutual attitude, like helping, tolerance and so on.
3. Professional-religious competence, which has the ability to carry out their duties professionally, based on Islamic teachings.

In addition to some of the competencies of educators above, the following things also need to be had in order to become professional Muslim educators, namely:

1. Knowing the things that need to be taught, so he must learn and find information about the material being taught.
2. Mastering the entire material that will be delivered to their students.
3. Have the ability to analyze the material being taught and relate it to the context of the components as a whole through the patterns given by Islam about how to think (way of thinking) and ways of life (ways of life) that need to be developed through the educational process.
4. First practice the information that has been obtained before it is presented to their students (QS. 61: 2-3)

لَقَدْ نَزَّلْنَا الْحَقَّ فِي الْقُرْآنِ وَإِن تَوَلَّوْا  
فَعَسَىٰ أَعْيُنُهُمْ أَن تَرَوْا  
بُحُورًا مَّهِينًا

*There is a great deal of hatred in the sight of God that you say things that you do not do. (QS. As-Shaff: 2-3)*

5. Give uswatun hasanah and improve the quality and professionalism that refers to futuristic without forgetting the improvement of his welfare.
6. Giving gifts (tabsyir) and punishment (tandzir) in accordance with the efforts and efforts achieved by students in order to provide persuasion and motivation in the learning process (QS. 2: 119)

وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ  
أَرْحَمًا وَلَا أَكْرَمًا وَلَا أَكْبَرًا  
وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ  
أَرْحَمًا وَلَا أَكْرَمًا وَلَا أَكْبَرًا

*Verily, We have sent you (Muhammad) with truth; as bearers of good tidings and warrants, and you will not be asked (responsibility) about the inhabitants of hell." (Surat al-Baqarah: 119)*

7. Evaluating the process and results of education that are currently and have been carried out (QS. 2:31)

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا  
فَأَخْبَرَهُنَّ قُلُوبَهُمْ  
وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا  
فَأَخْبَرَهُنَّ قُلُوبَهُمْ

*"And He taught Adam the Names (things) in their entirety, then revealed them to the Angels and said: "Mention Me the names of those things if you are truly righteous! " (Surat al-Baqarah: 31)*

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Muslim teachers who are professional will be reflected in the performance of carrying out their duties which are marked in three dimensions, namely:

- 1. Expert**

Professional teachers are teachers who have expertise in both material and methods. The skills that professional teachers have are those that are acquired through a process of education and training that is programmed specifically for that. This expertise has gained formal recognition as stated in the form of certification, accreditation, and licensing from the authorities (in this case the government and professional organizations). With his expertise, a teacher is able to show his autonomy either as a Muslim person or as a professional.

**2. Have a Sense of Responsibility**

Professional teachers must master what is presented and take responsibility for everything taught. He is responsible for all his behavior. Understanding responsibility according to the theory of educational science implies that a person is able to provide accountability and willingness to be held accountable. Responsibility that has multidimensional meaning means to be responsible to oneself, to students, to parents, the surrounding environment, society, nation, state, fellow human beings, religion, and ultimately responsible to Allah SWT.

**3. Having a Feeling of Nursing**

The spirit of peer care needs to be developed so that the dignity of teachers is upheld both by the teacher corps itself and the community at large. In addition, the appreciation and protection of the teaching position is in accordance with the responsibilities assigned to them.

### **E. Requirements for Educators (Teachers)**

To be able to perform the role and carry out their duties and responsibilities, an educator (teacher) requires certain conditions, with these conditions that distinguish between educators /teachers and other humans in general. Daradjat said that the general conditions for becoming a teacher were devotion to Allah, knowledgeable, healthy physically, well-mannered, responsible, and national-minded.

The criteria for the types of morality of the teacher who are demanded include:

1. Loving his position as a teacher.
2. Be fair to all students.
3. The teacher must be authoritative.
4. The teacher must be happy.
5. Be patient and calm.
6. The teacher must be human.
7. Collaborate with other teachers.
8. Collaborate with the community.

The main requirements for becoming a good and successful teacher are:

1. Teachers must be certified
2. Teachers must be spiritually and physically healthy
3. Teachers must fear Allah SWT and behave well.
4. The teacher must be the person responsible.
5. Teachers in Indonesia must have a national spirit.

Al Qosqosandi, an Islamic educator at the time of the Fatimid Caliph in Egypt, proposed several conditions for an Islamic educator, namely:

1. Physical requirements: a) good body shape, b) sweet face / radiant, c) wide forehead, and d) open forehead from her hair (clean face)
2. Psychological requirements: a) common sense (spiritually healthy), b) civilized heart, c) sharp understanding, d) fair, e) being officer (knight), f) broad chest, g) when speaking first imagined in his heart, h) can choose noble and good words, i) the words are clear, j) easy to understand and relate to one another, and k) stay away from everything that leads to unclear words.

Mubangit requires that, to become a good Muslim educator or teacher, namely:

1. He must be religious
2. Able to be responsible for the welfare of religion
3. He is not inferior to other public school teachers in forming democratic citizens and responsible for the welfare of the nation and the motherland.
4. He must have a feeling of pure calling (roeping)

Another opinion says that the conditions that must be met by a religious teacher in order for his business to succeed well are:

1. He must understand the science of educating as well as possible so that all his actions are tailored to the souls of his students.
2. He must have good language and use it well
3. He must love his students because love always means to eliminate some of their own interests for the benefit of others.

Al-Kanani, as quoted by Ramayulis, stated that the requirements of a Muslim educator were of three kinds, namely: (1) with regard to self, (2) with regard to learning, and (3) with regard to students. Here is the description:

1. with lessons: Educator requirements relating to him:

- a. Always be aware of God's supervision of him.
- b. Maintaining the glory of science.
- c. Is zuhud.
- d. Not worldly oriented by making their knowledge as a tool to achieve position, wealth, prestige, or pride for others.
- e. Stay away from the lowly livelihood in shariah view ', and stay away from situations that can lead to slander and not do things that can bring down his pride in the eyes of many people.
- f. Maintaining the symbols of Islam, such as carrying out prayer in congregation in the mosque, say hello, and run amar ma'ruf nahi munkar.
- g. Be diligent in doing things that are worshiped by religion, both verbally and in deeds, such as reading the Qur'an, dhikr and evening prayer (shalatul lail).
- h. Maintain noble morals in association with people and avoid bad morals.
- i. Always fill his spare time with useful things, such as worship, reading and writing.
- j. Always study and not feel ashamed to receive knowledge from people who are inferior (younger) to it.
- k. Diligent research (research), compile, and compose / write books / books with attention to the skills and expertise needed for it.

2. Requirements for educators regarding

- a. Before leaving the house to teach, the teacher should purify from hadats and dirt and wear good clothes with the intention of glorifying knowledge and shari'ah.
- b. When leaving the house, the teacher should always pray so that it is not misguided and misleading, and keep on the remembrance of Allah SWT until it reaches the teaching assembly.
- c. Taking a position in a position that makes it visible to all students.
- d. Before starting to teach, the teacher should read a portion of the Qur'anic verses in order to obtain blessings in teaching, then read the basmalah.
- e. Teaching fields of study in accordance with the hierarchy of values of glory and importance, namely the interpretation of the Qur'an, then the Hadith, Usul ad-Indi, and so on.
- f. Adjust the volume so that it is not too high to make room noise or too low to not be heard by students.
- g. Maintain orderliness of the assembly by directing the discussion to certain objects.
- h. Reprimand students who do not maintain manners in class, such as insulting friends, laughing loudly, sleeping, talking to friends or not accepting the truth.
- i. Be wise in conducting discussions, delivering lessons, and answering questions.



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*From Ali R.A he said: "Rasulullah SAW always gives to everyone present before him, their rights (fairly), so that none of them feels the most privileged." (H.R Tirmidhi)*

4. Physical Requirements

These physical requirements include: being in good health, being sweet / radiant, not having bodily defects that might interfere with his work, not having symptoms of infectious diseases, including in this physical statement concerning neatness and cleanliness, including how to dress . Because teachers will be directly observed and assessed by students and even the wider community.

From these conditions it can be seen that educators / teachers are adults who must have good morals and have educational skills. In addition, it must work in accordance with the best possible educational skills accompanied by extensive knowledge in its field based on a sense of filial piety.

Based on the description above, it can be concluded that the requirements for Muslim educators or teachers are:

1. Faith and devotion to Allah Almighty.

In accordance with the purpose of education, which is to form susial humans who believe in God, then it is proper for teachers as educators to be able to be an example in carrying out worship both mahdlah and ghairu mahdlah.

2. Virtuous character (al-akhlak al-karimah)

3. Science, especially Islamic education (al-ulum at-tarbiyah al-Islamiyah).

4. Is zuhud

5. Maintaining the glory of science

6. Spiritual and physical health.

7. Have a role model of good words and deeds (as-shidqu)

8. Smart and trustworthy.

9. Love the motherland (hubbu al-wathaniyah).

10. Be fair, wise, wise and love students.

11. Sincere and loves his profession as a teacher.

12. Have a positive authority (self-charm).

13. Has a strong motivation to always study (ghirrah li thalab al-ilmi)

14. Diligent research (research), compile, and compose / write books / books.

15. Having motivation and aspirations to advance education / teaching for the welfare and prosperity of the homeland and nation.

16. Maintaining the symbols of Islam

17. Adult (minimum age 18 years)

18. Has a leadership spirit

19. Do not have bodily disabilities that might interfere with his work

20. Maintain neatness and cleanliness, including how to dress

21. Stay away from low-income livelihoods in syara's view

22. Do not foster fields of study that are not mastered

23. Trying to help meet the benefit of students, both in position and property.

24. Responsible for the welfare of religion and nation

The duties and responsibilities of a teacher as an educator, learner and mentor for students during the educational process that has been entrusted by parents / guardians to him should be carried out as well as possible.

25. Certify teacher and certified educator

What is meant here is a diploma certificate that can give the authority to carry out duties as a teacher in a particular school or educational institution. Whereas educator certificates are formal proof as recognition given to teachers or lecturers as professional staff.

## **F. Characteristics of Educators (Teachers)**

An educator with various competencies is expected to carry out his professional duties well. Like an apostle in conveying his treatise to his people. An educator besides having to master the knowledge that will be taught to his students must also have certain traits with which it is expected that what is given by the teacher to his students can be heard and obeyed his behavior can be imitated and emulated well.

According to Abdurrahman Al-Nahlawi Muslim educators must possess the following qualities:

1. Behavior and mindset of educators should be Rabbani, that is relying on God, obeying God, serving God, following his Shari'a and knowing His attributes.
2. The teacher is sincere. In other words, with his profession as an educator and with the breadth of his knowledge, teachers only intend to gain the pleasure of Allah, achieve and uphold the truth.
3. The teacher is patient in teaching various knowledge to children. This requires practice and repetition, and training the soul to endure hardship
4. Always equip himself with science, and continually familiarize himself with learning and studying it. Educators must not be satisfied with the knowledge they have.
5. Having the ability to teach by using various methods that are varied, mastered it well and are clever in determining the methods used according to the teaching atmosphere that it faces.
6. Having the ability to manage learning well, be firm in acting and be able to put various cases in proportion.
7. Convey what is delivered with full honesty. The sign of honesty is to apply his advice first to himself. If the knowledge with the practice has been in line, then students will easily imitate and follow it in every word and action.
8. Being able to understand the mental condition of students in harmony with the stages of its development in order to treat students according to the ability of reason and psychological development.
9. Have a responsive and responsive attitude to various conditions and world developments, which can affect the soul, beliefs and mindset of students. In addition, it should also understand various modern problems and the ways in which Islam deals with and overcomes them.
10. Treating students fairly does not tend to one of them, and does not exaggerate someone over another, except according to ability and achievement.

M. Athiyah Al Abrasyi explained that an Islamic educator must have certain qualities so that he can carry out his duties properly. The characteristics that must be possessed by Muslim educators (teachers) include:

1. Has the nature of zuhud, does not prioritize material and teach because it seeks the pleasure of Allah alone.
2. A teacher must clean his body, away from great sins, riya '(looking for names), envy, enmity, strife and other despicable qualities.
3. Sincere at work. The sincerity and honesty of a teacher in his work is the best path to success in the assignments and success of his students.
4. A teacher must be forgiving of his students, he is able to restrain himself, restrain anger, be generous, be patient and don't be angry because of small causes. Personal and have self-esteem.
5. A teacher must love his students as much as he loves his own children, and think of their situation as he thinks of his own children.
6. A teacher must know the nature, nature, manners, habits, tastes and thoughts of his students so that he is not mistaken in educating his students.
7. A teacher must master the subjects that will be given, and deepen his knowledge about it so that the subject will not be superficial.

Imam Al-Ghazali also requires Islamic educators to have the following characteristics:

1. A teacher must put affection towards his students and treat them as they would their own children.
2. Do not expect compensation or thanks but by teaching that he intends to seek the pleasure of God and draw closer to Him.

3. The teacher should advise students not to be preoccupied with abstract and unseen knowledge before completing lessons or understanding in clear, concrete and basic science.
4. Prevent students from a bad behavior with innuendo if possible and do not be frank with a smooth path and do not criticize.
5. Pay attention to the behavior of children's minds and talk to them according to the level of their intellect and do not convey something that exceeds the level of the students' grasp.
6. Do not incite hatred towards students regarding other branches of knowledge but should open a way for them to learn to learn that knowledge.
7. A teacher must practice their knowledge and do not differ words with their actions.
8. Should underage students provide clear and appropriate lessons.

Shaykh Burhanuddin az-Zarmuji, the author of the book *Ta'limul Mutaa'llim Thariqat Ta'allum*, put forward some of the characteristics of the teacher, namely:

1. Having excess knowledge ('alim), namely mastering knowledge.
2. Wara 'which is the ability to protect yourself from prohibited conduct / behavior.
3. More mature (older).

Fu'ad bin Abdul Aziz al-Syalhub stated eleven characters / qualities that must be possessed by an educator/teacher, namely:

1. Thank you to Allah SWT knowledge.
2. Be honest
3. Match between words and deeds
4. Be fair and impartial
5. Precious and praiseworthy
6. Tawadhu'
7. Courageous
8. Joking with her students
9. Be patient and hold back emotions
10. Avoiding nasty and inappropriate words
11. Consult with others

Taking into account some opinions of Muslim scholars regarding the characteristics of educators above, then the task as an educator / teacher is a sacred duty to fulfill the call of religion because it is closely related to worship of God. In connection with that, Islamic students determine various conditions with the intention that the task (al-amanah) can be carried out as it should.

### **G. Tasks of Educators (Teachers)**

All educators ranging from parents, teachers or teachers, are actually intermediaries or active liaison bridges between students with educational goals that have been formulated. By carrying out the duties as well as possible the objectives of education will also be achieved. The quality of existing education is also determined by the quality of the educators. If educators do not have the ability of course students who are their responsibilities will also not get maximum learning results. To get a good teaching and learning process and quality results, a competent and professional educator is needed in their field.

In order for educators to function as good intermediaries, educators must be able to do their job well too. The grouping of educators' tasks includes:

#### **1. Educational tasks**

In this task an educator is more directed at providing guidance on the formation of students' personalities, with an emphasis on the affective aspects, so that a child has good moral values, courtesy to others, recognizes decency, can respect the opinions of others, has responsibilities to fellow and individual obligations, groups of nations and nations, have a high sense of social and developing, and others.

#### **2. Instructional Tasks (Teaching)**

In this case the educator / teacher is providing education to educate students with an emphasis on the cognitive and psychomotor domains. In this task the teacher as a media of knowledge transfer (transfer of knowledge) which is the nature of providing knowledge to children relating to aspects of religion, social, natural / environmental, physical, science and technology, science, mathematics, and others. So that children become intelligent and skilled human.

### **3. Managerial Tasks (Implementation)**

In this case the educator is obliged to manage the life of his institution (class or school he fostered as a teacher), and the management includes:

- a. Personal or students, which are more closely associated with the formation of the child's personality, children's intelligence, children's potential, the development of children's interests and abilities.
- b. Material or facilities, which have tools, other educational media tools that support the achievement of educational goals.
- c. Operational or action taken, which involves teaching methods, teaching implementation, so that conditions can be created as optimal as possible for the implementation of the learning process in order to provide the best results for students.

According to Hamzah B. Uno, specifically the teacher's task as a manager of the learning process is as follows:

1. Assess the progress of the learning program
2. Able to provide conditions that allow students to learn while working (learning by doing)
3. Able to develop students' abilities in using learning tools
4. coordinating, directing, and maximizing class activities
5. Communicating all information from and / or to students
6. Make instructional decisions in certain situations
7. Act as a human resource
8. Guiding students' daily experiences
9. Direct the ddik participants to be independent
10. Able to lead effective and efficient learning activities to achieve optimal results.

In the daily education process, the efforts of educators can provide great benefits and progress in all aspects of life, but in the effort to carry out these tasks, educators must always remember that children themselves are developing based on their innate abilities, educators cannot add traits that do not exist in the students themselves, but educators can influence the situation, so that students enter a good situation, can develop properly, accordingly, not misguided, does not endanger the continuity of their development.

Ahmad D. Marimba mentions the duties of educators (teachers) as follows:

1. Guiding the educated  
Looking for an introduction to him about the needs, abilities, talents, interests and so forth.
2. Creating a situation for education  
The educational situation is a condition where educational actions can take place well and with satisfactory results.
3. Having the necessary knowledge, religious knowledge is mainly in addition to other knowledge.  
The task of the teacher was further explained by Nasution into three parts, namely:
  1. As a person who communicates knowledge  
With this task the teacher must have in-depth knowledge about the material to be taught. As a follow up to this task, a teacher must not stop learning, because the knowledge that will be given to his students must first be learned
  2. Teacher as a model  
Namely in the field of study taught is something useful and practiced in daily life so that the teacher becomes a model or a real example of what is desired by the subject



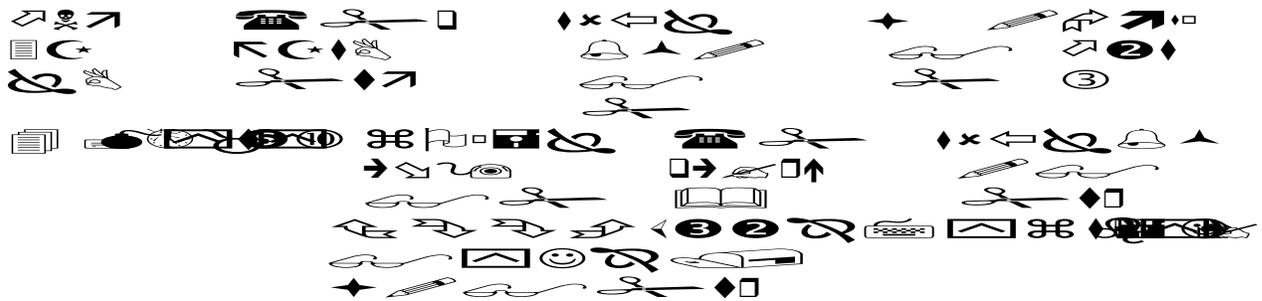
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*From Abu Hurairah R.A, he said: Rasulullah SAW said: Surely I to you are like a parent to his child.*  
(Narrated by Abu Dawud, Nasa'i and Ibn Hibban)

If the child is not familiar with authority, in kindergarten-elementary school children of grade II, they may use fear or threat so that students want to obey what is desired or prohibited by educators.

### **I. Meaning and Role of Educators in Islamic Education**

In Islamic education, educators have a very important meaning and role, this is because it has responsibilities and determines the direction of education. That is why Islam also highly respects and respects those who have knowledge and work as educators. Islam elevates their ranks and glorifies them more than any other Muslim who is not knowledgeable and not an educator. Allah says:



*Allah will exalt those who believe among you and those who are given some degree of knowledge. and Allah knows what you do.* (Surat al-Mujadalah: 11)

Even people who have knowledge and are willing to teach their knowledge to those who need it will be liked by God and prayed for by the inhabitants of the sky, the inhabitants of the earth such as ants and fish in the sea so that he can get salvation and happiness. Rasulullah SAW, said:

*"Verily, the Most Holy God, His angels, the inhabitants of His heaven and earth, including ants in their holes and including fish in the sea, will pray for salvation for those who teach humanity to goodness."* (HR. Tirmidhi)

In addition to the arguments of the texts as mentioned above, Imam al-Ghazali also revealed the glorious teaching work by using reason. He said:

*"Noble or not the work is measured by what is done. Goldsmiths are more noble than tanners, because goldsmiths work with a very noble metal, and tanners work buffalo leather. The teacher cultivates humans who are considered the most noble of all God's creatures. Therefore work teaching is very noble, because it manages it. Not only that, the teacher processes the noble part of the human members, namely the mind and soul in order to perfect, purify and bring it closer to God alone."*

Thus good luck possessed by knowledgeable people and want to teach their knowledge to others. In connection with that, Islam calls on knowledgeable people to like to teach their knowledge to others. For those who do not want to respond to the appeal and even hide the knowledge they have, they are threatened with the restraints of hellfire. Rasulullah SAW, said:

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عَنْ د. لَاحِظِ الرَّضَوِيِّ : قَوْلُ لَيْسَ قَوْلُ هِيَ عَمَّا يُوَاقِفُ دُونَ كَلِمَةِ تَجْ :  
صَاحِبِ هَلَاكِ الْوَلَدِ وَالْمَوْلَى : سَلَّمَ عَلَيْهِ وَسَلَّمَ وَتَلَّى الْقُرْآنَ فِي الْمَجْلِسِ  
وَمَعَهُ هِيَ لَمَّا تَلَّى الْقُرْآنَ عَدَدَ مِائَةِ آيَةٍ (رَوَى عَنْهُ أَبُو بَكْرٍ الْخَلْفِيُّ)  
عَنْ أَبِي بَكْرٍ الْخَلْفِيِّ : سَلَّمَ عَلَيْهِ وَسَلَّمَ وَتَلَّى الْقُرْآنَ فِي الْمَجْلِسِ  
وَمَعَهُ هِيَ لَمَّا تَلَّى الْقُرْآنَ عَدَدَ مِائَةِ آيَةٍ (رَوَى عَنْهُ أَبُو بَكْرٍ الْخَلْفِيُّ)

From Abdullah bin Umar ra. he said: Rasulullah SAW said: "Convey from me even though one verse, and tell what came from the Children of Israel and there is no sin, and whoever lies to me deliberately, then he should prepare his seat in hell". (Narrated by Bukhari)

مَنْ سَأَلَ عِلْمًا فَكَبَّرَهُ عَنَّا وَغَلَبَتْهُ أَلْبَابُهُ فَأَحْبَبْنَا إِلَيْهِ مِنَ الْقُرْآنِ مَا نَزَلَ عَلَى رَسُولِنَا لِيَكُونَ لَهُ عِلْمٌ يُرْتَدُّ بِهِ إِلَىٰ رَبِّهِ أَجْرًا مَّا كَانَتْ تُرْتَدُّ أَوْلِيَاءُ الَّذِينَ كَفَرُوا إِذْ يَخْتَصِمُونَ

"Whoever is asked about a knowledge that he knows and then hides it (without answering it), then one day he will be controlled on the Day of Resurrection with controls made of hellfire." (H.R Abu Daud and Tirmidhi)

Wallahu A'lam.

### III. Conclusion

Educators are one of the most important elements in the education process. In the perspective of Islamic education educators are people who are responsible for the development of all potential learners. High respect for teachers or educators is a logical and morally and socially must be done. Educators in Islamic Education have a high position as described by the Prophet delivered, that: "The ink of a scientist (ulama) is more valuable than the blood of martyrs". To become a professional Muslim educator will be reflected in the appearance of the implementation of the service assignment which is marked in three dimensions, namely, experts, have a sense of responsibility, and have a sense of partnership. For an educator, besides having the knowledge to be taught, they must also have good personality, broad views, and have a big heart. As stated by Imam al-Ghazali that the task of educators is to perfect, clean, and discuss the human heart for Taqarrub to Allah SWT. Therefore the task as an educator is a sacred duty to fulfill the call of religion because it is closely related to worship of God.

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## **PUBLIC RELATIONS MANAGEMENT IN PRIVATE COLLEGE (Case Study at Islamic Institute of Pangeran Diponegoro Nganjuk)**

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### **Abstract**

*Initially, this research was motivated by the phenomenon of the relationship between Islamic Institute of Pangeran Diponegoro Nganjuk including the internal public and external public, where all stakeholders in Islamic Institute of Pangeran Diponegoro Nganjuk performed as Public Relations and conveyed out their functions. By this phenomenon, Islamic Institute of Pangeran Diponegoro Nganjuk investigated to improve the quality of education, improved the image, and established communication as information management. This research used a qualitative descriptive approach, by concerning to the case study about the phenomenon in Islamic Institute of Pangeran Diponegoro Nganjuk. To obtain data, researchers did interviews, conducted the observation, and analyzed the documentation as a research technique. Thus, this research described the management of the existing Public Relations at Islamic Institute of Pangeran Diponegoro Nganjuk. The findings of this research revealed that, 1) Public Relations at Islamic Institute of Pangeran Diponegoro Nganjuk did not have a specific organizational structure, however, all people perform as Public Relations and carried out Public Relations functions, 2) All public relations programs must be run to improve the quality of education that led to either the process or education output, 3) Public Relations Strategy to improve the image was to hold regular programs, collaborated with government, mass media, figures who have mass, and other institutions, provided the scholarships, and the community service, 4) To communicate with the internal public was done by using the system vertical, horizontal and diagonal communication, whereas, the external public was done through a two-way communications system.*

**Keywords:** *College, Public Relation Management*

### **INTRODUCTION**

The relation between colleges and the community essentially is a very instrumental role in encouraging and developing the personal growth of students in these colleges. In this case, higher education as a social system is an integral part of a larger social system, namely society. Sulistyorini (2006: 105) states that where the relationship between schools and the community is interdependent.

Higher education like colleges and the community have a very intimate relationship in accomplishing educational goals effectively and efficiently. However, a college must also maintain the achievement of aims or meeting the needs of the community, especially educational needs. Departing from this starting point of thought, therefore it needs to have a regulation of relations between colleges and Public Relations.

Public Relation has been grown as a part of the administration in the schools or colleges within the early 20<sup>th</sup> century (Kowalski, 2004: 4). Based on that statement, it demonstrates that an administrator must communicate some aspects such as the school programs, aims, and various things that must be known by the public. Regrettably, still many policymakers and the educational experts who disagree with Public Relations existed in the school at that time. Furthermore, there are many people also state that Public Relations is only propaganda or promotion, and still many others also assume that Public Relations is the same as advertising or marketing. By knowing those assumptions, it is necessary to further discuss Public Relations and their functions in either school or at the level of college.

Public Relations implies as a form of communication that demands to all varieties of organizations, both commercial and non-commercial, in the public under the government and private under the private division

(Jefkins, 1992: 2). While according to Gorton, Public Relation in schools or tertiary institutions has 3 different interpretations, namely (1) the function of Public Relations to “exchange” educational programs (excellence owned by the colleges) to the community to foster pride in higher education and gain some supports, (2 ) interpreting educational programs (their strengths and weaknesses) to the community so that the community recognizes the efforts made by colleges and it is willing to provide support, and the third (which is to attract public sympathy and encourage community participation to succeed their educational programs (Gorton, 1997: 378).

Public Relation in schools according to Kowalski defines as the application of Public Relations whose main mission implies providing or delivers services. This includes state and private institutions both pre-tertiary and tertiary levels (Kowalski, 2004: 10). In other words that Public Relations in higher education is a social science and leadership process which is a design approach to dealing with society. Here there is interaction and communication between colleges and their ecosystems.

Furthermore, according to Bernay in line with Kowalski (2004: 7), there are three keywords in terms of public relations, namely to notify the public, to persuade the public, and to integrate the public. The point holds that in Public Relations there is information, attracting the public into one, and also integrating institutional actions and attitudes with the public or integrating public actions and attitudes with the organization. Public Relation is tasked with informing everything about an institution to the community, both internal and external communities. Attracting or convincing the public and uniting the desires of the public also institutions or vice versa is also the responsibility of Public Relations.

Kowalski reveals that there are several roles of Public Relations in schools or colleges, namely: (1) Improving the quality of education, (2) Encouraging open political communication, (3) Improving the image of colleges or schools and their environment, (4) Information management, (5) Marketing programs, (6) Building motivation for change, (7) Providing evaluation data.

On the other hand, to ensure the understanding of Public relations at least four dominant factors must be done in Public Relations Management, namely: (1) Institutional renewal, which includes educating, engaging, and listening to the public. Besides, there is conflict resolution and involving the public in building the institution, (2) Technology, which includes the use of sophisticated and cutting-edge technology that can facilitate communication and information management, (3) Leadership and communication. Communication stands a very important instrument in management and leadership functions, due to communication that delivers or becomes a connection for leadership in an institution, (4) The manner of reflection, it means that Public Relations must reflect their knowledge and experience to express the contents of the message clearly to the public.

The lower middle class initially only believes in schools or tertiary institutions with a state status, however currently private colleges with affordable costs have been in great demand by the wider community. This happens because many private colleges have established a good communication relationship with the wider community, whether it concerns the existence of higher education, own programs, or the socialization of university output to the public. This happens because the role of Public Relations can cultivate relationships both with internal and external tertiary institutions. Similarly, as what has been revealed at Islamic Institute of Pangeran Diponegoro Nganjuk as one of the ideal private colleges in Nganjuk, East Java, Indonesia.

The existence of Islamic Institute of Pangeran Diponegoro Nganjuk not stands alike the existence of most private colleges, especially those in Nganjuk. This private college has registered that these high schools gain the trust of the community both the wider community and the policy-making community, namely the government. In this case, Islamic Institute of Pangeran Diponegoro Nganjuk with a private status has experienced expanding in several channels, namely since the personification of Public Relations management in the 2014 school year has increased in terms of the number of students from year to year. Moreover, the quality of the education process has also improved a lot starting from the quality of lecturers, curriculum, facilities, teaching methods, and all of these have been strengthened by the receipt of several alumni into civil servants, working as advocates and so on, this college has had accomplishment in its political career, and many more in the private field.

In line with the statements above, the success of Public Relations Management can lead Islamic Institute of Pangeran Diponegoro Nganjuk to improve the quality of education to gain public trust. This case is relevant to

the system used in the implementation of Public Relations. Consequently, the author studies that the first is to discuss the success of Public Relations management at Islamic Institute of Pangeran Diponegoro Nganjuk, The second is how the strategies are implemented in improving the quality of education, The third is how the Public Relations function is carried out to gain public trust, and the forth is how communication is carried out with the public so that Islamic Institute of Pangeran Diponegoro Nganjuk is not underestimated and has even become an ideal private college in Nganjuk.

## **RESEARCH METHOD**

This research applied a descriptive qualitative approach. Qualitative descriptive research according to Best, as quoted by Sukardi (2005: 157) signifies as a research method that seeks to describe and interpret objects according to what they are. Likewise, Prasetya (1999: 59) reveals that descriptive research holds research that explains facts as they are. Qualitative research implies research whose findings are obtained based on paradigms, strategies and the implementation of qualitative models (Aminudin tt: 48). Therefore, in this study, the researchers proposed to know and describe clearly the Management of Public Relations (PR) in college.

This type of research used a case study design that sought to describe a particular setting, object, or event in detail and depth. Case studies are research that aims to study intensively about certain social units which include individuals, groups, institutions, and society (Riyanto, 2001: 24). This research produced detailed information that might not be captured in other types of research. As the requirement of qualitative research, it needs data collection techniques and data analysis techniques.

First, the data collection techniques in this study were done by doing in-depth interviews, conducting participant observation, and analyzing the relevant documentation. Second, theoretically, the data analysis is an attempt to systematically search and organize records of observations, interviews, and others. This analysis needs to be done to look for meaning. In qualitative research, data analysis in practice cannot be separated from the data collection process and continues after the data collection is complete. This study employed three stages in conducting research analysis, namely, 1) Data reduction, 2) Data display, 3) conclusion drawing/verification.

## **RESEARCH FINDINGS AND DISCUSSIONS**

### **1. Public Relations Strategies to improve the quality of education**

The strategies undertaken to improve the quality of education identified at improving the quality of education within Islamic Institute of Pangeran Diponegoro Nganjuk and improving the quality of education that was outside of this private college. In general, all Public Relations activities must support programs to improve the quality of education. While the quality of education itself according to Umaedi there are two, namely the quality that refers to the education process and the quality that assigns to the outcomes of education.

- a. Improving the quality of education at Islamic Institute of Pangeran Diponegoro Nganjuk which applied to the education process

Quality improvement was carried out at the lecturer level. For instance, by conducting a survey assessment of lecturers, ranging from how to teach, insight, and how lecturers can accustom the atmosphere of education. In addition to monitoring the teaching and learning in class, and they also did some studies in collaboration with government agencies.

- b. Improving the quality of education at Islamic Institute of Pangeran Diponegoro Nganjuk which applied to the outcomes of education

Based on the efforts made to improve education in the learning process, Islamic Institute of Pangeran Diponegoro Nganjuk demanded some very satisfying outcomes from the process taken. Among the expected outcomes was that the student of this private college could have a conversation using English both active and passive manner. As a result, by touching the program it is hoped that it can add value to students when they have graduated and converted as bachelor students. Consequently, Islamic Institute of Pangeran Diponegoro Nganjuk expected that the students of the Islamic Education department to have expertise in the discipline of English.

### **2. Public Relations Strategies to Improve Image at Islamic Institute of Pangeran Diponegoro Nganjuk**

Islamic Institute of Pangeran Diponegoro Nganjuk has been trying to create a positive image. There were many processes undertaken by this private college to improve the image among others were;

- a. Conducting some regular programs

The aim of the regular program in improving the quality of education at Islamic Institute of Pangeran Diponegoro Nganjuk was able to propose the image of the Institution itself. One of the programs was the Intensive English Program which was considered as one of the favorite programs of students at Islamic Institute of Pangeran Diponegoro Nganjuk.

On the other side, there was one program that was not usually given in other tertiary institutions, namely the study of the yellow book. The community would estimate that the study of the yellow book at Islamic Institute of Pangeran Diponegoro Nganjuk would attract *salafiyah* people to study at this private college.

b. Collaboration with mass media

Islamic Institute of Pangeran Diponegoro Nganjuk sent lecturers to involve to the radio programs, including students in various competitions held by radio, call reporters in events organized by Islamic Institute of Pangeran Diponegoro Nganjuk, and they also involved in the rubrics of mass media.

c. Collaboration with the government

Islamic Institute of Pangeran Diponegoro Nganjuk's collaboration was carried out with the provincial government, particularly by conducting research subsidized by the provincial government, and basically, the partnership with the external public was carried out in two types, namely "linked as a user" and "linked as a resource". As a user, it can be said that by collaborating with Local Government and Provincial Government, Islamic Institute of Pangeran Diponegoro Nganjuk established cooperation under the resources that were available there in the form of research and service, for instance, trusted by Provincial Government as completing a scholarship program of 30 College students.

d. Providing the scholarships

The scholarship was only given to one person. He or she would get free facilities and set the free cost of the semester. In addition to foundation scholarships, there were also scholarships in cooperation with the provincial government as what has been demonstrated above. Islamic Institute of Pangeran Diponegoro Nganjuk cooperated under the resources that were available there in the form of research and service. For instance, it was trusted by the Provincial Government as completing a scholarship program of 30 College students. Besides, the college also provided scholarships for the students of Islamic boarding schools to study at the *Usuludin* and *Da'wah* faculties.

e. Community service

As what has been commonly known that community service implies one of three *Tri Dharma* College. Various forms of dedication in Islamic Institute of Pangeran Diponegoro Nganjuk referred to the collaboration under the resources that was available there such as in the form of research and service, either in formal schools or local agencies as well as in Islamic boarding schools.

f. Establishing cooperation with external agencies

This collaboration was carried out with the service user community and it was also done by commanding participants of "Community Service Program" in certain villages as well as "Field Experience Program" or shortly it can be in form of the Practicum projects in public and private schools starting from the level of Islamic Kindergarten, Islamic Elementary School, Islamic Junior School, Islamic Senior School, also to the profit institutions such as banking, cooperatives, in Islamic boarding schools and so on, all seemed excited and carried out various activities related to education, religion, and social.

g. Establishing cooperation with the figures as owners of a mass

The figures of the masses as the collaboration with Islamic boarding schools in Nganjuk area or namely *Madrasah Diniyah* were helpful to Islamic Institute of Pangeran Diponegoro Nganjuk. With this collaboration, this private college became famous for sure and efficiently.

**3. Communication Forms Run by Islamic Institute of Pangeran Diponegoro Nganjuk as Part of Information Management.**

In information management, there are two kinds of communication, namely internal communication and external communication (Effendy, 1993: 22). Likewise at Islamic Institute of Pangeran Diponegoro Nganjuk which was explained as follow:

a. Internal communication

Internal communication implied as communication within the organization reciprocally. This communication was divided into three, namely:

1) Vertical communication

It defined as communication from subordinates to the leadership reciprocally. Communication between the Chancellor and other lecturers also with employees runs in a flexible and familial manner. Likewise, the Chancellor of Islamic Institute of Pangeran Diponegoro Nganjuk was seen as a democratic person and did not use a complicated bureaucratic system. His management was done by concerning to the family system. Nevertheless, the formality principle was still used at a certain time.

2) Horizontal communication

It defined as horizontal communication between employees and employees, between lecturers and lecturers, including students and students. Forms of communication carried out between lecturers and lecturers in the form of semi-formal. Furthermore, these can be said as non-formal, which was the existence of a joint istighosah forum attended by all foundation officials, lecturers, and college employees. That was done to strengthen the spiritual and also to carry out communication at the principles of family, togetherness, and harmony, maybe in communication, there were a mistake and wrong, then in this forum, all would be merged and forgiving each other.

3) Diagonal communication

It defined as communication within organizations or clearly between people concerning the different positions. Diagonal communication signified communication between lecturers and students, between students and employees. The relationship between lecturers and employees in college also looked good, there was mutual respect and there was still a sense of family. When the lecturer required help from the employee, the lecturer did not seem to think of the employee as someone who could be asked arbitrarily, the lecturer still applied the same so that the employee would help without any burden.

b. External communication

Islamic Institute of Pangeran Diponegoro Nganjuk collaborated under the resources that were available there in the form of research and service. For instance, the sense of trusted by the Provincial Government as completing a scholarship program for 30 students each year.

According to Dozier and Grunig, as quoted by Kowalski (2004: 9), there are four (4) models of Public Relations in conveying information as a form of communication with the public, namely: 1) One-Way Asymmetrical. This model disseminates information by conducting positive reporting only. 2) One-way Symmetrical. This model conveys information by reporting accurately without eliminating negative information. 3) Two-way Asymmetrical. This model is used to influence the public. This information about the public is used to arrange communication to increase the likelihood of influencing public behavior. 4) Two-way Symmetrical. This model is used to arrange beneficial understandings and resolve conflicts between the organization and its public.

Regarding the above statements, likewise, Islamic Institute of Pangeran Diponegoro Nganjuk in this case used a two-way communication system, both Two-way Asymmetrical, and Two-way Symmetrical. Shortly, it could influence the public society. This information of that public was used to arrange communication and to increase the possibility of influencing public behavior and also to form a favorable understanding and resolve conflicts between the organization and its public.

## **CONCLUSION**

To sum up, the results of this study reveal that 1) Public Relations at Islamic Institute of Pangeran Diponegoro Nganjuk does not have a specific organizational structure, however, all people work as Public Relations and carry out Public Relations functions, 2) All public relations programs must be run to improve the quality of education that leads to either the process or education output, 3) Public Relations Strategy to improve the image is to hold regular programs, collaborate with government, mass media, figures who have mass, and other institutions, provide scholarships, and community service, 4) To communicate with the internal public is done by using the system vertical, horizontal and diagonal communication. Meanwhile, the external public is conducted through two-way communication system.

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## Jama'ah Tabligh: A Missionary Movement of Radicalism Antidote

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**Abstract**—*Jama'ah Tabligh is a missionary movement which is based on the idea that human happiness and glory in the world and the hereafter put by Allah only in the practice of religion perfectly as exemplified by the Prophet and practiced by his friends. The friends succeeded in practicing religion perfectly, because they had six traits, namely first, believing in lâ ilâha illallah and Muhammad is Rasulallah. Second, prayer in khusyu' and khudlu'. Third, knowledge and dzikr. Fourth, glorifying moslems. Fifth, straighten intention. Sixth, missionary and tabligh. At the end moslems do not have power to practice religion perfectly, even some of them are suspected of being "indicated" to do radical acts, because they do not have these six traits. To get them, have been needed a missionary movement which is inviting to Allah and pious deeds, by means of the Khuruj fi sabilillah, come out in the way of Allah as done by Jama'ah Tabligh.*

**Keywords:** *Jama'ah Tabligh, Missionary, Khuruj fi Sabilillah, Radicalism*

### I. INTRODUCTION

This article examines Jama'ah Tabligh (JT) in terms of its efforts to counteract and overcome radicalism. The writing was inspired by the fact that Muslims at the beginning of the XXI century were often accused of being radicals, extremists, and even terrorists. Even though Islam is the religion of grace for the universe. As a result, the treatment of Muslims became negative, racist and inhuman, as happened on Friday, March 15, 2019 at Al-Noor Mosque, Christchurch, New Zealand, which killed 50 people and injured dozens. This means that there is something wrong with how to understand Islam, both by Muslims themselves and non-Muslims. If a misunderstanding of Islam is allowed, there will be a horizontal clash in the name of religion. On the one hand, Muslims want to defend and defend themselves, but on the other hand they are accused of being radicalists, extremists and terrorists. If this is not overcome, then the horizontal collision does not end, and human history on the face of the earth is decorated with a mixture of human blood.

To overcome this problem, many solutions have been provided by Muslim thinkers, but not many have proven efficacious. What happened was that fellow Muslims were mutually hostile and were proud of each other's groups. Therefore, this disease needs to find the right solution, and the solution is given and has been practiced by JT.

### II. BASIC CONCEPTS OF JT

Humans in living life in this world, whether consciously or not, are basically walking towards death [1] to face God. [2] To be safe until the goal, then humans by God are equipped with some potential in the form of the five senses, conscience and reason. In addition, humans are also given instructions in the form of "road" or "map of life" which can deliver it to God. [3] "Road" is usually called the shari'at or complete Islamic syari'ah. Anyone who takes the "path", that is, applying Islamic shari'a, in the sense of Allah and His messenger, he will achieve great success. [4] However, in reality, not all humans want to take the "path", even prefer to indulge in lust, even though lust always drives evil. [5]

So that humans are not easily tempted by the lusts and deceit of the world, [6] then Allah instructs, "(Shari'at Islam) this is my right path, then follow it, and do not you follow the streets ( others) who will scatter you from His path. "[7] More than that, Allah sent His Messenger to be a mercy to the universe [8] and invite people to take His" path "by giving good news to those who receive and warn those who refuse. [9] In order for

the mission carried out by the Prophet Muhammad to be sustainable and sustainable, the people who become his followers are also liable to carry out their mission, which is to invite people to Allah based on their conscience. [10] To encourage his followers to want to invite humans to God, then the invitation by God is stated as the best statement. [11]

Some of the people who claimed to feel obliged to carry out the mission of the Prophet were JT. According to JT, people who want to live happily in the world hereafter, then he must take the "path" that is determined by God by practicing religion perfectly as exemplified by the Prophet and practiced by friends. The Companions succeeded in practicing religion perfectly, because they had six traits, namely: (1) believing in *lâ ilâha illallâh Muhammad Rasulullah*, (2) *al-khusyu' wa al-khudlu'* prayer, (3) knowledge *ma'a al-dzîkr*, (4) *ikram al-muslimin*, (5) *tashhih al-niyah*, and (6) *da'wah wa al-tabligh*. Muslims today have no power to practice religion perfectly, because they do not have these six characteristics. To be able to have it, a missionary movement is needed, which is inviting to Allah and pious deeds, by means of the *khuruj fi sabilillah*, come out in the way of Allah.

### **III. DA'WAH WITH KHURUJ FI SABILILLAH**

*Da'wah* as done by the Prophet Muhammad has succeeded in building a very noble order of life in the history of human civilization, namely the life of the friends. The atmosphere of life that was formed from the efforts of the Prophet's preaching really had no better life before and after their time. The Prophet said, "The best people are my generation (Prophets and friends), then after them (*tabi'in*), then after them (*tabi'ut tabi'in*)" (Narrated by Bukhari and Muslim). In the missionary endeavor, what is desired is how so that religion is carried out perfectly in the lives of Muslims as the lives of the companions in the time of the Prophet were still alive, and when abandoned by him. At that time, the companions were still alive, but they had obtained the pleasure of Allah with the title *radhiyallahu 'anhum*. [12]

If Muslims do not want to continue the preaching of the Prophet at the end of time, then the efforts which have been formed with drops of blood and tears of the Prophet and his companions, will be destroyed, and what happens is polytheism, hypocrisy, and other slander, so accusations arise to Islam as radicalists, extremists and terrorists. The Prophet said, "Islam began in a foreign state and will return to being foreign, so blessed are those who are considered foreign, namely those who do *ishlah* (repairs) to my sunah which has been destroyed by humans." Namely, those who hold firm to the Prophet's sunah when people leave him and those who rule the Qur'an when people extinguish their light (Narrated by Muslim).

Furthermore the Prophet explained their characteristics, namely distancing themselves, separating from the tribes, leaving the hometown and his family for the sake of religion. Narrated from Abu Hurairah, the Prophet said, "Among my people there are people who love me very much, they aspire in his heart that it would be good if our mother and family were sacrificed to meet the Prophet" (Narrated by Muslim). Allah has appointed Muslims as the best people (*khairu ummah*), because they are given prophetic duty in the form of *amar ma'ruf nahi munkar* (inviting people to goodness and preventing them from damage), and having faith in Allah. [13] Muslims are one people, *ummah wâhidah*, which is formed through the sacrifice of life and body and the drops of blood and tears of the Prophet and his companions. Efforts to form a people who have now scattered to return to become one people, giving priority to three things and putting aside eight things as in the word of God, "Say if your fathers, your children, your brothers, your wives, your family, the wealth that you have worked for, the trade you feared for your loss, and the houses of residence that you like, you love more than to Allah and His Messenger and strive in His way, then wait for Allah's decision. Allah does not give instructions to the *fasiq*" (QS. Al-Taubah, 9: 24).

Islam is a blessing for all nature, *rahmatan lil 'âlamîn*. Therefore, Muslims must move to all nature like the sun that moves from east to west, so that it illuminates all nature. If not, then Islam will not spread mercy. In this world, God gives two things to humans in the form of obligations and responsibilities. Worship and the caliph are the obligations as servants of Allah. While *da'wah* is the responsibility of the people of the Prophet. The responsibility of Muslims today has been abandoned, so that people are mutually hostile between: neighbors and neighbors, husbands with wives, children with parents, even ourselves with others. Lust and human reason have mastered the conscience, thus persecuting themselves. As a result, humans can only lament the poor fate, gossip, blaspheme, and look for scapegoats. Because they did not find the scapegoat, finally the environment was

scapegoated, the environment was blasphemed, scolded and burned. The Prophet said, "If my people have glorified the world, it will be deprived of the greatness of Islam, and if they leave the amar ma'ruf nahi mungkar, then they will be blocked from the blessing of revelation, and if my people insult each other, then they fall from view Allah" (Narrated by Hakim and al-Tirmidhi).

In the longest-eliminated missionary endeavor is the nature of ashabiyah, it is important to convey and instill in the heart that Muslims are servants of Allah and the people of the Prophet. The characteristics of the Prophet's people are: (1) reviving the Sunnah of the Prophet, (2) affection for those who believe, (3) firmly towards unbelievers, and (4) ignoring detractors. Humanity at the end of this age consists of four parts. *First*, people who believe and do good deeds, by using their wealth and self to preach, will be with them. "O ye who believe, if you help (religion) Allah, surely He will help you and confirm your position" (QS. Muhammad, 47: 7). *Second*, people who believe and do good deeds, but there is no readiness to use time, wealth, and themselves in the way of Allah. God does not help them, it will even be destroyed by the fourth group. The Prophet said, "O mankind, verily Allah has said unto you: uruh Have men do good and prevent them from evil, before the time comes when you pray, but I do not grant your prayers; you ask Me, but I don't give you; and you begged for help from me, but I did not help you" (Narrated by Ibn Majah and Ibn Hibban). *Third*, people who believe and do charity but for the benefit of the world. They looked upon the life of the infidels, so that the unbelievers looked down on them. They will accept humiliation and be punished by Allah through the fourth group so that they obey. "Those are the people who buy the life of the world with (life) hereafter, then their torment will not be lightened and they will not be helped (QS. Al-Baqarah, 2: 86). Fourth, the ahlul batil, people who are idle, hypocritical, wicked and friends. Allah said, "They will never fight you until they (can) return you from your religion (to disbelief), if they are able" (QS. Al-Baqarah, 2: 217).

#### **IV. KHURUJ FI SABILILLAH: PROGRAM, PURPOSE, AND AIM**

##### **A. Program of *Khuruj fi Sabilillah***

Program *khuruj fi sabilillah* includes:

1. *Da'wah ilallah*, invites to obey Allah). Its characteristics are:
  - a. Visit the people, uninvited like rain.
  - b. Give examples, not just sayings. Reviving the Sunnah of the Prophet is not just about the *mau'izhah hasanah*, but at the same time being *uswatun hasanah*.
  - c. Do not expect or ask for wages, but with the sacrifice of wealth and self.
  - d. Being *umumiyât*, everyone can do *da'wah* work.
2. *Ta'lim wa ta'allum*, teaching and learning.
3. *Dhikr wa ibâdah*, consisting of: (1) *fardhu* prayer and *nawâfil*, (2) *tilâwah al-Qur'an*, (3) morning and evening dhikr, and (4) *masnûnah* prayers.
4. *Khidmat*, social services to others with the moral exemplified by the Prophet.

The implementation of *khuruj fi sabilillah* requires willingness to sacrifice, especially wealth. In this case, assets are only used for four things, namely for: 1) *da'wah*, fighting for the religion of Allah; 2) worship (prayer, zakat, hajj, etc.); 3) morals (almsgiving, gifts, or fulfilling other people's needs; 4) for needs (food, clothing, housing, vehicles and marriage). After learning the *da'wah* business, there are several things that need to be done. *First*, realize the missionary effort by sending as many pilgrims to *khuruj fi sabilillah*. *Second*, maintaining a *da'wah* business by: (1) always dealing with worshipers, and dealing with the missionary headquarters. Like a small branch, if it is still in contact with the tree, the longer the branch will grow, be splashed with water, and exposed to sunlight. Conversely, even though the stem is large, but if it is separated from the tree, the longer the branch will wither and dry, even though it is exposed to the same water and sunlight; (2) abandoning custom, print and electronic media, because these methods will not bring about devotion at all. *Third*, increasing *da'wah* efforts. *Da'wah* work will increase with sacrifice: (1) out on the path of Allah (*khuruj fi sabilillah*) at least three days every month, 40 days every year, and four months of life, so that faith and charity are preserved; (2) increasing sacrifice by taking the time to stay in touch from two and a half hours to eight hours every day; from *khuruj* three days to 10 days every month; and from 40 days to four months every year. When increasing sacrifice, God willing, evil will disappear; (3) Increase patience and sacrifice feelings. If there is a split of heart among fellow *da'wah* workers, still involve themselves in the practice of *ijtima'i*; (4) suspending worldly

interests for the sake of the hereafter, with a simple pattern of life (*zuhud*), simplifying the need for food, drink, clothing, housing, vehicles and marriage.

To improve work and *istiqamah* in *da'wah* two conditions are needed, namely: (1) correct understanding and belief that only by *da'wah* Allah will solve all problems in the world and in the hereafter, and Allah will save all humans from losses in the world and the hereafter; (2) with work *ijtima'i*. Working together in *da'wah* efforts, not work together. In order for the *ijtima'i* work to be realized, it requires four conditions, namely: (a) gentle and affectionate, (b) forgiving each other, (c) deliberating, and (d) *istikhlas*. If the two conditions are realized, then Allah will provide three guarantees, namely: (1) the realization of religious unity throughout the world, (2) the spread of the impression of *da'wah* to the whole world, and (3) the blessing of prayer.

#### *B. The Purpose of Khuruj fi Sabilillah*

The effort of *da'wah* with *khuruj fi sabilillah* is intended to issue confidence in the *asbab* from within the heart to be sure only to Allah. *Da'wah* business is not an attempt to destroy *asbab-asbab*. To be sure of God, everyone must try to bring out all belief in the creature from the heart. The beginning of the destruction of Muslims because they believe in *asbab*. If Muslims believe in *asbab*, it will be easy to neglect God's commands. If faith is only in God, then he tries to practice and spread God's commands. For the spread of guidance no property, position and other facilities are needed, but with sacrifice in the way of Allah. Nowadays people want Islam to be upright, but they don't want the trade to lose. There are people who understand religion for the sake of the world, they postulate with the hadith, "The above hand is better than the lower hand," then he thought that to practice religion must be a rich person, so that day and night busy collecting property. Though the intent of the above hand is actually giving or spreading faith in humans so that they do not expect and ask for beings, but hope and ask only to God. Many people are rich, but their hands want to be under, because faith is weak. On the contrary, even though it is poor, but he has faith, then his hand wants to always be above to give.

#### *C. The Aim of Khuruj fi Sabilillah*

Humans presented in the world have a purpose and purpose. Humans make things and want the benefits of what they make, but it will be difficult to carry out a command without examples. So God gives an example of who is a successful person and who is a failure? Allah gives the example of not only one but thousands and in a very long period of time. From the time of Adam to the Prophet. Successful people are prophets, and those who fail are those who oppose the prophets. If humans do not know the purpose and purpose of their lives, then their way of life will be wrong. People who get lost on the way but he knows his purpose, then one day he will know the direction that should be taken. But a person who does not know and does not want to understand the purpose of his life will find it difficult to get to his destination. The purpose of God's purpose in creating humans is: (1) to worship. Allah said: "*And I did not create jinn and men but that they worship Me*" (QS. Adz Dhariyat, 51: 56); (2) to become a Caliph. A caliph is responsible for prospering the earth by practicing the Qur'an and the Sunnah of the Prophet. Nowadays humans, especially Muslims do not know the meaning of the Caliph, so that they are hindered from getting the title as *khalifatullah*. The requirement to become a caliph is to believe and do good deeds. "*And Allah has promised the believers among you and done righteous deeds that He will truly make them rule on the earth as He has made those before you in power*" (QS. Al-Nur, 24: 55). To understand this, use your assets and yourself according to the will of Allah and His Messenger. All members of this body are a mandate from God, so a caliph does not use his limbs other than to obey Allah. In each human being there are four traits, and the Companions have functioned according to God's will, namely: 1) animal nature, using wealth and self for eating, drinking and other physical needs; 2) the nature of angels, using wealth and self for worship; 3) the nature of the caliphate, using wealth and self to benefit others; 4) the nature of *nubuwwah*, using wealth and self in the way of Allah, to fight for the religion of Allah.

The task of believing in the religion of God by inviting humans to obey God is the duty of the prophets and Apostles, but for the Prophet to die, this task is mandated for his people with the aim of:

1. So that Muslims make *da'wah* as the goals and objectives achieved.
2. So that the mosque, in the village, and at home, live the four deeds of the Prophet, so the mosque becomes like the Nabawi mosque, a village like *Madinah al-Munawarah*, and a house like the house of Sabahans.

3. So that moving worshipers can dispatch the perfect congregation for *khuruj fi sabilillah*.
4. So that men who get the *aqil baligh* receive *khuruj fi sabilillah* in turns.
5. So that Muslim women get full support and support from their husbands and children for *khuruj fi sabilillah*.

For this purpose to be achieved, efforts to fight for the religion of God need to be based on six things:

1. Faith and right belief for God
2. The correct way, namely in the way of the Messenger of Allah (*istikhlas*)
3. *Tawajjuh* is only for Allah (*ihsan*)
4. Knowing the values of struggle (*ihtisab*)
5. Looking for the pleasure of Allah (sincere)
6. Controlling lust

*Da'wah* efforts, fighting for the religion of Allah, must be revived with congregation, because God's help descends with the congregation. There is no Islam without worshipers, no worshipers without priests, and no priests without deliberation. Jamaah is a collection of *ahlul haq* which has six specific requirements, namely:

1. One thought, considered Rasulullah (*ittihad al-fikr*).
2. One purpose and purpose, namely to make *da'wah* as the purpose of life (*ihtisam al-ushul*).
3. One spirit and movement (*jazbah*) which are based on the sacrifice of wealth and self (*minhaj al-amal*).
4. One kalam, namely kalam dakwah (*alfazh al-da'wah*).
5. One heart and love (*ittifaq al-qulub*).
6. One understands the same thing.

If *da'wah* is done, the benefits obtained are:

1. Become an Islamic prayer in all nature
2. People will practice religion and do sunnah is not considered strange / foreign.
3. God will bring down blessings from heaven and deliver from the earth.
4. People always talk about the greatness of God everywhere, on land, in the sea, in the air, so that people are judged by God's law and live in the way of the Prophet.
5. Humans will be able to let go of the *thayyibah* sentence leaving the world.
6. People will be free from God's adzah.
7. People will go to heaven earlier than earlier humans.
8. Humans will be resurrected with a radiant face to the faces of the prophets.

The Prophet will give drink from the water of the lake of *Kautsar* directly with his own hands.

## **V. PROPHET'S WORRIED: THINK OF THE WHOLE UNIVERSE**

### **A. Worried of the Prophet SAW**

1. How do all humans obey God.
2. How to get people to die can return the sentence *thayyibah*.
3. How can humans survive the doom of God in the world and in the hereafter.
4. How so that all human beings make *da'wah* as the purpose and purpose of life, so that religion is perfect in itself and becomes a *asbab hidayah* for all nature.

### **B. Think of All Nature**

1. How can religion develop in the whole world can run quickly.
2. How can Muslims throughout the world practice religion perfectly.
3. How to get Islam to all corners of ethnicity.
4. How affordable areas should be replaced.
5. How should Muslims go.
6. How are the countries with Muslim population, but the religious effort has not yet lived.

Think of all nature can be obtained by:

1. *Khuruj fi sabilillah* transcending.
2. Turn on *jaulah umumi* and *jaulah khushusi*.

3. Many associate with poor people.
4. Appealing to Allah to be given concern and thought to be raised worried and thought of the Prophet.
5. Pray for God to be sent to all nature
6. Ask God to bestow help to worshipers who are being moved throughout nature.

## **VI. CONCLUSION**

From the description above it can be concluded that the effort of *da'wah* with *khuruj fi sabilillah* is to issue confidence in the asbab from the heart, to be convinced only in Allah. If God is in the human heart, then he will act according to God's will. In other words, he has the attributes of God, so that he becomes a loving, compassionate, merciful, forgiving, patient, and gentle person. In short, he will become the caliph of Allah who is given the nature of compassion to all humans and other living beings. Thus, the accusations of being Muslim are radical, extreme, and terror will naturally disappear.

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- [3] See, QS. al-An'âm, 6: 153.
- [4] See, QS. al-Nisâ', 4:13; al-Nûr, 24: 52; al-Ahzâb, 33: 71; dan al-Fath, 48: 17.
- [5] See, QS. Yusuf, 12: 53.
- [6] See, QS. Ali Imrân, 3: 185; al-An'âm, 6: 32; al-Ra'd, 13: 26; dan al-Hadîd, 57: 20.
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## The Urgency of Applying Humanity for Education (Case Study in Natural School Ramadhani, Kediri, Jawa Timur, Indonesia)

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**Abstract**—Education plays a pivotal role to humanize mankind's life. However, most of nowadays' practice shows that education itself decreases the values of humanities. However, this stigma does not work for a natural school, named Ramadhani, exists in Kediri, East Java, Indonesia, which implements a great system that offers the values of humanities. This rare application of considering character building as the most tool to reach the goals of education for the learners then becomes a sharp point of this research. By this, a case study was conducted to find out the values of humanity applied. The data were derived from an interview of a teacher and an observation of activities among them. Accordingly, the findings show that Ramadhani natural school implements the values of humanity such as balancing the students' tendencies in/outdoors class which considers about the kinesthetic/audio/audiovistual learners. The teachers try to design the school as natural as possible and they just take a role as the facilitators whom guide the students to find themselves at school. Therefore, Ramadhani natural school can be used as a model of a humanity schools which apply the values of humanity not just theoretically, yet practically.

**Keywords**—humanity, education of humanity, the values of humanity, natural school

### A. INTRODUCTION

The urgency of education through human life has been recognized by various groups. This awareness is an entity of humanity process. Without education, humans cannot achieve wholeness to be what they should be. Therefore, it is fitting for education to be a vital focus of attention by various groups involved in the process of educating students. [1]

A form of awareness of the significance of education has been realized by the Indonesian government by echoing the Smart Indonesia Program (PIP) system with an age range of 6-21 years as the development of a nine / twelve year fair (compulsory education) program [2]. Forms of awareness on the important role of education are able to have an impact to suppress illiterate society and invite Indonesian people to face the millennial era in which the flow of technology and information are swiftly done, that one of the directions achieved through education is in order to the nation Indonesia does not left behind by other nations.

The purpose of national education has been set out in the RI National Education System Law No. 20 of 2003, namely "To improve the quality of people who have faith, devoted to God Almighty, virtuous character, discipline, hard work, smart, and skilled and healthy physical and spiritual." [3] From the elements contained in the goals of national education, a conclusion can be drawn that education in Indonesia tries to apply some elements that contain noble values which then lead to humanist values. The humanist values that the national education system searches is to achieve including the components of independent living, social and independent, free and not confined.

Ki Hajar Dewantara has classified the basis for implementing humanist education. The term he introduced was Panca Dharma with content considering five basic elements, namely the basis of independence, the basis of natural nature, the basis of culture, the basis of nationality and the basis of humanity. [4] In addition to these

points, humanist education is also manifested in two main points, namely, first, students are led to find the truth, secondly through education, students are expected to be able to achieve social welfare in communities. [5]

Veugelers stressed that in the process of education, it would be nice if the students were taught to have a close relationship between autonomy and humanism [6]. In this case, the two aspects above are interrelated and supportive. Because, if only concerned with the aspect of autonomy without linking closely with the humanist aspect, humans will become selfish and certainly cannot play a role in social life as a whole.

A similar study with a different subject has been carried out by Rohman. [7] Rohman concluded that SD Alam Insan Mulia Surabaya and SDS Wahidiyah Tulungagung had implemented a humanist education system. In both schools, Rohman found that the two schools implemented an education system that was not only limited to the transfer of knowledge, but was able to touch humanitarian commitments as well as educating students to become individuals who had awareness / sensitivity, freedom and had a sense of responsibility that intact, both individually and socially implemented.

A study from Syaifur illustrates that education introduced by KH Ahmad Dahlan as well as Ki Hajar Dewantara seeks to realize aspects that are related to human values. [8] The humanist value means that humans have varied potential. The existence of different variants, with educational preparations it is expected that each uniqueness of each individual can be optimized for benefits in the midst of community life, not even the higher academic achievement in schools, instead stretching long distances with their social environment because they feel unworthy of associating with society.

The rise of the introduction of an education system that is oriented to the humanist system naturally raises a question, has the educational system that has been implemented not touched the order of humanism values? This section should be reviewed, with reflection through the many acts of crime committed by students who are still attending school. Budiningsih said that crime in the case of students was increasing. [9] The moral degradation of young people which is crucial for the future of Indonesia should be a serious problem. They are the students whom have received education at school. However, immoral acts and even criminality have not been able to reduce. In addition, dominantly, students are also not fully able to optimize their abilities.

The educational process should consider what is needed by students in the reality of life, not only limited to theory alone, but leads to the need to face social problems. It is important to realize that a good education process can be carried out if the success factors of students in the process are able to provide positive support. Family, school, environment, social factors certainly play active role in contributing to the educational success of students. The school environment is indeed not the main and only factor in scoring students. However, with the amount of time spent by students in the school environment, the role of the school is very significant to help the success of the educational process of students. Therefore, it is important to pay attention to the system that is applied to the education process in schools.

Humanist values deserve more attention from the education system in schools. If during this time students are only crammed with theoretical knowledge, it is also important to build knowledge and even apply knowledge about how to be independent, disciplined, bold in their opinions, honest, respecting others, and attitudes that lead to humanizing humans.

Departing from some of some views above, the researchers then found a school that applies a unique and different system from most schools, namely implementing a humanist education system. With the presence of these natural schools, researchers get a gap to study the education system that seeks to educate students as fully human beings, by not setting aside national education goals.

The problem presented in this study is, what is the philosophical foundation of humanist education? What is the education system in Ramadhani's Alam School, Kediri, East Java in implementing the humanist education system?

## **B. METHOD**

This research uses a qualitative approach, with a case study design. According to Ary et al, the case study contains a focal point on a unit for creating descriptions in depth, which means the descriptions that are presented are rich and holistic [10].

Data collection techniques in this study used three instruments, namely observation, documentation and interviews. In the process of observation, researchers use observation sheets by including validated points. In the second technique, interviews, researchers used the interview guide instrument as a data collection tool. In the documentation process, researchers try to get a literature review from several references relating to the data needed.

The subject used as an informant in the interview was one of the teachers who educated at the Ramadhani natural school, Kediri, East Java. One informant's consideration is because the data displayed is already in saturated data and the information needed is already listed in one informant. After getting data from several questions that have been structured (structured interview), researchers then transcript the results of the interview.

In order to get data triangulation, researchers also use observation as a data collection tool. Whereas in the other instrument, namely observation, in this section directly involves researchers in the field. The researcher reports the field conditions in accordance with the points summarized in the observation sheet and then analyzes the data using Miles and Huberman's theory consisting of 1) data reduction, 2) data display and 3) conclusions. [11]

## **C. FINDING**

### *A. Reconstruction of Epistemology: Humanist Education as An Alternative*

The contextual education world in the modern era is more likely to define and represent itself as an objective culture. The cultural construction mentioned by Georg Simmel as a culture formed through the creativity of human life. The results of the creation of human life are manifested in the form of basic components of the world of education, namely educators, students, goals, materials and media used in the learning process. [12]<sup>65</sup>

At first, humans project the results of the creation are able to actualize themselves in a more perfect stage of humanity, that is the ability to humanize human proportionally. With a basic assumption, involving yourself in the world of education means having a great opportunity to try to develop all the creativity and potential that exists through a system that has been formed. The system that has been formed continues to be developed and even becomes an important part of attention. So that it is no longer something that is lame or surprised, if a perception arises, the better the facilities, infrastructure and learning systems (including the application of the curriculum) will go hand in hand with the quality of the students produced. And this is a logical reason why the curriculum for education level units (SBC) was replaced with the 2013 curriculum, which is based on character development.

But in its realization, the system that has been formed and is increasingly developing actually keeps distance from its creator. The education system implemented is continually independent and continues to run on its own corridor. It has its own significance and its own law which manifests as an objective culture. Culture that unconsciously stimulates the growth and development of creativity and potential but at the same time inhibits. Determine at once determined, fused at once contradictory. The results of the creation of life that are contrary to the creativity of human life, even impart a subjective culture. Subjective culture acts as a human capacity (learners) to produce, absorb and control elements of objective culture, which in this context results from the education system itself.

The objective culture is clearly described in several elements that exist in the world of education. First, every student must comply with the rules in the form of school rules which are formulated and agreed upon by one

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party, without considering the perception of the "will" of the subject (learners) who will undergo. Or trying to find out communication with the guardians of students. As a consequence, the regulation only applies to students as well as being a moral burden, while on the other hand sometimes constructing rules that are still confusing. There is a strict ethic towards students, which disturbs the sense of security and positions itself as an object of oppression and subordination of the superiority of the education system. This triggers at the same time requires the presence of an "element of compulsion to obey" in the form of the imposition of punishment. Efforts to internalize external forms that are completely "foreign" into learners. So it becomes something that is considered normal if confrontations often occur.

Second, the weight of teaching material that was beaten flatly. In general educational institutions always make deductive schemes. Generalize, uniform all levels of potential and creativity possessed by students. Without approaching first and looking at that each student has a unique potential that is different. As an effort to make such uniformity, they often force and drag some students who are considered to be out of the corridor or not as expected. Sometimes educators, more often create new labels on those who keep positions outside the desired "bad boys", "lagging", "slow" or maybe to the point of being left out.

Third, the learning system based on the LKS book which is mechanistic, monotonous and passive. Sometimes confining the aggressiveness of creative ideas in a sense of shyness that is unconsciously accustomed to. So that communication that is open is sometimes more overridden. Equipped with a monologue model that is more textual-theoretical.

That is the case when the learning process takes place. Educators without further ado and little attention, directly forcing students to dissolve in the material being taught. Those who are deemed unfocused and linear with what is being discussed more often receive stern warnings that manifest as punishment. Though it does not rule out the possibility, there are still certain factors that demand it not to focus. For example, his physiological needs have not yet been fulfilled. When going to school carries a moral burden from home. Internal conflict hung acute in his mind. And various other humanitarian issues which are his responsibility.

Within the framework of a lasting objective culture in the world of education, sometimes the creativity and potential of humanity sometimes dissolve. Instead of leading to the development of potential and creativity in a corridor, but it limits and prevents it from growing with its uniqueness. In an effort to return the objective culture into a subjective culture is to reconstruct the education system. Implementing humanistic education is one of the alternatives.

The presence of humanistic education as an effort to avoid objective cultural systems that tend to be mechanistic, rigid, passive, monotonous, static and more position humans (students) as obedient objects that can be formed. Humanism here, emphasizes the development of human personality based on the potential possessed by humans themselves. Where human potential is always closely related to the development of positive emotions to achieve effective results. In this process educators place more emphasis on the influence and guidance that many hold on personal experience. Until finally the formation of personality, conscience, attitude change and analysis of social phenomena.

Important ideas of humanistic education include; First, instill awareness that learning must begin and be aimed at the benefit of humanizing human beings, namely in the context of self-actualization, self-understanding and optimal learning realization. Although, on the one hand, educators are required to be able to summarize the whole theory to be present more humanist. Second, the learning activities of students are more directed at the same time motivating themselves in an effort to develop creativity and potential possessed rather than being a passive object that dissolves in the learning process. Third, students have more ability to direct their behavior in the context of learning. Fourth, students understand what will be learned and to what extent at once when and where they will learn. Simply put, students are able to do a personal learning evaluation. While the most urgent, is the orientation of the process of humanistic education is more likely to stage themselves as an effort to improve the welfare of the community in the context of service. [13]

In the process of humanistic, learning itself involves cognitive, affective and psychomotor domains. With a pressure point approach to the importance of emotions (feelings), open communication and values held by each

student. So that the humanist learning method is more directed at honing human values [14] students. Where the relationship between students and educators (teachers) primarily "between individual communications" manifests in the form of cooperation, mutual assistance, mutual benefit, prioritizing honesty and creativity in the learning process. [15]

Abraham Maslow (1908-1970 AD) as the originator of humanistic psychology believes that humans always move to understand and accept themselves as much as possible. In the sense that every human being has a strong desire to realize the potential that lies within him to reach the level of self-actualization. More specifically, humans will experience the peak of experience when there is harmony between themselves, psychic (mental health) and the environment. To achieve self-actualization, humans must first fulfill the four hierarchies of previous needs, namely physiological needs, [16] security needs, possessed and love needs as well as self-esteem needs, respected and trusted. The hierarchy of needs is overlapping, in the sense of being motivated by one or more other needs. As well as asserting that his dissatisfaction in one hierarchy means he will return to the hierarchy until he gets the desired satisfaction. After all hierarchies have passed and needs are satisfied, human beings will experience self-actualization, that is, awareness of the importance of intellect. Beginning to be motivated to search for knowledge, trying to gain knowledge and understanding that is straightforward. [17]

Humanistic Education wants to create intellectual awareness through a self-actualization approach through the development of aspects of creativity and self-potential independently and naturally without any intervention or forms of discrimination.

*B. The Implementation of Humanist Educational in Natural School Ramadhani*

Humanistic education is education that gives high appreciation to each student, placing humans as creatures with potentials that can be developed and actualized. The humanist learning model has the following indicators: (1) Student centered learning (2) Humanizing of the classroom (3) Active learning (4) Quantum learning, (5) Quantum teaching, and (6) Accelerated learning. [18]

Natural School Ramadhani is one of the schools that chooses a model of providing education that is quite different from the principles of formal schools in general. In this school the practice of learning is carried out by applying the principles of humanist education. Educational providers include Teachers, Committees and Students work together to build a healthy educational atmosphere. This school chose the concept of natural school because it was felt that this concept was able to give a comfortable impression to student learning activities.

The learning principle applied in NS Ramadhani is learning by heart. Learning is designed with a happy and energetic atmosphere, with the aim of the learning process to be meaningful. Learning not only takes place in the classroom but is also carried out outside the classroom. The principle that is believed by this school is that if children learn with a happy mood then the results will be more effective.

One learning approach that is applied to learning practices in both research locations is joyful learning. Namely seeking a happy feeling in every learning activity. Learning activities are freed from demands beyond the ability of students, avoiding threats to make students more active and disciplined while studying. Feelings of joy, not depressed, comfortable are things that are chilled in the learning process. [19]

These findings support the statement of E. Mulyasa, that in education at least it requires 3 attitudes that must be owned by a learning facilitator, namely the reality in the facilitator of learning, appreciation, acceptance and trust and empathy understanding. [20]

Efforts to bring happiness in every learning activity also support the theory put forward by Mangunsarkoro. According to him education has a noble goal, namely Happiness. Happiness in education is needed to realize the highest humanitarianism. [21]

The learning applied at SA Ramadhani is packaged with a contextual approach and places students at the center of learning activities. The material and values to be studied are not only delivered theoretically but students are invited to be involved to develop their knowledge concepts and discover values. What is being thought and felt by children is used as a platform for learning design. When students do deviant behavior for

example, the teacher does not necessarily scold students and give him advice, but first understand how students view the behavior and what is behind it. The teacher as a facilitator engages in dialogue to influence and direct students' perceptions to be better.

This learning is in line with the concept formulated by Arthur W. Combs, one of the figures of humanist education who revealed the importance of understanding one's perception to influence it. As part of mentoring student learning processes, teachers need to know how children perceive things. The teacher will understand students' behavior if they know how students perceive their actions. In this way the teachers can help students gain meaning from the knowledge they have gained.

The Alam Ramadhani School has a strong character-oriented learning orientation for students. In each learning activity, the teacher provides space for students to recognize the values and good character that will be applied in their daily lives. The character learning approach is designed as natural as possible, when conflicts arise in students the teacher will build a dialogue to lead students to the discovery of problem solving. So the teacher does not provide solutions, but rather direct students to build awareness and independence.

Another important element in character learning is the synergy between parents and school. Therefore teachers need to build good relationships with parents to communicate matters relating to students. In addition, the character needs to be strengthened with an environment that supports children in understanding values and applying them, so parents as a child companion at home need to work together to create an atmosphere that supports character learning.

#### **D. CONCLUSION**

Based on the results of studies on the urgency of applying humanist education to education in Indonesia, it can be concluded that: (1) Humanist education is able to create intellectual / cognitive awareness through self-actualization approach by developing aspects of creativity and self potential independently and naturally without the presence of intervention or discrimination towards students. (2) SA Ramadhani has implemented a humanist education system through the education system it applies. Indicators that SA Ramadhani has implemented humanist values include educators 'awareness of students' needs for self-optimization, by being aware of the reality in facilitators of learning, appreciation, acceptance and trust and empathetic understanding. Students are invited to get to know the environment around students, dialogue with teachers and other students, and also implement an educational system that tries to please students and free from pressure in the learning process.

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## HIGHLIGHTING LAW PROBLEMATIC OF THE WESTERN FAMILY (A Critical Perspective of Spirituality Values in Islamic Family Law)

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**Abstract:** As a country that adheres to secular ideology, the West Country certainly has its own principles in the provisions of family law. This is certainly different from its legal products with Islamic family law that prioritizes the values of spirituality. This study aims to provide a critique of western family law products in the perspective of the values of spirituality in Islamic family law. The research method used in this study is a qualitative method with data collection techniques of literature study of book literature, journals relating to western family law and Islamic family law. While data analysis uses content analysis. The findings in the study show: 1) There are differences from the initial concept between western family law and Islamic family law, 2) Between western family law and Islamic family law have different dimensions, western family law only has an individualistic dimension, while family law has a very broad dimension.

**Keywords:** Western Family Law; Islamic Family Law.

### A. Introduction

Marriage as an inner and outer bond between the two parties is built very strongly based on religious values. While the purpose of the marriage contract is to form a happy, prosperous, and eternal family forever. Marriage in practice is always inseparable from the social, legal, and religious aspects. Even the implementation of the marriage contract to the celebration of the wedding party always collaborate between social, legal and religious elements. Every marriage is not only based on recognized biological needs, but as a natural process of human life. Likewise, it is also governed by the provisions of the Islamic Family law which contains the basic values that are psychiatric and spiritual including life and mind. That is, the values in Islam must be the basis in carrying out life in the household.<sup>66</sup>

However, there is another perspective in the study of family law (marriage). The concept of marriage used by western countries is a concept taken from the concept of Catholic canonic law. In the history of its emergence, marriages in Europe are customary marriages that are not written down and continue to be passed down for generations. This happened during the Pre-Christian period, where in the concept of traditional Western wedding marriages were to combine the economy between the bride and groom and be negotiated privately and internally without involving the public at large.<sup>67</sup>

While the implementation of marriage law in Western countries until now adheres to civil marriage law. Where in practice, religious marriage laws cannot be enforced and recognized by western countries. This practice is also carried out in several countries, such as Sweden, the Netherlands and Denmark<sup>68</sup> This is certainly in the view of people who adhere to a belief, the view of western marriage law is considered to be a secularist.

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<sup>66</sup> Santoso, "Hakekat Perkawinan Menurut Undang-Undang Perkawinan, Hukum Islam, Dan Hukum Adat," *YUDISIA* 7, no. 2 (2016): 412.

<sup>67</sup> Sri Wahyuni, "Liberalisasi Hukum Perkawinan Di Negara-Negara Barat," *Asy-Syir'ah: Jurnal Ilmu Syari'ah Dan Hukum* 48, no. 1 (2014): 2.

<sup>68</sup> Lihat dalam, Caroline Soergjerd, *Reconstruction Marriage: The Legal Status of Relationship in Changing Soceity* (Cambridge: Intersentia, 2012).

Secularism is a system that separates spiritual and temporal authority. This separation was carried out in western countries by separating between church and state and between the power of God and the emperor.<sup>69</sup> This ideology which then gave rise to a model of absolute monarchical government. Where the State's power becomes absolute without regard to spiritual values and moreover social and human values.

From the explanation above, it has been interesting for the writer to make a criticism in the academic form using the perspective of religious spirituality values, namely Islamic thought about family law (*al-ahwal al-syakhsyah*). This aims to provide an understanding and thought of the relevance of religious teachings (especially Islamic family law) in various problems and problems encountered at all places and times.

This criticism in the author's view is to find out at what level these two laws can be collaborated. The problem of the process of collaboration and acculturation of these legal products in practice cannot be avoided. The cause is not solely due to the flow of information and globalization, and technology, but also influenced by science. This can be traced by several developments in western law which are acute and collaborative of Islamic law. Because in terms of its uniqueness, although Islamic law in some cases does not have a humanitarian law (capital punishment), but Islamic law has a characteristic and values that can be taken to be applied at a different place and time.<sup>70</sup>

### **B. Western Family Law**

Western family law considers that marriage is the uniting of men and women to live together voluntarily. Besides marriage is an agreement between men and women to have a marital relationship. In another sense it is stated that the marriage of the western state is a customary law that has been descending. This marriage is a negotiation and agreement between the two parties. So this family continuity process is a mutual agreement, including in case of divorce.<sup>71</sup>

A problem of western marriage law can be traced from the separation of marriage law from the aspects of the constitution and aspects of religiosity (religion). Evidence of the liberalization of the law of western marriage can be traced to the State of Sweden, one of which is the provision of pre-marital sexual relations during the Protestant period. This family law regulation in Sweden began in the XVIII century, where the State gave freedom to make choices in marriage. The choice is to do based on civil marriage or religious marriage celebration.

In the next period in the XIX century (1906-1919) became the first golden era of reform in the social field. One reform that is a problem is the existence of liberal and individualistic legal expressions that divorce can be carried out only with the agreement of one of the parties (husband or wife). In addition to the rules of divorce, it also regulates the regulation of children born outside of marriage.

A further development related to marriage law in Sweden is the development of an irreligious, ahistorical, and anti-national society in 1967. One of the legal products is the provision on the ability to have abortion for women. The climax of the problem was in 1970-1987, where marriage was no longer in the public sphere, but only a civil agreement between the two parties (could make a marriage contract with oneself). It also regulated the provisions of living together without marriage ties allowed. Whereas the year 1994 regulates same-sex marriages, and in 2009 regulates gender-neutral marriages.

The problems of western marital law can also be traced to the legal products of European countries, Germany, Britain and France for example. Where in these countries also do a separation between civil marriage and religious marriage. While in America the concept of marriage also separates civil and religious marriages, even today same-sex marriages continue to be echoed.<sup>72</sup>

### **C. Values of spirituality in Islamic Family Law**

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<sup>69</sup> Samoel P. Huntington, *The Clash of Civilizations and The Remaking of World Order* (Sidney: Touchstone, 2001), 46.

<sup>70</sup> JNJ Anderson, *Hukum Islam Di Dunia Modern* (Surabaya: Amar Press, 2002), 65.

<sup>71</sup> Caroline Soergjerd, *Reconstruction Marriage: The Legal Status of Relationship in Changing Society*, 64.

<sup>72</sup> Sri Wahyuni, "Liberalisasi Hukum Perkawinan Di Negara-Negara Barat," 18-24.

Islamic family law is a family law that breathes religion (Islamic law) and is promoted by a country into positive law. The concept of the relationship between religion and state is actually a manifestation of the spirit to realize religious values in state life. This model of combining religious and state values aims to bind the community to a norm that is considered a collective agreement that is divine (given). This is so that the state is given authority as a guardian of values that can sustain the goal of creating norms in society in the life of the nation and state.<sup>73</sup>

The product of Islamic family law is always correlated with a religious value.<sup>74</sup> Like the limitation of divorce in marriage, this is intended to provide a lesson that in forming the family needed a good communication. Regulations on the terms and conditions of marriage are intended to maintain the sacredness of law and religion. Prohibition of same-sex marriage is intended to maintain God's provisions. Some provisions in Islamic family law, such as the maintenance of living, inheritance, and child care, all aim at realizing godly values.

In the concept of Islamic family law also adheres to an institution in a family that is mutually responsible. Where in the implementation of husband and wife household is given a right and obligation to be upheld and implemented together.<sup>75</sup> This is none other than to realize the mission of the Islamic religion, namely the creation of a pair of lovers who live happily and realize *sakinah*, *mawaddah*, and *rahmah*.<sup>76</sup>

Marriage in Islam has the substance of the protection of human dignity (especially women). Women are highly elevated, such as the provisions of the period of the *iddah*, where this provision has the substance to protect the woman when in divorce it turns out she already has a fetus from her marriage.

Marriage in Islamic law also has the substance of realizing God's purpose, namely to give birth and take care of offspring as future generations. Because marriage in the eyes of Islam is a sacred shield to prevent men and women from having sexual relations so that they do not fall into adultery. The main purpose of marriage is to lose offspring, foster love, support one another, comfort one another, guide one another, educate one another, and help one another. Thus, marriage is not only aimed at mere sexual relations, but has the substance of human values and divine values.<sup>77</sup>

#### **D. Criticism of Western Family Law Perspective on Spirituality Values of Islamic Family Law**

The family as the smallest institution in the state building, where the main foundation of the country is built by the quality of each family. In addition, the family also influences community life, so that a good family will bring out a good society, and a good society will create a good family, full of harmony, and sovereignty.<sup>78</sup>

In this modern era, modern thoughts have emerged. Starting from the patriarchal family model that oppresses women, to the emancipatory family law thinking (equality of husband and wife) as a step to create a harmonious and mutually respectful family.

The liberalization of Western family law thinking is the discovery of the legality of same-sex marriage. This is certainly in the perspective of Islamic family law is not in accordance with Islamic values. Where is the inevitability of God to create men and women as if denied by the legality of same-sex marriage. In addition, the purpose of *shari'ah* (*maqashid shari'ah*) cannot be realized, because the main goal in Islamic family law is to create offspring based on a contract recognized by the state and religious law.

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<sup>73</sup> JM. Muslimin, "Hukum Keluarga Islam Dalam Potret Interrelasi Sosial," *Jurnal Ahkam XV*, no. 1 (2015): 40.

<sup>74</sup> Konsep ini dalam hukum Islam disebut dengan *maqashid syari'ah*, lebih lanjut lihat, Ahmad Raisuni, *Al-Bahs Fi Maqashid Al-Syari'ah Nasy'atuha Wa Tatawwuruha Wa Mustaqbaluha* (Ribath: Mathba'ah al-Najah al-Jadidah al-Dar al-Baidhah, 2007).

<sup>75</sup> Janet Halley & Kerry Rittich, "Critical Directions in Comparative Family Law: Genealogies and Contemporary Studies of Family Law Exceptionalism," *THE AMERICAN JOURNAL OF COMPARATIVE LAW* 48 (2010): 769.

<sup>76</sup> Quraish Shihab, *Pengantin Al-Qur'an* (Jakarta: Lentera Hati, 2007), 82..

<sup>77</sup> M. Saeful Amri dan Tali Tulab, "Tauhid: Prinsip Keluarga Dalam Islam (Problem Keluarga Di Barat)," *Ulul Albab: Jurnal Studi Dan Penelitian Hukum Islam* 1, no. 2 (2018): 102.

<sup>78</sup> Maria Rosaria Marella, "The Non-Subversive Function of European Private Law: The Case of Harmonisation of Family Law," *European Law Journal* 12, no. 1 (2006): 86.

This is supported by western sociology which says that the family is only a container to vent the desire for sexuality. Some sociologists even say "a their overnight parking place is mainly for sex relationships", that family institutions are only friends at night. As a result, the family is only an outlet and is not based on love and mutual love. In the end this understanding creates divorce that is no longer unstoppable.

Another development of family law practices in the west is the rise of a pair of men and women without any legal marriage ties. This practice is called "cohabitation", a life practice that ignores the legality of law and religious values. In its development this group always experiences an increase in each year. Finally, the United States Department of Housing and Urban Development canceled traditions and changed the rules for marital agreement.<sup>79</sup>

Another phenomenon in western family law practice is a husband and wife who decide not to have children (children). In some European countries such as Germany, there are many couples who do not have children. In his view, having children will only interfere with family stability and will also change the comfort that has been obtained by husband and wife. This is reinforced in an opinion that building a family is an agreement and planning freely, meaning that the continuity of the family becomes a decision of the couple's personality without any intervention from state or religious law.<sup>80</sup>

Furthermore, if seen in most Western lives, old age is a phase of life that is no longer dependent on children. The emotional connection between parent and child is not as close as that taught by religion. The difference is because for Western people the child is not the most important thing in life, so the birth of the child and the future of the child are not something that is special.

The attitude of westerners towards children is caused by career and financial factors, the perception of westerners that getting married and having children will hamper their careers and the amount of expenses for the needs of marriage and raising children. After all, when it comes to having sex with one another as the opposite sex is far more important than thinking about having children, from there parents only pay for and care for the child fully up to 18 years. The rest of the children are required to be independent. Thought that ultimately decreased to his children and even continues.

Family practice as explained above that according to the author the need to mix the legal provisions and the substance of religious law. Something that does not have an attachment to religion, then someone will act of their own accord without any boundaries and signs. Many westerners claim that marriages in the west are very tightly regulated, the bureaucracy does not support and make it easier for people to get married, it may be true because many couples get together one roof without marital status, but the government is letting when they see this.

The next factor influencing Western family law is trauma in divorce. This then supports a one-roofed living practice without marriage ties. The western view that remarriage after divorce is something that is very difficult, so it is better to have a relationship without marriage but can meet biological needs and be responsible for all the consequences. Even so the practice of living together without a bond for the western person remains responsible if then he has a child.

Westerners' lives are also colored by the proliferation of nursing homes. This is certainly a result of a family law product. Because there is no law that regulates between parents and children, so children do not have special obligations to parents and vice versa. This practice is very supportive of the movement of not having children and the elimination of child civil relations, so the practice of nursing homes when they are old seems to have been able to answer the future of their parents.<sup>81</sup>

From the explanation above, an analysis can be drawn that there is a real difference between regulations (western law) and Islamic law (Islamic family law). The most fundamental difference is the nature of the two laws, namely secular western law and Islamic law (Islamic family law that is normative-religious. Western law is based on a Roman law, while the Roman law was decided by Emperor Justianus when he was a Christian .

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<sup>79</sup> Sri Wahyuni, "Liberalisasi Hukum Perkawinan Di Negara-Negara Barat," : 29.

<sup>80</sup> Aliansi Nasional untuk Orang tua Pilihan, dengan tujuan yang sama untuk mendidik orang tentang orang tua yang bukan orangtua sebagai pilihan gaya hidup yang sah, mendukung mereka yang memilih untuk tidak memiliki anak, meningkatkan kesadaran akan masalah kelebihan populasi. Dikutip dari <http://en.m.wikipedia.org> Selasa 21 April 2020, 09.03 WIB.

<sup>81</sup> Sri Wahyuni, "Liberalisasi Hukum Perkawinan Di Negara-Negara Barat," : 30.

This Roman law originated from the views of famous judges during the reign of the emperor Antonius, which was written on their native religion. They had lost influence on the students at that time, before they were influenced by Christianity. So basically Roman law is a man-made law for human benefit which is the first law that is considered mature by humans. Therefore, European or Roman law becomes a law that can be changed at any time if the conditions so wish. Meanwhile, Islamic law is fundamentally considered as God's law, so that in principle the text cannot be changed, even though Islamic law is renewed, but it still has religious normative values and character.<sup>82</sup>

Criticism of Western family law and practice is very strange when juxtaposed with Islamic family law. Family law provides a very strict arrangement for the people who will get married. The strict regulation in Islamic Family Law can be seen from the arrangements before the marriage, the process of implementing the marriage, until after the marriage. This arrangement in Islamic family law aims to provide protection for all parties, whether husband, wife, or offspring, to arrangements for property in marriage.

Another form of protection in Islamic family law is the provision of violations in domestic life. This provision further regulates family life related to the rights of obligations for family members. Provisions regarding rights and obligations in household life have the purpose of efforts to eliminate losses in the form of violations of the rights and obligations of family members.<sup>83</sup>

#### **E. Conclusion**

From the explanation and analysis presented by the author, it can be concluded that in substance in western and Islamic marriages there are very clear differences. If Islam views marriage as an inner and outer bond between men and women to continue their offspring and can live together happily and eternally. However, western law considers that marriage is a container to vent a desire for sexuality.

While in the sociological aspect, the two laws also have very clear differences. Western marriage law seems to be merely individualistic. Whereas Islamic family law has very broad dimensions. In addition to the legal aspects, Islamic family law also has other dimensions such as social, humanitarian, and also divinity.

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<sup>82</sup> Fathi Yakan, *Islam Ditengah Persekongkolan Musuh Abad 20* (Jakarta: Gema Insani Press, 2004), 85.

<sup>83</sup> Lebih lanjut lihat dalam, Yunanto, "Penegakan Hukum Spiritual Terhadap Pelanggaran Dalam Hukum Keluarga," *Jurnal Hukum Progresif* 7, no. 1 (2019).

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## AUTHORITY AND FATWA: ANALYSIS OF CONTENT ON RELIGIOUS LECTURES ABOUT WOMEN ON SOCIAL MEDIA

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*Abstract*-This paper examines religious fatwas about women spread in social media, especially Youtube. Phenomenal virtual cleric - namely, clerics present in virtual space (maya) who provide fatwas and knowledge about the teachings of religion - existing in social media become a new civilization for the development of Islam. On one hand, Islam will be easily known and learned by all groups without having to meet in person. But on the other hand, the teachings of religion conveyed are authoritative which have a single meaning. Authoritative content becomes a new religious problem for women because the fatwas delivered tend to be gender biased. This study is analytical descriptive of the content delivered by a number of religious teachers during lectures that are spread on Youtube. Abou el Fadl's authority theory will be used as an analysis tool of the fatwa that was delivered, whether the fatwa was part of a persuasive or coercive authority. Therefore, it can be concluded that the fatwa delivered by virtual ustadz is much influenced by its subjectivity in understanding religious teachings, and certain ideologies in interpreting religious teachings, so that the understanding and interpretation of religious teachings related to women appear to be gender biased.

**Keywords:** Authority, Fatwa, Khaled Abou Fadl, Social Media, Women

### INTRODUCTION

Technological developments affect the joints of human life ranging from social, political, cultural, economic, and religious. The influence of technology on religion can be seen from the character of the spread of religious teachings that can be obtained quickly, lightning and instantaneously. Such a model is very different from the initial deployment style that is done directly and interactively. People who want to gain religious knowledge must be present in one assembly. [1]

The construction of religious authority in social media is formed in tandem with the rise of religious teachers or lecturers who need technology as a medium for da'wah, religion needs to be studied for a long period of time, sufficiently adequate and listening to lecturers. Alvara in his survey and quoted by Liputan 6 stated that there are several categories of clerics who become role models with various categories. First, the cleric who was a role model was occupied by Mama Dede (63) in the first place and followed by Abdullah Gymnastiar (Aa Gym) (53), Rizieq Shihab (54), Yusuf Mansur (43), Felix Siauw (35) and KH Quraish Shihab (53) 75). Second, the cleric who has a deep knowledge. The first position is occupied by Abdullah Gymnastiar (AA Gym), Mama Dede and KH Quraish Shihab.

The three clerics whose lectures were easily captured by young children, the first place were cleric Maulana, Okky Setiana Dewi (30) and Aa Gym. [2]

Some of the clerics who appeared on You Tube and changed the shift in authority in understanding religious teachings were Ustadh Khalid Basalamah, Hanan Ataki, Adi Hidayat, Syafiq Riza Basalamah, Felix Siauw, Arifin Ilham, Bahtiar Nasir, and Abdus Somad. They are figures who are familiar with social media and fill the spiritual drought of modern society from various kinds of problems that surround. [3] But the focus of the study that the writer chose was only You Tube media who took a number of religious teachers as a sample when talking about women. The selection of five religious teachers is based on religious discourse and popularity. [4]

This study is focused on examining the content of virtual lecturers, such as Hanan Attaki and Khalid Basalamah. Academically, both of them are interesting to study on the grounds, first, that the virtual ustad reflects the millineal cleric which represents the lives of young people who tend to be fast and instant. Second, the use of framing which is Islamic-based and uses authoritative sources as a justification, thus saving the impression of wisdom and religion. Third, both clerics have many subscribers who have the potential to continue religious edicts. However, the way of understanding and conveying religious teachings is literary-character which tends to discriminate against women. In that region the fatwa became a hermeneutic polemic, because on one hand it would be trapped in its own understanding so that it became authoritarian, and made expertise as an authority to convey religious teachings. On the different side, there is a context that must be considered as a religious fatwa consideration, whether it is the context of the text or the context of the society that was sentenced.

Claims of authority relating to religious fatwas on social media are interesting to study, especially those relating to religious interpretations about women. In this region, we can see more models of interpretation, ideology and rhetoric expertise in the field of religion. This study tries to analyze the lecture content contained in social media by the chaplain who was chosen as a sample when talking about women.

#### **Discussion**

##### **Religious Authority in Epistemological Review**

In terms of authority can be understood as the power granted to institutions and society to carry out its functions, or interpreted as the right to act, power, authority and the right to take action or the right to make regulations to govern others. [5] According to Arendt, quoted by Abou Fadl that orotirtas related to actions and power that can influence others without having to be forced. [6] The above definition implies the power and authority of an individual in carrying out actions with legitimacy from various sources, so that they can influence others in a conscious or forced state. The power system can be related to social values or religious dogmas that can influence the audience in making decisions or implementing decisions.

Authority as justification of action will find its form when observed from structural perspective, that is where the authority is used as justification material within the scope of social and religious order because social and religious order provides a space that regulates and controls the human condition according to position and strata. In R.B Friedman's view, there are two things that must be distinguished in assessing authority, namely holding authority (being in authority) and holding authority (being an authority). The first term relates to the authority and decisions related to formal positions or structural positions that give authority in giving fatwas or orders and directives. The second term, has the meaning that the holder of authority through a variety of skills that are subjective, so that the expertise and ability to be a medium to influence the decisions made.

In religious studies, absolute authority is in the hands of God or His messenger. In this area the authority cannot be questioned and debated, because God is the stump dimension in human life, and all streams of human life rest and are governed by God through His messengers. [7] Therefore, the Prophet became God's spokesman in applying religious teachings. In Islam, the Prophet Muhammad became a central figure in providing religious solutions to his time, because the Prophet Muhammad was a messenger believed to carry God's authoritative messages. After the death of the Prophet religious messages changed form to text, where in the early days it was still in natural form which was represented as behavior in daily life. [8] The change in the form of authority has an effect on the subsequent Muslim life in taking legal decisions in behavior, because the authoritative source is already centered on the civilization of the text. Therefore, Muslims will assume that religious texts are representative of the Prophet's decision. Although hermeneutically, the text cannot represent or represent the reality of religion as a whole, because the text sometimes reduces authentic messages.

The fundamental problem surrounding authority arose after the death of the Prophet Muhammad, because the Prophet did not order who the expatriate would replace and have the authority to replace his position. In Lawrence's view, quoted by [9] that in the system of authority in Islam is divided into three parts; first, the scriptural authority which is described as part of the manifestation of revelation and refers to God as something authoritative. Second, the charismatic authority that portrays the Prophet as the center of exemplary civilization that must be followed by his people. Third is juridical authority that shows law diggers or religious rulings after the Prophet's death. The long debate about authority after the death of the Prophet became part of Islamic history,

but none of them can provide a definitive answer. But what must be a concern is the effort to explore the treasures and examples of the Prophet in providing solutions to social problems. These efforts can take the form of legal opinions that are institutional and personal to embody the presence of religion in social life. In Islam, legal excavation is opened and allowed and even careful mistakes are rewarded with rewards, as contained in the Prophet's hadith "if a judge takes *ijtihad* in deciding the law when it is right to eat will get two rewards, if it is wrong to take *ijtihad* then one reward for him". [10] Although the Prophet did not show one person as a substitute, but the Prophet gave a comprehensive freedom to his people to provide solutions to the problems around.

The excavation of authority after the death of the Prophet was based on religious texts scattered throughout the Islamic world, such as the Koran, Hadith, and some Islamic *turats* that were considered authentic from the righteous Ulama. Some of these parts are believed to be sources of religion that can be legitimized in behavior. In this region, a person tries to explore the meaning of authoritative sources, as a basis for fatwas and actions taken. Al-Quran is a book that originates from revelations delivered in religious ways, as conveyed by the model of conversation, in the form of symbols, sometimes through mere sound, and sometimes also through gestures with part of the body (Latif, 1999). [11] Changes in the existence of revelations that were originally abstract to the real in the form of text provide an opportunity for the community of interpretations to understand the teachings of God through the Koran, although basically the Koran is not a book of law but the Koran is the main book of principle that contains the core teachings of religion Islam. [12] As with the Koran, the traditions of the Prophet are also part of the main sources in Islamic teachings. The lengthy process of subjectivity and creativity that surrounds the narration of traditions affected many of the Prophet's traditions compared to the Koran. But that does not discourage Muslims from making hadiths as a source of Islam, because the traditions are part of the Prophet's life and representations of the Koran.

Both of these authoritative sources represent their authors in the life of Muslims in a more specific form, and in a congress. Humanitarian texts become symbols that represent an authoritative source, so that in exploring the law or making decisions related to religious matters, a person can only go through religious texts. In Esposito's view, Muslim scholars or scholars only attend texts which do not give explicit signals about the intent to be conveyed by the author.

In this area, the text replaces the Prophet and gives authority to those who want to find the meaning behind the structure of the text, as a logical consequence is the law becomes developed according to the needs of the community. [13]

The efforts of the community of interpretations - whether group or individual - will open up new authority in religion, such as when the person decides the law of the problem being faced by the general public, and a person gives religious fatwas, naturally that person will be believed to have the ability and expertise in the field of religion, so that every behavior will be considered a religious teaching. In this area, a person will be considered to have juridical authority that is able to explain religious messages from authoritative texts. This is independent of how the community provides an interpretation of religious texts, because the authorities do not recognize authoritarian products or egalitarian interpretations.

### **Construction of Religious Authorities on Social Media**

Media and religious studies are always interesting to study, and what is more urgent than all that surrounds religion in the media is how authority is constructed on social media so that it becomes a belief that religious content is part of religion itself. In the study of hermeneutics authority is built on three basic assumptions, namely the author, text (texts), and reader. [14] Although the third is part of the formation of authority, but who holds the authority and the most authoritative in this case is the author because in addition to the author-text and reader-only manifestation of the author. Therefore, every step to be taken must be based on the author's territory. Like wise in Islamic studies which put God as an authoritative Essence. With an easier language is that God is the holder of the highest sovereignty, but that sovereignty can only be exercised by humans as agents in living religious teachings that have taken the form of religious texts and are authoritative in nature. In this region the readers play a role in reviving religious texts in social life, because the revelations have been completed along with the death of the Prophet. [15]

The role of the reader is very dominant in reviving religious teachings, providing its own opportunities and authority to deliver religious messages, because the reader or community of interpretation already has the authority and perception that he already has the legality to interpret and interpret religious messages as the task of the caliph on earth, so that the reader is the heir who can carry out, and the spokesperson in conveying God's message manifested in the text.

Human dominance in interpreting and interpreting has an impact on the variety of methodologies, approaches and theories used to uncover text messages in an attempt to find authenticity. In different areas, readers use many ways to convey, such as face to face, through stories from other people and also through social media.

The development of technology with all its characteristics has led to civilization in human religion. Technology is not only used by economic groups to advertise goods, but also is used by religious leaders in preaching by posting, sharing and applying expertise in religion, such as giving fatwas with authoritative sources. [16] In Rusli's view religious phenomena on social media began to bloom and favored in 1998-1999 which contained Islamic mailing lists by presenting pure Islamic ideas that spread on various internet sites, such as the Koran, Hadith, Fiqh, Monotheism and so on. [17]

The use of the internet as a medium for da'wah has constructed a new religious authority in the Islamic world, because the media not only conveys religious teachings but also authorizes readers or listeners to produce other meanings. One of the positive values of social media related to Islamic da'wah is that da'wah through the media is considered more effective and efficient because it does not require a long and long time, as well as broad reach and is not limited to the state territorial. In the same area, propaganda through social media unwittingly has eliminated the sacredness of religion, namely religion is only believed to be a single product of human civilization and negates the transcendentalism aspect of religious teachings because it has become part of media production. Part of the logical consequence of this understanding is that a person will feel he has a mandate to spread and interpret religious teachings on social media as a necessity even though his capacity is not sufficient.

The development of social media users at this time, is a momentum for virtual Ustadz to spread and provide fatwas in the form of online. In the view of Eriyanto, [18] social media is the main source which is effective in constructing new religions in millennial generations. In this position, virtual ustadz will easily produce and reproduce meaning through text, audio, and video from religious teachings as ideas when delivering their fatwas. The reproduction of the resulting meaning becomes an integral part of religion, because the resulting meaning is part of the interaction of religious teachers with religious texts. Therefore, it is not easy for the reader and listener to distinguish between authentic religious texts and the results of interpretations made by a cleric when they are already in the media. In this region, the clerics surpassed their authority - even though it was not realized - in conveying the language of religion, because and at a certain moment there was no difference between authoritative sources and their own understanding.

In Nuruddin's view [19] propaganda on social media has a very high level of effectiveness in influencing his audience (his opponent). This is based on the characteristics of the media which has three features, namely knowledge (cognitive), emotional and feelings (affective) and behavioral change (behavior), and the character by influencing influencing and changing the paradigm of audience behavior. Because the listener does not have to be present in one assembly to increase understanding of religion. The model of religious learning in this way, basically makes it easy for the audience, but has a negative impact on the mastery of religious material, because religious learning through social media is instant and only knows the basic things of religion. With easy language, that the way of learning through social media is a monologue, where the audience does not have the authority to ask questions directly and interact.

The consequence is that one cannot distinguish between religious understanding and religion itself, and even at the level of concern some consider that religious interpretation is believed to be a transcendental religious teaching.

### **Social Media and Religion: Shifting the Interpretation Authority**

The digital age has changed most of human life, including in religious aspects. Technology as a media has made a positive contribution to the continuity of religious teachings, thanks to the technology of religious teachings can spread rapidly and widely without the state's torsional limits. The presence of this technology is considered effective and useful, because religious teachings can be enjoyed by anyone and at any time without having to require a lot of time and do not have to face to face directly.

The phenomenal of religion in the media is increasingly felt before the public along with the incessant agents of new religious interpretations that appear on social media, which teach and provide religious understanding by citing authoritative sources. So that learning and teaching religion feels easier, but the reality shows a rigid face of religion. In this region religious teachings can be accessed and disseminated quickly and easily through social media, but at the same time religious interpretations are propagated into new religious phenomena, because there is no difference between religious messages and interpreted interpretations. In this region, shifting authority will emerge as a religious model in the media.

The shift in authority is closely related to the rise of internet users who are increasing and religious accounts and links with Islamic frames and sites found on social media, where these accounts are managed by religious institutions or groups and individuals who offer the importance of applying Islamic teachings in life. According to Yasir [20] the development of religious models in the media can be categorized by at least two models, namely first online religion active internet users, collaborative, and participatory in spreading and expanding messages-including religious teachings-which will be delivered by certain parties without tight coordination. Secondly, online religion emphasizes the organization and control of a group of religious leaders and organizations in conveying the message of religion as a form of control over an organization. Both models of the spread of religious teachings in the media have in common in spreading religious teachings, each of which uses social media and becomes a new religious agent.

According before the presence of the internet and social media, religious authority was centralized by religious leaders who were local, such as religious teachers, clerics, scholars, murshids or national ones, such as the ministry of religion and the Indonesian Ulema Council (MUI) or religious organization. But the presence of technology with social media has shifted the role of these figures as people who are believed to have religious authority. With easy language is a shift in authority closely related to the increasing number of internet users and the variety of Islamic sites that have emerged as new religious models on social media and are managed by religious institutions and groups and individuals who offer the importance of applying Islamic teachings in life.

In Halwati's view [21] every discourse on social media is related to a certain ideology, where social media is a place to spread certain interests. Social media has become a new commodity in spreading understanding of religious ideologies that are managed by certain religious institutions and individuals that offer opinions, fatwas, articles and programs to meet the modern religious needs of society's problems.

The shift in the way of teaching and learning religion has logical consequences for the transfer of religious authority, in which a person will claim and feel called and have the responsibility to deliver religious teachings, because they feel they have scientific capacity. In this area, religious authority relates to the authority to convey, understand and interpret religious teachings that involve the ability to direct the behavior of others by persuading, threatening, or punishing, and involving normative power. [22] Thus, a person's ability to understand religious teachings has the opportunity to claim and be responsible for spreading religious teachings in the media, thereby causing a shift in authority.

In the same aspect, the transfer of religious authority in social media provides an opportunity for certain ideologies to change the paradigm of religious thought and behavior, because of the nature of a free and fully commercial media so that there is no separation between author or reader, only users who share the authority. [23] In addition, shifting patterns in understanding religious teachings have an impact on the competence and authenticity of understanding. In other languages, before the advent of technology and social media, ways of knowing religious teachings were obtained from teachers who had competence and expertise in religious teachings, as well as authenticity related to authenticity. Islamic teachings maintain the scientific system called

transmission from one person to another, such as the path of teaching religious teachings that develop in pesantren that still use the transmission system by teaching the system of searching for religious knowledge to meet directly with the kiai. [24]

The transmission system in Islam becomes something that is not negotiable, because it becomes part of the religion itself, as revealed in Ibn Mubarak that the transmission system is part of religion, if there is no historical system people will easily reveal what is based on the authoritative. [25] Therefore, the presence of symbols on social media - whether in the form of texts, lectures, opinions, etc. - must be suspected as something new, so that the reader can analyze before concluding. This is based on the absence of guarantees of religious authenticity on social media, and the presence of fatwas cannot be separated from the social, economic, political and cultural influences that surround them. Because religious texts or lectures delivered by the community of interpreters present from the authorities will deliver interpretations that are appropriate to the circumstances of their social environment. Likewise, the interpretation community which has a certain ideology background will have a different message from the interpretation community that is far from the confines of certain powers or ideologies. [26]

The shift of religious paradigm and religious authority together with the presence of technology as a new medium in conveying the message of religion. With easy language, that shift is simultaneously influenced by the media in conveying religious teachings, because media in the form of technology makes it easy for the audience to access messages and teachings of religion-whether that comes from lecturers or refers to certain teachings in the form of writing-which starts change his face. In this region, technology provides a message of convenience, but at the same time technology has limited one's knowledge of one particular ideological choice. [27]

#### **Understanding Women on Religious Fatwa on Youtube**

In this section we will discuss women's discourse on social media, especially YouTube constructed by virtual ustadz. The presence of the virtual ustadz must be recognized as the progress of religious teaching from the media aspect, because religion is conveyed very easily through the media when delivering religious teachings. This is considering the activities and complexity of Muslim life with various activities that are faced. In this region, religious teachings will be easily accessed and studied in and under any circumstances, because the media provides improvised spaces for religious teachers to teach and convey religious teachings. Although it must be realized that the presence of virtual ustadz has shifted the transcendental value of religious teachings in human life, that is, people will have an assumption that religious teachings are not much different from online sales sites that take basic behavior when needed.

The presence of virtual ustadz fills the emptiness of Islamic discourse that is authoritative, so that the presence has momentum in accordance with the life of modern society that requires quick answers from religious sources. [28]

Women's discourse rolled out in the form of a fatwa by virtual ustadz on social media strengthens the position of women as weak beings who become second positions in domestic and public life. The definition of women is constructed through religious interpretations with discriminatory discourse that places women in a locked room with religious teachings, thereby increasing the belief that women are creatures who are unable to stand and have the same status as men. There are several edicts in the form of lectures that are spread on Youtube, such as Ustadh Hanan Attaki, Khalid Basalamah, and Mamah Dede. The ustadz is famous for often filling the media space to convey religious teachings. Therefore, it is very interesting to study the content delivered from each religious teacher when talking about women. [29] Ustad Hanan Attaki (hereinafter referred to as UHA) biographically the UHA was an eater who was born in Aceh on December 31, 1981 and had the initiative to establish the Hijrah Youth Movement in 2015, due to the notion that the propaganda model was less progressive among young people. as a child who is close to the Qur'an and became a champion in the musabaqah qira'at al Qur'an, and finally won a scholarship at al Azhar University, Cairo, Egypt.

While studying at al Azhar University, UHA joined a study group on the study of the Qur'an and Islamic science, so that it became the editor-in-chief of the Salsabila bulletin affiliated with the Muslim Brotherhood of Egypt,

because some of its figures became part of the bulletin. After returning from Egypt, UHA settled in Bandung and worked as a teacher at SQT Habiburrahman and Jendela Hati, and became director of the Salman Quran House at ITB. Ustad UHA began preaching in 2010, but in 2013 the object of preaching was more specific in young people even though a hijrah model had not yet been formed. In 2015, the UHA cleric formed the Youth Hijrah movement which invited young people and artist groups to participate in the struggle of God in a style that is in line with the lifestyle of young people. Therefore, the number of UHA worshipers is increasing and in 2017 the recitation model is more flexible because it is done live streaming. This anticipates pilgrims who cannot participate directly. As for the style of delivery, the UHA cleric uses slang and light language style to be digested, as well as raising issues that are interesting to the lives of adolescents, such as the household, career, culture and so forth.

The lectures of UHA clerics will be interesting when studied academically about women, such as lectures that explain that when women are silent when asked about something, it indicates that the woman gave an agreed or willing answer to the question asked. The argument is constructed from the hadith of the Prophet which states that a guardian has the full right of a virgin daughter to decide on her child's life in family matters. [30] In content, UHA lectures based their lectures on the Prophet's hadith which is textual. In easy language, the lecture content proposed by UHA shows textual understanding, which narrates religion as the text guides. Such understanding has a discursive value, namely how the text of the hadith which is psychologically and contextually equated with the time of the Prophet's life. Thus, this understanding will close the possibilities that are more responsive to women and women only view as objects of religious texts.

Not much different from UHA cleric, another very famous cleric on youtube is Khalid Basalamah (hereinafter written UKB) one of the famous lecturers who was born on May 1, 1975 in Makassar with the full name Khalid Zeed Abdullah basalamah who is still of Yemeni descent with the Basalamah clan. He is one of the virtual religious teachers who has the most number of subscribers on YouTube as a religious preacher since 2013.

UKB education is very interesting to see, S1 in Madinah continued S2 at UMI Makassar and S3 in Malaysia, this shows the mastery of Islamic religious knowledge is very deep. The study conducted by Ustadz ustaz better reflects the teachings of pure Islam, namely the Qur'an and Hadith, although it makes the story of the Prophet's friends and scholars as an addition to religious knowledge. This can be seen from the main study conducted by Ustadz UKB who made the *Bulughul Maram* and *Minhajul Muslim* books as the content of their religious teaching.

Both of these books reflect the Ustadz UKB as a person who tries to return Islam to its original source, although it must be realized that there are fundamental hermeneutical differences between religious texts as a guide and the context in which the teachings are manifested.

On the same occasion, the family planning teacher gave the same argument about women as the UHA. Some fatwas on his youtube page narrate women as beings who must obey and obey the commands of the husband as the Prophet's hadith narrated by Imam ibn Majah and Imam Ahmad ibn Hambal that:

*A woman cannot be said to have fulfilled God's obligations before fulfilling her obligations of suamina. Furthermore, this hadith is interpreted as a necessity done by a wife to her husband, even though a wife is ready to ride a vehicle and her husband desires for intimate relations, a wife must fulfill. The high emotional level of a husband depends on the level of sexual satisfaction and when not fulfilled a wife will sin. Sexual needs are worship that must be fulfilled by a wife to men, but not vice versa (Khalid Basalamah, Women's Advice).*

Such a fatwa indirectly continues a patriarchal culture which assumes that women become a secondary part of social life, such as the hadith which explains that women will enter heaven when praying on time, fasting and serving their husbands. Affirmation of husband's service is a condition for women who become wives to enter God's paradise, because the husband is believed to be the head of the family responsible for his wife. The discourse was written by Khalid Basalamah on Youtube entitled *Woman's Advice*.

Broadly speaking, religious interpretations relating to women on social media did not experience significant changes, because the discourse rolled out by virtual ustadz was still around religious texts that were biased by women, and the texts were understood literally. The logical consequences of the lecture did not provide new insight into the position of women in the modern world, but strengthened the old argumentation that discriminated against women. In the view of Abou Fadl, [31] the emergence of interpretations which are detrimental to certain sexes indicates that the arguments built do not consider moral and ethical principles, and only look at the text and convey it as it should. For Abou Fadl socially, such interpretation models have a negative impact on women's lives, because the audience cannot distinguish between authoritative sources and religious interpretations.

The development of technology does not have a positive impact on religious understanding, because social media is only a place to spread fatwas from virtual ustadz. The easy way to get religious teachings on social media does not mean to provide expertise and understanding of religious teachings, because the media have again become an authoritative religious teaching, but more on ideological desires. In the view of Magnis-Suseno quoted by Alex that ideology has a negative meaning in real life, because ideology contains claims that are not fair or theories that do not have an orientation to the truth. [32] Therefore, the development of religious messages that are scattered on social media can be assumed as something that is not authentic, because it does not represent the message of religion itself.

Something that must be realized from religious fatwa on social media is the assumption that the fatwa is delivered by people who have authority with religious arguments, so they have influence. The role of authority in providing influence is very broad, because it can be used and juxtaposed with anyone and anything. The value of influence can be played by the actors with their own style. In this case, the symbols of authority become a source for influencing others, such as giving a message that the person is authorized to issue certain orders or edicts. Basically there is no personal obedience to follow someone on the orders issued by holding authority, because subjectively someone can disagree with what is requested by the authority holder.

With simple language, obedience done by someone departs from fear that is not based on the behavior of one's own opinion. In another part, the pattern of expertise possessed by someone to influence others, whether scientific or religious, so that one cannot refute what is claimed and automatically obeys his commands.

In the view of Abou Fadl, such a model is called coercive authority and persuasive authority.

Coercive authority is the ability to direct the behavior of others by persuading, taking advantage, threatening, or punishing, so that reasonable people will conclude that for practical purposes they have no other choice to obey. Persuasive authority involves normative power. It is the ability to direct one's beliefs or behavior on the basis of trust. [33]

The development of religious fatwas contained in social media involves persuafu authorities from virtual ustadz who present religious expertise by taking authoritative sources and beautified by freming Islam. Therefore, virtual Ustadz has carried out religious hegemony through the media to trick or influence his audience. Hegemony in this case is done naturally and consciously because it does not involve the coercion and compulsion of the audience in taking and obeying the orders of the religious teachers in relation to women's fatwas.

### **Closing**

The argumentative result of this paper is that religion has a single authority, that is God and the prophet is his messenger sent to explain about religious authority. In this area the prophet as a human being helped explain and preach about the teachings of the religion commanded by God.

Furthermore, the Prophet's role was replaced by his friends and until the scholars. At that time, religious transmission was traditional, because it was delivered directly without any media being used.

The development of religion is supported by technological developments, where at this time, technology is used by virtual clerics - such as cleric Hanan Attaki and cleric Khalid Basalamah - as a means of conveying religious teachings. Both of them read, construct meaning and convey it as a whole religious teaching. Although it must be recognized that there are areas that are difficult to distinguish when interpreting religious teachings, namely

between the message expected by God or the Prophet as the holder of authority in religion and the message interpreted by both of these clerics. This hermeneutical region has been injured when someone interprets or gives meaning to religious teachings only with text instructions, because the text is only a basic guide in understanding the great message.

In the second aspect, fatwas circulating in the media basically have injured the status quo in Islam that is not possessed by other religions, namely transmission. Fatwas in the media are basically good, because they have made it easy for listeners and can be accessed by many people, but what must be considered is a very strong transmission in Islam. Transmission becomes the main weapon in counteracting lies and lies in the name of religion. But when religion is packaged in a media frame everyone will give an argument with the name of religion.

Third, fatwas related to women in the media are basically just repetitions made by the predecessors of Islam. The aroma of patriarchy is not erased in social life, this indicates a failure in reading religious texts, because there is a hermeneutic problem between texts that emerged in the early days of Islam with a very complex context and hadith in the temporary period with different contexts. Therefore, religious meanings related to women tend to be apologetic in nature to maintain the superiority of men in public and private life.

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## LEGAL RECONSTRUCTION OF SPACE ARRANGEMENT AS A CONTROL OF CITY ROOM UTILIZATION IN THE CONTEXT OF SUSTAINABLE DEVELOPMENT

M. DARIN ARIF MU'ALLIFIN

### Abstract

*Reconstruction of Spatial Planning Law (UUPR) must be carried out, because its existence cannot function as a controller of urban space utilization in the context of sustainable development, because it does not fulfill philosophical, juridical and sociological validity and does not refer to its basic norms (grundnorm), its paradigm still anthropocentric yet eco-centrism and eco-sufism, in looking at and managing space (environment).*

**Keywords:** Spatial Planning Law (UUPR), control and sustainability.

### A. Background

Spatial Planning Law as regulated in Act Number 26 of 2007 concerning Spatial Planning (LN No. 68 of 2007) hereinafter abbreviated (UUPR), is stipulated as a substitute for Law Number 24 of 1992 Concerning Spatial Planning (LN No. 115 Year 1992) hereinafter abbreviated (UUPRL), stipulated accompanied by a spirit of legal renewal, namely replacing the product of colonial inheritance law (Ordinance for City Formation / Stadsvormings Ordonantie, Stadsblad 1948 Number 166) and the desire for synchronization and harmonization between various Laws implementing the provisions of Article 33 paragraph (3) of the 1945 Constitution of the Republic of Indonesia (1945 Constitution). This regulation shows that Indonesia is a state of law, as affirmed in Article 1 paragraph (3) of the 1945 Republic of Indonesia Constitution.

The development process faces two major problems, namely the problem of population growth and high population numbers on the one hand, and limited natural resources on the other. Development activities and increasing population can cause pressure on natural resources and environmental degradation.

Utilization of natural resources must be accompanied by efforts to manage and preserve the ability of the environment to support sustainable development, taking into account the needs of present and future generations. In relation to environmental management and preservation activities, spatial planning is one of the tools used for these activities, and also to utilize natural resources in an integrated, optimal and efficient manner.

UUPR has been promulgated, although it has not been fully followed by the laws and regulations below to support its implementation. While various regulations regarding sectoral activities already exist and apply in the community. The promulgation of the UUPR is expected to be an umbrella regulation ("umbrella act"), which directs all sectoral laws and regulations, and wants to cover the statutory regulations below as well as equivalent laws and regulations.<sup>84</sup>

UUPR, as part of the legal system, is expected to be a means of community renewal (Law as a tool of social engineering). The law in this conception is assumed to be a legal rule or regulation that can function as a tool or means of development in the sense of channeling the direction of human activity in the direction desired by development or renewal. The law is also to structure the entire process, so that certainty and order is guaranteed.<sup>85</sup>

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<sup>84</sup>Mieke Komar Kantaatmadja, *Hukum Angkasa dan Hukum Tata Ruang*, Alumni, Bandung, 1994, hlm 89, lihat pula dalam, Imam Koeswahyono, *Hukum Penatagunaan Tanah dan Penataan Ruang* (Problematika Antara Teks Dan Konteks) UB Press, Malang, 2012, hlm. 91

<sup>85</sup>Mochtar Kusumaatmadja, *Masyarakat dan Pembinaan Hukum Nasional*, Binacipta, Bandung, 1976, hlm. 9.

Regarding the legal function, Roscoe Pound expressed the following opinion: The legal function is not only as a social control, but also as a driver of social progress or as an agent of development and as a means of guarantor justice.<sup>86</sup>

According to Gustav Radbruch, as quoted by Satjipto Rahardjo, a law that has a coercive nature, its existence will be accepted by the community if it meets the basic legal values, namely: justice, usefulness and legal certainty. The three basic values of the law have valid validity, philosophical, sociological and juridical.<sup>87</sup>

According to J.J.H. Bruggink, the validity of the rule of law that can function as a means of controlling, includes: (1). Factual or Empirical Enforcement of the Rule of Law, (2). Normative or Formal Applicability of the Rule of Law and (3). Evaluative validity of the rule of law.<sup>88</sup>

According to Hans Kelsen, with the theory of "Reine Rechtslehre" or "pure theory of law", it is stated that a new rule of law has its validity / validity, if the rule is based on a higher principle. Thus appears a picture of a legal system as a hierarchical arrangement of legal rules that is a cone-shaped gradation in the form of stufenbau. The arrangement found its end point in what is called "Grundnorm", a basic principle that is not based on a higher principle.<sup>89</sup>

The existence of spatial planning law (UUPR) has a function as a means of social control (law as a tool of social control) over the use of space. According to Satjipto Rahardjo, law as a means of social control is defined as a process of influencing people to behave in accordance with community expectations that can be carried out in various ways. This is in line with what Steven Vago said that "social control refers to processes and methods used by members of society or a group maintains social orders by enforcing approved behavior," meaning that social control is more aimed at processes or ways / mechanisms which is used by the community to guarantee its self-adjustment to existing norms, which mechanism is referred to as social control.<sup>90</sup>

To realize the legal function mentioned above, in this case UUPR requires legal politics. Political law as a tool or means and government steps to create a national legal system in achieving the ideals of the nation and the goals of the country. Everything must be achieved based on the Pancasila philosophy, not the capitalist, communist or religious fanatic ways.<sup>91</sup>

The renewal of Law Number 24 of 1992 concerning Spatial Planning (UUPRL), so that it was replaced by Law Number 26 of 2007 concerning Spatial Planning (UUPR) due to several reasons, namely: 1) Excess of the Implementation of the Otoda Law (regional euphoria), 2) Problems Urban, 3) Law enforcement is weak, 4) Coordination among Spatial Planning Institutions is weak, 5) Spatial Planning in Administrative Border is weak, 6) The role of the community is not yet developed, 7) Norms formulation is difficult to apply, 8) There are no sanctions, 9) Supervision and weak law enforcement Administration, 10) Synchronization with weak laws and regulations, 11) Differences in RTRWN, RTRWP and RTRWK contents are less clear, 12) Conflicts in spatial planning authority.<sup>92</sup>

The existence of law in spatial planning lies in the level of legality of a regional benefit. Spatial planning without law, has the consequence of losing the juridical validity of spatial planning. In this context, it means building a spatial planning law is a basic requirement in measuring the validity of law, especially in law enforcement through means of controlling the use of space. Therefore the formulation of the spatial planning law of validity is measured from philosophical, theoretical, juridical and sociological considerations, so that spatial

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<sup>86</sup>Soetandyo Wignyo-subroto, *Hukum Paradigma, Metode dan Dinamika Masalahnya*, Elsum dan Huma, Jakarta, 2002, hlm. 60

<sup>87</sup>Satjipto Rahardjo, *Ilmu Hukum*, Alumni, Bandung, 1986, Hlm.20-21.

<sup>88</sup>J.J.H. Bruggink, *Refleksi Tentang Hukum*, alih bahasa Arief Sidharta, Citra Aditya Bakti, Bandung, 1999, hlm. 147-152.

<sup>89</sup>Hans Kelsen, *Teori Hukum Murni Dasar Dasar Ilmu Hukum Normatif*, alih bahasa Raisul Muttaqien, Nusa Media, Bandung, 2008, hlm.216.

<sup>90</sup>Satjipto Rahardjo, *Hukum dan Perubahan Sosial*, Alumni, Bandung, 1983, hlm.14.

<sup>91</sup>Sunaryati Hartono, *Politik Hukum Menuju Satu Sistem Hukum Nasional*, Alumni, Bandung, 1991, hlm.1

<sup>92</sup>Departemen Pekerjaan Umum. *Naskah Akademik Rancangan Undang-Undang Tentang Penataan Ruang*, Jakarta, 2005, hlm. 8.

planning will be in a total systemic context. Following Joseph Ras's thoughts as quoted by Prasetijo Rijadi, in this case legal instruments are used to arrange the space, so that the spatial arrangement has authority.<sup>93</sup>

One of the legal issues in spatial planning in the context of sustainable development is unclear or vague norm regulation, which results in the Act being unable to function as a means of controlling the use of urban space in the context of sustainable development.

The ambiguity of norms in UUPR, is in Pasal 2 concerning the principle of spatial planning, Pasal 3 concerning the purpose of spatial planning, Article 9 paragraph 2 letter c concerning coordination, Pasal 33 concerning the prerequisite of natural resources, Pasal 35 concerning controlling the use of space, Pasal 65 concerning the role of the community in spatial planning, and the paradigm of anthropocentric thinking, not yet ecocentric or theocentric in spatial planning.

From the description as mentioned above, it can be understood that the existence of Spatial Planning Law (UUPR), particularly in the regulation of urban areas, is very important (strategic), and its arrangement is driven by various increasingly complex community problems, then how can spatial planning law be function as a means of controlling the use of urban space in the context of sustainable city development?

City development that is not based on sporadic visionary spatial planning, or "ad hoc planning or incremental planning", is very dangerous for the future of our cities. Lest "city of tomorrow" in Indonesia someday will really become "city of sorrow", which afflicts our children and grandchildren. Imagine, some have the heart to say that big cities today are more like "human zoo".<sup>94</sup>

From the description above, philosophically there is a shift in the value of Indonesian socialism towards the issue of neo socialism, where space (land) is seen as community. Ontologically, the law of spatial planning is intended as a controller of spatial use, as a means of social control and anticipation of the quality of space is shifted into a means of justifying the physical development approach. In epistemology, spatial planning which is oriented to the concept of sustainable development in the interest of preserving environmental functions, has not yet received the support of clear coordination norms, so what happens is regional egos and sectoral egos in the management of spatial planning. Axiologically, it is necessary to have legal certainty to realize the objectives of spatial planning, which while there are still unclear / vague norms.

From a theoretical point of view, spatial planning is related to the concept of sustainable development, while the existence of the government as the ruler and regulator of space, shifts as entrepreneurs. It appears that UUPR prioritizes the development of physical infrastructure compared to sustainable development strategies, which are oriented towards environmental protection and protection.

From the Juridical side, the existence of unclear norms (vague norm) in the UUPR, resulting in these regulations having low legal certainty, resulting in inconsistencies and disharmony, regional egos and sectoral egos.

Whereas from the psychological side, due to spatial unrestrained, the community is disadvantaged by the existence of slums, traffic jams, landslides, floods and so on. Based on the background of the problems above, the formulation of the main problems that become the limits of research and writing, namely: How should the spatial legal concept that can function as a controller for the utilization of urban space in the context of sustainable development (theoretically and philosophically)?

## **B. Research methods**

This research is a legal research (legal research). According to Peter Mahmud Marzuki stated that, "... legal research is carried out to produce new arguments, theories or concepts as a prescription in solving problems encountered, so that the expected answers in legal research are right, appropriate, inappropriate or wrong. Thus it can be said that the results obtained in legal research already contain value."<sup>95</sup>

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<sup>93</sup>Prasetijo Rijadi, *Pembangunan Hukum Penataan Ruang dalam Konteks Kota Berkelanjutan*, Airlangga University Press. Surabaya, 2005, hlm. 2.

<sup>94</sup>Eko Budiardjo, *Reformasi Perkotaan Mencegah Wilayah Urban Menjadi Human Zoo*, Kompas, Jakarta, 2014, hlm. 2.

<sup>95</sup> Peter Mahmud. Marzuki, *Penelitian Hukum*, Kencana - Prenada Media Group, Jakarta, 2005, hlm. 35.

This research is a normative legal research which is a study of the principles, concepts and legal rules to answer the legal issues of this research.

Following the opinions of Perce D, Campbell E and Harding D, as quoted by Istislam, this research is a reform-oriented research. The reform research referred to here is the law reform research as intended by William Hulburt as "the alteration of the law in some respect with a view to its improvement", (changing the law taking into account its improvement).<sup>96</sup>

Following the concept of the law reform research above, this research is an intensive study evaluating the adequacy and correctness of the substance of UUPR analyzed from the philosophical, juridical, sociological and political aspects of the law.

This legal research is also classified as interdisciplinary legal research because this legal research is to find a new government policy. In addition, this research requires verification and assistance from other disciplinary disciplines, such as Agrarian Law, Environmental Law, Local Government Law, Land Stewardship Law, Development Planning Law, particularly those related to Spatial Planning Law.<sup>97</sup>

In this study, the research approach uses a philosophical approach, a historical approach, a comparative approach, a statute approach and a conceptual approach, and a case approach approach) as a supporting instrument.

### **C. Research Results and Discussion**

#### **Legal Concept on Spatial Planning that Can Serve as a Controller of Urban Space Utilization in the Context of Sustainable Development.**

A good legal system if there is: a good legal content / substance (which meets the requirements / principles: sociological, juridical, philosophical, sustainable and drafted), created and enforced by an authorized legal structure / institution and based on a good legal culture that is Pancasila. As a legal system, all of them are embedded in a series: *inputs, process, outputs dan feedback*.

Based on the basic principles as described above, as a condition for the formation of good law, which includes the principles of: sociological, juridical, philosophical, sustainable and design, can be seen as a guide in the process of making spatial law policy, both that take place at the national level: provincial or district / city. At the national level, the relational-collective principle and the participatory-responsive principle are expected to be the basis for the DPR-RI and the Government in formulating national spatial planning policies. Furthermore, the Principles were also guided by the Provincial DPRD and the Provincial Government in formulating the Provincial Spatial Planning Policy (TRP); and Regency / City DPRD and Regency / City Government in formulating Regency / City Spatial Planning (TRK) legal policies.

Starting from these basic principles, it is hoped that spatial planning policy makers will really pay attention and consider the various interests involved in a social space. The interests referred to here are aspects related to the interests of the people who are in the social space, aspects related to ecological environmental problems (conservation, management, utilization, etc.), and aspects related to the problem of orderliness and beauty (aesthetics) of a social space.

In developing the concept of Progressive Systemic Spatial Planning Law in order to realize the legal function, namely as a controlling tool in the context of sustainable development, the concept of "Law as a System" is used which is elaborated with legal concepts that are participatory and humanist responsive, with characteristics / criteria covering several aspects:

1. Policy / Substance Aspect: the intention is that the Spatial Planning Law can be accepted and implemented must meet the requirements / principles: sociological, juridical, sustainable, and philosophical morals.

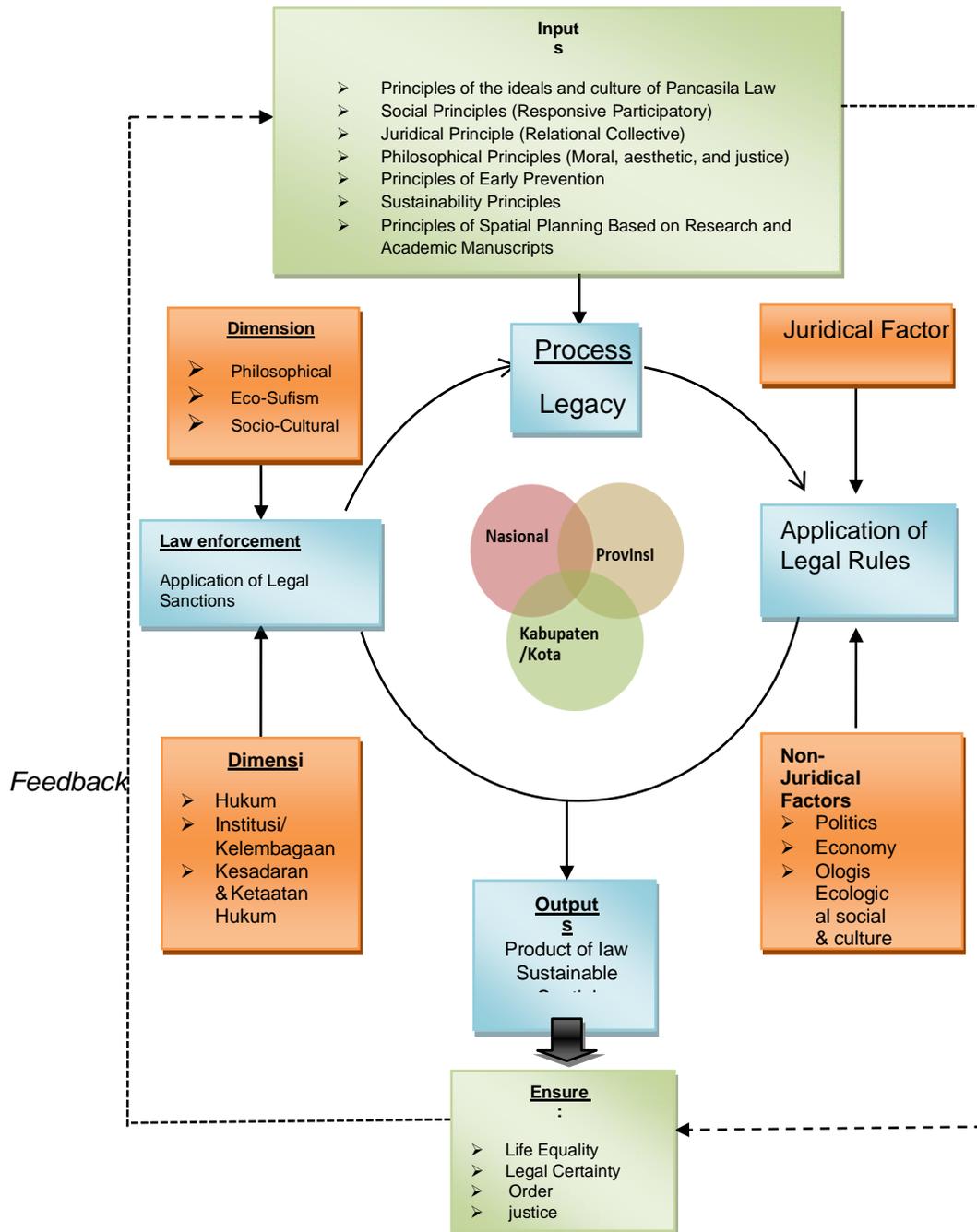
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<sup>96</sup>Istislam, *Sanksi Paksaan Pemerintah Dalam Perlindungan dan Pengelolaan Lingkungan Hidup*, Disertasi, Program Pascasarjana Universitas Airlangga Surabaya, 2012, hlm, 64-65

<sup>97</sup>C.F.G. Sunaryati Hartono, *Penelitian Hukum di Indonesia Pada Akhir Abad ke-20*, Penerbit Alumni, Bandung, 2006, hlm. 124, 142, 143 dan 144.

2. Institutional Aspect: which reflects the position and role that has full authority (full authority) in carrying out spatial planning in an integrated manner. In addition, procedures which include administration, juridical, technical and management must be more certain, clear, measurable and rational.
3. Aspects of Legal Culture: reflecting the existence of the legal ideals of the community as stated in the Pancasila.
4. Aspect of Law Enforcement: with the realization of the Agrarian Justice / spatial planning.

Systemic Progressive Spatial Reform Law Reconstruction <sup>98</sup>



<sup>98</sup>Prasetijo Rijadi, op.cit, hlm. 191 (dielaborasi)

The process of spatial planning law reform by considering all the principles mentioned above, then ideally a good spatial law product (policy product) can be produced. The resulting spatial planning law products clearly will not neglect the existence of human beings who are encompassed in a society, aspects of ecological environmental resilience as well as aspects of orderliness and aesthetics. Thus, a social space is allowed to be arranged, managed, and utilized, but everything that is done must not leave all aspects contained in the social space.

The above description suggests that there are three main components that need serious attention in reconstructing an ideal spatial law policy, viz:<sup>99</sup>

- (1) The procedural component of spatial planning policy making includes the embodiment of the principle of relational-collective and participatory-responsive in formulating spatial planning policies both at the national and regional level (provincial, and district / city), through the drafting of legislation, which starts with by carrying out research and making Academic Paper.
- (2) Substantial components of spatial planning policies include matters relating to the interests / needs and benefits of the community (as a sociological requirement), order and legal certainty (as a juridical requirement), social justice (as a philosophical condition), sustainability and comfort of the ecological environment, and aspects of beauty (aesthetics), in the context of sustainable development.
- (3) Value components (culture) include moral values from a spatial planning policy and cultural values embraced by the community such as participatory responsive (democratic) culture, relational collective (consensus agreement) as the realization of the values contained in Pancasila.

Progressiveness in developing the spatial legal concept as a controller of urban space utilization in the context of sustainable development, as described above is substantially supplemented by the teachings of Islamic spirituality about environmental ethics, namely Eco-Sufism, where there is a dynamic process in human beings that the ultimate goal tends to win the natural process for personal safety and the environment.<sup>100</sup>

The process of self-dynamics in eco-Sufism is integrative, namely humanistic-theocentric (al-insan al-rabbani). This dynamic shifts from the self-centered zone to the shared zone (communalistic), which is togetherness dially, insanियah and natural. That is, human behavior must satisfy (get the pleasure) of God and oriented to make salvation (Islam) in the universe, which consists, 1) other human beings (al-nas, mujtama ') and 2) bi'ah (worship, nabatat and hayawat).<sup>101</sup>

Eco-Sufism, is the answer to the environmental crisis caused by the "wordview" of monotheistic religion which says that nature was created for humans. Thus, humans have unlimited authority and privileges, as anthropocentric paradigms / schools. The anthropocentric school received a correction from the Ecocentric School, which said that God created humans for nature, and eventually gave birth to the Deep Ecology paradigm, a group that tried to integrate aspects of religious spirituality with the environment (eco-spirituality), for whom humans were part of nature, and nature is sacred and sacred. Orientation on personal safety can be directed more positively and have a good impact on the environment, if the self / ego is trying to harmonize themselves in the Divine, Fellow and Universe.<sup>102</sup>

The contribution of Eco-Sufism in the preservation of the global environment is that Eco-Sufism has the potential to become an alternative approach in the process of mitigating environmental awareness. This is because, the Eco-Sufism approach offers integrative solutions (including using a heart / sense approach in addition to a materialistic / logical approach) in looking at nature. In Eco-Sufism, damaging the environment is the same as damaging human relations with God. A broken relationship will cause God's "bendu" (wrath), which will impact the miseries of life in the world and in the hereafter..<sup>103</sup>

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<sup>99</sup>Alur pemikiran ini sejalan dengan teori bekerjanya hukum yang dikembangkan oleh Lawrence M. Friedman, "Law and Development, A General Model", dalam *Law and Society Review*, No.VI, 1972; juga dalam tulisannya yang lain "On Legal Development" dalam *Rutgers Law Review*, Vol. 24, 1969, hlm 27-30. Lihat pula dalam Edy Lisdiyono, *op.cit.* hlm.412-416.

<sup>100</sup>Suwito, NS. *Eko-Sufisme. Konsep, Strategi, dan Dampak*, STAIN PRESS, Purwokerto, 2011, hlm.iv

<sup>101</sup>*Ibid*

<sup>102</sup>*Ibid*, hlm vii-viii.

<sup>103</sup>*Ibid*, hlm. 259.

#### **D. CONCLUSION**

Based on the findings of the research results obtained problem answers Building the concept of Systematic Spatial Planning Progressive (by integrating the doctrine of Eco-Sufism, including: Theocentric, Anthropocentric and Ecocentric) in order to realize the legal function that is as a means of controlling in the context of sustainable development used the concept of the theory "Law as a System" that is elaborated with the concept of participatory and humanist legal philosophy, with the characteristics / criteria: 1. Policy / Substance Aspects: the intention is that the Spatial Planning Law can be accepted and implemented must meet the requirements / principles: sociological, juridical, early prevention, sustainable and philosophical morals. 2. Institutional Aspect: which reflects the position and role that has full authority (full authority) in carrying out integrated spatial planning, namely the Minister of Agrarian / Spatial Planning / BPN. 3. Aspects of Legal Culture: reflecting the ideals and legal culture of the community as set out in Pancasila. 4. Aspect of Law Enforcement: with the realization of the Agrarian Justice / spatial planning

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## RECONSTRUCTION OF PESANTREN EDUCATION EPISTEMOLOGY AN INTEGRATION-INTERCONNECTION APPROACH PERSPECTIVE

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***Abstract:** The dichotomy of science is one of the fundamental problems in Islamic education with a dualistic pattern. The perspective of the binary opposition which confronts the position of religious science with general science partially and contradictively is still being practiced by Islamic education institutions today in general. In addition, Islamic education, especially in pesantren, is still unable to respond optimally to actual issues in a contemporary humanitarian perspective. Therefore, Islamic education needs to construct a new paradigm in dealing with such problems. One of the new paradigms is the integrative-interconnective paradigm, which aims to uphold universal human ethics and dignity, while at the same time strengthening the fundamental structure of non-dichotomic knowledge in Islamic education especially in the world of pesantren. For this reason, systems and philosophical basis are needed on how teaching in pesantren institutions can be actualized on a theoretical and empirical level so that the learning process of pesantren will continue to be dynamic, creative and innovative in responding to the challenges of times which are increasingly complex. Epistemologically, Islamic education with an integrative-interconnected approach must start cooperation between scholars in pesantren with experts in the field of general knowledge and science to reconstruct Islamic education in pesantren based on critical-emancipatory and liberative-transformative basis. In addition, in Islamic education, pesantren must have scientific content which includes; al-'ulum ad-diiniyyah (chadloroot an-nash) and al-'ulum al-kauniyyah, and al-'ulum al-ijtima'iyyah wal-insaaniyyah (chadloroot al-'ilm) and contemporary humanitarian perspectives that are integrated and interconnected to each other. Axiologically, Islamic education in pesantren in practice can foster public piety, be able to open dialogue and cooperation, and be able to open relations between various scientific disciplines. This is where Islamic education in pesantren can better respond to socio-cultural-humanitarian problems, the challenge of the times and social change, and the development of science and technology in the modern and even post-modern era.*

**Keywords:** *Pesantren education, integration-interconnection approach, and non-dichotomic education.*

### I. INTRODUCTION

This paper is inspired by Professor Mujamil's statement during a discussion conducted in "Integration of Islam and Science" course. At that time he said that so far the world of pesantren had been successful in conserving knowledges but had failed in developing them.

This is in line with the self-criticism that was brought up by Gus Dur when he became a lecturer in the final meeting at Pesantren Al-Falah Ploso Mojo Kediri. Gus Dur said, "*Salafiyah* Islamic boarding schools like this are still needed, but should be directed to become *mujtahid* (those who conduct *ijtihad*) in order to answer the challenges of the times. For this reason, we need another set of disciplines that must be studied in this pesantren, such as anthropology, geography, and so on". [1]

For the writer, Prof Mujamil's statement above is still interesting and relevant to be revisited as a public study for several reasons as follows:

1. The pesantren has a central position for the development of great and dignified Indonesian Human Resources. According to Ministry of Religion data, the number of *santri* is currently 3,962,700 from 25,938 pesantren. [2]

While the data obtained by republika in January 2018, the number of students in Indonesia reached 4,048,720 and only 10 percent of them who became cadres of ulemas or religious teachers. [3]

2. The autocritics have indeed become anxiety among pesantren communities, when the pesantren world is confronted with actual problems. Gender change law, professional alms and substitute marriage guardians are examples of studies that are still rarely found in Islamic boarding schools.

Studies in pesantren are generally still focused on the classic books (the yellow book) without the study of textual criticism, while the texts were generally made in the middle ages by scholars with Middle Eastern background. Meanwhile in the academic world, Islamic studies have reached the use of religious hermeneutics especially on the verses of the Koran and Hadith and the latest is what was proposed by Amin Abdullah as "The Integration-Interconnection Approach" in building scientific foundations at UIN Sunan Kalijaga. It is expected that each scientific disciplines contributes and synergizes with each other.

The scientific foundations applied for UIN Sunan Kalijaga is what the writer wants to offer as a role model (reference model) to be applied in Pesantren (Islamic Boarding Schools) whose educational system is far behind the academic institution they created, so that in the future pesantren can become part of the integration-interconnection project at Islamic higher education institutions (PTAI) if in time the integration-interconnection approach becomes mainstream.

## **II. DISCUSSION**

### **A. PHILOSOPHICAL BASIS**

Ontologically, the objects of study of the religious sciences and general sciences, including mathematics, can indeed be distinguished. The religious sciences have objects of Holy revelation, while general sciences have objects of the universe and their contents. But the two objects are both derived from God (Allah SWT), so that in essence, there is a connection between religious sciences and general sciences including mathematics, with one another.

Epistemologically, the religious sciences (Islam) were built with a normative approach, while the general sciences were built with an empirical approach. But the holy revelation which is absolutely true is in accordance with empirical facts. Thus both the normative and the empirical approach are used in developing religious sciences and general sciences.

Axiologically, the general sciences aim to improve the welfare of life in the world, while the religious sciences aim to prosper the lives of humankind in the world and the hereafter. So that the general sciences including mathematics need a "religious touch" so that not only happiness of the world which is gained but also happiness in the afterlife. [4]

### **B. INTEGRATION-INTERCONNECTION APPROACHES**

The discourse of relations between Islam and science –in a technological base - is becoming busy nowadays, but still in the context of rebuilding Islamic civilization against Western modernity. There is a transformative group [5] that clearly supports the adoption of Western science to build Muslims into rational and scientific societies, by abandoning traditional culture which is considered to be an obstruction. The orthodox group opposes this group and strongly rejects modernity and Western science, because according to them the rise of Islam can only be realized by returning to the basics of Islam itself. Another group that Pervez Hoodbhoy called reconstructionists behaved differently by trying to harmonize Islam with modernity through a reinterpretation of Islam. [6]

During this time the Koran and the Hadith are positioned by Muslims as a source of the development of science and technology. This is true and should be the case. But, not a few of Muslims are wrong in understanding the proposition "The Qur'an and Hadith as a source" by saying that: first, all the contents in both are scientific and do not conflict with the principles of science and technology; secondly, any knowledge developed by mankind is already present in these two Islamic sources. Therefore, both can be used as a source of direct reference in efforts to develop any type of science in the world, both exact and social sciences-humanities. This means that any knowledge is considered to already exist in the Qur'an and the Hadith.

The two assumptions above are of course full of apologetic and ideological content which actually erodes the spirit and scientific principles themselves. It is true that there are several verses in the Koran that are probably in line with one or several modern theories of science. However, assuming that the Qur'an is a direct source for modern scientific theories is a simplistic assumption and may even contain fatal errors. However, the two cannot be placed equally. Therefore, considering them equal means defaming Qur'an and defying science. The Qur'an is not a book of science. That the Qur'an and the Hadith inspire the development of science is indeed true. But

considering Qur'an and science have an equal position because they both contain scientific truth is a simplistic reduction of thinking and has no academic-scientific value. [7]

But carrying out a scientific revolution requires caution by not being emotional, as if what has been produced in the past is a total failure. Muslims are often trapped in apology, especially those whose concerns on religious studies. They depart from the normative realm so they have the assumption that holy revelation is absolutely the only truth, and the modern science is relative. [8]

It has been agreed that the sources of Islamic teachings are the Koran and the Hadith. As a source of Islamic teachings, the Koran and Hadith also form the basis of reference for the development of Islamic science, because it is believed that both contain absolute truth that is transcendental, universal, and eternal. The essence of this Islamic teaching applies equally to all Muslims wherever and whenever they live.

But the problem faced is that the level of understanding, interpretation, appreciation, and implementation of the norms contained in the two are not the same from one place to another, also between one time and another time. Various social problems, such as conditions, culture, atmosphere, environment, different languages also influence different understandings and interpretations, and often these differences lead to tensions among Muslims themselves. This is clearly seen that between classical Islamic science is different from the modern one in dealing with social problems of people's lives, so what happens is that there are many incompatibilities between interpretations in classical sciences when confronted with social problems in modern society.

In this issue, Amin Abdullah sees at least three things that must be addressed, namely the Qur'anic interpretation method, the Hadith interpretation method, and the study of Islamic thought. First, the renewal of thought of the Qur'anic interpretation. For Amin Abdullah, lexicographic interpretation of the Qur'an, word for word, sentence by sentence, verse by verse, regardless of the social, political and cultural context when the verse was revealed and how the social, economic, political, cultural context of the present era is the pattern and a method of interpretation that is suitable for a holy book which is considered as closed and ahistorical corpus which is then labelled as "re-productive" rather than productive. Although Muslims have *Ulumul Quran* in which there is *asbab al-nuzul* study, which clearly explains the existence of a positive causality relationship between messages or norms with the socio-economic, political, and cultural events surrounding them, but exploration of *asbab al-nuzul* is still lacking. Then the interpretation style of the Koran is "productive", which emphasizes the need to produce new meanings in accordance with the level of challenges of change and the development of the socio-economic, political and cultural context that surrounds the lives of contemporary Muslims without leaving the main mission of moral value and Qur'anic perspective.

Second, the renewal of thought about the meaning of the Hadith. According to Amin Abdullah, there has been a process of standardizing and closing the understanding and interpretation of the sunnah. There has been a fundamental change in the study of the Hadith from a casual, lively and flexible oral tradition into a closed and standardized written tradition. The hadiths which deal with political, social, economic and cultural issues are a gap for in-depth study and renewed interpretation, understanding and interpretation at the same time. This is clearly different from matters related to the problem of pure worship, such as prayer, fasting, *zakat*, and others which may be very distinctive traditions and have their own uniqueness so they do not need to be updated.

Third, the renewal of Islamic thought, such as kalam science, fiqh, Sufism, and philosophy, which is a product of various Muslim understanding of the Koran and hadith, which is motivated by the tradition of thought and sociological influence of its activists. Meanwhile the four scientific clusters often experience tension and friction between one another. [9]

#### **Normativity and Historicity in Religious Studies**

The dichotomy between religion and other sciences is due to a wrong view of the relationship between the two. Religion is believed to be able to influence other sciences. Holy revelation can be used to explain what is right and what is wrong in science, and vice versa science should not show mistakes in religion. According to Bernard Adeney, as an effort that can be done in overcoming the dichotomy is to distinguish religious studies in terms of normativity (revelation) and religious studies in terms of historicity. This paradigm of religious studies is very useful and far better compared to the dichotomy between the normative dogmatic approach on the one hand and the empirical scientific approach on the other. In Western countries until now, there is still tension between approaches in the theological faculties, which are more tends to the normative approach, and the faculty of religious studies is often very secular and prohibits faith or normative assumptions in religious studies. [10]

Bernard's opinion is in line with Amin Abdullah's thoughts that there are two major problems faced by Muslims, namely, the problem of understanding Islam which has been viewed as a standard dogma, and social problems that currently raises the complexity of humanity issues.

In the matter of understanding Islam which has been understood as a standard dogma, in general normativity of the teaching of revelation is examined through a theological doctrinal approach. This approach departs from the text of the scriptures which ultimately produces textualist and scripturalist understandings. [11] On the other hand, to see the historicity of human diversity, the socio-religious approach is used through historical, sociological, anthropological approaches, and so on, and this is considered to be reductionist for the first group. These two approaches are relationships that should not be separated from each other. The theological-normative approach and the historical-empirical approach are needed to see the diversity of plural societies. Both of these approaches will evaluate each other, criticize, and correct the deficiencies that exist in each of these approaches. Because basically, any approach used in religious studies will not be able to solve humanity problems perfectly. Theological-normative approach will only direct the community to the constraints of thinking that will lead to an attitude of truth claim. Through a historical-empirical approach it will be seen how far external aspects, such as social, political, and economic aspects are mixed in theological teaching practices. [12] Both of these approaches were developed in three types, namely the doctrinal-normative, cultural-historical, and critical-philosophical approaches. However, Those three approaches are merely created by humankind, all of which have weaknesses that cannot be covered up, especially if each one stands alone. [13]

Whereas in the social problems that are currently raising the complexity of humanitarian issues, it is necessary to build an integrative-interconnected scientific paradigm. This paradigm is offered to address the fairly sharp dichotomy between general science and religious science. The basic assumption built on this paradigm is that any scientific building, whether religious, social, humanities, or natural sciences, cannot stand alone, but rather there is cooperation, mutual need, and exchanging ideas between disciplines. It will actually solve various problems and the complexity of the life phenomena facing human beings. Because without mutual cooperation between disciplines, it will create narrowmindedness. [14]

The dichotomous pattern of science that separates the general sciences from the religious sciences is a reality that has always existed and continues to this day. Between general science and religious sciences as if it has a separate scientific area from one another. This scholarly dichotomy implies an educational model in Indonesia, where general sciences are developed in public schools and religious sciences are developed in *madrasas*, not least in Islamic boarding schools. As a result, public schools with the development of general science seemed to have come out of religious and ethical values in human life, meanwhile *madrasas* and Islamic boarding schools with religious studies only emphasized on normative religious texts, so they were felt unable to answer the challenges of the times. This unhealthy contestation will have a negative impact on the growth and development of social, cultural, political, economic, and even religious developments in Indonesia. The challenges of this age which always experiences rapid development will lead to the complexity of life's problems and this will be a challenge for Muslims in the future.

Indeed the challenge of Muslims towards the West has begun since the emergence of Islamic reformers who called for the spirit of renewal in Islam. A general appeal to Muslim societies upholding intellectual and moral standards to face the dangers of The West, was issued by Jamaluddin al-Afghani (1255 - 1315/1839 - 1897), the first real Muslim modernist. Even though he did not propose intellectual modernism itself, but he expressed a strong opinion to manage philosophical and scientific disciplines by developing curricula of educational institutions, so that education reforms could be carried out in general. His main ideals clearly strengthened the Islamic world politically in the face of the West, but that did not reduce his position as a powerful and effective reformer in general. He called for nothing in the basic principles of Islam that was not in accordance with reason and science, he raised Muslims to develop the teachings of Islamic Middle Ages to meet the needs of modern society. [15]

This scientific integrative-interconnective paradigm was conceived by Amin Abdullah in response to the emergence of increasingly complex life problems as a result of the globalization era. With this integrative-interconnective scientific paradigm it is expected to become open for scientific insights and for cooperation, mutual need, mutual filling and weaknesses and interdisciplinary strengths, because no independent science will be able to solve life's problems perfectly. With this integrative-interconnective scientific paradigm, religious knowledge (Islamic science) is no longer confined to classical texts, but can also touch on contemporary social sciences. With this integrative-interconnected paradigm, the three main areas of science, namely natural science,

social science, and humanism will no longer stand alone but will be interrelated with one another. All three will also become more melting even though they will not unite the three, but at the very least, there will be no more superiority and inferiority in science, there are no more claims of the truth of science, so that with this paradigm scientists who pursue this science will also have attitudes and ways think different from before. [16]

This integrative-interconnective paradigm Amin Abdullah bases on three epistemologies of Islamic scholarship that all three can work together and hold dialogues together to be able to answer the challenges and complexities of life. The three epistemologies are *bayani* epistemology, *burhani* epistemology, and *irfani* epistemology. Bayani epistemology is based on text (revelation), Burhani epistemology is based on reason and ratio, while Irfani epistemology is based on experience. For Amin Abdullah, the three epistemologies should be able to dialogue and go hand in hand. So far, the epistemology of bayani dominates and is hegemonic so it is difficult to dialogue with the tradition of the irfani and burhani epistemology, this bayani mindset will develop as long as it has a dialogue, understand and take advantage of fundamental aspects of the irfani and burhani mindset. The good relationship between the three epistemologies is not in a parallel or linear form, but in a circular form. The parallel form will only give birth to epistemological features which run independently without any contact with one another, the linear form will give birth to an epistemological style in which one of the three will be excellent or superior. With the circular form, it is expected that each scientific epistemology in Islam will understand the weaknesses and strengths of each so that they can take advantage of the findings offered by other scientific traditions in order to correct existing deficiencies. [17]

The religious sciences (Islam) are brought together with the sciences-technology, or the religious sciences (Islam) are brought together with the social-humanities sciences, or the sciences-technology are brought together by the social sciences of the humanities. However, it is best to bring together the three (religious sciences (Islam), science-technology, and social-humanities). Interaction between the three scientific disciplines will strengthen each other, so that each scientific building will be more solid. The effort to bring together the three disciplines is strengthened by the discipline of philosophy. Philosophy (ontology, epistemology, and axiology) is used to bring together the three disciplines. [18]



Horizon of Scientific Spider Web,  
Theoantropocentric-Integralistic in State Islamic University [19]

In the discourse of modern science, separate fields are explicitly and clearly defined. Biology, Physics, Psychology, Geography and so on, are examples of the intended fields. Each field represents a certain dimension of life and scientists from each field 'only' focus on the field they are in. In other words, these scientists reduced reality to the extent of the fields which became their land. This is actually not a big problem, because the reality of life is indeed multi-dimensional and multi-aspect. It seems impossible for someone to be able to master the entire field of science equally.

Even though the reality of specialization and reduction can be said to be necessary because of human limitations, the negative impact of this fact is not very pleasant. The dichotomy of the general sciences, the hegemony of certain fields of science against other fields, the superior-inferior feeling of each field of science, the hierarchy of primary sciences - complementary sciences, are latent consequences that must be borne out from the reality of the above specialization. Furthermore it turns out that this impact then spread to the social world, the world of

education, the political world, and others, so that not infrequently appear conflicts in the social and political sphere due to the exclusiveness of each field of science.

In the end, psychologically many people experience extreme anxiety because the world he experiences, which is multi-dimensional, with the knowledge he lives, which is only single dimension and the only one he understands, turns out to be incompatible. People who practice jurisprudence must be uneasy when dealing with social realities that are different from the contents of their knowledge. People who only appreciate economics must be nervous because they are dealing with the "logic of *zakat* and alms" in the style of jurisprudence. Even people who experience geography are nervous when faced with a new space called "virtual world".

The integration-interconnection paradigm essentially wants to show that between the various fields of science it actually has an interrelation, because what is aimed by all scientific disciplines is the same reality of the universe, only the dimensions and focus of attention are different seen by each discipline. Therefore, a sense of superiority, exclusivity, dichotomous selection of the scientific fields will only harm oneself, both psychologically and scientifically-academically. However everyone wants to have a more complete and comprehensive understanding, rather than a partial and reductive understanding. So by considering this assumption a scientist needs to have a vision of integration-interconnection.

### **C. PESANTREN PATTERNS BASED ON ITS EDUCATION SYSTEM**

#### **1. Pesantren Pattern A (The First)**

The general characteristic of this pesantren is that it still maintains an Islamic education system before the reformation era. The subject matter only consists of classic books with the method of *sorogan*, *bandongan* (*wetonan*) and memorization without a typical classroom system. The main education objective is to emphasize on moral aspect, to heighten religious enthusiasm, to respect spiritual and human values and to prepare students to join the community with high morals. This pattern is basically a pioneer pesantren pattern, which is the initial stage in establishing a pesantren. Even though pesantren in this pattern does not explicitly state the specifications of its scientific studies, because *kyai* (cleric) usually has special expertise in a particular field of study recognized by community, it really reflects the *kyai*'s expertise. It makes pesantren with this pattern usually known for its distinct specification such as *pesantren fiqih*, *pesantren bahasa*, etc.

#### **2. Pesantren Pattern B (The Second)**

This second pattern is the development of the first one. The focus remains on the study of classical books as the first one. Difficulties in carrying out the *sorogan* system one by one to the *kyai* encouraged the application of the assisting system in the teaching, the *ustad* is chosen from senior students to assist the *kyai*'s duties. The *ustad* is a senior santri who is given a teaching assignment by the *kyai*. Those *ustads* are grouped into two namely junior *ustad* who teach beginner students and senior *ustad* who teaches advanced level students.

#### **3. Pesantren Pattern C (The Third)**

The emergence of pesantren with this pattern shows the urge to participate in the modernization of Islamic education. This pesantren education system reflects an effort to balance between religious and general science material and efforts to instill a positive attitude towards the two types of knowledge to the students. In this pesantren this pattern has also been included in several forms. The teaching material does not merely refer to the classical books, but has been taken from several teaching sources. The realization of this pesantren effort in balancing and instilling positive attitudes towards the two types of science can be grouped in two forms, namely: First, the pesantren organizes its own teaching of general sciences in its madrasa, where the pesantren uses the curriculum structure of "Madrasah SKB 3 Menteri" or using a curriculum prepared by the pesantren itself with modifications in each field. And secondly, the pesantren does not carry out the teaching of general sciences on their own, the madrasas which are established are only an effort to systematize the teaching system of religious sciences as per the second pesantren pattern.

#### **4. Pesantren Pattern D (The Fourth)**

Pesantren with this pattern is a development of the previous one, if in the previous pesantren (Pattern C) skill development were only considered as extra-curricular activities, then in this pesantren (Pattern D) skill development were given special priority with the fulfillment of its supporting facilities. Skills are viewed as provisions for students to engage in social life. In addition to carrying out practical activities for students, this pesantren also organizes volunteering activities in the surrounding community, which sometimes pesantren become a pilot project for an industrial society.

#### **5. Pesantren Pattern E (Fifth)**

This pesantren pattern is the most complete one in terms of its form and education system. Almost all forms and education systems exist in this pesantren. This pesantren is often called the modern Islamic boarding school, where in addition to covering the classical Islamic education sector the pesantren also organizes formal education or formal schools from elementary to secondary level even universities with diverse teaching systems. [20]

#### **D. STUDY OF HISTORICAL PHILOSOPHY OF PESANTREN EDUCATION SYSTEMS IN INDONESIA**

The search for a new paradigm of education never stops in accordance with the demands of a changing era. However, this does not mean that thought of seeking a new paradigm of education is reactive and defensive. Efforts to find a new paradigm of education must be able to create concepts that contain proactive and anticipatory strategic basic values, must be able to maintain basic values that are truly believed to developed especially in modern life and the current era of globalization. A clear pesantren education system will give birth to thoughts, intellectual work and creative skills in response to the problems of society and be able to provide future-oriented direction of change so that it can produce a pesantren education format which is relevant to the demands of globalization era. [21]

There are several alternatives the authors offer below. The reorientation of vision and mission contained in the pesantren educational system as mentioned before are divided into 5 (five) patterns, namely patterns A, B, C, D, and E. Between one pattern and others are supporting each other and complementary. As a pesantren develops, it usually forms new patterns of idea in its application to the global era. If in pattern A, educational facilities merely use the mosque /mushalla, and students return home, then in pattern B, junior students are directly educated by *kyai*, some of them stay there and some of them return home. In the next development, the development of *kyai*'s vision and mission leads the *kyai* to prepare their students towards competitive insight, then the education system in Islamic boarding schools in pattern C began to have a madrasa, completed with physical facilities (referring to state/public schools). In pattern D, it turns out that the orientation of the pesantren education system's vision and mission is progressing with the existence of skills development and various supporting activities. In this pattern pesantren developed facilities to practice producing goods needed by the market, which is also used as an income for the pesantren. With the complete educational facilities and infrastructure of pattern D, then in pattern E other educational institutions are created, for general and religious science, under auspices of one organization. According to Prof. Azyumardi Azra, the change in the form and content of Indonesian Islamic education cannot be separated from the pressures and demands of the times. Islamic educational institutions must have a vision of Islam, modernity and humanity which is compatible with the new era. [22]

Therefore, in the context of the reconstruction of future thinking, first of all it must be understood that education is a system, namely education that consists of factors that are related and help one another. The related factors include students, educators, ideas and values of education, environment and educational tools. As a system engaged in social and cultural life, education has an open nature, meaning that education must be aware of increasing demands of the environment and must convey the results of transformation to the environment. There is a need for in-depth discussion and analysis by examining various factors and reconstructions that are providing insights into improving the quality of knowledge and experience of Islamic religion among students. In an effort to adjust the national education system, the development of Islamic education in the future requires the affirmation of the vision, mission and goals of the pesantren education itself. The vision, mission and goals are placed as principles and guidelines, in which direction pesantren education will be taken to ensure its consistency in the context of change and the dynamics of modern society. [23]

The vision of pesantren education is the creation of an Islamic education system that is Islamic, popular and oriented to improve quality and diversity. Another aspect that must be concerned is the Islamic character of pesantren education as the main identity. It is reflected in the curriculum, learning methodology and Islamic behaviors of all components starting from the leaders of pesantren, teaching staff, atmosphere and cultures and *santri* (students). Opportunities to re-orient and reposition Islamic boarding school education are so wide and open. The Islamic society is given the opportunity to improve the quality of Islamic institutions from the second level to equal as good as other public education institutions.

Efforts to implement an integrated, progressive and anticipatory pesantren curriculum can be started from the fact that pesantren curriculum and the public school curriculum are not much different. Both curriculum styles have the same direction and goals. Those curriculum development system do not only pay attention to human nature, follow the periodic development of students and pay attention to the real interests of the community, but also

must be structured and organized integrally, referring to the ultimate goal of Islamic education, namely the achievement of personality that is perfect (*insan kamil*). Education and society are two inseparable variables, both of which have a dialectical relationship, reflect each other and are not linear, but rather a reciprocal relationship. When that happens, changes in society will result in changes in education and vice versa. [24]

The social reality that can be clearly captured now is the shift in view of education along with social demands that are developing at a more macro scale. Society does not only see education as a form of fulfilling the needs of science and skill alone, but education must better take into considering the rate of return, benefits and effectiveness that will be obtained in the future. The indicator is that the community will begin to selectively choose existing educational institutions that can provide technological and functional capabilities that promise individual future as well as ethical and moral capabilities that can be developed through religion.

Here, Islamic education is required to carry out the function of transformation towards more progressive positions and roles and can become a pillar of guidance for observers. Islamic education can no longer survive in positions and roles that are traditionally isolated from modern culture and only carry out the function of conserving past heritage. Pesantren as one of the oldest Islamic education institutions in Indonesia is trying to reform, especially aspects of the curriculum and learning methods used by the pesantren institution. The function of the curriculum is basically to provide an educational program. According to Robert S. Zaus, the function of the curriculum is "shaping the individual selves, determining what mento become". Therefore, the curriculum must be anticipatory, be able to predict future events. How and what someone (students) will be in the future must be planned in the curriculum. Because the present must also be oriented towards the future so that it is relevant to the development of students, science, and the needs of community. [25]

Pesantren in developing curriculum are almost entirely oriented towards religious curriculum (fiqh oriented) and the condition of traditional pesantren tends to close itself to modernism and still apply curricula and education systems that are not relevant to the times. As an institution which is also responsible for diversity and social education, pesantren are required to do contextualization, not conservative but progressive, without having to sacrifice their original character. [26]

Curriculum development in pesantren has a special religious identity and character. There are at least 3 (three) things that should be done by pesantren as a wise step in facing the current era of globalization and information. First, pesantren must remain as an institution to prepare clerics who are not only a typical clerics, but also experts in Islamic sciences, general science and information. Second, the pesantren remains as a scientific institution, especially Islamic studies. Islamic boarding schools need to standardize this Islamic curriculum following the curriculum of Middle Eastern countries with modern methodology. Third, pesantren must apply the general science curriculum and technology skills in accordance with the needs of the local community. This curriculum can be engineered and adopt the curriculum of the Ministry of National Education and the Ministry of Religion with the same study material and time allocation. [27]

But for religious studies pesantren need to display Islamic character with the deepening of Arabic and *hifzul Qur'an*. In line with the alternatives above, Islamic education must remain in the role of religion as a sublimative function (purifying) and an integrative function (giving integrity), so that Islamic education needs to be oriented to the needs of religious life, realizing *rahmatan lil 'alamin* a, orienting Islamic values from subjective-normative to objective empirical values and orienting integration of religious thoughts with science. Thus, Islamic education requires people who are moral, broad-minded, capable of integrating spiritual values and cultural values in a sturdy foundations, balanced and harmonious. It is because basically Islamic education does not recognize the dichotomy of science. Science is integrative with the thinking of attitudes and human behavior in the context of the implementation of faith in Allah SWT and to be realized through good deeds in various forms of life's work including science and technology.

Building a harmonious balance between the mastery of science and technology and the strengthening of *imtaq*, to get to that level, the existing Islamic religious education resources must be increased to the maximum extent possible. There is no need to press the desire to increase the allocation of time for lessons because if that is done, it will automatically reduce the time allocation of other subjects. For this reason, the percentage of each religious and general lessons should be 100%: 100% and it would be wise to make additional efforts to find a breakthrough by strengthening the position of religious education that takes place in the family environment. The breakthrough effort that the author intends in this case is to hold cooperation between the school and parents. To apply this idea, a harmonious and extra-tight cooperation relationship must be held in order to apply religious lessons and general lessons (counterbalance between general lessons and religion lessons). The author considers it necessary

to balance the percentage of religious and general subjects, because to support the increase in the *imtaq* of the students in the modern era. Religious education, at least must be aligned with general education. For that we need a link and match (cooperation of teachers with parents), where parents or guardians of students are ready to be deployed in controlling children at home. Either control general lessons, or involve religious activities (spiritual) such as the implementation of prayer, fasting, character / morals, and so on. Children's religious study hours must be increased.

Some alternatives that might be conducted as follows: inviting private tutors (tutoring), collaborating with the parents and bringing private teachers in a place where students gather. This kind of structure is certainly a category of remedial education (additional religious education) which can later address the affective aspects (faith and piety) of students in responding to the format of future Islamic education. In addition, general education must also be linked to religious materials, because all in all, there is no single subject in school and nature that deviates from the teachings of Islam and religious guidance, in fact they are suitable to the demands of the global era, which is increasingly conical, crystallizing them as a container for the development of the science. The teachers who teach in various field of study, both general and religious, must attend religious training to further deepen the maturity of scientific mastery and be able to connect the field of study it teaches with Islamic religious knowledge.

If this kind of thing can be applied well, then what is predicted by the author in the future, will undoubtedly be able to improve and embrace the importance of balancing religious education with the public, and finally increase religious maturity among students. In line with that, with the increasingly urgent era of free trade in the Southeast Asian region which is part of the globalization process, AFTA brings a challenge and new opportunities at the same time in education. Moreover, Pesantren which are the oldest Islamic educational institutions are demanded to always develop and maintain their excellence in order to continue to exist and become an established boarding school choice with Islamic sciences they have and will continue to develop themselves in efforts to integrate science and Islam, so that it becomes a center of excellence in Southeast Asia. This development effort was realized in the form of upgrading and developing schools, courses and vocational training within the pesantren environment. The rationale is that tens, even hundreds of thousands of (non-vocational) public school graduates have only a small proportion who went on to go to college, while the majority of them actually scattered in the city to find work in factories, companies or shops, even though there is clearly no relevance between educational background and type of expertise in the employment they enter. For this reason, a short course or training model should be given for a maximum of 1 year. The curriculum is made simple. Islamic basis and practical knowledge about a particular entrepreneurial profession do not need a state exam, do not require certificates or diploma, do not need much theoretical insights. Otherwise it need direct practice in the field, followed by group discussions

To improve the next step, it is repeated sufficiently until it becomes a resilient, creative and ultimately successful as entrepreneur. With such an idea does not mean that the format of Islamic education or the existing national education system must be completely overhauled because the cost or risk is too expensive, but the reform may be to reformulate, create a supporting concept for the running of aspirations and the future of the alumni who study at formal educational institutions. Educational institutions or activities that are truly of high quality, regardless of the type and specialization of their educational programs, will certainly continue to survive or even develop rapidly. What is clear is that in dealing with globalization, pesantren graduates who are not clearly qualified or do not have a skill will have difficulty finding a place to play a role in their own society.

For pesantrens which already have existing curriculum tools, it will continue to exist and be established if the components are arranged using good and clear management and administration, both cognitive generalists and metacognitive specialists (developing cognitive, affective or psychomotor abilities). Efforts to reconstruct pesantren institutions must be continuously carried out in accordance with the development of times. The complexity of human material needs which comes from blind rationalism and scientific hegemony has an impact on the decline in spiritual and moral values. Spiritual drought and moral decadence that engulf society is a disease of modern society. [28]

Physical and spiritual education is an effective way to cure the symptoms of the disease. And integrated education for pesantren is an intellectual tradition that has been built for a long time. The tradition of pesantren intellectualism should be maintained and developed very dependent on the process of improvising the potential of pesantren, with reference to the developing situation. For this reason, in preserving the existence and efforts to reconstruct pesantren institutions, at least the pesantren sides can be divided into two layers, first; the permanent side, it is the pesantren's potentials/ basic elements (kiyai, santri, yellow book, boarding house, mosque) which

are still maintained as pesantren identity. Second; the temporal side is the instrumental elements that is open to outside influences and always carries out a process of adaptation and selection with the development of the environment that helps create the dynamics of intellectualism traditions inside and outside the pesantren. The integration of the two sides must be based on conditional principles with forward-looking insights. Ramayulis offers the principles of Islamic education in responding to the XXI century with the principle of balanced integral between science and religion, balanced between the orientation of the world and the hereafter, balanced between physical and spiritual life and balanced between individual and social aspects. It could be done by encouraging pesantren to teach religious sciences with a percentage 100% and general sciences also 100%, infusing the souls of Islam while teaching general knowledge, always paying attention to quality and trying to fix all the challenges and problems of pesantren so that these challenges become a potential for pesantren institutions. [29]

The Ramayulis offer above is worth considering in order to improve the boarding school curriculum and as a step forward to anticipate the effective and efficient reform of the pesantren methodology. From the offer, the pesantren's position either as an agent of moral force or an agent of knowledge force for the community is expected to always be relevant for the development of national education that wants to realize a comprehensive personality. For this reason, there are 3 (three) important aspects to be achieved by pesantren institutions namely intellectuality, morality and professionalism. Pesantren curriculum materials covering the above three aspects cannot be carried out properly without being given in a special way.

According to Abdul Munir Mulkhan, education does not only teach a number of knowledge, but instead teaches how a knowledge is organized and discovered so that it is necessary to develop the atmosphere which is not possible if educational activities are indoctrinated and the presentation of learning material is done doctrinally. [30]

According to Mastuhu there are 8 principles that apply to education in pesantren. The eight principles illustrate 8 main characteristics and objectives of pesantren education, among others: 1. Having wisdom according to Islamic teachings. 2. Having guided freedom, where every human being has freedom, but that freedom must be limited because freedom has the potential for anarchism. Limitations contain a tendency to turn off creativity, therefore restrictions must be limited, 3. Ability to self-regulate, 4. Having a high sense of togetherness, where in terms of obligations, individuals must fulfill obligations first, whereas in terms of rights, individuals must prioritize the interests of others before self-interest, 5. Respect for parents and teachers, 6. Love for knowledge, 7. Independence, an intention to stand on own strength. For example: they must cook for themselves, manage their own spending money, wash their own clothes, clean the room and the hut itself, and 8. Simplicity, both simple physically and mentally, in the sense of looking at something, especially material, naturally, proportionally and functionally.

Actually there are many santri who come from rich backgrounds, but they are trained to live a simple life. It turns out that rich people are not difficult to live a simple life if trained like a boarding school. What trains them? The condition of the pesantren is what trains them. The method of education is very closely related to the objectives, material and situation of the educational environment where each element has different characteristics so that the selection, determination and use of methods in the learning process must consider these characteristics. The conventional method that is commonly used by the kiyai in the learning process in pesantren is the *sorogan and wetonan* system with the main study of the yellow book or classic book. All of the above methods are always there and are always attached in the world of pesantren.

Mulkhan stated 9 methods taken by philosophers in thinking, namely the critical, intuitive, scholastic, geometric, experimental, dialectical transcendental crisis, phenomenological and language analysis. The method offered by Mulkhan is based on a thought that the core of Islamic education lies in the transfer of experience to gain science or desire to know through the study of scientific literatures so that the methods of the philosophers are seen as having a strategic position. In addition to being endowed with formal academic abilities, students also need to be instilled in a work ethic culture as a characteristic of the values of industrial society such as complying with regulations, discipline, time efficiency, cleanliness, honesty, hard work and others.

With this work ethic culture, it will be easier for students to adjust if values are shift in the other direction, as the industrial society respects a productive work ethic. Contemporary scholars, in this case, simply submit or follow up on methods that have been tracked by previous Muslim scholars, namely the method of reviewing and sharpening the ideas of past scholars in a direct language and responding to the challenges of the times. The main task of the scholars now, according to the thought of Muhammad al-Ghazali are: First, reorganizing the methods found to make them more responsive to the needs of existing condition. Secondly, these methods are re-written in

contemporary language so that they can be directed towards sharpening future discourse in accordance with the demands of the conditions.

Knowledge empiricism (experience) based on the senses, mind and heart also plays an important role, one step in rhythm in tracking a knowledge, the aim is towards an integral personality (in line between divine and human values) between layers or schemes of human knowledge. In the desired education curriculum practice, the educational material must be adapted to the actual context. Mulkhan does not want the shortsightedness in interpreting the verses of the Qur'an. He longed for an Islamic education curriculum in schools and families, both of which support each other between *Insaniyah* and Divine values. What is in the universe, natural phenomena as well as the occurrence of various extraordinary events, are part of God's power and can be linked to the consequences of human actions that do not heed the orders and the laws of religion. Accordingly, these natural events must be thought of as witnessed through the human senses, and then interpreted according to the present context through various objective and rational approaches. [31]

#### **E. THE PROPOSAL OF INTEGRATION-INTERCONNECTION PESANTREN PATTERN**

Considering that pesantren is a center of study for classical books and religious knowledge, this institution has produced reliable and qualified scholars in the field of religious sciences. The existence of pesantren scholars is highly respected and a role model for the community, so that its influence is very large in determining the direction of the community's mental and spiritual development in facing the complexity of human life.

Here the role of religious scholars, especially in pesantren, is very much needed in the development of science in a proportional manner by guarding humanist religious values, not getting too much into the core of science which does have its own mechanism. Whereas scientists need to contribute to religion in the form of technical assistance to improve the application of religious teachings, or by building knowledge that can provide a more complete explanation of natural phenomena as many are mentioned in the scriptures. The religious scholars in the pesantren and scientists need to work together continuously to improve the quality of human life. Therefore, education in Islamic boarding schools must begin to encourage themselves to work together with experts in the fields of general science and science. With interdisciplinary cooperation, we will realize the implementation of scientific integration-interconnection in pesantren.

In building the relationship between religion and science in pesantren education, it is necessary to design a proportional and productive relationship between Islam and science, by: (a) making Islam a spiritual motivation to study nature, (b) replacing the paradigm in the form of ontological and epistemological principles with the principle of Islamic views, (c) guiding philosophical interpretations of theories with Islamic principles, (d) guiding the application of science with Islamic ethical principles. For this reason, curriculum compilation in pesantren education is needed through the study of certain Islamic sciences that are appropriately designed, such as *aqidah* (leading to the study of natural theology in Islamic version), *tafsir* (exploring *tafsir ilmi* and doctrines about the development of science), Islamic cosmology, and moral science (in developing and applying science we must have ethics towards environment according to Islam). Everything is related to integration in the realm of content.

In an effort to integrate between general sciences and Islamic sciences, an interdisciplinary and interconnectivity approach is needed which must be built continuously in line with the development of human life. With this approach, there will be mutual need and mutual cooperation between general knowledge and Islamic knowledge. The implementation of the integration and interconnection paradigm can be applied in the field of Islamic studies, including in fiqh studies, Koran studies, Sufism, and others.

In *fiqh* studies, interconnection between *fiqh* and Social Sciences is needed. So far, fiqh studies have been textual and normative, so fiqh has been trapped in purely textual studies. The methodology and product of Islamic law are also trapped in the problem of textuality and textual study. Of course this leaves a problem when Islamic law is confronted with a social context that always experiences changes outside the text and is non-textual in nature. To get out of this textuality problem, an interconnection approach with other sciences is needed in the study of fiqh. The text is indeed important and cannot be abandoned, but with interconnection with other disciplines, the consideration and method of finding Islamic law (fiqh) will be richer.

In the field of Qur'an study, a holistic approach is needed to be able to answer contemporary problems that have not been discovered in the past, which cannot be solved using only classical interpretations. To be able to answer the challenges of the age, the study of the Koran cannot be presented using only one paradigm, but must be multi-paradigm, in accordance with the meaning of the multi-sided, multi-dimensional Quran. Thus the study of the Qur'an and the interpretations that are carried out in a partial scientific system must be changed by using a

holistic approach paradigm and. For this reason, reinterpretation of the teachings of the Koran is needed so that religious doctrine is not left behind the reality and necessities of people's lives.

In detail, the following integration-interconnection models by Amin Abdullah can be used as a reference by pesantren in the new direction of their educational model, namely:

1. Informative; A discipline provides information to other disciplines. For example: Islamic Science (Al-quran) provides information to science that the sun emits light while the moon reflects light (Q.S. Yunus: 5)
2. Confirmative (clarification); A discipline provides affirmation to other disciplines. Example: Information about sun and earth places (*manaazil*) in Q.S. Yunus: 5, emphasized by science (the moon's orbit around the sun is elliptical).
3. Corrective; One discipline corrects another. Example: Darwin's theory which says that human-squirrel-monkeys have one mother, is corrected by the Qur'an.
4. Parallelization; equate connotations from different sciences
5. Similarization; equating theories from the sciences
6. Complementation; Filling and reinforcing each other
7. Comparison; comparing theoretical concepts among the sciences
8. Inductification; support the theory of science with instruments from other sciences
9. Verification; support scientific research with one another science.

### **III. CONCLUSION**

Islamic education is demanded to transform towards more progressive and dynamic positions and roles. The pesantren as the oldest Islamic educational institution whose existence is still recognized needs to make improvements, especially in the aspect of curriculum renewal and aspects of teaching methodology renewal which so far have not been able to answer the challenges of the times in this globalization era.

As an educational institution, the role and responsibilities of pesantren in the era of globalization are increasingly questioned, where the rapid development of education and the complexity of the needs and demands of science and technology, will only make pesantrens inspired to create new formats in the form of accurate solutions to alleviate community anxiety/ concerns. For this reason, it is necessary to have a system and philosophical basis on how to teach existing pesantren institutions to be able to actualize on a theoretical and emperic level so that the learning process of pesantren will continue to be dynamic, creative and innovative in responding to the challenges of an increasingly cosmopolitan era. Amin Abdullah's theory can be an interesting alternative to reconstruct the education system in pesantren while maintaining its distinct identity.

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## **Application Of Constructivistic Learning Model In Improving Students 'Interest In Madrasah Ibtidaiyah (Mi) In Tulungagung Regency**

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### **ABSTRACT**

*Many things cause the success of students in improving their achievement, there are internal factors that should not be forgotten, namely the interest in learning. On the other hand it must also be supported by the application of learning models by educators who are in accordance with their interest in learning. So that everything learned will be effective and efficient and has an attraction to students. This research aims to describe, teachers in increasing students 'interest in learning by using contextual learning strategies, teachers increase students' interest in learning by using inquiry learning strategies, teachers increase students' interest in learning by using cooperative learning strategies which are all located in the Ibtidaiyah (MI) Rejotangan Regency of Tulungagung Regency.*

**Keywords:** *Learning Model, constructivist, learning interest.*

### **I. INTRODUCTION**

One of the most important indicators in the learning system is the teaching and learning process of educators, then one of the elements that must be possessed by a teacher is mastery of the material and components such as models, strategies, approaches, methods, and techniques developed to raise the enthusiasm of students in learning and to achieve the main objectives of learning, namely the process of thinking mature, the attitude of maturity, and the process of skilled maturation (cognitive affective and psychomotor).

The strategy chosen by a teacher must be in accordance with what will be learned, meaning the strategy as a reference to make students active in learning. Student participation is needed to bring an effective learning atmosphere. So the learning strategy must be chosen with several considerations that enable the creation of effective learning and good success. How the teacher organizes learning by using various learning resources to support perfect learning.

Based on the initial reset, there is a unique arrangement in the classroom and teaching and learning process. The selected classroom arrangement is the discussion class arrangement, meaning that the selected classroom arrangement is a group form. The teaching and learning process uses several different strategies. The different strategies chosen foster students' interest in learning to be more active. The situation already illustrates a modern model that is applied in Madrasah Ibtidaiyah, Rejotangan sub-district, Tulungagung district.

Student interest in learning becomes a factor that influences learning. high learning interest will foster curiosity of the material being taught. educators, so seeing the importance of the factors that influence learning needs to be well understood by all educators. The learning process and ability of students needs to

be well understood by all educators. In general, the factors that influence the learning process are factors that exist in students and factors that arise outside of students. This is because every student is formed from physical and psychological which cannot be separated and influence each other. Therefore, both must be considered and kept in the best condition.

By paying attention to the factors that influence student learning will make learning easy to implement. Student interest greatly influences how far the learning process is reached. Besides finding out what students like is the beginning of creating fun learning. If students like something they will connect themselves with everyday life. For example, if they like fruit, while learning to count, design the process of counting with something that smells of fruit. That way they will be easy to make sense of it. Based on preliminary findings in the field, researchers are interested in researching about the application of constructivist learning models in increasing the interest in learning of students in the Madrasah Ibtidaiyah (MI) in Rejotangan District, Tulungagung Regency.

## **II. METHOD.**

This study uses a qualitative approach that aims to obtain and reconstruct understanding, while the emperic data used to obtain and reconstruct understanding is qualitative data. Based on the problems discussed in this study, this research is included in the type of descriptive study. Descriptive study is study that is focused to produce facts, symptoms, or events consistently and accurately, regarding the characteristics of a particular population or area.<sup>1</sup> Based on the approach used, which is a qualitative, the presence of researchers is very important and is needed optimally. Because in this study the researcher is a key instrument in capturing meaning and at the same time as a data collection tool.

The location chosen in this study is Madrasah Ibtidaiyah in the Rejotangan sub-district, as for. The research subjects were the principal, class teachers, and students.

Data and data sources used are Primary data, which includes primary data in this study are principals, teachers and other school residents who are directly involved in learning, Secondary Data, are documents, reference materials that are relevant to this research, as well as all activities existing in MI in Reungotangan Tulungagung which can provide a real picture of the aspects of the object under study.

While the technique of data collection uses in-depth interviews, observations and documentation in accordance with the research questions.

Then after it is collected then the Credibility Test data analysis is carried out in the research process. This activity can be followed by conducting careful observations, intensive interviews, and involving themselves in several activities that require researchers to be involved when they want to obtain data that is truly valid so they can avoid things that are not desirable, for example subjects lying, deceiving or pretend. *Triangulation* in credibility testing this is interpreted as checking data using various sources, techniques, and time. Various sources mean that more than one source is used to ascertain whether the data is correct or not. Discussion with colleagues, in qualitative research it is important to check with peers precisely because the research instrument is the research itself. This is to keep researchers from personal matters. Transferability Testing. In practice the researcher asked several academic colleagues, lecturers, and education practitioners to read the draft research report to check their understanding of the direction of the

results of this study. Dependability testing is done by conducting an audit of the whole process in this study. The method is accomplished by an autonomous auditor, or supervisor to audit the entire activity of the researcher in conducting research. Confirmability test has the meaning of objectivity test, means testing the results of research, associated with the processes carried out in the field.

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

This constructivist theory states that students must find themselves and transform complex information, check new information with old rules and revise them if the rules are no longer appropriate. In this constructivist learning theory students must really understand and be able to apply knowledge, students must work to solve problems, find everything for themselves, try to utilize ideas. This theory developed from Piaget, Vygotsky, information processing theories, and other cognitive psychological theories such as Bruner's theory.<sup>ii</sup>

Priyatni, said that learning that is characterized by constructivism emphasizes the building of one's own understanding actively, creatively, and productively from previous experience or knowledge and from meaningful learning experiences. Students need to be accustomed to solving problems, finding something useful for themselves, and struggling with ideas. Learners must construct knowledge in their own minds<sup>iii</sup> According to this theory, the most important principle in educational psychology is that teachers do not merely provide knowledge to students. Learners must build their own knowledge in their minds. Teachers can make it easy for this process, by giving students the opportunity to find or implement their own ideas, and teach students to be aware and consciously use their own strategies for learning.

#### **A. Teacher Strategies in Increasing Student Learning Interest with the Constitutional Learning model.**

The implementation of contextual strategies is very different from using conventional learning. Student interest in learning with contextual learning strategies makes students active both in discussions and questions and answers. The teacher in learning directs students to be focused with the material and be associated with students' real life. So that learning is not just reading and writing, but more emphasis on communication between teachers and students and students with teachers.

Learning that utilizes CTL is very much needed. According to Endraswara the contextual approach is quite strategic because it requires (1) understanding the facts learned, (2) the problem to be studied must be clear, directed, detailed, (3) pragmatics of the material must refer to concrete usefulness, and (4) requires cooperative learning and independent.<sup>iv</sup>

In involving students to relate the material to real life has more attraction in its application in accordance with the intellectual development of students themselves. Teacher strategies in involving students in linking and applying the material students learn with real life are also different for high classes. For high classes their abilities and insights are also broader than those in low class students. So that the material used in linking with facts is also adjusted to the level of thinking of students and how much experience of the students themselves. This corresponds to several theories relating to CTL, The contextual learning strategy (CTL) is a learning strategy that emphasizes the process of involvement of students to be able to find the material being studied and relate it to real life situations, thus encouraging students to be able to apply it in their lives. CTL is a strategy that involves students in full with the learning process. Students are encouraged to move to study the subject matter in accordance with the topics to be studied. Learning in the context of CTL is not just listening and taking notes, but learning by experiencing firsthand. Through the process of experiencing it is expected that the development of students as a whole, not only develops in the cognitive aspects, but also the affective and psychomotor aspects.

Contextual learning strategies have several principles, namely:

- a. Interdependence, This principle invites educators to recognize their relationship with other educators, students, and the environment.
- b. Difference, This principle is to encourage students to produce diversity, difference, and uniqueness.
- c. Self-regulation, Through the interaction between students, new insights, new views, as well as finding personal interests, and discovering the limitations of self.
- d. Authentic assessment, the use of authentic assessment that is challenging students to be able to apply a variety of new academic information and his skills in contextual situations are significant.<sup>y</sup>

The steps in a contextual learning strategy are:

No	Aspect Assessment	Learning Activities
1	preliminary	1. The teacher explains the competencies that must be achieved, the benefits of the learning process, and its importance subject matter to be studied
		2. Teacher explain procedure learning contextual; <ol style="list-style-type: none"> <li>a. Students are divided into groups accordingly with the number of students</li> <li>b. Each group is assigned to do the task certain</li> <li>c. Through this task students are assigned to take notes about understanding, kinds, procedures, and the function of the material</li> </ol>
		3. The teacher does a Question and Answer around the assignments that must be done by every student
2	Core	3. In the field students do the following things: <ol style="list-style-type: none"> <li>a. Perform tasks that have been given for example interview or observation about a matter</li> <li>b. Take notes of things they meet accordingly with the observation tool that they have set previous</li> </ol>
		4. In the classroom the students do the following: <ol style="list-style-type: none"> <li>a. Discuss their findings accordingly with their respective groups</li> <li>b. Report the results of the discussion</li> <li>c. Each group answers every question submitted</li> </ol>
3	Closing	5. With the help of the teacher, students deduce the results interview about material issues already learned according to indicators of learning outcomes must be achieved
		6. The teacher assigns students to make essays about their learning experience today

From the activities of students in linking the material with real life students are followed up with habituation. One example of the refraction is the habit of applying the material to the lives of students in observations showing learning activities in sixth grade, namely students having a discussion about healthy food. With this topic the teacher gives questions to students to argue what are healthy foods and how they are beneficial to health. After all students think the teacher concludes the material so that students can know how they should behave with the food.

The teacher monitors students' habituation by digging up information from the students themselves. The method used is the Question and Answer. In addition to questions and answers also the assessment of his friend. So there does not have to be a teacher who is watching, but his friend is also watching. For those who violate given punishment. The penalty is determined jointly between the teacher and students. The penalty can be in the form of assignments or cleaning the class in one day.

The implementation of contextual learning strategies makes it easy for students to understand the learning material. With a contextual learning strategy students will know that what they learn in school actually exists in their lives. Teacher learning styles by delving into the daily lives of students can make students active in their learning, not shy when communicating the results of their work, for lower classes such as classes 1, 2, and 3 will easily make good habits when finished learning the material and for the upper classes will add their insights to improve their behavior, students will be skilled in connect and apply the material with their real life, and students are more enthusiastic about learning if given tasks related to daily life

Students who have different insights in their daily lives also influence the opinions expressed. The diversity of insights possessed by students is influenced by the experiences of different students. That experience is obtained from the environment of students outside the school to form a different experience. The application of contextual learning strategies in combining those experiences by uniting several differences with the Question and Answer and discussion methods.

In the implementation of learning with this conceptual learning should encourage students to construct meaningful new knowledge through real experiences, through the process of discovery, and transform information into other information in a contextual way. This is very noticed in learning activities. When learning activities take place at the end of the teacher's learning with students make conclusions about the material that has been studied with contextual. So that at the end of learning students will know the meaning of the material they learn in everyday life.

Evaluation in learning strategies is carried out by working on questions and activeness of students in taking lessons in class as well as evaluating the success of implementing contextual learning strategies. Every day the teacher has a daily value taken from both. Sometimes accustoming students to apply the material with daily life is also a daily value of students for example, obeying discipline, throwing garbage in its place and so on.

**B. Teacher Strategies in Increasing Student Learning Interest with Inquiry Learning models.**

With this thematic curriculum students are no longer given learning by the lecture method conducted by the teacher from the beginning of learning to the end of learning. Intellectual abilities of students begin to be developed in this thematic curriculum. Students' critical thinking skills in solving questionable problems teach students to be more active and creative. The activeness of students and the creativity of students emphasize to always hone their abilities. In the implementation of inquiry learning strategies children are required to find and find their own answers to a problem in question. So students must be able to develop their thinking ability to think critically. The characteristic of this inquiry approach is that the teacher does not communicate knowledge, but it helps students to learn for themselves, then topics, problems learned, and methods used to answer problems can be determined by students, can be determined by the teacher, and can be determined together by students and teachers. Inquiry learning emphasizes constructivist ideas from learning. The best learning progress occurs in group situations.

This inquiry learning emphasizes the process of searching and finding. Subject material is not given directly, the role of students in this strategy is to find and find their own subject matter, while the teacher acts as a facilitator and guides students to learn. In other words, for students who are smart, they will be quick and understand in learning, but for students who have less comprehension will cause confusion and their knowledge will lag far behind..<sup>vi</sup>

In the implementation of inquiry learning strategies must involve students in their learning activities. So students must be active and invite students to be active it is necessary to do special techniques and tactics. Every teacher has different techniques and tactics. The difference is applied by the teacher in teaching depending on the character of the students. There are classes where the majority of students are busy and there are classes where students are calm and the thinking process has begun to mature.

Making active students develop teacher thinking skills not only reprimands. However, teachers must be diligent in directing them to develop. Actually passive students need more attention. When children who are passive are given attention by being given questions they can answer questions. When teachers are given such inducements with increasing days they will become accustomed to critical thinking.

Inquiry learning strategy is a series of learning activities that emphasize the process of thinking critically and analytically to seek and find the answers themselves to a problem in question. The thought process itself is usually carried out through questions and answers between the teacher and students.

The principles of inquiry learning strategies include:

- a). Oriented on intellectual development, b). Principles of interaction, c). Principles of asking d). Principles of learning to think, e). The principle of openness.

The steps of inquiry learning are:

No	Aspect Assessment	Learning Activities
1	Orientation	1. Explain the topic, objectives, and learning outcomes expected to be achieved by students

		2. Explain the main activities that must be carried out by students to achieve goals
		3. Provide motivation for learning about students the importance of topics and learning activities to be carried out.
2	Formulate Problem	4. Students should themselves formulate the problem and the teacher only gives topics that will studied
		5. The problem being studied contains a puzzle the answer is certain, so students can search and get a definite answer
		6. Concepts in a problem are concepts a concept that was already known in advance by learners
3	File Hypothesis	7. The teacher asks questions to encourage students in formulating interim answers accordingly with insights that students have and breadth experience
4	Collecting Data	8. The teacher asks questions that can encourage students to think in search of information required
5	Test Hypothesis	9. Learners communicate the information obtained based on data collection
6	Formulate Conclusion	10. The teacher encourages students to describe findings obtained are based on test results hypothesis

The thought process itself is usually carried out through questions and answers between the teacher and students. Learning is essentially a mental process and thought process by utilizing all the potential of each individual optimally. Learning is more than the process of memorizing and accumulating knowledge, but makes the knowledge gained meaningful to students through thinking skills.

For the lower classes it is very difficult to direct them to think critically in solving problems. Although they are active in their learning they need full guidance from a teacher. It is no longer a challenge for teachers, but the strategies that teachers undertake in focusing their thinking require the right innovation.

The application of inquiry learning strategy is carried out using the Question and Answer method to explore the extent of students' knowledge. The discussion method is also applied to encourage students to think critically in exchanging opinions. For low class inquiry learning strategies are carried out by discussions with teachers and students because in the low classes it is still simple in developing critical thinking. With the question and answer method and discussion of inquiry learning strategies can increase students' learning interest. Teaching the habit of interacting with friends and teachers will increase students' knowledge and insight. So that learning is not boring by involving students to look for and find the questions in question.

Applying habituation for students to develop thinking skills is very difficult to apply. Students who are less appreciative in question and answer activities usually tend to receive all information from the teacher, this makes them lazy to think. By taking students' interest in learning, it's easy to get students to develop their thinking skills. Students who have an interest in learning, they can easily complete the tasks given by the teacher

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This inquiry strategy emphasizes the development of cognitive, affective, psychomotor aspects in a balanced way, so that learning through this strategy is considered more meaningful. This is in line with the teacher providing memorable learning that students can remember the material with long lasting. Teachers often provide motivation and advice for students so that they are motivated in their learning. Although the teacher gives material long, but the motivation of students is less then the interest in learning also does not grow.

This motivation is given at the beginning of learning activities. First the students are given the learning objectives of the material being studied. With that students will know which direction they will walk. This opening activity must be carried out to the maximum. Because at this stage the teacher grabs students' interest in learning. When students' interests grow, the material learned will be easily understood by students.

Evaluation in inquiry learning activities is taken from the results of the tasks done by students. In addition to assignments taken from the activeness of students in participating in learning. In learning students must be active in answering all questions given. For those who are less active, they are given a separate inducement by the teacher.

### **C. Teacher Strategies in Increasing Student Learning Interest with the Cooperative Learning model.**

Cooperative learning strategy is a learning strategy that helps students develop their understanding and attitudes in accordance with real life in the community, so that working together in groups will increase motivation, productivity and learning gain. Cooperative learning strategies encourage the improvement of students' abilities in solving various problems encountered during learning, because students work together to find and formulate alternative solutions to the subject matter problems they face.

Cooperative learning strategies encourage students to improve their abilities in solving various problems encountered during learning activities. By working together students can find and formulate alternative solutions to the material being studied. Discussions in groups are not only given assignments and are done, but there is also the full role of a teacher. Without the intervention of the teacher, discussion activities cannot be brought to life. The teacher must really monitor student activities when discussing. Teacher strategies in training students in solving problems with different group work for low and high classes

The division of group members must also be shared by the teacher. This division must be heterogeneous, meaning that there is a mixture of students with low ability and students with high ability. So the discussion will teach each other from students with high ability to students with low ability. All group members have a variety of different characters. For children who are smart will usually be active in group activities and capable ones will tend to be passive as if isolated. This is in accordance with his theory. Meanwhile, according to Akcay & Doymus said that cooperative learning is a method that assigns students to form small groups in the classroom and other environments so that students help each other to work together.<sup>vii</sup>

In addition to providing motivation the teacher must also arrange the course of discussion by dividing tasks into groups. At the age of intidaiyah madrasa children they are not as smart as junior high school children, they still need full guidance from the teacher. The teacher always guides the discussion by visiting each group. The teacher gives a look at the work of students and helps students answer questions.

For the creation of effective work groups, each group member needs to divide the tasks according to the group's goals. The task is of course adapted to the ability of group members whose members are selected heterogeneously. The group task cannot be completed if there are members who cannot complete the task, and all this requires good cooperation from each group member. Good group members are expected to be willing and able to help their friends to complete their tasks.

Actually the teacher's tenacity in teaching with the form of discussion groups needs to be given all the time. In group discussions it is very difficult to activate the course of the discussion. The implementation of group discussions must be carefully monitored so that students as targets in learning can follow and achieve the desired learning goals.

To measure the success of cooperative learning strategies carried out every day. Teachers every day must have their own values. The value is obtained from the activeness of students in discussions and the value of the work done in group discussions. Collaboration between students and how students exchange opinions is also included in grades. By learning in group discussions students will learn to socialize the differences they have. Students with diverse backgrounds will become one and interdependent to achieve learning goals. Students' interest in learning will increase if they hang out with their friends.

In this case in line with several theories that have been applied by some circles of education, cooperative learning strategy is a learning strategy that helps students develop their understanding and attitudes in accordance with real life in the community, so that working together in groups will improve motivation, productivity and learning gains. Cooperative learning strategies encourage the improvement of students' abilities in solving various problems encountered during learning, because students work together to find and formulate alternative solutions to the subject matter problems they face.<sup>viii</sup>

Classification of students can be determined based on several approaches, including based on the interests and talents of students, background ability, mix both in terms of interests and abilities. Whatever approach is used, the learning objectives must be the main consideration. There are four basic principles of cooperative learning, namely:<sup>ix</sup>

- a. The principle of positive dependence, in group learning, the success of a task completion depends very much on the work done by each group member. Each group member needs to divide their tasks according to their group goals. The task is of course adjusted to the ability of group members. This is the nature of positive dependence meaning that the group's tasks cannot be completed when there are members who cannot complete the tasks, and all of this requires good cooperation from each group member. Good group members are expected to be willing and able to help their friends to complete their tasks.
- b. Individual responsibility, each group member must have responsibilities in accordance with their duties. Each member must give their best for the success of the group. To achieve this the teacher

needs to provide an assessment of individuals and groups. Individual assessments can be different but group assessments will have to be the same

- c. Face to face interaction, cooperative learning gives space and broad opportunities for each group member to meet face to face and inform each other and face to face interaction will provide valuable experience to each member group for working together appreciate any difference, make use of advantages amasing each member, and fill each other's shortcomings.
- d. Participation and communication, Cooperative learning trains students to be able to actively participate and communicate. Therefore, before cooperating teachers need to equip students with communication skills.

The cooperative learning strategy steps are:

No	Aspect Assessment	Learning Activities
1	Explanation Theory	1. The teacher presents the subject matter subjects before students learn in groups
2	Learn in Group	2. Learners are asked to study in group seach
3	Assessment	3. The teacher divides the groups evenly from differences background, gender, ethnicity, and differences academic ability
		4. The teacher gives a test or quiz either on a basis individual or group
	Recognition Team	5. The teacher gives awards to team members who is considered the most prominent or the most team achievers

The success of the group depends on each member, so each group member must have responsibilities in accordance with their duties. Each member must give their best for the success of the group. To achieve this the teacher needs to provide an assessment of individuals and groups. Individual assessments can be different but group assessments will have to be the same. This is done by the teacher continuously monitoring the movements of students in group work. Reprimand is also needed to reprimand students who do not participate in group work. Giving a rebuke is done smoothly without offending students' feelings. This reprimand is done so that students stay focused on the tasks given in the group.

After the discussion is over students and the teacher conclude the results of the discussion with the Question and Answer method. Students who are appointed to communicate the results are passive students. Actually passive students need to be considered and considered that they can. With this habituation they will change over time and want to argue without being given a provocation.

This Question and Answer method aims to animate learning activities to get an assessment at the end of the learning activity. Assessment in cooperative strategies can be done with tests or quizzes. Tests or quizzes are carried out both individually and in groups. The end result of each student has the same value in the group because the group value is the shared value of the results of the cooperation of each of its members.

The success of the group depends on each member, so each group member must have responsibilities in accordance with their duties. Each member must give their best for the success of the group. To achieve this the teacher needs to provide an assessment of individuals and groups. Individual assessments can be different but group assessments will have to be the same.

This is done by the teacher continuously monitoring the movements of students in group work. Reprimand is also needed to reprimand students who do not participate in group work. Giving a rebuke is done smoothly without offending students' feelings. This reprimand is done so that students stay focused on the tasks given in the group.

According to Roger and David Johnson in Rusman's quote there are five basic elements in cooperative learning, namely:

1) The principle of positive dependence, that is in cooperative learning, success in completing tasks depends on the work done by the group. The success of group work is determined by the performance of each group member. Therefore, all in the group will feel interdependence.

2) Individual responsibility, that is, the success of the group is very dependent on each group member. Therefore, each group member has duties and responsibilities that must be done in the group.

3) Face to face interaction, which provides broad opportunities for each group member to meet face to face to do interactions and discussions to give and receive information from other group members.

4) Participation and communication, namely training students to actively participate and communicate in learning activities.<sup>x</sup>

#### **D. INTEREST TO LEARN**

Increasing student learning interest, is a matter related to the role of a teacher as a key in the teaching and learning process. Even if the ability of a teacher in the field of study or experience has more value than students, is something that should not be relied on by a teacher. Because these abilities are not necessarily acceptable to a student, they will become a source of sympathetic feelings for the learners to the knowledge that has been given. Besides teaching is a very complex activity.

Learning is a relatively steady change in behavior thanks to practice and experience. Learning is actually a characteristic of humans and what distinguishes it from animals. Learning is carried out by humans is part of his life, lasting throughout his life, anytime, and anywhere. However, one thing is certain that human learning is always based on certain intentions and intentions.<sup>xi</sup> Simply put, interest means a high tendency and excitement or a great desire for something. The emergence of interest in learning is caused by various things, partly because of a strong desire to do dignity or get a good job and want to live happily and happily. A great interest in learning tends to produce high achievements, otherwise lack of interest in learning will result in low achievement.<sup>xii</sup>

#### **IV. CNCLUSION**

The results showed that: based on data exposure and discussion of research results it can be concluded that (1) the contextual learning strategy applies learning by linking material with real life of students, forms of activities such as direct practice of material, and question and answer by linking material with life real learners. (2) the learning activities of inquiry learning strategies emphasize students 'critical thinking by providing problems and questions and answers to measure students' abilities. (3) cooperative learning strategies emphasize the monitoring of teachers to regulate the course of discussion. Learners are more directed so that what they discuss can achieve learning objectives.

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## UNMASKING VIRTUE VALUES OF AN NISA VERSE 36 IN JAVANESE SELAMETAN CULTURE

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**Abstract-**This study aims to track and find out the values of ancestral cultural traditions passed down from one generation to the next, especially in the Selametan cultural traditions of the Javanese people. The noble values in the Selametan cultural tradition actually reflect the beliefs or beliefs carried by the Javanese people. These values are even in accordance with the values of spirituality summarized in Surah An Nisa verse 36. The values of goodness contained in the Selametan culture are considered relevant to the virtue values contained in Surat An Nisa verse 36. Rituals send prayers in the Selametan tradition as the form of respect for parents and relatives is considered in line with the values contained in the An Nisa Verse 36. Similarly, the ritual of distributing blessings to the local community is considered as an act or good deed that reflects social solidarity in the community.  
**Keywords:** Kindness, Selametan Culture, Surat An Nisa verse 36.

### 1. INTRODUCTION

Culture that grows and develops in society basically reflects the thought and feeling of humans in a community or community group. Humans as cultured creatures develop unique cultural patterns in living systems. These patterns are formed through repetitive life practices in responding to and displaying reality. The attitude and way of life of humans over a long period of time characterize a distinctive form of culture. Each individual or group is a form of their respective cultures in accordance with the circumstances surrounding them. Culture that thrives and develops in various regions is inseparable from the life cycle of individuals and local communities and the conditions encountered. Furthermore, every culture reflects the values that are lived and realized by every society.

Culture that develops and spreads in various regions reflects the values held by most people. These values are lived through various forms of appreciation and are manifested in a form of culture that portrays the values that are infused with society. These values become guidelines and are implemented into behavior as a habitus that gives birth to the cultural style of society.

The culture that developed in Javanese society without exception did not escape the values that became the guideline or reference of the local community. Selametan culture as a form of tradition handed down from generation to generation also reflects the values adopted by the community. These values are preserved in order to form the character and character in accordance with the values. The Selametan culture preserved by Javanese society contains a

set of ideal values that have the potential to shape the positive character and character of Javanese society.

The values promoted by the Javanese Selamatan culture further elaborate on the meaning of the lives of the Javanese themselves. The desire of the Javanese people to live in situations and conditions that are completely safe and secure is reflected through the Selamatan ritual which contains requests (prayers) to the Almighty so that they are always given safety in navigating the ocean of life. Prayers and hopes that are collective and ended with a meal or a gift of blessing are common rituals in each of the Selamatan traditions. This ritual is intentionally carried out with the aim that everyone feels safe and comfortable in carrying out life.

Values in the Selamatan culture, in the perspective of Javanese people are certainly seen as good values so that they are preserved and inherited as a tradition. In fact, these values are believed to be able to provide meaning as well as orientation for human life to live life by prioritizing caution and introspective attitude. Such positive attitudes are then projected to be further developed in order to maintain attitudes and be vigilant in living a harmonious life.

The values contained in the Selamatan tradition in their meaning are projected by the author to have a meeting point in the sense of haqiqiyah with the values contained in the Qur'an, especially the An Nisa verse verse 36. The An Nisa verse 36 gives emphasis to good deeds addressed to several parties, like parents, relatives and people. Selamatan ritual aimed at praying for safety in this case is a good deed which should be preserved, keeping in mind that this tradition is in harmony with the interests carried out by Surat An Nisa verse 36 which is good deeds to others and the immediate environment.

## **II. RESEARCH METHODS**

The research in this study uses the type of library (library research), which is research that is based on processing and extracting data from various literary sources, including books, journals, newspapers, magazines and several writings that have links in accordance with the focus of this research. The approach used to obtain accurate data in this study is to use an anthropological approach that portrays local wisdom that is the culture of Javanese society.

## **III. DISCUSSION**

### **A. Concept of Goodness**

Goodness according to the Indonesian Big Dictionary (KBBI) is defined as good means (a) beautiful, proper, orderly (neat, neat, no reproach, etc.), (b) good also means not evil (about behavior, character, descendants, and so on), (c) kindness means being virtuous, (d) being kind and not hostile (fighting), (e) making up means making peace, getting back together, (f) being kind means having forgiveness, forgiveness, (forgiving) g) improve means to be good (h) improve means to do (behave) good to someone or something, treat appropriately, (i) to improve means to make good, bring good (benefit, use, etc.), (j) best to have the best meaning, (k) repair is the correction of things (results, actions, effort, etc.), (l) fixing means correcting (mistakes, damage, etc.), (m) improvement is the process, ways, actions to improve (improve), (n) goodness is a good

trait good deeds, (o) as good as good means, (p) should be the same as appropriate, as appropriate.<sup>xii</sup>

Good understanding according to KBBI does not show negative or reprehensible meaning. Instead show things that are commendable. This shows that goodness is an act that must be upheld and practiced in everyday life. Understanding or good meaning according to KBBI does not provide an opportunity for hesitation in doing good. Humans do not need to be hesitant or hesitant in doing good because from the beginning there has been a good necessity in goodness itself.

Something good will be judged good if the act does indeed provide goodness (expediency, happiness and convenience) to everyone. Good deeds can also be said to be good because they are good ontologically. Even though in terms of values, good measure itself is actually hierarchical and diverse, it still contains inherent meaning and good meaning. The measure of the goodness of an action is also determined by one's views or perceptions of good and bad. All forms of human action basically refer to their views of good and bad. The value of good and bad will always be source of reference (frame of reference) in carrying out various actions and actions of his life. Aristotle specifically stated that humans in all forms of actions and actions always pursue something good.

Therefore, the definition of good is something that is pursued or targeted which is basically divided into two kinds of values, namely: goodness as a tool and goodness as a separate value.<sup>xii</sup> Various forms of human behavior can be used as an analysis of human good and bad views. That is why the discussion of good and bad is an intense, special and fundamental problem in human life which is certainly different from the lives of other creatures. The above view is true, other people will see the attitude and behavior of someone first when they have to decide to just make friends or cooperate. Even people will take the time to explore a person's past to see the good and bad of that person. Even though everyone knows that everyone will investigate and judge others through their attitudes and behavior, there are still many things that block and are out of reason which certainly deviates from a meaning of goodness. This includes goodness as a value in itself, namely good deeds become a curve of the level of self quality.

Actually the position of good is already very high, namely as a measure of self-quality, but still the percentage of deviation is sometimes balanced with the percentage of goodness even higher. Then goodness as a tool is goodness is a goal or item that must be achieved or taken. In the view of goodness as a tool, goodness is located as one of life's goals. Where everyone will be competing to achieve goodness. This includes positive points, namely goodness becomes the main goal, but still with the condition that is sincerity.

In Arabic the good starts from the word al-khair which means something that is an effort to achieve perfection, something that brings pleasure and something that creates novelty in satisfaction for those who do and those who receive goodness. This is the meaning of a word of goodness that is undoubtedly true. If someone does good, then directly or indirectly someone will experience a sense of satisfaction, pleasure because their valuable goals have been achieved. Besides doing good is an investment for yourself

and can help others. Why is said as self investment? Because everything called goodness, will return to us if we are willing to do it. Even Allah Almighty. will increase the reward when His people do good even the slightest form of goodness. Allah SWT. say in QS. Al-Zalzalah verses 7-8:<sup>xii</sup>

ومن يامل مثقال ذرة خيرا يره )٧( فمن يامل مثقال ذرة شرا يره )٨(

It means: "Whoever does good deeds weighing dzarrahpun, surely He will see (retaliation) and whoever does evil as much as dzarrah, surely He will see (retribution) as well." (Surat al-Zalzalah: 7-8).

The above verse is proof that there is not the slightest thing in vain in this world. If we do good things a fortune and happiness will await in the future. But what if a crime or something despicable has been done? Of course a terrible reply is still waiting in the future too. Astaghfirullah. Does the above verse seem to have doubts? Of course not, so there is no reason not to do good. Al-Ghazali in Yatimin said that actions can be said to be good because of reason considerations. Either is something that is worth doing and trying or desiring. Something good is what fulfills basic human desires. When applied to human will is a positive predicate and something good is said to be good if something done is based on human nature according to its nature<sup>xii</sup>. Furthermore, Al-Ghazali also explained the existence of four main virtues of good ethics<sup>xiii</sup>, including:

1. Looking for Wisdom

Wisdom is a better virtue. Where to understand and understand that everything that will be done and has been done will have its own wisdom in accordance with the goals and sincerity of the hearts of each human being.

2. Be Courageous

Courage is an attitude that can control the power of anger with a sense of progress. People who have good ethics are usually brave, can lead to noble qualities, like to help, intelligent, can control their souls, like to accept the advice and criticism of others, are helpful, have a sense of love and love.

3. Self-purification

Suci means fitrah, which is a trait that can control its lust with reason and religion. People who have the nature of nature can cause the characteristics of generous, shy, patient, tolerance, simple, helpful, smart and not greedy. Fitrh is a potential given by God Almighty. which encourages people to do good.

4. Fair Fairness

Fair is someone who can divide and give their rights in accordance with nature. Fair can also be interpreted as decision actions carried out impartially or balanced, this can be ensured that fair actions will not harm others. Even the saying goes that heaven and earth are upheld with justice.

The four good ethics above are signs that someone we might meet is a good person. Where the person is definitely a person who is easy to get along with, light-handed because it is easy to help others and always pleases others. People who are flexible in getting along, like to help,

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is a sign that the person is a person who is ethical and likes to do good. Good ethics is not a theory that is only learned but goodness is a human action that comes out of conscience, done sincerely and only to seek the pleasure of Allah Almighty.

### **B. Goodness in the Perspective of Letter An Nisa Paragraph 36**

Questioning the good in a philosophical point of view will naturally trigger various views or streams in the philosophy of value philosophy, especially ethics. Of the many schools, among them are views of positivism, materialism, hedonism, and others. The abundance of views about that value then becomes the legitimacy and justification that determines the direction and patterns and the various behaviors of adherents. But even so, many philosophical values relating to good and bad also have slices that intersect with religious doctrines, including the Qur'an as a source of knowledge and guidance for human life.

The Koran is the main source of law and the main source of teachings in its normative reality. The Koran can act as a guide (hudan) and explanation (mubin), as well as act as an eternal witness of life. Including references to good and bad. In explaining and describing various good things, the Koran uses many terms with different styles and languages. Similarly, verses about goodness are scattered in various letters and various topics, one of which is the An Nisa verse verse 36. An Nisa verse 36 discusses the good deeds that must be done by humans to anyone around him. The Word of God Almighty :

واعبدوا هلا وَل تَشْرِكُوا بِهِ شَيْئًا وَبِالَّذِينَ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ  
الجنب والصحاب بالجنب وابن السبيل وما ملكت أيمانكم إن هلا لَ يَحِبُّ مَنْ كَانَ مَخْتَالًا فَاخُورًا  
and a It means: "Worship Allah and do not associate Him with anything and do good  
and proud parents, relatives, orphans, poor people, near neighbors and distant neighbors,  
colleague, Ibnu your stable and your servant. Surely Allah does not like proud  
people." (Surah An Nisa (4): 36<sup>xiii</sup>)

The above verse is one of the words of God that commands his people to do good, both to parents, siblings, orphans, the poor, neighbors, Ibn Sabil and slaves. The above verse can also be said as an obligation for humans to live in this world. Understanding each other, helping and sharing among fellow creatures of Allah.

Helping and sharing do look like we're missing something. When helping, we seem to lose energy and get nothing in return. When sharing we seem to lose our property and not get anything in return. But actually, this is our investment in this world. As explained asbabun nuzul from the An-Nisa verse verse 36.

A narration tells A. Mudjab Mahali in his book Asbabun Nuzul: Deepening Study of the Qur'an, in Qamaruddin Shaleh that Kurdum bin Zaid is an ally of Ka'ab bin al-Ashraf, Usama bin Habib, Nafi bin Abi Nafi, Bahra bin 'Amr, Hay bin Akhthab and Rifa'ah bin Zaid bin at-Ark, came to the Ansar and said:

*"Do not spend your wealth, we are afraid that you will become indifferent to the loss of that treasure, and do not rush to invest, because you do not know what will happen".*

Then Surah An-Nisa 'verse 36 came down as a prohibition on being stingy<sup>xii</sup>. The explanation of Surat An Nisa verse 36 is<sup>xii</sup>: "*Worship Allah and do not associate Him with anything*".

Ash-Shaykh Abdurrahman bin Nashir As-Sa'di explained that Allah SWT. Commanded His servants to worship Him alone and have no partner with Him. Then obey His commands and prohibitions, with love, submission, and sincerity for Him in all types of worship, physical and spiritual. Our obligation is to allow worship only to the Essence that has perfection on all sides and only belongs to Him all arrangements. Ibn Kathir gives the interpretation of the above verse, that Allah, the Most Holy, the Most High, commands to worship Him, because only He has the right to be killed and is united with anything between His creatures.<sup>xii</sup> While according to Hamka, the most important part of the "worship of God" verse above is that you should uphold the worship accompanied by absolute awareness that you are a 'abdun (servant of Allah) and He is a ma'bud (One who is entitled to worship), a place to worship . If so, then the goal of every human gesture is only one, which is to attain Allah's pleasure.<sup>xii</sup>

Then, as an obedient servant and as a people who live with other people, then God also commands to perform other worship that is doing good."

"And do good to the two ladies and gentlemen."

The above verse has the meaning that we do good to both parents with noble words, soft words, obey the commands of both parents, provide for them, glorify people who have a relationship with them and connect the silaturrahim rope, which we will not have relatives if without intermediaries both parents. Ibn Kathir interprets the fragment of the above verse, that Allah has made both of them a means of giving birth, from nothing to being. Therefore, God commands us to serve, do good and be sincere to parents.

"(And to) close relatives."

Namely doing good to relatives or relatives. The meaning of relatives here includes the far and near. Always maintain the silaturrahim with them, guard their words and actions towards them.

"(And to) orphans."

An orphan is a person whose father died when he was a child. They have the right to the Muslims, even though orphans are not our relatives. This means that all orphans are entitled to good treatment for Muslims. For example the form of good deeds towards them is to bear the cost of their lives, do good and suffer their suffering, educate them in matters of religion and the world and other good things. According to Hamka, orphans are a burden to their close family. If the mother has a husband again, the child should be treated as his own child, equipped with adequate education until adulthood, but the step child is unclean to be married by his stepfather.

"(And to) poor people."

Poor people are people who survive on a mediocre cost or even sometimes they do not get enough to cover their own costs and the people they bear. One form of goodness towards the poor is to help their shortcomings and help meet their needs as best we can with sincerity. Muslims who are capable and well-off show more affection, reminding themselves that in their sustenance there is a part, especially for the poor who are aware of their self-esteem, it is obligatory to get special treatment.

"(And to) close neighbors and distant neighbors and peers"

The purpose of a close neighbor and a distant neighbor in the above paragraph is that a close neighbor is someone whose house is close to us and still has blood or kinship. While far away are people whose homes are close to us but do not have any kinship, it can be said by others. But they all have a right of kindness over us as neighbors. Not hurting and not gossiping is also their right.

Then friends, our friends both close friends and friends who only know each other also have a right of kindness to us as friends, both in terms of world affairs and primarily in the field of religion. Because of them we can live socially among various people in this world, and vice versa. A small example that we can do is advise him, keep promises, remind, appreciate what is in him and so on.

"(And to) Ibn Sabil."

Ibn Sabil merupakan others who come from other regions or from foreign countries who are traveling long distances for the purposes of religion and proselytizing. They all have rights over the Muslims. They need help to get to their destination and to achieve their goals. Glorifying and accompanying him also includes good deeds so as not to be lonely.

"(And to) your legal servants."

That is what you have, both from the Children of Adam or from animals. Good deeds here are to meet their needs and not burden something that burdens them. Help them carry out things that are their responsibility. Educate them for their benefit.

Whoever carries out the commands of Allah Almighty and carries out His Shari'a, then they are entitled to a great reward. While those who do not carry out these orders, he is the one who moves away from His Rabb and is not humble to His fellow creatures. In fact they include people who are arrogant, deceived by himself and proud of his words.

"Surely Allah does not like people who are arrogant and proud of themselves ..."

Allah SWT. do not love people who are deceived with themselves, arrogant towards the servants of God, because all that exists in this world including what he has is only a deposit from the Creator and will someday return to the Owner. As obedient people we should know that everything we have belongs to Allah. which in this case is a fortune and is also a test. Because in what we have there are also other people's rights and the rights of Allah. so we also have to understand and be clever in using God's deposit.

The above description is an amazing display of a verse namely An Nisa verse 36 which teaches us about Islamic Sharia. The Islamic Shari'a is truly beautiful which teaches us high morals and noble morals. Teach us to respect the older, love the younger, and always try to maintain the integrity of the family. Cleanse and get rid of various stains on the chest that will damage fellow human relationships between families. Sponsors who do not have and and orphans and are not jealous of those who get the excess.

Then how do we apply the contents of verse 36 of the An Nisa verse? What is the main key so that we always remember the verse and practice it? Of course with a sense of awareness that we are creatures created by the Khaliq, namely Allah. so we must also maintain hablumminallah by obeying all His commands and avoiding His prohibitions, one of which is obeying the commandments about the obligation to do good. Then the second is the sense of awareness that we are social creatures, which means whatever and whenever we definitely need help from people around or others later.

Therefore, as humans, we must also maintain relationships with other living creatures (hablum minannas).

### C. Javanese Selametan Culture

Selametan culture that lives and thrives in the midst of Javanese society and its surroundings shows at least two attitudes and one dimension that should be possessed by every human being in life, especially this shows how the depth of spirituality and philosophy of Javanese people in facing the continuity of life that continues to change change according to the times.

#### 1. Anticipate uncertainty

Uncertainty about the presence of events that must be lived and become part of the destiny in the next episode of life, causing humans to have the right means of anticipation. The manifestation of this anticipation can be in the form of attitudes, actions, views, religious spirituality and beliefs. Including in it, when Javanese Islamic community perpetuating the tradition of spirituality selametan is one form, a form of prudence, introspection as well as expressions of good hope for all that will happen in the future.

#### 2. Self-recognition of the Power of Attorney

Javanese society fully has a complete awareness of their survival in the world. Awareness of the presence of limitations possessed by him, encouraging a complete belief that human beings are actually only a form of puppets that are driven by the puppeteer who has the main role, the almighty God. This awareness eventually formed the concept of roles, behavior and relationship arrangements that showed the subjects of *gusti*. The deep awareness of man that all his desires, in fact only stand on and depend on the definite will of the almighty. Through the culture of selametan, Javanese people spontaneously enforce self-recognition of the presence of the almighty.

#### 3. Social relations

Preserving the tradition of selametan in every event (important event) of life, in fact, is not just a powerful means of anticipation of life's uncertainties and a form of self-recognition of an omnipotent presence, but also at the same time strengthening family relationships or *silaturhmi* among others. In simple language, selametan culture fosters the social relations that exist between humans. It can be said, through selametan, people will be able to meet their physiological, spiritual and psychological needs. Thus the culture of selametan is one of the powerful tools used by the Javanese community to humanize humans.

Furthermore, the unique Javanese community even tried to live and sacred the dishes that were served by presenting certain symbols, which were assumed to be able to represent how the life cycle took place in the mortal world. As for the media that is able to represent the cycle of human life, which is contained in selametan culture is identified with *jenang mancawarna* (brother, ireng, yellow and white).

#### 1. Human Life Cycle

- a. The symbol of monotheism and to the Almighty God in the form of a single Javanese lamp or Large Candle,

- b. Enlightenment symbolizes and gives coolness in the fragrance of incense or Joshua
- c. The symbol of obedience and respect for the "father" in Jenang Abang.
- d. The symbol of obedience and respect for "Mother" in Jenang Putih
- d. The symbol of obedience and respect for both parents in Jenang Abang Nok Putih.
- e. The symbol of obedience and respect for both parents in Jenang Putih Nok Abang.
- f. Symbol Understanding of character and task function as young people in Jenang Hijau
- g. Symbol Understanding of the character and task functions as a young child in Jenang Kuning
- h. Symbol Understanding of character and task functions as adults in Jenang Tuo.  
Symbol of understanding with all the bad things in Jenang Ireng

In Jenang Mancawarna there are four main concessions, namely; First, awareness of sedulur takes on five forms (four siblings, visible and invisible). Second, awareness of the qibla is five pancers (four qibla; south, west, uatara and east). Third, awareness of the four elements of nature; water, fire, earth and air. And the last is the awareness of the four passions that are immersed in humans, namely anger, sufiyah, lawamah and mutmainah. Jenang as a philosophical tool is always present in the selametan tradition of Javanese society, but the names and terms used in the mention are adjusted to the culture of each region.

In addition, the life cycle of people in Javanese society is in accordance with the development cycle created by spiritual figures of Islam and saints who explore Islam in various regions. As for the oral or written song, the people are more familiar with the term Macapat: starting from Maskumambang by Sunan Majaagung. Pucung by Sunan Gunung Jati. Megatruh by Sunan Giri Parapen. Gambuh by Natapraja. Mijil by Sunan Geseng. Kinanthi by Sultan Adi Herucakra. Sunan Bonang's Durma. Asmaradana by Sunan Giri Kedathon. Pangkur by Sunan Muryapada. Sinom by Sunan Giri Kedathon. Dhandhinggula by Sunan Kalijaga. Coupled with four songs that specifically describe how the human condition after death, namely Balabak, Wirangrong, Girisa and Jurudemung. Far from it, the song of macapat in fact contains the values of moral education and social functions which include; entertainment, aesthetics, education, life motivation, philosophical meaning of the life cycle and sacred magical power.

## 2. Human Social Ethics Cycle

Other offerings contained in the selametan tradition of Javanese society are buceng. In view of the spirituality of Java, it has become a symbol that is rich in terms of philosophical meaning and has its own variability which represents episodes of social ethics of human life in society. The explanation will be explained below;

- a. Simbul Wholeness, cohesiveness and mutual cooperation in Buceng Golong
- b. The Power of Inner and Inner Strength in the Strong Buceng
- c. The immunity symbol of all kinds of danger in Buceng Reject
- d. The symbol of salvation was born in Buceng Slamet

- e. The symbol of prosperity and prosperity in Buceng Punar
- f. The symbol of success and glory in Buceng Dinar
- g. The Symbol of Popularity in Robyong Buceng
- h. The symbol of simplicity and not the pride of Buceng Megono

The tradition of selamatan in the land of Java is in fact a means of containing the complexity of the dimensions, spiritual, social and cultural functions. One of the media that is able to maintain the continuity of social life in harmony, while at the same time strengthening every human identity in interpreting the process of life.

#### **D. Good Values in Javanese Selamatan Culture**

The existence of Selamatan culture in the midst of Javanese society is an inseparable part of Javanese social life. Every life event experienced by humans always starts with a hope that their lives will run safely, safely and in peace. Expectations and prayers are deliberately requested as a form of guarantee that hope provides a feeling of comfort and security in life. Selamatan culture which is a ritual of Javanese society contains a number of values that contain goodness for individuals and society. These values are enshrined through the habit of praying for one another and giving or sharing blessings to the community members. Some good values derived from Selamatan culture are as follows:

##### **1. Recognition to God Almighty**

Selamatan ceremony or ritual is a form of public recognition of something that is considered power. This confession implies human submission before God. Humans are helpless before God and rely on all forms of importance to God Almighty. Submission and powerlessness reflect the servitude of human consciousness. Humans as weak creatures need power that is manifested through prayer and hope.

##### **2. Prayer and Hope**

The prayers offered in the Selamatan ritual bring the distance between humans and events closer. So that events or events do not have a gap for uncertainty because they are mediated by prayer and hope

##### **3. Acceptance**

The acknowledgment of God Almighty and the prayers offered show humanity's surrender before the Creator. Humans surrender themselves and realize all forms of flaws so that potential new awareness to improve. This fact also leads humans to continue to attach themselves to God Almighty

##### **4. Social relations**

Social relations in the Selamatan tradition are mediated by the presence of community members in the Selamatan ritual. Every citizen is invited to attend for joint prayer. This situation indicates the close relationship that exists between citizens. This relationship also reflects the quality of community solidarity that is so entrenched and strong.

##### **5. Social Care**

Selamatan ritual which ends with a meal together or the distribution of blessings shows the social care of residents. Everyone is given the same opportunity to enjoy

a meal or dish in the Selametan ritual as a form of alms given by the organizer to the community.

Some values contained in the Selametan ritual have the potential to improve the quality and standard of living of the community. A deep appreciation of values and manifested in actions in the form of joint prayers opens up human reflection that cultural traditions need to be developed and preserved given these values are relevant to the social life of the community.

#### IV. CLOSING

Every culture that develops in a certain area or community reflects the values contained in it. The culture is traditionalized because it gives meaning and deep meaning to human life. Selametan culture that grows in the midst of Javanese society has a number of values that are in harmony with the values contained in Surat An Nisa verse 36.

The Selametan tradition is a good deed because it contains virtue values. Among these values are spiritual values. Selametan rituals contain recognition to the Almighty. Not only that, Selametan Ritual also teaches humans to be introspective by being anticipative of various uncertainties. The Selametan ritual in this case can be interpreted as a way for the Javanese people to face future events and anticipate them in the form of prayers or requests for safety to forces outside themselves.

Another value that is carried out in the Selametan ritual is seen in giving alms to other people or community members. The Selametan ritual is also accompanied by attitudes of sharing with others by the distribution of blessings. This makes it clear that in addition to developing good social relations in the form of social solidarity, the Selametan ritual also provides space for the growth of social awareness in the community.

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## STRENGTHENING THE PSYCHOLOGY OF RELIGION IN IMPROVING THE ABILITY TO ACCEPT TAQDIR (JAVANESE MARRIAGE STUDY)

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**Abstract** - the ability to face the negative destiny of God, psychology to deepen the client, provide reinforcement of the mind and heart to withstand suffering until then rise up, eliminate all that is happening and all that is lost and determine a new lifestyle becomes a priority in strengthening religious and spiritual based psychology even though it is inseparable from the pattern which developed in Javanese customs.

**Keywords:** *psychological skills withstand suffering and acceptance of destiny*

### I. Introduction

Marriage has its own happiness and suffering come and go. Therefore marriage psychology counseling exists to be a sharing of experiences in the family and counseling to overcome problems in the family. And when living in Java there is the story of a family who has a problem that cannot be denied but should be dealt with with all the strength and expertise of the Creator. The story of lusan besan-in-law-in-law in Javanese customs as a phenomenon of the many million phenomena that occur in Javanese society in particular. The presence of others to provide assistance to problems in the family is needed for those who need help. But actually as long as a family is equipped with the ability to accept and face any risk in the family can be a tool to maintain happiness in the family. Between belief in God and customary phenomena requires an individual's mental ability to be able to choose, run and face the hard things in plain view and require spiritual psychological strength to deal with them.

If something that is accepted is happiness, one does not need preparation, just keeps the heart from being arrogant and uses pride to hurt others. pride can be transformed into humility by always remembering and instilling in yourself that there is nothing if God does not give us anything. All that is in humans is entrusted by God so always remember that everything is only temporary. But if something is received hurts, then the mental ability of religion<sup>1</sup>, mental psychological abilities should gradually be prepared while facing what is happening. In QS Al Hasyr 18 It is stated that the need for tomorrow's preparation is indeed for the life of a person, but in the life of this world also needs to be prepared by self-analysis, self-introspection to what is done, it can be possible what happens is the result of decisions made by the individual itself. In addition, devotion to God is also the key to facing tomorrow. In the indictment there are cognitive, affective and psychomotor elements of the signs of God which are guided by the true life of various Muslims. As for the sound QS Al Hasyr 18 are as follows.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

This research attempts to answer the question of the position of someone who experiences

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negative taqdir from God, how to deal with the painful fact of losing a child only a puppet and husband in a marriage that was only three years old.. Why is it necessary to provide psychological reinforcement to the client (IS), based on the idea that when getting a negative intention requires mental strength to be able to go beyond the time that demands the ability to think, behave by facing all the challenges from all parties and the risk of marriage coincides with the condition of the "in-law". Javanese traditional up to in-laws do the action "now I separate my son from you, you may not see my child again, later waiting for my second child to get married, if I have your soul mate I marry again with my son (LSB1)"So that when the husband dies is in a position separated husband and wife traditionally, at the time of death he is also not considered a son-in-law in her husband's house by his parents-in-law. Such conditions require psychological strengthening and practice the skills to withstand the pain of seeing a loved one die, and being sick when not considered as the son-in-law of his parents-in-law even though he is in his in-law's house gives the last respect to the husband who was then separated by Javanese custom even though he was not officially separated legally state.

The need for research on the IS case because most of the facts in the field, led to divorce, from this marriage there is a married couple who survived only 3 years, despite already having 2 children, but the husband disappeared until now, the marriage was only held on one side of the man Men without parents sit with their partner (KSS1), 15-year old Javanese married couple do not have offspring, although they are still together (KSS2), married couples of Javanese couples have one divorced child, marriage for 3 years, no party (KSS3), couples married Javanese lusan married married and taken to be someone else's child, there was no wedding party (KSS4), Javanese married couple had one divorced child, changed partners (KSS5), Javanese married couple married when the marriage contract was disposed of in the market taken by someone else, married have no problem children (KSS6), Javanese couples are married, a party is only one of the couple's family (KSS7). The couple canceled the marriage because of the Javanese legal year, while it was already blessed at the end of the marriage age even if Javanese still refused to continue (KSS8). There was a couple who were canceled because they had heard Javanese lusan, so they closed the match to the Javanese custom (KSS9). Because living in Java, it is necessary to do rituals, release distress through sadaqah, and prayers are done by many people for the safety of the community. So that sometimes Javanese customs can conflict with religion<sup>1</sup>, therefore religion should be the priority of life guidelines, and Javanese customs are considered to maintain safety in life.

## **II. Literature Review : Javanese customs and religion as life learning**

The need for research on the IS case because most of the facts in the field, led to divorce, from this marriage there are couples who married lasted only 3 years, despite already having 2 children, but the husband disappeared until now, his marriage was only held on one side Men without parents sit with their partner (KSS1), 15-year old Javanese married couple do not have offspring, although they are still together (KSS2), married couples of Javanese couples have one divorced child, marriage for 3 years, no party (KSS3), couples married Javanese lusan married married and taken to be someone else's child, there was no wedding party (KSS4), Javanese married couple had one divorced child, changed partners (KSS5), Javanese married couple married when the marriage contract was disposed of in the market taken by someone else, married have no problem children (KSS6), Javanese couples are married, a party is only one of the couple's family (KSS7). The couple was canceled because of the Javanese legal year, while it was nearing the end of the marriage age even if Javanese still refused to continue (KSS8). There was a couple who were canceled because they had heard Javanese lusan, so they closed the match to the Javanese custom (KSS9). Because living in Java, it is

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necessary to do rituals, release distress through sadaqah, and prayers are done by many people for the safety of the community. So that sometimes Javanese customs can conflict with religion<sup>1</sup>, therefore religion should be the priority of life guidelines, and Javanese customs are considered to maintain safety in life. When someone is at a crossroads of thought between followers of culture and religion, it can cause a crisis<sup>1</sup>, , personality crisis and decision making crisis. Thus psychological encouragement is needed so that someone is able to resolve the crisis being faced and choose which after consideration is good. By continuing to prepare ourselves for all the risks of the decision choices that have been taken by someone. In addition, ideas around and influencing someone will affect someone quickly or not whether to resolve and exceed a crisis. But there are traditional activities<sup>1</sup> which can help the physical and mental healing of people as in India. Likewise, the traditional can be adapted to the teachings of religion and carried out both<sup>1</sup> simultaneously.

The role of the media<sup>1</sup> to decrease or increase the influence of culture or thoughts that affect individuals how to deal with conflicts due to culture and its consequences in life. Triggered by certain beliefs, the support of parents and closest people<sup>1</sup> relatives and the community around the individual to practice culture will affect a person whether he follows the culture or belief in his religion. In addition, the existence of ancestral spirits as wasilah in Javanese customs also supports the belief in Javanese culture and interfaith beliefs how it is applied in daily life. In other words, Javanese customs are life phenomena as well as a belief in religion, both have their respective adherents and even acculturation between them in people's lives is inevitable. The most important thing is what if the catastrophe occurs does not blame religion, does not blame culture but neighbor returned to the creator is predestined both good and bad, happiness or suffering. As humans are required to endeavor so that when experiencing suffering, can stay and still try to get out of suffering through ways that are justified in religious, legal and social society.

If you follow the custom to be saved, it needs to be followed. As we follow a religion that brings someone who is believed to bring individuals to the path of happiness. If you are experiencing suffering, it is necessary to introspect that a person might be religiously enhanced through religion<sup>1</sup>. And increasingly recognize God and life. And not even encouraged to live a healthy life as it is today with the right religion, ablution and right purification will improve health and even avoid dangerous diseases such as covid 19. Through strengthening religion will reduce conflicts of inner anxiety and balance thinking so that it can quickly overcome it the problem is getting closer to God as deep as any feeling is being experienced by individuals. Despite the pain and suffering caused by Javanese lusan, if it is stronger to return to God it will heal faster and rise<sup>1</sup> and immediately begin a new life. From Malaysia it is known that it is increasingly spiritual<sup>1</sup>, one's religion is getting back quickly from the physical and psychological conditions that plummeted. So that psychological reinforcement based on religion is very important for clients who are experiencing life crisis problems losing the most important person in their lives.

### **III. Method**

This research uses a qualitative approach<sup>1</sup> and data collection is done by observing subjects (IS) who have a history of Javanese marriage, who need help because they face problems that gradually require psychological reinforcement, systematically about a phenomenon of the death of a family member to the death of her husband. Then conducted in-depth interviews to transfer the acceptance of fate and the plan to face the fate experienced by the subjects. The 2-year accompaniment treatment period starts at the birth of the child from the marriage until the death of the husband of the IS subject. Data collection is done systematically, organization, description and interpretation of textual, verbal or visual data of all expressions of happiness expressed through gestures and potencies as well

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as words revealed from IS subjects.

#### Trustworthiness

The purpose of this study is to get an idea of how IS subjects led to a storm of marriage. The history of couples meeting until marriage, expressions of each event from IS subjects and other secondary subjects that support the results of this study the purpose is revealed through words and behavior that can be included in the research data then discussed in logical thinking that meets the certainty element of an IS subject expression the other expression is a data unit.

#### Credibility

In this study, reflections on cases from KSS1, KSS2, KSS3, KSS 4, KSS 5, KSS 6, KSS7, KSS8, KSS9 and IS subjects were examined in depth and reflexively so that this element of credibility could be recognized. Likewise, in this study triangulation was conducted through interviews, repeating and cross-examination of feeling events revealed by IS subjects, documentary observations and analyzes needed by integrating all research instrument material to restore the ability to accept destiny, endure pain and suffering in living a negative destiny and supported by secondary data of parties related to IS subjects.

### **IV. Results and Discussion**

The result of research was the story of the IS family accepting the takfir of the mere death of a child and mayang husband. Marriage has its own happiness and suffering come and go. Therefore, marriage counseling exists to be a sharing of experiences in the family and counseling to solve problems in the family. And when living in Java there is a family story that has problems that cannot be denied, but should be dealt with all the strength and sincerity to the Creator. As an introduction to this book, there are present messages about messages in the state of the city as a phenomenon from all the phenomena that occur in Javanese society, specifically. The presence of others to provide assistance to the problem in the family is needed for those who need assistance. Meanwhile, the flaming of a family has been invalidated by the ability to accept and to face the risk of the family in the world as a tool to maintain the happiness in the family.

There is an individual (initial IS) who was born as the 3rd child of 3 siblings. At the time of adolescence, he, given to a married couple who did not have children, he was also schooled up to S1 and had worked in banking. Physically, the girl can be said, "sexy and beautiful". During the 3 years he worked in banking had a relationship and had wanted to get married, but failed. Then, he met a high school friend (initial AG) who used to work as a soldier (ABRI) in which he was the 1st child of 2 brothers. Then both decided to get married. Apparently the male family did not fully understand "in-law", they still held a wedding celebration and were given a large-in-law invitation by presenting approximately 750 people, because the first child, once things with IS were considered to have changed to the 1st child, even though the adopted child and the wedding has been enlivened by presenting no less than 750 invitations as well. As they walked they lived a "very happy" life, until a boy was blessed. Staying on the way for the first child (call it GI), only 2 months old, seems to have lung disorders - requiring special treatment and also always carrying a gas cylinder where he goes. After struggling for more or less 5 months, the GI got worse and died after being tried by his partner to connect him with handing over money for treatment.

Medical and non-medical treatment is carried out for the sake of continuing this GI's life and in the end of the struggle is complete when God takes all the time. Because it has struggled to the maximum possible, then there is no regret in the pairing because it is already trying to cure bloody

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descent to save their children. The young father (AG) carried a child who had to be buried and said while crying "I am not strong" my child thank you when you take it ". But how should the death row be buried and the husband who is still 2 years old has just had to release the small IG's departure towards the creator. Time has passed and there is an event which must be dealt with by all these young people. In the following year's story, the GI from this GI realized that IS and his son, AG, were messages. Then Mother AG separated AG from his wife IS. IS not allowed to be home. It was said that the " divorce first to wait for the marriage of the second child" and was able to return again to get rid of the "bad luck" of the illusions of this message. Then AG no longer lives in his home IS and lives in another city. In the course of time it is only known for AG to suffer kidney pain "it is predicted that during the sea, it often consumes the type of drinking oil with M55.

So that, he left in a state of separation and the wife of IS had not been able to meet while dying at the age of 3 years after AG's age had not yet been 30 years. When he was brought under his original house, the IS was not in fact at all by a thousand AG even though his house was still considered not to be a signal anymore. But the pain in the law is still tied to marriage then IS still in the house even though after the burial may go back to his house again. In the course of his death after his husband and his husband, IS then the lungs and medical treatment for doctors who are important even though he has been treating his bloody life since he has been killed for many times ... Thanks God he's still alive. Her face which was once beautiful and looked more fleshless and looked dirty was not very painful both physically and spiritually. He then went to the mosque five times and after his illness was raised by the Lord, he was "healthy, beautiful and sexually" like before after 3 years of marriage, abandoned by the child and mother and returning the head of God ". Then he also took care of his husband's retirement status as the official ABRI of the government. Until now, life has always remained with thousands who adopt it as a child and are considered as the first child.

Based on the data above, despite conflicts <sup>1</sup> between Javanese and Islamic customs, what happened was to keep accepting what had happened. What happens is God's test, and every human being has their own test. The ability to see exams is indeed different between women and men, but in this marriage the man who dies first from the woman. Men are washed away when they lose their baby, such as having a womanly nature by crying when their children are called the creator. The ability to give up taqdir is a skill that needs to be trained to someone who is experiencing a problem that is in the form of a negative destiny. Psychologically the ability to release destiny requires the strength to endure all suffering, think positively, stop imagining suffering. This ability is more owned by someone who is strong in religion so he can accept destiny<sup>1</sup>. Because finding a mate is something that needs to be realized. But when it turns out it was only three years, it was still grateful because there were some people who were not married and even before marriage had died or their spouse had died. So even though three years of having a relationship in marriage, having children and then both children and husband have been taken by God, the ability to eliminate something that has been lost is one's psychological work.

Although remembering the sadness and the rest of the past happiness, but still IS needs to clarify everything. and excite is strong mental work. Not everyone can live it. Sometimes it even sinks into the past for a very long time and then receives something or someone new. Through a choice of decision to run a life and immediately change a new pattern of life needs to be done by always getting closer to God. Through God the inspiration of life will arise, also the inspiration of what should be done to live life. When someone believes in God, his life will shine again. The extent to which a person is religious to that extent also the behavior will be revealed by someone <sup>1</sup>. So that if someone experiences a condition that is completely different from what he wants, then the ability to accept

what happens is evidence of one's faith. Faith arises in a person when someone understands religion<sup>1</sup>. From the results of this study it was known at first IS rarely seen religiously, seen from the condition IS rarely went to the mosque. Until one day experiencing major problems in his life. So then IS closer to God and increase worship in the mosque.

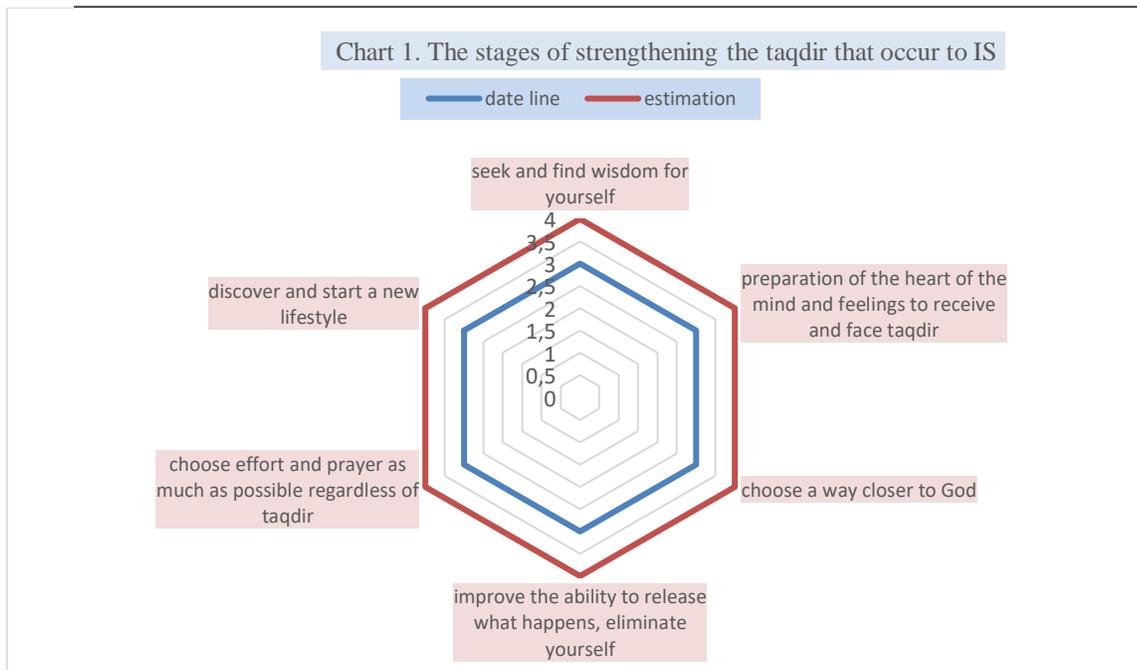
No need to be ashamed, no need to be afraid to realize the importance of God in life and only when sad, suffering, lost just someone more often communicate with God through worshipers in the mosque, charity charity, in hopes of getting forgiveness and inspiration from God to show the way in his life. Because God is the place for all complaints and solutions for those who believe in them. So that it concentrates worship<sup>1</sup> in daily life it becomes a separate task for individuals so that they are not only in a famine or critical period close to God. So that in everyday life accustomed to God. In this case the support of parents 'refraction and parents' role models for children will influence the child how to worship in the future, so that religious power is able to help someone survive and face any difficulties. As in QS Yusuf 86.

قَالَ إِنَّمَا أَشْكُو بَثِّي وَخُزْنِي إِلَى اللَّهِ

That through the example of the Prophet Joseph's behavior, the psychology of those who experience sadness and need complaints should get a place. And the highest complaint and sadness is only to God, the creator of man. Not complaining, holding back all the pain and complaints is what needs to be trained when someone is having problems. Because God has claimed to be the almighty of all complaints and everything will return to God. If a servant lives the word of God, he will return all that has been or is being lived to God. So that if someone can release everything to God can be an indication of one's faith, and believe God is the protector of all things in human life. As in QS Al Baqarah 186.

وَ إِذَا سَأَلَكَ جِنَادِي عَلَىٰ قَاتِي قَرِيبٌ أَجِيبْ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ

Moreover, God promises that what humans ask for will be given to humans when he blesses in life, increases the faith or even a test of one's life and faith. However, when asking or praying to God, it is necessary to learn how to ask God and what kind of politeness to God should be done, it is necessary for the servant to be prepared so that the requested prayer is answered. If not granted, it will usually be replaced with other kindness. So the ability to open and find wisdom that occurs in yourself needs to be done. By finding a gap and making conclusions for yourself, and the best for yourself. So that a servant who believes in God's word will soon be able to change suffering into the slightest happiness in his form. And when someone is in suffering or experiencing problems can be identified in hell<sup>1</sup> the world because of experiencing God's negative destiny, it is necessary to immediately change the preparation of the heart, opening up people's personal feelings and behavior towards that negative destiny. Chart 1 describing the psychological reinforcement approach for individuals who accept the negative destiny of God includes six stages.



As for the Javanese custom, if it has been circumvented with certain activities and it turns out that it still receives a negative destiny, then think positively that everything that happens is part of God's destiny only needs to be done. Although it is not denied that between opposing Javanese customs or making peace with Javanese customs is one's own choice. Whatever human beings go through, their choices are the responsibility of humans themselves. Sinning or even acting good has its own consequences<sup>1</sup>. The existence of a sacral phenomenon<sup>1</sup> in culture including sacred objects is a phenomenon that exists in Javanese customs whose existence and implications in life for certain communities exist and even peace with cultural customs is the choice of each individual (case example. I am acquainted with 3 women all first child, I was married, was I not married because of custom? Even though in marriage there was no wedding only one of the families partying, and the delivery ceremony was carried out by a couple from someone else's house to avoid being the first or third child by carrying out certain rituals). And some even shy away from Javanese taboos and choose not to touch things that violate Javanese customs for the sake of circumcision (for example my case my first child will not marry a child when from a family). Such matters are related to myths, religious experience drawn from myths, rituals and cultural symbols<sup>1</sup> which occurs in Javanese society and lives in Java.

## V. Conclusion

Thus the conclusion of this study is that the story that occurs in the family should be used as wisdom for other families in protecting their hearts. When the field of health, fortune is not arrogant and then stay away from God. When receiving a very negative destiny within a short period of three years in the form of the death of a child and husband the ability to express, release destiny, get close to God, change new lifestyles and find wisdom in life becomes important as an effort of people who still have faith and are not dissolved, although there are also phenomena of several couples associated with Javanese customs. The theoretical implication of this research is a person's psychological ability to regulate all feelings, hearts, hearts and feelings naturally in

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controlling happiness and suffering. Practical implications equip a person for feelings, thoughts and hearts to face negative destiny in life as part of the faith and proof of faith in God and provide tips for dealing with challenges in life. As for the phenomenon of Javanese customs, when it has tried to avoid and anticipate Javanese customs, then what needs to be done is to stay resigned and accept that everything that

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## EPISTEMOLOGI MOHAMMAD ARKOUN DALAM PETA PENGEMBANGAN FILSAFAT ISLAM

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**Abstract**— Epistemology is a branch of philosophy that specifically addresses the theory of knowledge. With knowledge, humans try to find the truth, the Islamic philosopher Muhammad Arkoun has his own views regarding epistemology which is a "critique of Islamic reasoning", he refers to Islamic reasoning as it develops and functions in certain periods. The research method uses a descriptive qualitative research approach by using library research (library research) and using a historical approach which is one type of historical research is biographical research, namely research on the life of a character and his thoughts in relation to society, nature the nature, character, influence of thoughts, ideas and patterns of thought.

**Keywords**—epistemology, mohammad arkoun.

### I. INTRODUCTION

Setiap jenis pengetahuan mempunyai ciri-ciri yang spesifik mengenai *apa* (ontologi), *bagaimana* (epistemologi), dan *untuk apa* (aksiologi) pengetahuan tersebut disusun.1 Ketiga dasar filosofis inilah yang merupakan sumber *derivasi* paradigma keilmuan, sehingga setiap pengetahuan memiliki ciri-ciri paradigmatis masing-masing yang konsekuensinya memiliki *body of knowledge* masing-masing.2 Epistemologi adalah salah satu cabang pokok bahasan dalam wilayah filsafat yang memperbincangkan seluk beluk pengetahuan.3 Persoalan sentral epistemologi adalah mengenai apa yang dapat kita ketahui, dan bagaimana cara mengetahuinya.4 Epistemologi bermaksud mengkaji dan mencoba menemukan ciri-ciri umum dan hakikat dari pengetahuan manusia, bagaimana pengetahuan itu diperoleh dan diuji kebenarannya.5 Singkatnya, epistemologi adalah pengetahuan mengenai pengetahuan yang juga sering disebut "teori pengetahuan (*theory of knowledge*)" [1]. Dengan demikian, secara sederhana epistemologi dapat diartikan sebagai teori pengetahuan yang benar.

Sedangkan dalam filsafat, kata "epistemologi" memiliki tiga istilah lain sesuai dengan objek bahasan yang ditegaskan, yaitu: *pertama*, Gnosologi; epistemologi khusus yang membahas teori pengetahuan tentang ketuhanan. *Kedua*, Logika Material; yang berbicara tentang objek acuan bagi satu konstruksi logis pemikiran, dan, *ketiga*, Kriteriaologi; yang membahas kriteria pengetahuan benar yang akurat dan kuat [2]. Epistemologi adalah cabang filsafat yang secara khusus membahas teori pengetahuan [3].

Dengan pengetahuan, manusia berusaha menemukan kebenaran. Ketika kebenaran ini diperoleh melalui pengetahuan ini, maka ia akan menjadi pengetahuan yang benar. Pengetahuan yang benar adalah pengetahuan yang memiliki kesatuan konformitas yang terpadu antara subjek dan objek. Sebagaimana sifat relative pada pengetahuan itu sendiri, maka konformitas subjek-objek tersebut juga bersifat relatif. Karenanya, kebenaran yang diperoleh terkadang bersifat rasional empirik, terkadang di saat yang lain bersifat rasional logik, tergantung pada bagaimana sikap dalam memperoleh pengetahuan, kualitas pengetahuan (apakah bersifat pra ilmiah, ilmiah, filsafat, atau religius), dan pengaruh lingkungan [4]

Disisi lain salah satu filsuf Islam yaitu Muhammad Arkoun memiliki pandangan tersendiri terkait epistemologi. Mohammad Arkoun lahir pada tanggal 2 Januari 1928 dalam keluarga biasa di perkampungan Berber yang berada di sebuah desa di kaki gunung Taorirt-Mimoun, Kabilia, sebelah timur Aljir, Aljazair. Keluarganya berada pada strata fisik dan sosial yang rendah, salah satunya ibunya mengalami buta huruf, dengan bahasa Kabilia Barber sebagai bahasa ibu dan bahasa Arab sebagai bahasa nasional Aljazair. Pendidikan dasar Arkoun ditempuh di desa asalnya, dan kemudian melanjutkan sekolah menengah di kota pelabuhan Oran, sebuah kota utama di Aljazair bagian barat yang jauh dari Kabilia. Kemudian melanjutkan sekolah menengah di kota pelabuhan Oran. Setamat SMA ia belajar bahasa dan sastra Arab di Universitas Aljir (1950-1954) sambil mengajar bahasa arab pada sebuah SMA di Al-Harrach, daerah pinggiran ibu kota al-Jazair. Arkoun mendaftarkan diri sebagai mahasiswa di Paris. Pendidikan formal terakhir diselesaikan Arkoun dengan meraih gelar Doktor di bidang sastra pada tahun 1969 di Universitas Sorbonne di Paris-tempat ia mengajar dengan disertai tentang humanism dalam pemikiran etis Miskawaih (w 1030) seorang pemikir Persia [5]. Walaupun beberapa tahun yang lalu telah pensiun dari jabatan Guru Besar Sejarah Pemikiran Islam di Universitas Sorbonne, ia tetap membimbing berbagai karya penelitian di Universitas tersebut.

Karya Arkoun yang berusaha membuka cakrawala baru bagi umat Islam melalui suatu kajian kritis dari tradisi pemikiran Islam. Pendapatnya telah menimbulkan perhatian luas dan aneka reaksi, baik berupa penolakan keras maupun sambutan bersemangat. Akar dari epistemologi pemikiran Arkoun, berawal dari kehidupan Arkoun yang tumbuh pada saat pesatnya perkembangan *science*, baik yang sosial-humaniora maupun ilmu-ilmu alam di dunia Barat. Momentum ini tidak disia-siakan dan dibiarkan berlalu tanpa makna. Sehingga tidak aneh kalau dalam setiap tulisannya kental dengan nuansa istilah-istilah ilmu Barat modern tersebut. [6] Karena itu, salah satu kritik Arkoun pada pemikiran Islam menurutnya adalah miskinnya pemikiran tersebut dari penggunaan atau pemanfaatan perkembangan ilmu itu. Menurutnya, pemikiran Islam belum membuka diri pada kemodernan dan karena itu pula pemikiran Islam tidak mampu menjawab tantangan yang dihadapi umat Islam kontemporer.

Dengan itu semua Arkoun membangun teori dan pemikirannya kemudian melakukan kritik terhadap seluruh bangunan pemikiran Islam. Bila melihat itu semua maka yang ingin dibangun Arkoun adalah sebuah kritik terhadap bangunan epistemologis yang bertujuan bukan hanya mendekonstruksi tanpa ada tujuan. Dengan itu maka akan tampak keterkaitan antara bahasa, pemikiran, ideologi dan sejarah. Dengan menempatkan seluruh bangunan keilmuan pemikiran pada tataran historis, maka semuanya tidak ada yang sakral, bisa dikritik dan berubah serta dibongkar. Arkoun menjelaskan bahwa ia menyukai pendekatan historis, sosiologis dan antropologis dengan perspektif epistemologi baru. Menurutnya, hanya dengan pendekatan-pendekatan tersebut dapat dilakukan pembebasan Islam dari postulat-postulat esensialis dan substansialis metafisika klasik. Dan dengan pendekatan itu semua bukan berarti ia –katanya– mengabaikan pendekatan teologis dan filosofis, tapi untuk memperkayanya. Sedangkan metode yang digunakannya adalah dekonstruksi. Strategi dekonstruksi hanya mungkin dicapai dengan epistemologi baru tersebut.

Berdasarkan penjelasan di atas, para peneliti telah melakukan penelitian tentang pandangan epistemologi Muhammad Arkoun dalam peta pengembangan filsafat Islam..

## II. RESEARCH METHOD

Metode penelitian ini menggunakan pendekatan penelitian kualitatif deskriptif dengan menggunakan penelitian kepustakaan (*library research*), yakni penelitian yang data diolah

dan digali dari berbagai buku, surat kabar, majalah dan beberapa tulisan yang memiliki keterkaitan dengan penelitian ini.[7]

Sebagai suatu analisis filosofis terhadap pemikiran seorang tokoh dalam waktu tertentu dimasa yang lampau, maka secara metodologis penelitian ini menggunakan pendekatan historis (*historical research*). Pendekatan tersebut mengingat salah satu jenis penelitian sejarah adalah penelitian biografis, yaitu penelitian terhadap kehidupan seorang tokoh dan pemikirannya dalam hubungannya dengan masyarakat, sifat-sifat, watak, pengaruh pemikiran, ide-ide serta corak pemikirannya [8].

Adapun sifat penelitian ini adalah penelitian deskriptif dengan lebih menekankan pada kekuatan analisis sumber-sumber dan data-data yang ada dengan mengandalkan teori-teori dan konsep-konsep yang ada untuk diinterpretasikan dengan berdasarkan tulisan-tulisan yang mengarah kepada pembahasan [9]. Penelitian kualitatif deskriptif secara khusus bertujuan untuk memecahkan masalah-masalah aktual yang dihadapi sekarang ini dan mengumpulkan data atau informasi untuk disusun, dijelaskan dan dianalisis.

### III. RESEARCH RESULT

Pergulatan Arkoun dengan teori-teori sejarah dan filsafat bahasa yang tumbuh subur di Perancis kelihatannya secara signifikan telah ikut membentuk format dan visi intelektualitasnya dalam melihat Islam, yang antara lain terlihat pada apresiasinya terhadap metode hermeneutika.

Dalam menganalisis pemikiran Islam, Arkoun banyak dipengaruhi oleh filsuf perancis, diantaranya adalah Jacques Derrida. pengaruh tersebut tampak ketika Arkoun menganalisis pemikiran Islam, yaitu memiliki karakter *logosentrisme*. Ada beberapa ciri logosentrisme yang bisa disebut untuk menunjukkan kenyataan itu.

*Pertama*, pemikiran Islam dikuasai oleh nalar yang dogmatis dan sangat terkait dengan kebenaran abadi (Tuhan). Jadi lebih bersifat estetis-etis dari pada ilmiah. *Kedua*, nalar yang bertugas mengenali Kebenaran (fungsi *'aql*) telah menjadi sempit dan hanya berkuat dalam wilayah kelahirannya saja, misalnya bidang metafisika, teologi, moral dan hukum. *Ketiga*, di dalam kegiatannya nalar hanya bertitik tolak dari rumusan-rumusan umum dan menggunakan metode analogi. *Keempat*, peningkatan data-data empiris digunakan secara sederhana dan terus dikaitkan dengan kebenaran transendental, serta dimaksudkan sebagai alat legitimasi bagi penafsiran dan menjadi alat apologi. *Kelima*, pemikiran Islam cenderung menutup diri dan tidak melihat matra kesejarahan, sosial, budaya, etnik, sehingga cenderung dijadikan satu-satunya wacana yang harus diikuti secara seragam dan taqlid. Dan *keenam*, pemikiran Islam lebih mementingkan suatu wacana lahir yang terproyeksikan dalam ruang bahasa yang terbatas, sesuai kaidah-kaidah bahasa, dan cenderung mengulang-ulang sesuatu yang lama. Sedangkan wacana batin yang melampaui batas-batas logosentris, dalam arti kekayaan spiritual, cenderung diabaikan.[10]

Sekali lagi, jika Arkoun melakukan yang disebutnya “kritik nalar Islami”, ia memaksudkan nalar Islami sebagaimana berkembang dan berfungsi pada periode tertentu, mulai pada periode karya klasik dari al-Syâfi’î, at-Thabarî, dan lain-lain, dirumuskan dan menguasai dunia Islam sampai sekarang dan harus dibedakan dari nalar islami pada periode Nabi, sahabat dan pengikut pertamanya ataupun nalar Islami yang barangkali dapat berkembang pada masa depan. Kritik nalar dalam istilah filsafat Ilmu tiada lain dan tiada bukan adalah “kritik epistemologi” itu sendiri, yaitu kritik terhadap metodologi yang kemudian melahirkan sebuah ilmu, oleh karena itu munculnya kritik nalar, merupakan respon ketidakpuasan atas metodologi kajian Islam yang berkembang selama ini. Analisis

epistemologis dengan mengedepankan “kritik” harus diterapkan kepada teks, sakral maupun profan, historis maupun filosofis, teologis maupun yuridis, sosiologis ataupun antropologis, terlepas dari kedudukannya atau status kognitifnya dalam sebuah tradisi keyakinan, pemikiran maupun pemahaman.[11]

Di sini peneliti melihat “keberanian” Arkoun dalam merumuskan buah pemikirannya, khususnya yang terkait dengan kritik epistemologinya terhadap bangunan keilmuan agama, khususnya bangunan keilmuan agama Islam. Dengan kata lain, salah satu aspek pemikiran Arkoun yang sangat berharga adalah usahanya memperkenalkan pendekatan hermeneutika sebagai sebuah metodologi kritis. Dalam karya-karya Arkoun, akan ditemukan wacana kritis dari tiga sumber utama, yaitu: visi Qur’an, kitab-kitab Islam klasik, dan filsafat Barat (Perancis) kontemporer yang sering dikategorikan sebagai pasca-modernisme. Hal ini tentunya merupakan suatu langkah yang amat jarang dilakukan orang, apalagi, dalam wilayah budaya Muslim, baik yang di lingkungan Sunni atau Syi’ah. Dikarenakan tradisi kritik epistemologis, khususnya dalam wilayah pemikiran keagamaan, tidak tumbuh secara wajar dalam budaya Muslim, maka pada ujungnya terjadi apa yang diistilahkan Arkoun sebagai proses “*taqdīs al-afkār al-dīniyyah*” (pensakralan buah pikiran keagamaan). Pemikiran keagamaan menjadi *given* atau *taken for granted*, tidak boleh disentuh, dikupas, dan harus diakui kebenarannya begitu saja, tanpa diperlukan analisis dan kajian terhadap latar belakang yang mengitarinya.

Untuk membedakan corak telaah kritik epistemologi yang diajukan dari corak epistemologi yang lain, Arkoun menyebut dirinya sebagai “sejarawan”. Lantaran telaah kritis-epistemologisnya ditujukan pada bangunan pemikiran ke-Islaman yang telah menyejarah, membudaya dalam berbagai budaya dan diserap dalam literatur-literatur ke-Islaman yang ada. Dalam pandangan Arkoun, pemikiran keislaman dibangun dan disusun oleh generasi tertentu yang dilingkari oleh tantangan sejarah tertentu. Produk pemikiran “generasi terdahulu” tersebut, kemudian diwarisi begitu saja oleh generasi berikutnya tanpa mempertanyakan lebih lanjut (*bilâ kaifa*), bagaimana sebenarnya “situasi historis” yang ikut menentukan corak sistematika keilmuan Islam saat itu.

#### IV. CONCLUSION

Conclusion from the research result about epistemologi Muhammad Arkoun dalam peta pengembangan filsafat Islam can be concluded that : pemikiran post modern, bagi sebagian pemikir muslim, termasuk Arkoun, bisa dijadikan sarana untuk memahami dengan lebih baik mengapa pemikiran Islam telah sampai pada kekuatan dan ketertutupan dan bagaimana keterbatasan itu dapat ditiadakan. Hal inilah yang kemudian memunculkan sebuah metode baru dalam pemikiran Islam yaitu metode kritik nalar Islam.

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## PENDIDIKAN ANAK PADA USIA KEEMASAN DALAM PERSPEKTIF PEMIKIRAN FILSAFAT ATHIYAH AL-ABRASYI

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**Abstrak** – Mendidik anak untuk menjadi sukses, tidak hanya tergantung pada lembaga pendidikan formal melainkan harus dimulai dengan memberikan pendidikan di dalam keluarga sejak usia dini. Keberhasilan ataupun kegagalan pengembangan kecerdasan intelektual, emosional dan spiritual seorang anak sering terletak pada tingkat kemampuan dan kesadaran orang tua dalam memanfaatkan peluang pada masa keemasan (*The Golden Age*). Pendidikan anak pada usia keemasan ini akan penulis kaitkan dengan pemikiran dari Muhammad 'Athiyah Al-Abrasyi dimana beliau merupakan pemikir dan pakar dalam dunia pendidikan.

**Kata kunci** : Pendidikan anak, usia keemasan, perspektif, pemikiran Athiyah Al-Abrasyi.

### I. PENDAHULUAN

Pendidikan merupakan bagian terpenting dalam kehidupan, karena dari kehidupan itulah yang bisa membedakan antara kehidupan manusia yang dialami oleh hewan. Pendidikan secara umum (formal maupun non formal) pada dasarnya merupakan kebutuhan yang primer dengan manusia, baik secara individu maupun sebagai warga negara, yang menuju kearah terbentuknya kepribadian yang utama.

Banyak hal mengenai istimewanya pada masa bayi berada dalam kandungan hingga beberapa tahun pertama lahirnya seorang anak, yang terjadi dalam rentang masa tersebut sehingga masa tersebut diistilahkan dengan *the golden age*, yakni suatu masa emas dalam rentang kehidupan manusia.

Berbagai penelitian mengungkapkan bahwa pertumbuhan otak berlangsung dengan kecepatan yang tinggi dan mencapai proporsi terbesar yakni hampir seluruh dari jumlah sel otak yang normal selama janin berada dalam kandungan seorang ibu, kemudian berlangsung agak lambat dengan proporsi yang lebih sampai anak berusia 24 bulan. Setelah itu praktis tidak ada lagi penambahan sel-sel neuron baru, walaupun proses pematangannya masih berlangsung sampai anak berumur tiga tahun. Sebagian ahli ada yang mengatakan proses pematangan sel-sel neuron tersebut masih dapat berlangsung lebih dari tiga tahun, yakni hingga anak berusia empat atau lima tahun.

Sementara itu disisi lain, dalam penelitian di bidang psikologi, fisiologi, dan gizi juga menyodorkan temuan yang memperkuat hasil riset di atas yang menunjukkan bahwa separuh dari perkembangan kognitif anak berlangsung dalam kurun waktu antara konsepsi dan umur 4 tahun, sekitar 30 % dalam umur 4 – 8 tahun dan sisanya yaitu 20 % berlangsung dalam umur 8 – 17 tahun. Jika dalam periode ini tidak tersedia zat gizi yang

memadai, maka kapasitas otak yang terbentuk tidak maksimum, sehingga mengakibatkan lemahnya kecerdasan intelektual sang anak.<sup>1</sup>

Dalam kajian lain diungkapkan bahwa, sekitar 50 % kapabilitas kecerdasan manusia terjadi ketika anak berumur 4 tahun. 80 % telah terjadi ketika berumur 8 tahun, dan mencapai titik kulminasi ketika anak berumur sekitar 18 tahun.<sup>2</sup>

Hasil riset tersebut mengisyaratkan pada kita semua bahwa perkembangan yang terjadi dalam kurun waktu 4 tahun pertama sama besarnya dengan perkembangan yang terjadi pada kurun waktu 14 tahun berikutnya, dan sesudah masa itu perkembangan otak anak akan mengalami stagnasi. Itulah sebabnya mengapa masa ini disebut dengan masa emas (*golden age*) karena setelah lewat masa ini, berapapun kapabilitas kecerdasan yang dicapai oleh masing-masing individu tidak akan mengalami peningkatan lagi.

Muhammad 'Athiyah al-Abrasyi merupakan pakar pendidikan, keberadaannya sangat diakui dikalangan pendidikan khususnya pendidikan Islam. Beliau banyak dikenal oleh para ahli dalam bidang pendidikan, dimana karya-karya beliau atau catatan (peninggalan) beliau banyak dipakai sebagai rujukan.

Berdasarkan hal tersebut, kiranya sangat diperlukan mengkaji ulang sejumlah konsep pendidikan anak pada usia keemasan dalam pandangan perspektif pemikir Islam untuk meneguhkan kembali pentingnya kedudukan pendidikan dalam Islam. Dalam Jurnal ini penulis berupaya menampilkan konsep pendidikan anak pada usia keemasan dalam perspektif Muhammad Athiyah Al-Abrasyi yang telah banyak memberikan sumbangsih terhadap perkembangan dunia pendidikan Islam.

## II. METODOLOGI PENELITIAN

Penelitian ini adalah penelitian kepustakaan (*library research*) karena data yang diteliti berupa naskah-naskah yang bersumber dari khazanah kepustakaan.<sup>3</sup> Artinya, data-data yang dikumpulkan berasal dari tulisan-tulisan Athiyah Al-Abrasyi sebagai data utama (*primer*), dan sumber-sumber lainnya yang relevan dengan permasalahan sebagai data sekunder, baik jurnal, buku, artikel, makalah, dan hasil-hasil penelitian.

Metode pengumpulan data yang digunakan adalah metode dokumentasi yaitu pengumpulan data dengan melihat dan menyeleksi dokumen-dokumen yang dibuat oleh subjek penelitian.

Sedangkan sumber data yang digunakan adalah sumber data primer dan sekunder. Sumber data primer yaitu data diperoleh dari karya-karya secara langsung dari Athiyah Al-Abrasyi. Dan sumber data sekunder yaitu data yang diperoleh literatur- literatur yang secara tidak langsung membahas pokok permasalahan yang membahas tentang sosok Hasan Langgulung, baik itu kepribadian atau pola pemikirannya.

## III. HASIL PENELITIAN

### A. Masa Ke'emasan Anak (*Golden Age*)

Periode *The Golden Age* dalam kehidupan manusia merupakan periode yang paling krusial terutama bagi setiap anak. Pada periode inilah, yakni sejak masa konsepsi dimana janin masih berada dalam kandungan hingga lahir dan berumur 6 tahun, merupakan masa yang menentukan kecerdasan dan karakter seseorang di masa yang akan datang. Untuk membentuk generasi yang berkualitas tinggi, dibutuhkan orang tua yang benar-benar berupaya memanfaatkan 6 tahun pertama tersebut untuk mendidik anak-anaknya secara

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<sup>1</sup> Hidayat Syarief, *Bulletin Padu : Pengembangan Anak Dini Usia: Memerlukan Keutuhan*, Edisi Perdana, 2002.

<sup>2</sup> Fasli Jalal, *Direktur Jenderal Pendidikan Luar Sekolah dan Pemuda Departemen Pendidikan Nasional, disampaikan pada acara Orientasi Tehnis Proyek Pengembangan Anak Dini Usia*, 2002

<sup>3</sup> Moh Nazir, *Metode Penelitian*. (Jakarta : Ghalia Indonesia, 1985), hal. 111



Berdasarkan pernyataan Muhammad Athiyah Al-Abrasyi di atas, intinya pendidikan Islam adalah mempersiapkan individu agar ia dapat hidup dengan kehidupan yang sempurna dengan mengembangkan berfikir bebas dan mandiri serta demokratis dengan cara memperhatikan kecenderungan peserta didik secara individu yang menyangkut aspek kecerdasan akal, dan bakat dengan dititik beratkan pada pengembangan ahlak.

Pengertian pendidikan Islam tersebut berupaya mengembangkan anak sesuai dengan akal dan bakat dengan bimbingan dan dengan dorongan yang dititik beratkan pada pengembangan ahlak.

Pendidikan Islam disini telah banyak memberikan pengaruhnya dalam kehidupan masyarakat. Pendidikan tidak hanya terbatas pada pendidikan Islam saja, namun, menjadikan pendidikan Islam ini berkembang di dunia pendidikan modern dewasa ini. Hal ini dikarenakan pendidikan Islam menurut 'Athiyah memang merupakan disiplin ilmu yang memiliki dasar dan tujuan yang jelas, relevan dengan kebutuhan-kebutuhan masyarakat.

Pendidikan Islam memang sangat ideal untuk dilaksanakan di dalam dunia pendidikan. Lapangan dari pendidikan Islam telah menembus berbagai dimensi kependidikan, baik bentuk, orientasi, sikap, maupun volume kurikulum yang selalu dipengaruhi oleh pengaruh eksternal dan internal umat Islam, yang dilancarkan untuk melakukan perubahan pandangan, pikiran dan tindakan umat Islam dalam menghadapi kemajuan zaman dan tantangannya.<sup>8</sup>

Pengaruh yang ditimbulkan dari pendidikan Islam ini sangat besar sekali dalam kebangkitan di segala bidang pendidikan, yang sebelumnya dipetik dari prinsip-prinsip yang terdapat dalam agama dan budi pekerti dan diutamakan pula segi kemanusiaan, sosial, dan kerjasama, seperti persaudaraan, kemerdekaan, keadilan, dan kesempatan, yang sama, disamping kesatuan rohaniah seluruh umat Islam.<sup>9</sup> Pendidikan disini merupakan bimbingan dan pimpinan yang secara sadar oleh si pendidik terhadap si terdidik menuju terbentuknya kepribadian yang utama.<sup>10</sup>

Dalam ajaran Islam, kepribadian yang utama adalah akhlak, dimana manusia memiliki akhlak yang utama sebagai manusia yang sempurna (insan kamil) sesuai dengan al-Quran dan al-Sunnah. Pendidikan ini merupakan salah satu disiplin ilmu yang berkembang, tidak statis karena berhubungan dengan kebutuhan manusia yang selalu mengikuti perkembangan zaman. Ajaran Islam berisi ajaran tentang sikap dan tingkah laku pribadi masyarakat, menuju kesejahteraan hidup perorangan dan bersama, sehingga pendidikan Islam merupakan individu dan juga pendidikan masyarakat.<sup>11</sup>

Dalam mendidik anak, orang tua atau guru harus memiliki cara yang efektif dan harus disesuaikan dengan usia anak. Hal ini sesuai dengan salah satu dasar-dasar pendidikan menurut 'Athiyah, yaitu:

الطريقة في الطريفة التي تتبع في التعلم

Artinya: Berbedanya cara yang digunakan dalam memberikan pelajaran. Maksudnya,<sup>12</sup> bahwa metode yang digunakan harus disesuaikan dengan situasi dan kondisi siswa dalam proses pembelajaran. Karena daya tangkap usia anak dan usia yang lebih dewasa berbeda. Metode ini sangat penting, karena metode merupakan alat komunikasi antara guru dengan

<sup>8</sup>Irsyad Djuwaeli, *op.cit.*, hlm. 101-102

<sup>9</sup>Muhammad 'Athiyah al-Abrasyi, *Prinsip-prinsip Dasar Pendidikan Islam*, terj. Abdullah Zaky al-Kaaf, dari judul Asli *At-Tarbiyah al-Islamiyah*, (Bandung : Pustaka Setia, 2003), hlm. 8

<sup>10</sup>Suwarno, *Pengantar umum Pendidikan*, (Jakarta : Aksara Baru, 1982), hlm.40

<sup>11</sup>Zakiah Daradjat, et.all, *Ilmu Pendidikan Islam*, (Jakarta : Bumi Aksara, 2000), Cet. 4, hlm. 28

<sup>12</sup>M. Athiyah al-Abrasyi, *Dasar Pendidikan Islam*, terj. H. Butami A. Gani dan Djohar Bahry, dari Judul asli *At-Tarbiyah al-Islamiyah*, (Bandung : Bulan Bintang, 1970), hal. 191

murid waktu belajar, yang terjadi melalui panca indera. Selain itu metode-metode yang ditawarkan dalam pembelajaran banyak sekali, sehingga disini peran pendidikan dalam memilih metode apa yang tepat untuk digunakan dalam proses pembelajaran.

Menurut Ahmad Patoni, beberapa metode pendidikan agama Islam yang dapat dipergunakan oleh guru di antaranya: Metode ceramah, metode tanya jawab, metode diskusi atau musyawarah atau sarasehan, metode permainan dan simulasi (*game and simulation*), metode latihan siap, metode demonstrasi dan eksperimen, metode karya wisata atau sosio wisata, metode kerja kelompok, metode sosio drama dan bermain peran, metode sistem pengajar beregu (*team teaching*), metode pemecahan masalah, metode anugerah, dan lain-lain.<sup>13</sup>

Dalam mendidik anak pada usia *golden age*, metode yang dapat digunakan adalah metode teladan (*uswatun khasanah*). Pada usia tersebut, anak cenderung meniru orang disekitar, sehingga orang tua dan masyarakat sekitar harus berperilaku dan bertutur kata yang baik.

Selain dengan memberikan teladan yang baik, agar anak-anak mudah memahami materi yang diajarkan, harus diberikan contoh-contoh *real*, yang sering dilihat dan dialami dalam kehidupan sehari – hari. Orang tua atau guru dapat menggunakan media pembelajaran sebagai alat bantu (alat peraga) dalam mengkonkritkan materi yang disampaikan. Misalnya, ketika orang tua atau guru ingin menyampaikan tentang nama-nama huruf, dapat menggunakan media bentuk – bentuk huruf yang terbuat dari plastik. Ketika orang tua atau guru ingin menyampaikan materi do'a-do'a, dapat menggunakan media audio ataupun video. Sehingga , anak – anak tertarik ingin mengikuti pembelajaran. Dengan cara ini, juga dapat membantu anak dalam memahami dan menghafal pelajaran. Menurut M. Basyarudin Usman: Media adalah suatu yang bersifat menyalurkan pesan dan dapat merangsang fikiran, perasaan, dan kemauan audien (siswa) sehingga dapat terjadinya proses belajar pada dirinya.”<sup>14</sup> Hal ini sesuai dengan salah satu dasar – dasar pendidikan yang disebutkan oleh Athiyah, yaitu:

طفال العناية بأل مثارة المحسة لتقريب المعنى إلى أذهان ال

Menggunakan Contoh-contoh yang dapat dicapai dengan panca indera untuk mendekatkan pengertian pada anak-anak.<sup>15</sup>

Selain teladan dan media, permainan atau hiburan juga dibutuhkan oleh anak-anak dalam proses pembelajaran. Jadi, dalam menyampaikan pelajaran, harus ada waktu istirahat dan hiburan agar anak tidak merasa jenuh dan bosan. Hal ini juga sesuai dengan salah satu dasar – dasar pendidikan yang disebutkan Athiyah yaitu:

اللعب والترويح عن النفس

Artinya: Permainan dan Hiburan.<sup>16</sup> Dalam kitab *at-Tarbiyah al-Islamiyah wa Fasilifatuha*, Athiyah menyebutkan bahwa sesungguhnya anak-anak itu membutuhkan kesempatan untuk bermain dan beristirahat setelah selesai pelajarannya. Permainan dan liburan atau istirahat ini menurut Athiyah dirasa cukup penting dan tidak boleh diabaikan oleh para pendidik atau pengelola pendidikan. Selain itu dalam situasi bermain, anak dapat menampilkan fantasi, bakat-bakat dan kecenderungan.

#### IV. KESIMPULAN

<sup>13</sup>Ahmad Patoni, *Metodologi Pendidikan Islam*, (Jakarta: Bina Ilmu, 2004), hal. 110

<sup>14</sup>M.Basyirudin Usman, *Media Pembelajaran*, (Jakart: Ciputat Pers, 2002), hal. 11

<sup>15</sup>Ibid...,hal. 191

<sup>16</sup>Ibid...,hal. 191

Periode *The Golden Age* dalam kehidupan manusia merupakan periode yang paling krusial terutama bagi setiap anak. Para orang tua hendaknya bersungguh-sungguh memanfaatkan kesempatan ini untuk membina potensi tumbuh kembang anak yang mencakup aspek fisik dan non fisik dengan memberikan rangsangan bagi perkembangan mental, intelektual, emosional, moral dan sosial yang tepat dan benar agar anak dapat tumbuh dan berkembang secara optimal. Dalam mengembangkan pendidikan anak, harus memerhatikan dasar-dasar – dasar pendidikan. Seperti halnya yang telah disebutkan oleh Athiyah Al-Abrasyi, diantaranya yaitu: harus memerhatikan metode, media pembelajaran, dan harus ada hiburan.

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## ANALISIS KEPUASAN TERHADAP KEPERCAYAAN NASABAH LEMBAGA KEUANGAN KOPERASI SIMPAN PINJAM PEMBIAYAAN (KSPPS) BAITUL IZZA SEJAHTERA TULUNGAGUNG

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**Abstract-** *The companies engaged in services that are oriented to customer (customer) satisfaction, therefore, satisfaction takes place in the short term. The higher the level of perceived service quality, the more customer satisfaction increases. The purpose of this study was to determine the effect of satisfaction with the customer trust of the financial savings and loan cooperative loan institution (KSPPS) Baitul Izza Sejahtera Tulungagung. Research Satisfaction analysis of the customer trust of the financial savings and loan cooperative financial institution (KSPPS) Baitul Izza Tulungagung Prosperous was measured using two independent variables, namely performance (X1) and expectations (X2). Using one dependent variable, customer trust (Y). Through testing hypotheses using multiple linear regression analysis, the satisfaction variable that includes expectations and performance has a simultaneous and partial influence on customer trust.*

**Key word :** *customer trust*

### I. PENDAHULUAN

Koperasi syariah pada masa sekarang sudah sangat lumrah di kalangan masyarakat. Pada perusahaan yang bergerak dibidang jasa yang berorientasi kepada kepuasan nasabah (pelanggan), perusahaan harus senantiasa memperhatikan komunikasi dengan menjalin kegiatan pelayanan yang prima yang dapat merangsang pembelian dan kepuasan pelanggan. Oleh karena itu, kepuasan berlangsung dalam jangka pendek. Semakin tinggi tingkat kualitas pelayanan yang dipersepsikan, semakin meningkatnya kepuasan konsumen.

Kualitas pelayanan memberikan dorongan kepada pelanggan untuk menjalin hubungan yang erat dengan perusahaan sehingga memungkinkan perusahaan untuk memahami dengan seksama harapan dan kebutuhan<sup>1</sup>.

Jasa pelayanan yang dilaksanakan perusahaan tersebut dalam upaya untuk memberikan rasa kepuasan, menimbulkan kepercayaan terhadap pihak nasabah, yang merupakan prioritas utama dari penerapan pelayanan yang prima, karena kepuasan pelanggan adalah tingkat perasaan seseorang setelah melihat dan merasakan kinerja hasil yang dia dapatkan. Koperasi syariah yang bergerak di bidang jasa harus bisa memberikan pelayanan yang memuaskan nasabahnya. Peranan manajemen dituntut untuk bisa meningkatkan kualitas pelayanan bagi nasabah. Perubahan konsep koperasi syariah juga berdampak terhadap bisnis koperasi syariah, perkembangan koperasi syariah terus meningkat setiap tahunnya.

Kondisi tersebut tentu akan terjadi apabila perusahaan dapat menciptakan dan meningkatkan kepercayaan dan kepuasan bagi nasabah sehingga nasabah membeli dan bertahan dengan perusahaan yang bersangkutan. Tahap awal pembiayaan koperasi syariah tentu atas landasan kepercayaan. kepercayaan sebagai kesediaan (*willingness*) seseorang untuk menggantungkan dirinya pada suatu merek dan risikonya karena adanya harapan

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<sup>1</sup> Prabowo, Muhamad Ismail. 2010. *Pengaruh Kualitas Pelayanan, Citra Perusahaan, Kepercayaan Dan Kepuasan Terhadap Loyalitas Nasabah (Studi Kasus Pada Nasabah Bank Bri Cabang Sragen)*. Skripsi Sarjana Jurusan Manajemen pada Fakultas Ekonomi Universitas Sebelas Maret, Surakarta.

bahwa merek itu akan memberikan hasil yang positif<sup>2</sup>. Menurut kepercayaan terhadap merek terbentuk dari pengalaman masa lalu dan interaksi sebelumnya, karena pembentukan kepercayaan itu lebih menggambarkan pada proses percobaan seseorang sepanjang waktu<sup>3</sup>.

Perusahaan yang dapat membuat nasabah percaya dengan produk dan jasa yang dimiliki akan membuat nasabah merasa puas karena mempercayakan keuangannya dikelola oleh perusahaan yang terpercaya. Selain itu perusahaan yang dapat memberikan pelayanan yang baik tentu akan membuat nasabah merasa puas karena kebutuhan nasabah terpenuhi dan terlayani dengan baik. Dengan pelayanan yang memuaskan dari perusahaan koperasi syariah maka kepercayaan nasabah terhadap perusahaan koperasi syariah semakin meningkat.

Kepercayaan menurut Delgado et all, (2005) berpendapat, kepercayaan terhadap merek merujuk pada pengetahuan konsumen dan pengalamannya terhadap merek. Kepercayaan konsumen atau customer trust didefinisikan kepercayaan adalah persepsi akan keterhandalan dari sudut pandang konsumen didasarkan pada pengalaman, atau lebih pada urutan-urutan transaksi atau interaksi yang dicirikan oleh terpenuhinya harapan akan kinerja produk dan kepuasan<sup>4</sup>.

Dengan tingkat kepercayaan, kualitas pelayanan serta kepuasan nasabah yang semakin baik akan memberikan dampak positif bagi perusahaan. Perusahaan yang mampu memberikan komitmennya kepada nasabah dengan masing masing profilnya tentu akan memiliki integritas di mata nasabah dan calon nasabah sehingga dapat menciptakan dan meningkatkan kepercayaan dari calon nasabah untuk membeli dan menggunakan produk dari perusahaan koperasi syariah jiwa yang bersangkutan.

## II. METODE

### 1. Pendekatan dan jenis penelitian

Variabel-variabel yang diteliti maka jenis penelitian ini adalah verifikatif. Penelitian verifikatif pada dasarnya ingin menguji kebenaran pengumpulan data di lapangan<sup>5</sup>. Penelitian ini akan menguji mengenai kebenaran hipotesis yang dilaksanakan melalui pengumpulan data di lapangan, dalam hal ini penelitian verifikatif bertujuan untuk mengetahui analisis kepuasan terhadap kepercayaan nasabah lembaga keuangan koperasi simpan pinjam pembiayaan (KSPPS) Baitul Izza Sejahtera Tulungagung maka disusun rancangan penelitian sebagai berikut:

Rancangan penelitian ini dimulai dari proses pengumpulan data yang berupa angket yang di isi oleh responden. Langkah pertama adalah menghitung kevalidan data yang diperoleh dari responden dengan menggunakan uji validitas dan uji reliabilitas.

### 2. Populasi dan sampel

Populasi adalah keseluruhan subyek penelitian<sup>6</sup>. Dapat disimpulkan bahwa populasi adalah keseluruhan individu yang menjadi subyek penelitian. Populasi dalam penelitian ini adalah seluruh nasabah lembaga keuangan koperasi simpan pinjam pembiayaan (KSPPS) Baitul Izza Sejahtera Tulungagung.

Sampel adalah sebagian atau populasi yang diteliti. Pengambilan sampel penelitian harus berhati-hati dan memenuhi aturan pemilihan sampel.

<sup>2</sup> Lau, Geok Then and Sook Han Lee.(1999). *Consumers Trust in a Brand and the Link to Brand Loyalty*. Journal of Market Focused Management. 4, pp 341-370.

<sup>3</sup> Mega, Karika . (2002). Pengaruh Kepercayaan Merek terhadap Kepuasan Konsumen. Semarang : Universitas Diponegoro.

<sup>4</sup> Mega, Karika . (2002). Pengaruh Kepercayaan Merek terhadap Kepuasan Konsumen. Semarang : Universitas Diponegoro.

<sup>5</sup> Suharsimi Arikunto. (2006). *Prosedur Penelitian Suatu Pendekatan Praktek*. Jakarta: Rineka Cipta. Hal. 107

<sup>6</sup> *Ibid* hal. 108

Sampel adalah sebagian dari jumlah dan karakteristik yang dimiliki oleh populasi tersebut<sup>7</sup>. Sampel adalah elemen-elemen populasi yang dipilih atas dasar kemewakilannya<sup>8</sup>. Dapat disimpulkan sampel adalah sebagian atau populasi yang diteliti. Pengambilan sampel penelitian harus berhati-hati dan memenuhi aturan pemilihan sampel.

Menentukan besarnya sampel adalah salah satu masalah penyelidikan yang pelik, karena sulit merumuskan kriteria bagi sifat representatif dan kewajaran yang ditentukan sebagai syarat sampel. Sifat representatif penting sebagai syarat sampel sebab data atau kesimpulan diperoleh dari sampel yang terbatas itu dipakai sebagai dasar untuk meramalkan sesuatu didalam populasi dan merupakan kesimpulan penelitian.

Jumlah populasi pada lembaga keuangan koperasi simpan pinjam pembiayaan (KSPPS) Baitul Izza Sejahtera Tulungagung 1200, maka sampel yang diambil sejumlah 60 nasabah, hal tersebut sesuai pernyataan sampel minimum adalah 2 observasi untuk setiap estimated parameter<sup>9</sup>. Dalam penelitian ini ada 30 indikator pengukuran variabel, jadi sampel minimumnya adalah 60 nasabah.

### 3. Teknik analisis data

Teknik analisis data merupakan suatu cara yang digunakan untuk mengolah data hasil penelitian. Penelitian ini menggunakan teknik statistik karena data yang diambil peneliti merupakan data kuantitatif. Sedangkan teknik analisis data yang digunakan adalah teknik analisis regresi linear berganda. Regresi berganda (*multiple regression*) adalah suatu peluasan dari teknik regresi apabila terdapat lebih dari satu variabel bebas untuk mengadakan prediksi terhadap variabel terikat<sup>10</sup>. Sehingga regresi ganda merupakan analisis tentang hubungan antara satu *dependent variable* dengan dua atau lebih *independent variable*.

### 4. Uji Hipotesis

Analisis Regresi Linear Berganda adalah hubungan secara linier antara dua atau lebih variabel independen ( $X_1, X_2, \dots, X_n$ ) dengan variabel dependen ( $Y$ ). Analisis ini untuk mengetahui arah hubungan antara variabel independen dengan variabel dependen apakah masing-masing variabel independen berhubungan positif atau negatif dan untuk memprediksi nilai dari variabel dependen apabila nilai variabel independen mengalami kenaikan atau penurunan. Persamaan regresi linear bergandanya dituliskan:

$$Y = a + b_1X_1 + b_2X_2$$

Ketrangan :

Y = kepercayaan

$X_1$  =harapan  $X_2$

=kinerja

a = Bilangan konstanta.

b = Koefisien regresi (nilai peningkatan ataupun penurunan)

## III. Hasil Penelitian

Penelitian yang berjudul “Analisis kepuasan terhadap kepercayaan nasabah lembaga keuangan koperasi simpan pinjam pembiayaan (KSPPS) Baitul Izza Sejahtera Tulungagung” ini menggunakan dua variabel bebas dan satu variabel terikat. Dua variabel bebas tersebut yaitu harapan dan kinerja. Satu variabel terikatnya adalah kepercayaan nasabah. Berdasarkan data induk penelitian penyebaran angket kepada nasabah yang telah

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<sup>7</sup> Sugiyono. (2003). Metode Penelitian Bisnis. Bandung : CV Alfabeta. Hal. 202

<sup>8</sup> Suharsimi Arikunto. (2006). Prosedur Penelitian Suatu Pendekatan Praktek. Jakarta: Rineka Cipta. Hal. 107

<sup>9</sup> Ferdinan ( mengutip simpulan Hair, et all, 1995)

<sup>10</sup> Suharsimi Arikunto. (2006). Prosedur Penelitian Suatu Pendekatan Praktek. Jakarta: Rineka Cipta. Hal. 111

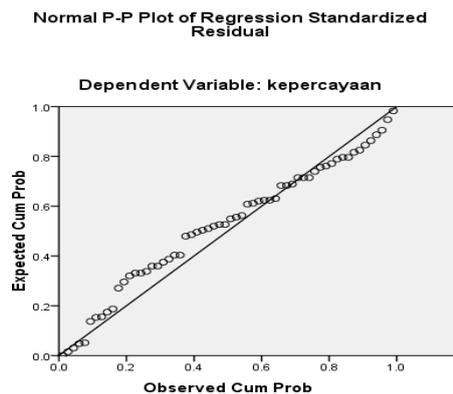
melakukan transaksi di lembaga keuangan koperasi simpan pinjam pembiayaan (KSPPS) Baitul Izza Sejahtera Tulungagung, maka variabel harapan ( $X_1$ ), variabel kinerja ( $X_2$ ), dan variabel kepuasan nasabah ( $Y$ ), diperoleh hasil sebagai berikut:

**Tabel 1. Deskripsi Data Statistik**

	Mean	Std. Deviation	N
kepercayaan	17.07	2.469	60
harapan	22.98	3.045	60
kinerja	22.72	2.941	60

Deskripsi data di atas menunjukkan jumlah responden dalam penelitian ini adalah 60 konsumen dari seluruh populasi. Berdasarkan deskripsi data di atas dapat diketahui skor variabel kepercayaan diperoleh standar deviasi 17,07. Variabel harapan diperoleh standar deviasi 22,98. Variabel kinerja diperoleh standar deviasi 22,72.

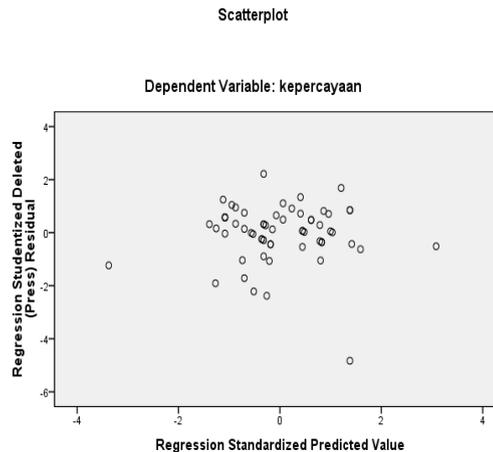
**Tabel 2. Uji prasarat analisis**



Gambar di atas menunjukkan bahwa data menyebar di sekitar garis diagonal dan mengikuti arah garis diagonal, sehingga model regresi memenuhi asumsi normalitas.

Berdasarkan uji multikolinieritas di atas diperoleh hasil sebagai berikut, diketahui koefisien VIF untuk harapan adalah 1,397. Koefisien VIF untuk kinerja adalah 1,397. Karena nilai VIF masing-masing variabel tidak lebih dari 5 maka model regresi bebas dari masalah multikolinieritas.

Berdasarkan uji autokorelasi di atas diperoleh hasil angka D-W sebesar 1,930. Nilai D-W terletak diantara -2 sampai 2 ( $-2 < 1,710 < 2$ ), dengan demikian model regresi terbebas dari masalah autokorelasi.



Berdasarkan gambar di atas, terlihat titik menyebar secara acak, tidak membentuk sebuah pola tertentu yang jelas, serta tersebar baik di atas maupun di bawah angka 0 pada sumbu Y. Hal ini menunjukkan tidak terdapat heterokedastisitas pada model regresi, sehingga model regresi layak dipakai.

**Tabel 1. Hipotesis Statistik**

**Coefficients<sup>a</sup>**

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error			
1 (Constant)	.904	1.898		.476	.636
harapan	.319	.084	.394	3.804	.000
kinerja	.388	.087	.463	4.471	.000

a. Dependent Variable: kepercayaan

Berdasarkan hasil perhitungan pada *model summary* diperoleh angka *Adjusted R square* adalah sebesar 0,904. Hal ini berarti 90,4% kepercayaan nasabah dapat dijelaskan oleh kedua variabel tersebut. Sedangkan sisanya (100% - 90,4% = 8,6%) dijelaskan oleh variabel-variabel lain.

**IV. Pembahasan**

Coefficients <sup>a</sup>											
Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.	95.0% Confidence Interval for B		Correlations		Collinearity Statistics	
	B	Std. Error				Lower Bound	Upper Bound	Zero-order	Partial	Tolerance	VIF
1 (Constant)	.904	1.898		.476	.636	-2.096	4.704				
harapan	.319	.084	.394	3.804	.000	.151	.487	.640	.450	.333	1.307

Berdasarkan tabel *coefficients* di atas, maka persamaan regresi yang diperoleh adalah sebagai berikut:

$$Y = 0,904 + 0,319 X_1 + 0,388 X_2$$

Keterangan

Y : kepercayaan nasabah

X<sub>1</sub> : harapan

X<sub>2</sub> : kinerja

- a. Konstanta / intersep sebesar 0,904 secara matematis menyatakan bahwa jika nilai variabel bebas X<sub>1</sub>, dan X<sub>2</sub> sama dengan nol maka nilai Y adalah 0,904.
- b. Koefisien regresi variabel harapan (X<sub>1</sub>) sebesar 0,319 artinya harapan mempunyai pengaruh yang positif terhadap variabel kepercayaan nasabah. Sedangkan koefisien 0,319 berarti bahwa peningkatan satu unit variabel harapan dengan asumsi variabel bebas lain konstan akan menyebabkan kenaikan keputusan pembelian sebesar 0,319 unit.
- c. Koefisien regresi variabel kinerja (X<sub>2</sub>) sebesar 0,388 artinya kinerja mempunyai pengaruh yang positif terhadap variabel kepercayaan nasabah. Sedangkan koefisien 0,388 berarti bahwa peningkatan satu unit variabel kinerja dengan asumsi variabel bebas lain konstan akan menyebabkan kenaikan keputusan pembelian sebesar 0,388 unit.

## V. PENUTUP

### 1. Kesimpulan

Penelitian Analisis kepuasan terhadap kepercayaan nasabah lembaga keuangan koperasi simpan pinjam pembiayaan (KSPPS) Baitul Izza Sejahtera Tulungagung diukur menggunakan dua variabel bebas, yaitu kinerja (X<sub>1</sub>) dan harapan (X<sub>2</sub>). Menggunakan satu variabel terikat yaitu kepercayaan nasabah (Y).

Melalui uji hipotesis menggunakan analisis regresi linier berganda dihasilkan bahwa variabel kepuasan yang meliputi harapan dan kinerja memiliki pengaruh secara simultan dan parsial terhadap kepercayaan nasabah.

### 2. Saran

Setelah menyimpulkan hasil penelitian, peneliti mengajukan saran-saran kepada lembaga keuangan koperasi simpan pinjam pembiayaan (KSPPS) Baitul Izza Sejahtera Tulungagung adalah Ada pengaruh antara variabel kepuasan yang meliputi harapan dan kinerja memiliki pengaruh secara simultan dan parsial terhadap kepercayaan nasabah. Dari hasil ini dapat diketahui bahwa usaha yang dilakukan melalui kepuasan yang

diciptakan manajemen dapat menciptakan kepercayaan yang melakukan penyimpanan dan pembiayaan di (KSPPS) Baitul Izza Sejahtera Tulungagung.

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## Pemikiran Al-Kindi tentang Filsafat Ketuhanan

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**Abstrak:** Filsafat merupakan bagian dari hasil kerja berpikir dalam mencari hakikat segala sesuatu secara sistematis, radikal dan universal. Sedangkan filsafat Islam itu sendiri adalah hasil pemikiran filosof tentang ketuhanan, kenabian, manusia dan alam yang disinari ajaran Islam dalam suatu aturan pemikiran yang logis dan sistematis serta dasar-dasar atau pokok-pokok pemikirannya dikemukakan oleh para filosof Islam. Konsep ketuhanan al-Kindi dibangun atas dasar metafisika. Hal ini yang membedakan dengan filosof Yunani, Aristoteles. Dalam beberapa hal, doktrin-doktrin filosofisnya dan segi peristilahan, al-Kindi mengadopsi dari Aristoteles, akan tetapi hal tersebut tidak diambil secara penuh oleh al-Kindi, akan tetapi diadopsi dan disaring sehingga hasil ijtihadnya berbeda dari sumber asalnya. Pemikiran al-Kindi yang dikatakan mirip dengan sistem rasionalitas Mu'tazilah mendapat kritikan oleh para ulama'. Karyanya yang berjudul *Risalah fi Hudud al-Asyia'* yang berbicara eksistensi alam yang dianggap bersumber dari tradisi Yunani dan adapsi Mu'tazilah ditentang kaum muslim. Walau begitu, beberapa pemikirannya tetap perlu diapresiasi terutama yang memberi sumbangan kepada sains Islam, seperti teori optikanya yang dirujuk oleh ilmuan Barat, Roger Bacon, yang diterjemahkan ke bahasa latin. Secara khusus, tulisan ini mengkaji konsep ketuhanan menurut al-Kindi, sebelum itu, akan dipaparkan terlebih dahulu latar belakang sosial-intelektual al-Kindi.

**Keywords:** Filsafat, Pemikiran Al-Kindi

### I. PENDAHULUAN

Konsep ketuhanan al-Kindi dibangun atas dasar metafisika. Hal ini yang membedakan dengan filosof Yunani, Aristoteles. Dalam beberapa hal, doktrin-doktrin filosofisnya dan segi peristilahan, al-Kindi mengadopsi dari Aristoteles, akan tetapi hal tersebut tidak diambil secara penuh oleh al-Kindi, akan tetapi diadopsi dan disaring sehingga hasil ijtihadnya berbeda dari sumber asalnya.

Maka, konsep-konsep yang lainnya yang diturunkan dari konsep Tuhan akan hadir dalam bentuk berbeda pula. Filsafat al-Kindi memiliki kekhasan sendiri, produk ijtihadnya akan membedakan baik dengan Aristoteles maupun filosof muslim setelahnya. Bahkan filsafat al-Kindi memiliki corak sendiri. Orientasi Filsafat, tentang Keesaan Tuhan, teori penciptaan alam adalah diantara aspek yang berseberangan dengan filsafat Yunani.

Meskipun begitu, pemikiran al-Kindi yang dikatakan mirip dengan sistem rasionalitas Mu'tazilah mendapat kritikan oleh para ulama'. Karyanya yang berjudul *Risalah fi Hudud al-Asyia'* yang berbicara eksistensi alam yang dianggap bersumber dari tradisi Yunani dan adapsi Mu'tazilah ditentang kaum muslim.[1] Walau begitu, beberapa pemikirannya tetap

perlu diapresiasi terutama yang memberi sumbangan kepada sains Islam, seperti teori optikanya yang dirujuk oleh ilmuwan Barat, Roger Bacon, yang diterjemahkan ke bahasa latin.[2]. Secara khusus, tulisan ini mengkaji konsep ketuhanan menurut al-Kindi, sebelum itu, akan dipaparkan terlebih dahulu latar belakang sosial-intelektual al-Kindi.

Pengertian Tuhan dalam Filsafat al-Kindi terlihat dalam risalahnya yang dihadiahkan kepada Ahmad bin Al Mu'tashim Billah tentang filsafat pertama. Kesimpulan risalah tersebut Al-Kindi mengatakan: Dialah Yang Pertama, Pencipta yang menguasai segala ciptaannya, Tuhan adalah pencipta langit dan bumi suatu yang lepas dari kekuasaannya adalah durhaka dan pasti binasa.[3]

Allah itu satu tunggal awal dan akhir, sesuai dengan ajaran Islam mengenai *tauhid wahdaniyah* dan *tauhid rububiyah*, artinya Tuhan dalam konsep Al-Kindi adalah satu-satunya wujud yang memiliki keabadian mutlak mengandung unsur sebab utama mencipta dan sempurna, Di mana wujudnya bukan karena sebab lain. Zat yang menciptakan segala sesuatu yang ada, zat sempurna itu ada dengan sendirinya. Maka zat itu tidak mempunyai awal dan akhir, karena itu pula Tuhan disebut sebagai sebab yang pertama. Dan semua wujud yang diciptakan Tuhan adalah suatu yang baru dan akan binasa, karena semua yang diciptakan masuk dalam ruang dan waktu, Dan segala hal yang masuk dalam ruang dan waktu dapat musnah sesuai dengan kehendak pencipta.[4]

Untuk menjelaskan pendapatnya bahwa dialah (Tuhan) yang pertama, satu-satunya wujud yang memiliki keabadian yang mutlak, Al-Kindi memaparkan argumentasi; jika dianggap bahwa alam semesta tidak mempunyai permulaan dalam waktu, yakni tak terbatas, maka harus ada satu badan dalam alam semesta tak terbatas, dan ini merupakan kontradiksi, dalam arti jika diambil sebagian dari tak terbatas, maka sisanya adalah tak terbatas, jika keseluruhannya tak terbatas dan ditambahkan dengan bagian yang diambil, maka hasilnya adalah badan yang sama seperti sebelumnya (sebagai mana yang disebutkan dalam nomor enam di atas), yaitu suatu badan yang tak terbatas, ini yang akan mengisyaratkan bahwa yang menyeluruh adalah sama dengan yang bagian, yang berarti kontradiktif, maka badan yang ada pada aktualisasi pasti terbatas, dan badan dalam alam semesta secara aktual ada, yang berarti bahwa badan alam semesta ini diciptakan.

Pada argumen selanjutnya al-Kindi mengatakan bahwa; jika alam itu diciptakan, maka proses kelakuannya adalah dari suatu yang tiada adalah gerak. Sedangkan gerak tidak abadi tetapi diciptakan, maka alam semesta telah diciptakan dari tiada satu apapun. Dan sebaliknya jika alam semesta itu abadi dan kemudian bergerak, maka gerakan adalah suatu perubahan. Ini berarti bahwa apa yang abadi telah melewati suatu keadaan diam ke suatu keadaan gerakan, yang berarti tidak masuk akal karena apa yang abadi tidak berubah. Oleh karena itu alam semesta diciptakan dalam waktu.[5]

Demikianlah pendapat al-Kindi, sebagai peneguh Tuhan adalah abadi, karena Tuhan tidak terkena perubahan, sebab dialah pencipta alam semesta dan satu-satunya wujud yang abadi. Dialah pencipta sedangkan yang lain diciptakan. dan dialah yang abadi, sedangkan yang lain tidak abadi sebab yang lain mengalami perubahan, dan sebuah perubahan itu tidaklah abadi.[6]

## II. METODE PENELITIAN

Metode ini sepenuhnya merupakan penelitian pustaka (library research) dengan melakukan pemahaman secara mendalam terhadap suatu masalah. Untuk itu penulis mengumpulkan data-data dari buku-buku tentang pemikiran Al-Kindi. Terutama yang berhubungan dengan pembahasan ini.

Penulis menggunakan metode deskriptis-analitis,[7] di mana penulis berusaha mendeskripsikan dan menganalisa pemikiran Al-Kindi tentang filsafat ketuhanan. Adapun

langkah-langkahnya sebagai berikut: Pertama; penulis melakukan pelacakan terhadap pemikiran Al Kindi tentang filsafat ketuhanan. Kedua, melakukan analisis terhadap pemikiran Al-Kindi tentang permasalahan ini dengan dibantu oleh beberapa informasi yang mendukung, Ketiga, mendeskripsikan secara analitis tentang bagaimana pemikiran Al-Kindi tentang filsafat ketuhanan. Hal ini sebagaimana penulis maksudkan sebagai tujuan untuk memperoleh gambaran visi dan persepsi dari mereka yang terlibat tanpa terkecuali tokoh yang diangkat oleh penulis dalam penulisan artikel ini dengan memberikan analisa yang objektif tanpa menyimpang dari fakta historisitas.[8]

### III. HASIL PENELITIAN

Tuhan menurut Al-Kindi adalah pencipta alam, bukan penggerak pertama. Tuhan itu Esa, Azali, ia unik. Ia tidak tersusun dari materi dan bentuk, tidak bertubuh. Ia hanyalah keEsaan belaka, selain Tuhan semuanya mengandung arti banyak. Pembahasan utama filsafatnya adalah tentang konsep ketuhanan. Karena filsafat menurutnya, adalah menyelidiki kebenaran, maka filafat pertamanya adalah pengetahuan tentang Allah. Allah adalah Kebenaran Pertama (*al-Haqq al-Awwal*), Yang Benar Tunggal (*al-Haqq al-Wāhid*) dan penyebab semua kebenaran. Dengan demikian corak filsafat al-Kindi adalah teistik, semua kajian tentang teori-teori kefilsafatannya mengandung pendekatan yang teistik. Untuk itu, sebelum memulai kajian tentang teori filsafat, ia membahas filsafat metafisika, dan konsep Tuhan.[9]

Argumentasi kosmologis tampaknya mendominasi pemikiran al-Kindi dalam menjelaskan ketuhanan. Bagi al-Kindi, Allah adalah Penyebab segalanya dan penyebab kebenaran. Untuk mengatakan bahwa Allah adalah penyebab segala kebenaran adalah sama saja dengan mengatakan bahwa Allah adalah penyebab dari semua ini. Sebab dari segala sebab itu adalah Allah. Sebab itu hanya satu, tidak mungkin banyak. Alam semesta berjalan secara teratur atas dasar sebab Dzat yang Satu. Sehingga konsep sentral dalam teologi Filsafat pertamanya adalah tentang keesaan. Teologi filsafat al-Kindi memiliki dua aspek utama; pertama, membuktikan harus ada yang Satu yang Benar (*the true one*), yang merupakan penyebab dari segala sesuatu dan mendiskusikan kebenaran *the True One* ini. [10]

Pertama-tama al-Kindi menjelaskan bahwa tidak ada yang bisa menjadi penyebabnya sendiri. Ia mengungkapkan, benda-benda di alam ini merupakan *juz'īyyāt* (*particular*). Kajian filsafat ketuhannannya bukanlah pada *juziyyāt* yang jumlahnya tak terbatas itu, akan tetapi yang paling penting dalam filsafatnya adalah hakikat dalam partikular itu, yakni *kulliyāt* (*universal*). Tiap-tiap benda memiliki dua hakikat, hakikat sebagai *juz'i* yang disebut *al-aniyah* dan hakikat *kulli* yang disebut *māhiyah* yakni hakikat yang bersifat universal dalam bentuk *genus* dan *spesies*. [11]

Tuhan tidak mempunyai hakikat dalam arti *aniyah* atau *māhiyah*, karena Ia bukan termasuk dalam benda-benda yang ada dalam alam. Tuhan juga tidak mempunyai bentuk *māhiyah* karena Tuhan tidak termasuk genus atau spesies. Tuhan hanya satu dan tidak ada yang srupa dengan Tuhan. Ia Dzat yang unik, yang lain bisa mengandung arti banyak.

Al-Kindi berpendapat bahwa setiap jenis predikat menunjukkan kesatuan dan keanekaragaman. Misalnya hewan, adalah salah satu genus, tetapi terdiri dari sebuah keragaman spesies. Manusia adalah satu spesies tetapi terdiri dari banyak individu dan manusia yang tunggal adalah salah satu individu dari individu-individu yang lain terdiri dari banyak bagian tubuh. Selanjutnya, ia beragurmen, keragaman itu memiliki hubungan produk integral. Satu bagian, bukanlah disebabkan oleh selipan serangkaian bagian yang lain. Berarti, harus ada penyebab luar untuk semua keanekaragaman yang integral tersebut,

penyebab itu satu, eksklusif dan sepenuhnya bebas dari keragaman yang multi genus. Yang Satu itulah Yang Benar, yang tidak lain adalah Tuhan.

Wujud Tuhan itu adalah eksklusif, yang berbeda dengan yang lain. Sifat, Wujud, eksistensi dan keberadaan sama sekali tidak bisa dipahami secara penuh oleh akal manusia. Maka, baginya, untuk memahami itu semua, maka diturunkanlah Nabi, sebagai utusan Allah, yang akan menjelaskan hal-hal yang tidak mampu disingkap oleh akal manusia. Penjelasan Allah yang dibawa oleh Nabi melalui media yang dinamakan wahyu. Al-Kindi, secara jelas meyakini bahwa rasio manusia memiliki sisi kelemahan. Karena kelemahan itulah, tidak semua pengetahuan tidak bisa ditangkap oleh akal. Maka untuk membantu pemahaman yang tidak bisa dijelaskan akal maka, manusia perlu dibimbing oleh wahyu. Hanya saja, dalam aspek penjelasan sifat-sifat Tuhan, al-Kindi masih terpengaruh oleh Mu'tazilah dan Aristoteles. Hal itu misalnya, dilihat dari penjelasannya bahwa sifat-sifat Tuhan diungkapkan dengan bentuk kalimat negatif, yaitu dengan ungkapan "tidak" atau "bukan". Bawa Tuhan itu tidak seperti manusia[12]

Tidak seperti Aristoteles, al-Kindi mengatakan bahwa Tuhan adalah pencipta, bukan penggerak Pertama. Ia tidak tersusun dari materi dan bentuk, tidak bertubuh. Tuhan adalah Penyebab dari segala sebab. Setelah melakukan sebab itu, Tuhan tetap melakukan sesuatu (*'Illah al-Fā'ilah*). Disini Tuhan tidak diposisikan seperti konsep Aristoteles, yang mengatakan Tuhan tidak bergerak, sehingga ia tidak melakukan sesuatu apapun setelah emanasi. Sehingga Tuhan dalam pemahaman Aristoteles tidak memahami yang partikular. Berbeda dengan al-Kindi, menurutnya Tuhan tetap melakukan sesuatu.[13]

Al-Kindi menyebut, Tuhan yang seperti ini dinamakan agen yang benar. Dia menjadi penyebab dan bertindak aktif. Tuhan adalah pelaku yang sebenarnya, sedangkan yang lain adalah pelaku yang metaforis (agen kiasan). Karena, keduanya bertindak dan ditindaklanjuti. Berkaitan dengan teori penciptaan, al-Kindi memiliki keunikan tersendiri. Ia membagi alam menjadi dua, alam atas dan alam bawah. Secara general, wujud alam tersebut disebabkan oleh Penyebab Pertama, yaitu Tuhan.

Proses keberadaan antara wujud alam atas dan alam bawah ini berbeda Alam atas yang terdiri dari wujud spiritual, seperti akal, jiwa dan ruh. Sedangkan alam bawah adalah terdiri dari wujud badaniyah manusia, materi bentuk alam dunia dan lain sebagainya. Alam atas sebagai wujud spiritual keberadaannya tidak melalui proses penciptaan (*creation/khalq*), akan tetapi ia ada melalui emanasi. Sedangkan alam bawah keberadaannya melalui proses penciptaan.[14]

Namun, analisis secara umum al-Kindi tetap dikatakan bahwa Tuhan baginya adalah pencipta bukan penggerak pertama. Konsep Tuhan sebagai penggerak pertama adalah konsep Aristoteles. Di sini ia berseberangan dengan Aristoteles. Maka, bagi al-Kindi alam dunia mempunyai permulaan, ia diciptakan dari ketiadaan. Alam menurut al-Kindi tidak *qadim*. Sedangkan menurut Aristoteles alam adalah *qadim*. Yang beremanasi dari sebab pertama adalah alam, dalam arti alam atas tadi.[15]

Alam atas, pada mulanya beremanasi dari Sebab Pertama, bergantung dan berkaitan dengan *al-Haq*. Tetapi terpisah dari-Nya, karena alam terbatas dalam ruang dan waktu. Berarti, akal atau jiwa setelah terpisah, benar-benar substansi, essensinya berbeda dengan Tuhan. Setelah beremanasi, wujud intelek dan jiwa tadi memiliki genus, spesies, diferensia, sifat dan aksiden. Maka setiap benda terdiri atas materi dan bentuk, terbatas ruang dan bergerak dalam waktu. Ia dzat yang terbatas, meskipun benda tersebut adalah wujud dunia. Karena terbatas, ia tidak kekal. Hanya Allah-lah yang kekal.[16]

Sedang alam dalam konsep Aristoteles, terbatas oleh ruang, tetapi tak terbatas oleh waktu. Sebab gerak alam seabadi dengan Sang Penggerak Tak Tergerakkan (*Unmomed Mover*). Tuhan bagi Aristoteles adalah Penggerak, akan tetapi Tak Tergerakkan, sebab

baginya, jika Tuhan bergerak, maka ia akan berbilang, karena setiap gerak akan melahirkan sifat baru. Terbilangnya sifat menjadikan terbilangnya dzat.[17]

Teori keabadian alam al-Kindi juga berbeda dengan filosof muslim paripatetik setelahnya. Keabadian alam ditolak oleh al-Kindi, karena alam ini diciptakan. Mengenai hal ini, ia memberikan pemecahan yang radikal, dengan membahas gagasan tentang ketaktherhinggaan secara matematik. Benda-benda fisik terdiri atas materi dan bentuk, dan bergerak di dalam ruang dan waktu. Jadi, materi, bentuk, ruang dan waktu merupakan unsur dari setiap fisik. Wujud, yang berkait erat dengan fisik, waktu dan ruang adalah terbatas, karena mereka takkan ada, kecuali dalam keterbatasan.

Waktu bukanlah gerak, melainkan bilangan pengukur gerak karena waktu tidak lain adalah yang dahulu dan yang kemudian. Bilangan ada dua macam, yaitu tersendiri dan berkesinambungan. Waktu bukanlah bilangan tersendiri, tetapi berkesinambungan. Oleh sebab itu, waktu dapat ditentukan, yang berporoses dari dulu hingga kelak. Dengan kata lain, waktu merupakan jumlah yang dahulu dan yang berikutnya, yang berkesinambungan. Waktu adalah bagian dari pengetahuan tentang kuantitas. Ruang, gerak dan waktu adalah kuantitas.[18]

Selama ini orang berpendapat bahwa antara agama dan filsafat sebagai dua hal yang saling kontradiktif. Pandangan tersebut pada mulanya dianut oleh mereka yang berpaham konservatif dan sangat anti dalam menggunakan akal dalam persoalan agama. Mereka berdasar pada asumsi bahwa filsafat secara epistemologi bertolak pada murni akal dan memakai metode skeptis (keragu-raguan). Sedangkan agama adalah wilayah keimanan yang membutuhkan keyakinan, jawaban ini sepiantas cukup memuaskan namun sungguh tidak tepat jika jawaban ini kemudian diterapkan pada filsafat Islam.[19]

Al-Kindi adalah orang Islam pertama meretas jalan mengupayakan pemaduan dan keselarasan antara filsafat dan agama atau akal dan wahyu, karena antara keduanya tidak bertentangan karena masing-masing adalah ilmu tentang kebenaran. Sedangkan kebenaran itu hanyalah satu, dalam pengembangan filsafat pertama Al-Kindi mengatakan : "yang paling luhur dan paling mulia di antara segala seni manusia adalah seni filsafat, pengetahuan segala hal, sejauh batas akal manusia, tujuannya adalah mengetahui hakekat kebenaran dan bertindak sesuai dengan kebenaran itu".[20]

Bagi Al-Kindi, argumen yang dibawa Al-qur'an lebih menyakinkan daripada argumen yang dikemukakan filsafat, tetapi filsafat dan Al-Qur'an tidaklah bertentangan, Al-Kindi mengatakan "Kebenaran yang diberitakan wahyu tidaklah bertentangan dengan kebenaran yang dibawa oleh filsafat, karena filsafat adalah pengetahuan tentang yang benar (*knowledge of truth*)"[21]. Dari sini kita lihat persamaan antara filsafat dan agama, yaitu menerangkan apa yang benar dan apa yang baik, agama di samping wahyu juga menggunakan akal sebagaimana filsafat menggunakan akal.

Menurut Al-Kindi "kita wajib berterima kasih kepada para pendahulu yang telah memberikan kita ukuran kebenaran, dengan menganjurkan kita memetik buah pikiran mereka dan memperluas kesempatan kita mencapai masalah-masalah yang tersembunyi dari kebenaran itu, mereka juga telah memberi rambu-rambu yang meluruskan jalan kita menuju kebenaran"[22].

Tujuan Al-Kindi di atas adalah untuk menghalalkan filsafat bagi umat Islam, usaha yang dilakukan cukup menarik dan bijaksana, ia mulai dengan membicarakan kebenaran sesuai dengan anjuran agama yang mengajarkan bahwa kita wajib menerima kebenaran dengan sepenuh hati tanpa mempersoalkan sumbernya, sekalipun misalnya sumber itu dari orang asing, kemudian usaha berikutnya ia masuk pada persoalan pokok yakni filsafat. Telah diketahui bahwa tujuan filsafat sejalan dengan ajaran yang dibawa oleh Rasul, oleh karena

itu sekalipun ia datang dari Yunani, maka kita menurut Al-Kindi wajib mempelajarinya bahkan lebih jauh dari kita wajib mencarinya[23].

Menurut Al-Kindi ada dua jenis ilmu pengetahuan : pertama, pengetahuan ilahi, yaitu segala pengetahuan yang tertuang dalam Al-Qur'an, pengetahuan ilahi ialah rangkaian pengetahuan yang langsung diturunkan oleh Allah Swt kepada Nabi Muhammad Saw. Pondasi pengetahuan ilahi adalah keyakinan atau iman. Kedua, pengetahuan manusiawi atau falsafat yang menggunakan pemikiran rasional,[24] kedua pengetahuan ini satu dengan yang lain tidak mengandung pertentangan hanya dasar dan argumentasinya yang berbeda, dengan kata lain pengetahuan filsafat adalah pengetahuan yang menggunakan akal sedangkan pengetahuan ilahi berasal dari wahyu.[25]

Selanjutnya menurut Al-Kindi "pengetahuan manusia sendiri terdiri dari pengetahuan aqli dan pengetahuan naqli, pengetahuan pertama dapat mengungkapkan hakekat sesuatu, sedangkan pengetahuan terakhir hanya dapat mengungkapkan bagian-bagian sifat dari obyeknya"[26]. Hakekat yang dimaksud adalah sifat-sifat umum dari objek.

Sebagai orang yang mempelajari pikiran-pikiran filsafat dari masa-masa sebelumnya, maka ia memperkenalkan pikiran-pikiran itu kepada dunia arab Islam tentang berbagai persoalan yang sebenarnya terasa asing oleh mereka. Oleh karena itu, timbullah reaksi pada mereka untuk tidak mengambil filsafat dalam menyelesaikan persoalan agama. Namun, Al-Kindi tetap semangat untuk untuk menghalalkan filsafat bagi umat Islam, untuk memuaskan pihak terutama orang-orang yang tidak senang pada filsafat, dalam usaha pemaduan ini Al-Kindi juga membawakan ayat-ayat Al-Qur'an menurutnya menerima dan mempelajari filsafat sejalan dengan ajaran Al-Qur'an yang memerintahkan pemeluknya untuk meneliti dan membahas segala fenomena di alam semesta ini, di antara ayat-ayatnya sebagai berikut [27]:

1. Surat Al-Hasyr (59) : 2

*"...maka ambillah untuk menjadi pelajaran, hai orang-orang yang mempunyai pandangan"*

2. Surat Al-A'raf (7): 185

*"Dan apakah mereka tidak memperhatikan kerajaan langit dan bumi dan segala sesuatu yang diciptakan Allah."*

3. Surat Al-Ghasyiyat (88) : 17-20

*"Maka apakah mereka tidak memperhatikan untuk bagaimana ia diciptakan. Dan langit, bagaimana ia ditinggikan. Dan gunung-gunung, bagaimana ia ditegakkan. Dan bumi, bagaimana ia dihamparkan."*

Dengan demikian, Al-Kindi telah membuka pintu bagi penafsiran filosofis terhadap Al-Qur'an, sehingga menghasilkan persesuaian antara wahyu dan akal dan antara filsafat dan agama didasarkan pada tiga alasan :

1. Ilmu agama merupakan bagian dari filsafat
2. Wahyu yang diturunkan kepada Nabi dan kebenaran filsafat saling bersesuaian
3. Menuntut ilmu secara logika diperintahkan agama.[28]

Menurut Al-Kindi untuk memahami tujuan Nabi SAW. dalam Al-Qur'an, diperlukan penafsiran atau penjajakan makna-makna taksa (*ambiguous*) yang terkandung dalam Al-Qur'an dengan sikap seperti "orang-orang beragama dan berakal budi yang benar" , dia juga melukiskan penafsiran itu dengan mengutip ayat Al-Qur'an (QS. Al-Rahman (55): 6) yang berbunyi, " bintang-bintang dan pepohonan bersujud pada Allah....., Al-Kindi menunjukkan bahwa apabila ditafsirkan secara tepat, ayat tersebut bisa menjelaskan betapa segala sesuatu termasuk yang di angkasa luar, bersujud kepada Allah.[29] Tampak jelas bahwa Al- Kindi adalah pelopor dikembangkannya penafsir hermeneutic (*takwil*) pada ayat taksan (*mutasyabihat*) dalam Al-Qur'an.

#### IV. KESIMPULAN

Pemikiran ketuhanan al-Kindi masih dalam batas-batas ajaran Islam, walaupun ada pengaruh pikiran dan filsafat (Yunani). Pengertian Tuhan menurut al-Kindi adalah sebab pertama atau dimana wujudnya bukan karena sebab lain. Tuhan adalah zat yang menciptakan, bukan diciptakan, menciptakan segala sesuatu dari tiada. Ia zat yang menyempurnakan bukan disempurnakan. Ia tidak mempunyai hakikat dalam arti *ainiyah* maupun *mahiyah*. Dalam membuktikan adanya Tuhan mempergunakan dalil kosmologi bahwa alam semesta diciptakan dalam waktu keanekaragaman dan keragaman dalam wujud, sesuatu itu tidak dapat menjadi sebab wujudnya sendiri. Sedang menurut teologi hanya dapat dibuktikan melalui kerapian alam. Tuhan adalah keesaan belaka, bukan benda bukan forma bukan genus bukan spesies tidak bertubuh tidak bergerak. Tetapi dinyatakan juga bahwa Tuhan adalah Yang Maha Tahu Maha Kuasa Maha Pengasih Dan Penyayang.

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## Tentang Pendidikan Akhlak pada Anak

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**Abstract**—*Ibnu Maskawaih (932-1010 M) adalah seorang filosof Muslim yang masyhur dengan teorinya tentang filsafat al-Nafs dan filsafat al-Akhlak. Dalam pandangan Iqbal, beliau adalah seorang pemikir teistis, moralis dan seorang sejarawan Persia yang tersohor.*

*Jiwa (al-Nafs) dalam pandangannya adalah sebuah esensi yang amat halus dan jauh rohani yang kekal, tidak hancur dengan sebab hancurnya kematian jasmani. Menurutnya, jiwa memiliki tiga kekuatan, yakni kekuatan rasional, kekuatan marah dan kekuatan gairah atau nafsu. Kekuatan tersebut bertingkat-tingkat pada setiap orang tergantung kepada adat dan pendidikannya.*

*Menurutnya, apabila gerak aktifitas dari ketiga kekuatan tersebut seimbang dan normal, maka akan melahirkan tiga keutamaan, yakni keutamaan ilmu dari kekuatan rasional. Keutamaan kesantunan dan keberanian dari kekuatan marah dan keutamaan keberhasilan dan kedermawanan dari kekuatan gairah.*

*Mengenai akhlak, ia mendefinisikan akhlak sebagai suatu sikap mental yang mendorong manusia untuk melakukan perbuatan-perbuatan tanpa terlebih dahulu dipikirkan dan dipertimbangkan. Pengertian ini memberikan pemahaman bahwa perbuatan itu tidak selamanya merupakan pembawaan fitrah sejak lahir, namun juga berasal dari latihan dan kebiasaan.*

**Keywords**—*Akhlak, Pemikiran Ibnu Maskawaih*

### I. INTRODUCTION

Pada masa pemerintahan Harun al-Rasyid tahun 786 M, di zaman Daulah Bani Abbasiyah, dikenal sebagai figure cinta kepada ilmu pengetahuan, sehingga buku-buku Yunani banyak yang diterjemahkan kedalam bahasa Arab. Buku-buku yang diterjemahkan adalah buku yang memuat pengetahuan tentang kedokteran, ilmu pengetahuan dan filsafat seperti buku-buku Aristoteles, Plato dan Gelaan.[1]

Dari usaha yang ditekuni oleh khalifah tersebut, timbullah minat orang-orang Islam untuk mempelajari bermacam-macam ilmu pengetahuan dan filsafat. Maka muncullah para cendekiawan dan filosof dikalangan umat Islam seperti al-Kindi, al-Farabi, Ibnu Sina, al-Razi termasuk Ibnu Maskawaih yang terkenal dengan filsafat al-Nafs dan filsafat al-Akhlak.

Ibnu Maskawaih dikenal sebagai seorang filosof sekaligus sebagai seorang filosof Muslim. Salah satu karya magnum opus beliau adalah kitab Tahzib al-Akhlak Ibnu Maskawaih. Kitab ini dimaksudkan untuk memberikan tuntunan dan bimbingan bagi generasi muda kepada kehidupan yang berpijak pada nilai-nilai akhlak yang luhur dan

mengajak mereka untuk selalu melakukan perbuatan yang bermanfaat. Hal inilah yang menunjukkan keterkaitan antara agama dan filsafat akhlak.

## II. RESEARCH METHOD

Metode ini sepenuhnya penelitian pustaka (*library research*) dengan melakukan pemahaman secara mendalam terhadap suatu masalah. Untuk itu penulis mengumpulkan data-data dari buku-buku yang berhubungan dengan pemikiran filsafat Ibnu Maskawaih tentang akhlak dan pendidikan akhlak pada anak. Terutama yang berhubungan dengan pembahasan ini. Adapun sumber data dalam penelitian ini penulis bagi menjadi dua kategori.

Pertama data primer seperti: data utama yang diambil dari beberapa referensi yang menyangkut pendidikan akhlak dalam pandangan Ibnu Maskawaih, selanjutnya menganalisa pandangan Ibnu Maskawaih tersebut.

Kedua data sekunder, antara lain: karya-karya lain yang berbicara langsung atau tidak langsung tentang pemikiran filsafat jiwa dan etika dalam pendidikan akhlak.

Penulis menggunakan metode deskriptis-analitis, dimana penulis berusaha mendeskripsikan dan menganalisis pandangan Ibnu Maskawaih tentang akhlak pada anak. Adapun langkah-langkah sebagai berikut: Pertama; penulis melakukan pelacakan terhadap riwayat hidup Ibnu Maskawaih. Kedua, melakukan analisis terhadap pemikiran Ibnu Maskawaih. Ketiga, mendeskripsikan secara analitis tentang bagaimana pendidikan akhlak pada anak.

Akhlak adalah mutiara hidup yang membedakan makhluk manusia dengan makhluk hewani. Manusia tanpa akhlak akan hilang derajat kemanusiaannya sebagai makhluk Allah yang paling mulia. Oleh karena itu, akhlak sangatlah urgen untuk manusia, urgensi akhlak ini tidak dirasakan oleh manusia dalam kehidupan perorangan, tetapi juga dalam kehidupan berkeluarga, bermasyarakat, bahkan juga dirasakan dalam kehidupan berbangsa dan bernegara.[2]

## III. RESEARCH RESULT

### A. Biografi Ibnu Maskawaih

Nama lengkap beliau adalah Abu Ali Ahmad Ibnu Muhammad Ibnu Ya'kub Ibnu Maskawaih, disebut juga Abu Ali al-Khazin. Ia lahir di kota Ray (Iran) pada tahun 320 H/932 M.[1] Kakeknya bernama al-Kifti menganut agama Majusi kemudian masuk Islam.[3]

Ibnu Maskawaih belajar sejarah terutama Tarikh al-Thabari, kepada Abu Bakar Ahmad Ibnu Kamil al-Qadhi (350 H/960 M). Ia juga mengkaji ilmu kimia bersama Abu al-Thayyib al-Razi. Iqbal mengatakan bahwa Ibnu Maskawaih adalah seorang pemikir teistis, moralis dan sejarawan Persia paling terkenal.[4]

Ibnu Maskawaih hidup di zaman Dinasti Buwaihi. Kemudian beliau meninggalkan Ray menuju ke Baghdad dan mengabdikan pada Pangeran Buwaihi. Ketika kembali ke Ray, ia dipercaya menjaga perpustakaan besar yang menyimpan banyak rahasia, sehingga beliau digelar dengan al-Khazin.[5]

Pada dasarnya Ibnu Maskawaih adalah ahli sejarah dan moralis. Ia juga seorang penyair. Kesederhanaan dan ketegarannya dalam menundukkan diri dan kebajikan dalam mengatur dorongan-dorongan yang tidak rasional, merupakan asas petunjuk moral kepribadiannya. Dia menjelaskan tentang perubahan moral dalam bukunya *Tahzib al-Akhlak*, yang menunjukkan bahwa ia melaksanakan dengan baik apa yang dituliskannya tentang etika. Akhirnya beliau wafat di Isfahan pada tanggal 9 Shafar 421 H atau 16 Februari 1030 M.[6]

Karya-karya Ibn Maskawaih sebagai seorang Filosof, telah banyak meninggalkan karya tulis dalam berbagai bidang ilmu, baik yang ditulis dalam bahasa Arab, Persia maupun Syria. Diantara karangannya telah diterjemahkan ke dalam bahasa Barat ataupun Timur (Asia), seperti kitab “*Tahdzib al-Akhlaq*” yang telah diterjemahkan oleh Margoliouth ke dalam bahasa Inggris.

Kitab-kitabnya ada yang sudah dicetak berulang-kali. Tetapi ada pula yang masih berupa manuskrip yang tersimpan di museum-museum, seperti di Leiden dan Pietersbourgh, bahkan adapula yang telah hilang aslinya, hanya tinggal salinannya saja.[7] Ibnu Miskawaih memiliki keahlian dalam berbagai bidang ilmu. Ia telah menulis 41 buah buku dan artikel yang selalu berkaitan dengan filsafat akhlak. Pengetahuan Ibn Maskawaih yang amat menonjol dari hasil banyak buku ia dikenal sekali dalam keahliannya sebagai sejarawan dan filosof. Sebagai filosof, Ibn Maskawaih memiliki sebutan Bapak Etika Islam, dan dari 41 karyanya itu, 18 buah dinyatakan hilang, 8 buah masih berupa manuskrip, dan 15 buah sudah dicetak, diantara karyanya adalah sebagai berikut:

1. *Al-Fauz Al-Aṣḡar* (tentang Ketuhanan, Jiwa, dan Kenabian; Metafisika)
2. *Al-Fauz Al-Akbar* (tentang Etika)
3. *Tabarat Al-Nafs* (tentang Etika)
4. *Tahẓib Al-Akhlaq wa Tathir Al-Araq* (tentang Etika)
5. *Tartib Al-Sa’adah* (tentang Etika dan Politik terutama mengenai pemerintahan Bani Abbas dan Bani Buwaih)
6. *Tajarib Al-Umam* (tentang sejarah yang berisi peristiwa-peristiwa sejarah sejak setelah air banjir besar Nabi Nuh hingga tahun 369 H/ 979 M)
7. *Al-Jami’* (tentang Kitabiban)
8. *Al-Adwiyah* (tentang Obat-obatan)
9. *Al-Syribah* (tentang minuman)
10. *Al-Mustaudi / Al-Mustaufa* (tentang kumpulan syair-syair pilihan)
11. *Maqaalat fi Al-Nafsi wa Al-Aql* (tentang Jiwa dan Akal)
12. *Jawizan Khard-akal abadi-* (tentang pemerintahan dan hukum yang berlaku di Arab, Persia, India, dan Romawi)
13. *Uns al-Farid* (tentang koleksi anekdot, syair, pribahasa, dan kata-kata hikmah)
14. *Al-Syyar* (tentang tingkah laku kehidupan)
15. *On The Simple Drugs* (tentang Kedokteran)[8]

#### B. Pemikiran Filsafat Jiwa Ibnu Maskawaih

Definisi jiwa menurut Ibnu Maskawaih adalah sebuah inti yang sangat halus dan jauh rohani yang kekal, tidak hancur dengan sebab hancurnya kematian jasmani.

Ia tidak dapat dirasakan oleh salah satu indera manusia, dan hanya mengetahui dirinya sendiri. Jiwa merupakan sesuatu yang mempunyai perbuatan yang berbeda dengan karakteristik perbuatan tubuh, sehingga dalam satu dan lain hal jiwa tidak dapat berada bersama-sama dengan tubuh. Oleh karena itu, jiwa berbeda dengan tubuh dalam hal sifat dan bentuk jiwa tidak bisa berganti dan tidak pula berubah.[9]

Sesungguhnya jiwa bukanlah fisik, bukan bagian dari fisik, dan bukan pula salah satu kondisi fisik. Jiwa adalah sesuatu lain yang berbeda dengan fisik, baik dari segi subtansinya, hukum-hukumnya, ciri-cirinya, maupun perilaku-perilakunya. Pendeknya, jiwa berasal dari substansi yang lebih tinggi, lebih mulia, dan lebih utama dari segala sesuatu yang bersifat fisik di dunia.[10]

Kemudian pemikiran Ibn Maskawaih ini dapat di golongankan sebagai aliran Dualisme, yang mana menyatakan realitas itu terdiri dari dua substansi yang berlainan dan bertolak belakang, dan masing-masing substansi bersifat unik dan tidak dapat

direduksi, misalnya substansi Tuhan dengan alam semesta, roh dengan materi, jiwa dengan badan.[11]

Dengan demikian, jiwa bukanlah tubuh dan bukan pula bagian dari tubuh. Jiwa mengetahui dari esensi dan substansi sendiri, yaitu akal. Ia tidak pernah membutuhkan sesuatu yang lain untuk mengetahui sesuatu, kecuali dirinya sendiri. Oleh karena itu, akal aqil (orang yang berfikir), ma'qul (obyek yang dipikirkan) merupakan satu kesatuan yang saling berkait.[12]

Eksistensi dan sifat jiwa yang diterangkan oleh Ibn Maskawaih seperti itu ternyata memiliki kekuatan, yaitu:

1. Kekuatan rasioanl atau daya pikir (*quwwah natiqah*), yang disebut *quwwah Malikiah*, merupakan fungsi jiwa tertinggi, kekuatan berfikir dan melihat fakta, yang dipergunakan dari dalam badan adalah otak sebagai alat.
2. Kekuatan apertif atau marah (*quwwah ghadabiyah*), yaitu keberanian menghadapi resiko, ambisi terhadap kekuasaan, kedudukan dan kehormatan. Kekuatan ini disebut pula *quwwah subu'iyah* (daya kekuasaan) daya yang dipergunakan dari dalam badan adalah hati.
3. Kekuatan gairah atau nafsu (*quwwah syahwiyah*) disebut juga dengan *quwwah bahimiah*, yakni daya hewani, seperti dorongan nafsu makan, keinginan terhadap kelezatan makanan, minuman, seksualitas dan segala macam kenikmatan inderawi (*al-ladzizay al-hissiyah*). Alat yang digunakan dari dalam badan adalah perut.

Kekuatan-kekuatan tersebut akan dialami oleh setiap orang secara berbeda. Kuat lamanya kekuatan itu, bergantung pada perangai, adat kebiasaan atau pendidikannya.[13]

Yang menarik lagi dari Ibnu Maskawaih adalah kekuatan jiwa yang akan melahirkan kekuatan (*fadhilah*) sewaktu gerak aktifitasnya normal (*mu'tadilah*), sesuai dan seimbang. Rinciannya adalah:

1. Bila gerak jiwa rasional (*natiqah*) normal, tidak menyimpang dari hakekatnya dan kecenderungannya kepada ilmu pengetahuan yang benar, lahir keutamaan ilmu (*fadhilah al-Ilm*), kemudian kebijaksanaan (*al-Hikmah*).
2. Bila gerak jiwa apertif (*ghadabiyah*) serasi dan seimbang, patuh pada petunjuk jiwa rasional, tidak bergejolak diluar batas, terjadilah keutamaan kesantunan (*fadhilah al-Hilm*), kemudian disusul keberanian (*al-Suja'ah*).
3. Bila gerak jiwa gairah (*bahimiyah*) serasi dan seimbang, dibawah kontrol daya jiwa rasional, patuh kepadanya, tidak hanya mengikuti hawa nafsu, lahirlah keutamaan keberhasilan diri (*fadhilah al-Iffah*),kemudiankedermawanan (*al-Saha*).

Bila ketiga keutamaan tersebut al-Hikmah, al-Iffah dan al-Suja'ah dalam keseimbangan dan kerasian satu sama lain, maka lahirlah keadilan (*al-adalah*).[14]Adapun lawan dari keempat sifat utama ini adalah bodoh, penakut, rakus dan dzalim.[15] Inilah sifat-sifat utama yang pokok dan dibawah masing-masing sifat ini terdapat sejumlah sifat-sifat lain yang berkaitan dengannya, seperti:

1. Sifat *hikmah* (kebijaksanaan) mencakup sifat-sifat lain yang merupakan persiapan baginya, misalnya cerdas, mengingat, berfikir dan sebagainya. Sifat ini berasal dari jiwa yang rasional, jiwa fikir analisis untuk mengetahui segala yang ada karena keberadaannya.
2. Sifat *iffah* (kesucian diri), sifat ini mencakup sejumlah sifat antara lain, sifat malu, sabar, *qana'ah*, sopan, *zuhud* dan lain-lain. Hal ini tampak pada waktu seseorang mengendalikan hawa nafsu.
3. Sifat *al-Suja'ah* (keberanian). Hal ini meliputi sifat jiwa besar, berani menghadapi bahaya, santun, tabah, tidak lemah mental dan lain-lain. Hal ini

berasal dari jiwa appetitif yang tampak pada diri manusia, ketika jiwa appetitif dikendalikan oleh keutamaan kebijaksanaan dan dipergunakan sesuai dengan akal pikiran untuk menghadapi masalah yang beresiko, seperti tidak gentar menghadapi perkara yang menakutkan.

4. Sifat *al-Adalah* (keadilan). Sifat ini meliputi sifat-sifat persaudaraan, kerukunan, sambung rasa keluarga dan lain-lain. Hal ini berasal dari sifat utama pada jiwa sebagai hasil integrasi (*ijtima'*) dari ketiga keutamaan.

Sifat-sifat utama tersebut hanya ada pada diri manusia, tidak ada pada hewan. Manusia tidak mewujudkan sifat-sifat tersebut tanpa bantuan orang lain. Karena itulah manusia merupakan makhluk budaya dan rasional yang memerlukan adanya masyarakat dan negara di mana ia akan hidup dan saling membantu sesamanya sehingga dapat mencapai tujuan hidup, yakni kebahagiaan. Demikian pula sifat-sifat keutamaan hanya pada diri manusia. Selanjutnya Ibn Maskawaih menjelaskan tentang bagian dari sifat-sifat keutamaan tersebut.[16] Oleh karena itu, dengan jiwa yang sempurna, manusia dapat mencapai kebahagiaan.

Bahagia menurut Ibnu Maskawaih ada dua tingkat yaitu, *Pertama*, ada manusia yang tertarik dengan hal-hal yang bersifat bena dan mendapat kebahagiaan dengannya. Namun ia tetap rindu akan kebahagiaan jiwa, lalu ia berusaha memperolehnya. *Kedua*, manusia yang melepaskan diri dari kenikmatan benda dan memperoleh kebahagiaan lewat jiwa.[17] Kebahagiaan yang bersifat benda tidak diingkarinya, tetapi dipandang sebagai tanda-tanda kekuasaan Allah. Menurut Ibn Maskawaih, kebahagiaan tersebut (bersifat benda) mengandung kepedihan dan penyesalan serta menghambat perkembangan jiwa menuju kehadiran Allah Swt. Kebahagiaan jiwalah yang merupakan kebahagiaan yang paling sempurna dan mampu mengantarkan manusia untuk memiliki derajat malaikat.

Keberadaan jiwa menurut Ibn Maskawaih adalah untuk membantah kaum materialis yang tidak mengakui adanya roh bagi manusia. Roh tidak berbentuk materi sekalipun ia bertempat pada materi, karena materi hanya menerima satu bentuk dalam waktu tertentu. Dengan demikian, jiwa dan materi adalah dua hal yang berbeda, imaterialitas jiwa itu menunjukkan ketidaktermateriannya, karena kematian adalah karakter yang material.[18]

#### C. Pemikiran Filsafat Akhlak (*Falsafah al-Akhlak*) Ibnu Maskawaih

Manusia adalah makhluk yang memiliki keistimewaan karena daya pikirnya. Dengan dasar itu pula manusia dapat membedakan antara benar dan salah, antara baik dan buruk. Orang yang paling sempurna kemanusiaannya adalah orang yang benar cara berpikirnya serta paling mulia perbuatannya. Usaha untuk mewujudkan kebaikan merupakan indikator dari tingkat kesempurnaan dan tujuan penciptaan manusia itu sendiri. Dalam konteks tersebut, Ibn Maskawaih menekankan bahwa kerja sama merupakan penopang utama kegiatan manusia untuk mencapai kebahagiaan dan kesempurnaan sifat-sifat kemanusiaannya sejalan dengan hakikat penciptaannya. Di sini terlihat kecenderungan Ibn Maskawaih menetapkan akhlak sebagai dasar pemikiran pendidikannya.

Dalam filsafat akhlak, Ibn Maskawaih banyak dipengaruhi oleh Plato, Aristoteles, Gaelan dan ajaran-ajaran Islam. Ia berusaha mempertemukan ajaran Islam dengan teori-teori filsafat Yunani tersebut, meskipun pengaruh Aristoteles lebih dominan. Pemikirannya tentang akhlak secara detail ditulis dalam kitab *Tahzib al-Akhlak wa Tathhir al-'A'raq* yang berarti pendidikan budi dan pembersihan watak.

Menurut Ibn Maskawaih, akhlak adalah suatu sikap mental yang mendorong manusia untuk melakukan perbuatan-perbuatan tanpa lebih dahulu dipikirkan dan dipertimbangkan. Sikap mental ini dapat berasal dari naluri (citra) sejak lahir dan dapat juga berasal dari kebiasaan-kebiasaan dan latihan-latihan.[19]

Dari pandangan tersebut, dapat diperoleh pengertian bahwa sikap mental yang mendorong manusia melahirkan perbuatan secara spontan itu, tidak selamanya merupakan pembawaan fitrah sejak lahir, akan tetapi dapat juga diperoleh dengan latihan pembiasaan diri hingga menjadi sifat kejiwaan yang dapat melahirkan perbuatan terpuji. Dengan kata lain, manusia dapat berusaha merubah watak kejiwaan yang merupakan pembawaan yang tidak baik. Oleh karena itu, pembiasaan atau pendidikan dapat membantu seseorang untuk memiliki sifat-sifat terpuji.[20]

Ibn Maskawaih menolak sebagian pendapat pemikiran Yunani yang mengatakan akhlak yang berasal dari watak tidak mungkin berubah. Namun Ibn Maskawaih menegaskan kemungkinan perubahan akhlak itu harus melalui pendidikan. Olehnya itu, ditengah-tengah masyarakat dapat dijumpai ada orang yang berakhlak mulia dan ada juga berakhlak hina.

Pemikiran seperti ini sejalan dengan ajaran Islam yang secara gamblang dinyatakan bahwa Nabi Muhammad Saw. adalah untuk menyempurnakan akhlak yang mulia. Dari itulah akhlak sering dijadikan ukuran keberhasilan seseorang dalam mengenal dan mengamalkan ajaran-ajaran agama.

Dengan demikian, pendidikan nilai menempati posisi yang sangat penting bagi manusia dalam hubungannya dengan pembinaan akhlak. Oleh karena itu, dalam upaya merubah watak kejiwaan manusia diperlukan aturan-aturan syariat, sehingga manusia dengan akhlaknya dapat membedakan yang mana seharusnya dilakukan dan mana yang seharusnya ditinggalkan.[21]

Aspek lain yang diperhatikan dalam pemikiran Ibn Maskawaih adalah pendidikan akhlak pada anak-anak. Menurutnya, kejiwaan anak-anak adalah merupakan mata rantai jiwa binatang dan jiwa manusia berakal. Pada jiwa anak-anak berakhlirlah watak binatang dan mulailah watak manusia, jiwa anak-anak berkembang dari tingkat sederhana ketingkat yang lebih tinggi, semula tanpa ukiran, kemudian berkembang pada kekuatan perasaan nikmat dan sakit, kemudian timbul pula hasrat yang lebih kuat yaitu kekuatan syahwat yang disebut *sabu'iyah* atau *ghadabiyyah*, akhirnya dalam perkembangan berikutnya timbul rasa malu pada anak-anak. Pada tahap inilah anak-anak dapat merasakan mana yang baik dan mana yang buruk.

Kehidupan utama pada anak memerlukan dua syarat, kejiwaan dan sosial. Syarat kejiwaan tersimpul dalam menumbuhkan cinta kepada kebajikan yang dapat dilakukan dengan mudah pada anak-anak yang berbuat baik dan dapat dilatih dengan membiasakan diri pada anak-anak yang tidak berbakat untuk cenderung kepada kebaikan. Syarat sosial dapat dicapai dengan cara memilihkan teman-teman yang baik, menjauhkan diri dari teman-teman yang buruk. Sangat berfaedah menjauhkan anak-anak dari lingkungan keluarganya sehari-hari pada saat tertentu, dan memasukkan mereka dalam lingkungan lain yang akan menumbuhkan rasa percaya diri lebih besar daripada jika mereka selalu di lingkungan keluarganya.[22]

Nilai-nilai keutamaan pada anak-anak yang harus menjadi perhatian adalah yang mencakup aspek jasmani dan rohaninya. Mengenai kebutuhan jasmani harus diutamakan makan, kegiatan-kegiatan dan istirahatnya. Diutamakan makanan yang sederhana tetapi memenuhi syarat kesehatan. Kegiatan olahraga perlu pula diperhatikan untuk memasukkan gairah, memelihara kesehatan, menghilangkan kemalasan, mencegah kebodohan. Istirahat perlu pula mendapat perhatian, dengan memberikan

kebiasaan pada anak-anak tidak terlalu banyak tidur dan tidak menggunakan tempat tidur yang cenderung kepada kenikmatan.

Nilai rohani harus mendapat lebih banyak perhatian, dengan menumbuhkan rasa cinta kepada kehormatan, percaya kepada diri sendiri. Ibn Maskawaih juga memandang bahwa diam pada anak-anak adalah sesuatu hal yang positif dan harus dijauhkan dari kebiasaan-kebiasaan berbicara kotor dan tidak pantas.[23]

Keutamaan-keutamaan dalam pergaulan sesama anak yang harus diutamakan adalah kejujuran dan menjauhkan diri dari kebiasaan berdusta, tidak melakukan permintaan yang berlebih-lebihan, pemaarah dan menyalahkan diri sendiri untuk mengutamakan orang lain yang lebih mendesak. Menanamkan rasa ketaatan dan penghormatan kepada orang lain, terutama kepada kedua orang tua dan guru-gurunya. Cara-cara seperti ini akan memberikan hasil positif pada anak-anak. Dengan demikian mereka akan terbiasa dalam mengendalikan diri, suka mendengar nasehat, rajin belajar dan mencintai ajaran-ajaran syariat.

#### D. Pemikiran tentang Etika Islam Ibn Maskawaih

Manusia adalah makhluk yang memiliki keistimewaan karena daya pikirnya. Dengan dasar itu pula manusia dapat membedakan antara benar dan salah, antara baik dan buruk. Orang yang paling sempurna kemanusiaannya adalah orang yang benar cara berpikirnya serta paling mulia perbuatannya. Usaha untuk mewujudkan kebaikan merupakan indikator dari tingkat kesempurnaan dan tujuan penciptaan manusia itu sendiri. Dalam konteks tersebut, Ibn Maskawaih menekankan bahwa kerja sama merupakan penopang utama kegiatan manusia untuk mencapai kebahagiaan dan kesempurnaan sifat-sifat kemanusiaannya sejalan dengan hakikat penciptaannya. Di sini terlihat kecenderungan Ibn Maskawaih menetapkan akhlak sebagai dasar pemikiran pendidikannya.

Ibn Maskawaih juga digelari sebagai guru yang ketiga sesudah Aristoteles sebagai guru pertama dan Al-Farabi sebagai guru yang kedua. Dalam filsafat akhlak, Ibnu Maskawaih banyak dipengaruhi oleh Plato, Aristoteles, Gaellan dan ajaran-ajaran Islam. Ia berusaha mempertemukan ajaran Islam dengan teori-teori filsafat Yunani tersebut, meskipun pengaruh Aristoteles lebih dominan. Pemikirannya tentang akhlak secara detail ditulis dalam kitab *Tahzib al-Akhlak wa Tathhir al-A'raq* yang berarti pendidikan budi dan pembersihan watak. Melalui kitab tersebut Ibn Maskawaih dianggap sebagai guru etika dan karangan beliau tersebut sudah dipakai oleh para pakar pendidikan agama Islam untuk dijadikan teori terutama tentang adab manusia.

Menurut Ibn Maskawaih, akhlak adalah suatu sikap mental yang mendorong manusia untuk melakukan perbuatan-perbuatan tanpa lebih dahulu dipikirkan dan dipertimbangkan. Sikap mental ini dapat berasal dari naluri (citra) sejak lahir dan dapat juga berasal dari kebiasaan-kebiasaan dan latihan-latihan.[24]

Dari pandangan tersebut, dapat diperoleh pengertian bahwa sikap mental yang mendorong manusia melahirkan perbuatan secara spontan itu, tidak selamanya merupakan pembawaan fitrah sejak lahir, akan tetapi dapat juga diperoleh dengan latihan pembiasaan diri hingga menjadi sifat kejiwaan yang dapat melahirkan perbuatan terpuji. Dengan kata lain, manusia dapat berusaha merubah watak kejiwaan yang merupakan pembawaan yang tidak baik. Oleh karena itu, pembiasaan atau pendidikan dapat membantu seseorang untuk memiliki sifat-sifat terpuji.[25]

Pemikiran Ibn Miskawaih dalam bidang akhlak termasuk salah satu yang mendasari konsepnya dalam bidang pendidikan. Konsep akhlak yang ditawarkannya berdasar pada doktrin jalan tengah. Ibn Miskawaih secara umum memberi pengertian pertengahan (jalan tengah) tersebut antara lain dengan keseimbangan atau posisi tengah antara dua

ekstrim, akan tetapi Ibn Miskawaih cenderung berpendapat bahwa keutamaan akhlak secara umum diartikan sebagai posisi tengah antara ekstrim kelebihan dan ekstrim kekurangan masing-masing jiwa manusia. Seperti telah dijelaskan sebelumnya bahwa jiwa manusia ada tiga yaitu jiwa bernafsu (*al-bahimmiyah*), jiwa berani (*al-Ghadabiyyah*) dan jiwa berpikir (*an-nathiqah*).

Menurut Ibn Miskawaih posisi tengah jiwa bernafsu (*al-bahimmiyah*) adalah *al-iffah* yaitu menjaga diri dari perbuatan dosa dan maksiat seperti berzina. Selanjutnya posisi tengah jiwa berani adalah pewira atau keberanian yang diperhitungkan dengan masak untung ruginya. Sedangkan posisi tengah dari jiwa pemikiran adalah kebijaksanaan. Adapun perpaduan dari ketiga posisi tengah tersebut adalah keadilan atau keseimbangan.

Ketiga keutamaan akhlak tersebut merupakan pokok atau induk akhlak yang mulia. Akhlak-akhlak mulia lainnya seperti jujur, ikhlas, kasih sayang, hemat, dan sebagainya merupakan cabangdariketiga induk akhlak tersebut. Dalam menguraikan sikap tengah dalam bentuk akhlak tersebut, Ibn Miskawaih tidak membawa satu ayatpun dari al-Qur'an dan tidak pula membawa dalil dari hadits akan tetapi spirit doktrin ajaran tengah ini sejalan dengan ajaran Islam. Hal ini karena banyak dijumpai ayat-ayat al-Qur'an yang memberi isyarat untuk itu, seperti tidak boleh boros tetapi juga tidak boleh kikir melainkan harus bersifat diantara kikir dan boros.

Sebagai makhluk sosial manusia selalu dalam gerak dinamis mengikuti gerak zaman. Perkembangan ilmu pengetahuan teknologi pendidikan ekonomi dan lainnya merupakan pemicu bagi gerak zaman. Ukuran akhlak tengah selalu mengalami perubahan menurut perubahan ekstrim kekurangan dan ekstrim kelebihan. Ukuran tingkat kesederhanaan di bidang materi misalnya, pada masyarakat desa dan kota tidak dapat disamakan. Dari uraian tersebut dapat disimpulkan bahwa doktrin jalan tengah ternyata tidak hanya memiliki nuansa dinamis tetapi juga flexibel. Oleh karena itu, doktrin tersebut dapat terus menerus berlaku sesuai dengan tantangan zamannya tanpa menghilangkan pokok keutamaan akhlak.

Ibnu Maskawaih juga menolak sebagian pendapat pemikiran Yunani yang mengatakan akhlak yang berasal dari watak tidak mungkin berubah. Namun Ibnu Maskawaih menegaskan kemungkinan perubahan akhlak itu harus melalui pendidikan. Oleh karena itu, ditengah-tengah masyarakat dapat dijumpai ada orang yang berakhlak mulia dan ada juga berakhlak hina.[26] Mengawali pembahasan tentang akhlak ini, Ibn Miskawaih membahas atau memberi beberapa prinsip dasar tentang akhlak, yakni:

1. Tujuan ilmu akhlak adalah membawa manusia kepada kesempurnaan. Kesempurnaan manusia terletak pada pemikiran dan amal perbuatan. Yaitu kesempurnaan ilmu dan kesempurnaan amal. Tugas ilmu akhlak terbatas pada sisi amal perbuatan saja, yakni meluruskan akhlak dan mewujudkan kesempurnaan moral seseorang, sehingga tidak ada pertentangan antar berbagai daya dan semua perbuatannya lahir sesuai dengan daya berpikir.
2. Kelezatan indrawi hanya sesuai dengan hewan tidak dengan manusia. Bagi manusia kelezatan akal adalah yang lebih sesuai dengan martabatnya sebagai manusia.
3. Anak-anak harus dididik sesuai dengan akhlak yang mulia, disesuaikan dengan rencananya dengan urutan daya-daya yang mula-mula lahir padanya. Jadi, dimulai dengan jiwa keinginan, lalu jiwa marah, dan akhirnya jiwa berpikir. Rencana pendidikan juga dimulai dengan adab makan, minum, berpakaian (jiwa keinginan), lalu sifat-sifat berani dan daya tahan (jiwa marah) dan akhirnya sifat bernalar, sehingga akal dapat mendominasi segala tingkahlaku (jiwa pikir).[27]

Pemikiran seperti ini sejalan dengan ajaran Islam yang secara gamblang dinyatakan bahwa Nabi Muhammad Saw adalah untuk menyempurnakan akhlak yang mulia. Dari itulah akhlak sering dijadikan ukuran keberhasilan seseorang dalam mengenal dan mengamalkan ajaran-ajaran agama. Dengan demikian, pendidikan nilai menempati posisi yang sangat penting bagi manusia dalam hubungannya dengan pembinaan akhlak. Oleh karena itu, dalam upaya merubah watak kejiwaan manusia diperlukan aturan-aturan syariat, sehingga manusia dengan akhlaknya dapat membedakan yang mana seharusnya dilakukan dan mana yang seharusnya ditinggalkan.[28]

Aspek lain yang diperhatikan dalam pemikiran Ibn Maskawaih adalah pendidikan akhlak pada anak-anak. Menurutnya, kejiwaan anak-anak adalah merupakan mata rantai jiwa binatang dan jiwa manusia berakal. Pada jiwa anak-anak berakhirlah watak binatang dan mulailah watak manusia, jiwa anak-anak berkembang dari tingkat sederhana ketingkat yang lebih tinggi, semula tanpa ukiran, kemudian berkembang pada kekuatan perasaan nikmat dan sakit, kemudian timbul pula hasrat yang lebih kuat yaitu kekuatan syahwat yang disebut *sabu'iyah* atau *ghadabiyyah*, akhirnya dalam perkembangan berikutnya timbul rasa malu pada anak-anak. Pada tahap inilah anak-anak dapat merasakan mana yang baik dan mana yang buruk.

Kehidupan utama pada anak memerlukan dua syarat, kejiwaan dan sosial. Syarat kejiwaan tersimpul dalam menumbuhkan cinta kepada kebajikan yang dapat dilakukan dengan mudah pada anak-anak yang berbuat baik dan dapat dilatih dengan membiasakan diri pada anak-anak yang tidak berbakat untuk cenderung kepada kebaikan. Syarat sosial dapat dicapai dengan cara memilihkan teman-teman yang baik, menjauhkan diri dari teman-teman yang buruk. Sangat berfaedah menjauhkan anak-anak dari lingkungan keluarganya sehari-hari pada saat tertentu, dan memasukkan mereka dalam lingkungan lain yang akan menumbuhkan rasa percaya diri lebih besar daripada jika mereka selalu di lingkungan keluarganya.

Nilai-nilai keutamaan pada anak-anak yang harus menjadi perhatian adalah yang mencakup aspek jasmani dan rohaninya. Mengenai kebutuhan jasmani harus diutamakan. Diutamakan makanan yang sederhana tetapi memenuhi syarat kesehatan. Kegiatan olahraga perlu pula diperhatikan untuk memasukkan gairah, memelihara kesehatan, menghilangkan kemalasan, mencegah kebodohan. Istirahat perlu pula mendapat perhatian, dengan memberikan kebiasaan pada anak-anak tidak terlalu banyak tidur dan tidak menggunakan tempat tidur yang cenderung kepada kenikmatan. Nilai rohani harus mendapat lebih banyak perhatian, dengan menumbuhkan rasa cinta kepada kehormatan, percaya kepada diri sendiri. Ibn Maskawaih juga memandang bahwa diam pada anak-anak adalah sesuatu hal yang positif dan harus dijauhkan dari kebiasaan-kebiasaan berbicara kotor dan tidak pantas.[29]

Keutamaan-keutamaan dalam pergaulan sesama anak yang harus diutamakan adalah kejujuran dan menjauhkan diri dari kebiasaan berdusta, tidak melakukan permintaan yang berlebih-lebihan, pemaarah dan menyalahkan diri sendiri untuk mengutamakan orang lain yang lebih mendesak. Menanamkan rasa ketaatan dan penghormatan kepada orang lain, terutama kepada kedua orang tua dan guru-gurunya. Cara-cara seperti ini akan memberikan hasil positif pada anak-anak. Dengan demikian mereka akan terbiasa dalam mengendalikan diri, suka mendengar nasehat, rajin belajar dan mencintai ajaran-ajaran syariat.

#### IV. CONCLUSION

Ibn Maskawaih mempunyai keahlian dalam ilmu sejarah, sastra, kimia dan ketabiban. Selain dari pada itu, ia juga sangat intes dalam filsafat. Mengenai filsafatnya, ia lebih

banyak mengungkapkan masalah jiwa dan akhlak. Hal ini dapat disimpulkan sebagai berikut:

1. Ibn Maskawaih mengaitkan potensi jiwa dengan perilaku manusia yang melahirkan empat keutamaan yang merupakan perilaku khas manusia yang tidak dapat ditiru oleh makhluk lain.
2. Bahagia menurut Ibn Maskawaih ada dua tingkat yaitu: Pertama, ada manusia yang tertarik pada hal-hal yang bersifat benda dan mendapat kebahagiaan dengannya, namun ia tetap rindu akan kebahagiaan jiwa, lalu ia berusaha untuk memperolehnya. Kedua, manusia yang melepaskan diri dari kenikmatan benda dan memperoleh kebahagiaan lewat jiwa. Kebahagiaan jiwalah yang merupakan kebahagiaan yang sempurna dan mampu mengantarkan manusia untuk memiliki derajat malaikat.
3. Pemikiran Ibn Maskawaih tentang jiwa dan akhlak, bila dipadukan maka dapat disimpulkan bahwa ia merupakan perintis ilmu jiwa pendidikan, karena dalam pembahasan tentang kejiwaan ia menyajikan penerapannya dalam pendidikan moral dan akhlak.

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hal. 56.

**Analisis Pemanfaatan Laboratorium Bank Mini Syariah untuk Mendukung Edukasi  
di Lembaga Pendidikan  
(Studi pada IAIN Tulungagung dan UNIPDU Jombang)**

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**Abstrak:** *Salah satu sarana untuk menunjang terselenggaranya kegiatan pengajaran di perguruan tinggi yaitu dengan adanya laboratorium untuk praktek mahasiswa. Khusus pada jurusan Perbankan Syariah ataupun Ekonomi Syariah sangat diperlukan Laboratorium Bank Mini Syariah. Mahasiswa pada jurusan tersebut perlu untuk melakukan praktek demi menunjang kemampuan akademik di bidang perbankan. Laboratorium Bank Mini Syariah sebagai tempat mengembangkan kompetensi baik dalam bidang intelektual, ketrampilan motorik dan terampil menggunakan alat-alat media perbankan syariah untuk peningkatan kompetensi mahasiswa lulusan ekonomi dan perbankan syariah perlu ditelaah. Pemanfaatan berkaitan dengan fisik bangunan, sumber daya manusia, kemampuan SDM, proses pemanfaatan dan pada akhirnya lembaga tersebut akan berkembang. Laboratorium Bank Mini Syariah memiliki peran menjadi sangat urgen untuk menyediakan sumber pembelajaran bank syariah sekaligus media sosialisasi atau edukasi dalam lingkup civitas akademika. Rumusan masalah dari penelitian ini yaitu; seberapa penting Laboratorium Mini Bank Syariah dan bagaimana bentuk pemberdayaan Laboratorium Bank Mini Syariah pada IAIN Tulungagung dan UNIPDU Jombang? Tulisan ini bertujuan untuk memperoleh gambaran tentang konsep pemanfaatan laboratorium bank mini syariah di lembaga pendidikan. Metode yang digunakan adalah deskriptif kualitatif.*

**Kata kunci:** *Laboratorium Bank Mini Syariah, Pemanfaatan*

## **I. PENDAHULUAN**

Mendengar kata “bank” tentu bukan hal asing bagi kita. menyebut kata bank setiap orang selalu mengaitkannya dengan uang. Dalam lalu lintas perekonomian masyarakat modern, bank muncul sebagai lembaga keuangan vital, hampir semua faktor yang berhubungan dengan berbagai kegiatan keuangan selalu membutuhkan jasa bank. Dengan demikian bank tidak dapat terlepas dari kehidupan manusia sekarang. Industri perbankan mulai mengalami perkembangan yang spektakuler dalam sepuluh tahun terakhir. Terutama dilihat dari pertumbuhan asset maupun kemampuan dalam penghimpunan dana yang berasal dari masyarakat. Perkembangan ini tentu saja tidak dapat terlepas dari upaya pemerintah untuk menjadikan bank syariah sebagai pembicaraan yang terbaru atau menjadi *trendsetter* keuangan syariah di dunia. Misalnya: memberikan edukasi tentang perbankan yang bebas bunga melalui kerja sama dengan berbagai pihak, undang-undang perbankan yang mulai disempurnakan, kemudahan dalam memasukkan data dalam proses perijinan dan penerbitan instrument keuangan berbasis syariah.

Lembaga keuangan bank maupun nonbank di Indonesia mengalami perkembangan dan pertumbuhan. Salah satunya ditandai dengan adanya peningkatan jumlah lembaga keuangan. Kiprah bank syariah di Indonesia sudah memasuki dekade ke 3. Sejak pertama kali dirintis pada tahun 1992 oleh Bank Muamalat Indonesia (BMI), bank syariah lainnya pun bermunculan. Berdirinya BMI dan seiring dengan meningkatnya kesadaran

masyarakat atas pelayanan keuangan berbasis syariah, memotivasi lahirnya lembaga keuangan syariah lainnya. Hal ini tidak terlepas dari adanya prospek yang cerah disektor keuangan syariah Indonesia. Terlebih lagi pada tahun 2008 lahir undang-undang nomor 21 tentang Perbankan Syariah. Undang-undang ini menjadi payung hukum serta bukti pengakuan akan kehadiran perbankan syariah di Indonesia.

Menurut data statistik Perbankan Syariah yang dikeluarkan oleh Otoritas Jasa keuangan (OJK) pada April 2018, terdapat 13 Bank Umum Syariah (BUS) BUS yaitu Bank Muamalat, BNI Syariah, BRI Syariah, BTPN Syariah, Bukopin Syariah, Bank Mandiri Syariah, Bank Panin Syariah, Bank Mega Syariah, Bank Victoria Syariah, Bank Jabar Banten Syariah, BCA Syariah, Bank Maybank Syariah, dan terakhir yang bergabung adalah Bank Aceh Syariah. Unit Usaha Syariah (UUS) pada awalnya berjumlah 28 unit saat ini menurun menjadi 21 unit karena beberapa dari UUS tersebut melakukan *spin off* dari bank induk. Sementara jumlah Bank Perkreditan Rakyat Syariah (BPRS) yang awalnya berjumlah 124 BPRS, per Juli 2017 bertambah menjadi 168 BPRS dengan total aset BUS dan UUS sebesar Rp. 423.944 Miliar. Sedangkan jumlah perusahaan asuransi syariah sebanyak 13, perusahaan asuransi UUS sebanyak 50, lembaga pembiayaan syariah sebanyak 7 dan UUS sebanyak 40, Dana Pensiun Syariah sebanyak 1, Lembaga Keuangan Khusus Syariah sebanyak 4, dan Lembaga Keuangan Mikro Syariah sebanyak 42. Detail statistik di atas digambarkan dalam tabel di bawah ini.  
Statistik Perbankan Syariah, OJK, April 2018

Tabel 1

<b>UUS/ BPRS</b>	<b>Jumlah Bank</b>	<b>Jumlah Kantor</b>	<b>Total Aset (Miliar Rupiah)</b>
BUS	13	1822	292.289
UUS	21	348	131.655
BPRS	168	458	-
Total	202	2628	423.944

Sumber: OJK.go.id

Dengan adanya bukti nyata dan perkembangan data diatas OJK telah memiliki beberapa program strategis untuk industri perbankan syariah. Diantaranya, Penguatan kelembagaan industri perbankan. Yaitu dengan penguatan permodalan, penanganan aset bermasalah, peningkatan kapasitas SDM dan IT, serta merger maupun akuisi. Dalam penguatan ini juga ikut dilakukan dengan penguatan dan pengawasan perbankan syariah berbasis teknologi informasi, dimana sebagai salah satu inisiasi strategis yang kami canangkan di OJK Lainnya adalah peningkatan kontribusi perbankan syariah. Dengan melakukan sinergi keuangan syariah dengan ekonomi syariah dan organisasi-organisasi keagamaan lainnya. Juga melakukan kolaborasi dengan fintech syariah, dan juga mengembangkan modal pembiayaan syariah sistem *cluster*. Serta meningkatkan literasi dan edukasi perbankan syariah. Dengan mengembangkan berbagai model edukasi perbankan syariah *high impact*, tepat sasaran, dan terukur, menyempurnakan *marketing* keuangan syariah dan berikutnya juga mengembangkan variasi produk atau layanan yang sesuai dengan kebutuhan masyarakat.<sup>11</sup>

Perkembangan bank syariah tersebut dapat memberikan kesempatan bagi masyarakat khususnya mahasiswa untuk dapat andil di bank syariah, diperlukan keahlian dan

<sup>11</sup> <http://business-law.binus.ac.id>

pengetahuan khusus yang mumpuni, sehingga dengan adanya fasilitas tertentu yang mendukung keahlian mahasiswa dalam bidang perbankan, akan lebih mudah untuk memahami potensi mahasiswa. Perbankan syariah yang termasuk kategori dalam rumpun tentunya ingin mewujudkan perkembangan ekonomi di masa depan, sehingga terwujudlah era ekonomi yang bermoral, berkeadilan, dan berTuhan. Strategi yang dapat dikembangkan untuk mewujudkan situasi tersebut perlu memperhatikan aspek koseptual atau akademis dan implementatif atau praktis. Termasuk di dalam hal ini adalah perguruan tinggi yang merupakan pusat pendidikan tertinggi bagi masyarakat yang nantinya akan mengembangkan perbankan syariah. Pendidikan memiliki peranan penting demi terbentuknya insan yang berkeTuhanan. Allah menegaskan pentingnya memperdalam ilmu pengetahuan (pendidikan) dalam QS At Taubah 122:

*“Dan tidak sepatutnya orang-orang Mukmin itu semuanya pergi (ke medan perang). Mengapa sebagian dari setiap golongan di antara mereka tidak pergi untuk memperdalam pengetahuan agama mereka dan untuk memberi peringatan kepada kaumnya apabila mereka telah kembali, agar mereka dapat menjaga dirinya”.*

Berdasarkan ayat tersebut, Jangan orang-orang mu'min itu maju, kedepan semuanya berperang di *front*. Hendaklah sebagian dari mereka itu berjuang untuk mempersiapkan dirinya, *"tafaqquh fiddien"*, menggali hukum-hukum agama, ilmu agama, dengan seteliti-telitinya, bertekun, *research* sebagai *Civitas Akademika* pula, dengan keserjanaanannya pula sebagai alim ulama, *"liyundziruu qaumahum"* bukan untuk disimpan-simpan saja ilmu pengetahuan itu, akan tetapi disampaikan kepada kaumnya apabila kaumnya itu meminta petunjuk atau meminta tanya kepada mereka Supaya kaumnya itu *senantiasa awas dan waspada*.<sup>12</sup> Untuk dapat memiliki keahlian dalam bidang perbankan, diperlukan latihan semasa mahasiswa yaitu dengan belajar di Laboratorium dalam hal ini adalah Laboratorium Bank Mini Syariah yang dapat meningkatkan kompetensi lulusannya serta pemanfaatannya. Laboratorium Perbankan Syaria'ah bertujuan untuk membekali mahasiswa tentang pemahaman dan kemampuan bagaimana praktik-praktik Manajemen Perbankan Syaria'ah dijalankan.

Beberapa penelitian menjelaskan bahwa laboratorium bank dapat dimanfaatkan untuk mendorong kegiatan pengelolaan keuangan sekolah yang berdampak salah satunya kepada peningkatan kompetensi peserta didik. Peserta didik akan akan berpikir kreatif untuk memanfaatkan laboratorium tersebut sehingga telah memiliki kemampuan kelak lulus nantinya.<sup>13</sup> Laboratorium keuangan (bank mini) untuk pembelajaran praktikum keuangan menyebutkan variabel kerumitan aplikasi, fasilitas laboratorium, metode penyampaian bahan ajar, dalam hal ini berpengaruh signifikan terhadap peningkatan *skill* mahasiswa keuangan Islam UIN Sunan Kalijaga.<sup>14</sup> Dengan adanya pengaruh yang signifikan tersebut, bahwa laboratorium memang memiliki pengaruh dan manfaat yang kuat untuk menyokong kemampuan praktis mahasiswa. Laboratorium bank mini syariah memerlukan penguatan terhadap kualitas dilakukan oleh perguruan tinggi.<sup>15</sup> Untuk meningkatkan kualitas laboratorium perlu melakukan kerjasama dengan pihak lain sebagai bentuk simbiosis mutualisme untuk mewujudkan SDM ekonomi yang lebih beradab ke depan.<sup>16</sup> Oleh sebab itu, perguruan tinggi sebagai sarana penopang dan pelaksana program

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<sup>12</sup> Istikanah, *Optimalisasi Peran Laboratorium Bank Syariah sebagai Bentuk Edukasi pada Civitas Akademika Perguruan Tinggi Terkait Perbankan Syariah*, (Jurnal Online: Universitas Negeri Malang, 2012)

<sup>13</sup> Ludviana, D. A., *Peran Serta Laboratorium Bank Mini Pionir Untuk Mendukung Pengelolaan Keuangan Sekolah*. (Malang: Universitas Negeri Malang, 2012)

<sup>14</sup> Saifulloh, M., *Pengaruh Pembelajaran Praktikum Laboratorium Keuangan (Bank Mini) Terhadap Skill Mahasiswa Keuangan Islam UIN Sunan Kalijaga*. (Fakultas Ekonomi dan Bisnis Islam, 2016)

<sup>15</sup> Idah Zuhroh, *Penguatan Laboratorium Bank Syariah untuk Mendukung Perkembangan Industri Keuangan Syariah*, (Jurnal UMM: Ekonomika-Bisnis Vol. 03 No.1 Bulan Januari Tahun 2012), h. 13-28

<sup>16</sup> Istikanah, *Optimalisasi Peran Laboratorium ...*

pengajaran, penelitian dan pengabdian didukung dengan laboratorium bank mini syariah yang memberikan kontribusi akselerasi perkembangan perbankan syariah di Indonesia.

Beberapa universitas yang membuka jurusan Ekonomi maupun Perbankan Syariah, tentunya sangat perlu untuk mengembangkan Laboratorium demi terselenggaranya praktek mahasiswa. Adanya Laboratorium Bank Syariah ini, seiring dengan perkembangannya akan memberikan berbagai pengetahuan mahasiswa yang pada saatnya tidak hanya terbatas pada salah Prodi di lingkungan Fakultas Ekonomi, namun akan dapat dimanfaatkan oleh mahasiswa Jurusan lain.

Berdasarkan pemaparan diatas, maka diperlukan adanya pemanfaatan Laboratorium Bank Mini Syariah. Hal ini dapat terealisasi dengan adanya kerjasama dengan lembaga syari'ah yang ada. Sehingga untuk mengetahui hal tersebut perlu adanya penelitian terkait **“Analisis Pemanfaatan Laboratorium Bank Mini Syariah untuk Mendukung Edukasi di Lembaga Pendidikan (Studi Pada UNIPDU Jombang Dan IAIN Tulungagung)”**.

Rumusan masalah yang dapat diambil dari pemaparan di atas yaitu:

1. Bagaimana konsep pemanfaatan Laboratorium Bank Mini Syariah di lembaga pendidikan?
2. Bagaimana peran Laboratorium Bank Mini Syariah untuk Mendukung Edukasi di Lembaga Pendidikan?

Tujuan penulisan:

1. Memberikan gambaran konsep pemanfaatan Laboratorium Bank Mini Syariah lembaga pendidikan.
2. Memaparkan peran Laboratorium Bank Mini Syariah untuk Mendukung Edukasi di Lembaga Pendidikan.

Manfaat penelitian:

Hasil penelitian ini diharapkan dapat memberikan manfaat yang bersifat teoritis dan manfaat praktis sebagai berikut:

1. Manfaat Akademis  
Diharapkan dapat memberikan kontribusi pada pengembangan penelitian dibidang disiplin ilmu Manajemen Sumber Daya Manusia.
2. Manfaat Praktis  
Diharapkan memberikan kontribusi pengetahuan tentang konsep pemanfaatan Laboratorium Bank Mini Syariah di lembaga pendidikan.

## II. METODE

Pendekatan penelitian ini kualitatif, dengan jenis penelitian deskriptif. Memaparkan konsep pemanfaatan laboratorium bank mini syariah di lembaga pendidikan. Pendekatan penelitian kualitatif dapat diartikan sebagai pendekatan penelitian yang berlandaskan pada filsafat *postpositivisme*, digunakan untuk meneliti pada kondisi objek yang alamiah, dimana peneliti sebagai instrumen utama. Sumber data pada penelitian ini yaitu data primer dan sekunder. Data primer didapat secara langsung dari objek yang diteliti. Data sekunder ini didapatkan dari publikasi jurnal, makalah, artikel, literatur kepustakaan, dan media massa. Variabel penelitian yang menjadi fokus dalam penelitian ini adalah pemanfaatan laboratorium bank mini syariah. Teknik pengumpulan data pada penelitian kualitatif dilakukan dengan *natural setting* (kondisi alamiah), sumber data primer, observasi, wawancara dan dokumentasi. Pengumpulan data yang dilakukan dalam penelitian ini adalah triangulasi data yang terdiri dari:

- a. Observasi partisipatif: Dilakukan pengamatan ke laboratorium bank mini syariah di tempat lembaga pendidikan tersebut.

- b. Wawancara terstruktur: Dibantu dengan alat wawancara buku catatan, *recorder* menggunakan telepon genggam, dan kamera *handphone*. Wawancara dilakukan kepada dosen pengampu mata kuliah praktik dan mahasiswa.
- c. Dokumentasi: Dokumen penunjang lainnya. Dokumentasi dilakukan dengan mendokumentasi contoh slip simpanan dan pembiayaan serta dokumen lainnya yang mendukung.

Metode analisis data pada penelitian ini melalui beberapa tahap yaitu pengumpulan data, pengolahan data dan penyajian data.

1. Pengumpulan data merupakan tahap awal yang harus dilakukan dalam sebuah pembuatan penelitian. Tanpa mengumpulkan data, analisis data tidak bisa dilakukan, karena data yang akan dianalisis tidak tersedia.
2. Pengolahan data merupakan proses setelah pengumpulan data, dari sinilah data yang telah terkumpul tersebut mulai diolah dan dianalisis dengan seksama. Pengolahan data tidak membutuhkan secara statistik, namun memerlukan analisis dan pemahaman yang tajam, agar diperoleh sebuah kesimpulan dan solusi yang baik pula.
3. Penyajian data dilakukan melalui proses data yang telah diolah dengan maksimal, kemudian disajikan agar dapat dimanfaatkan oleh pihak-pihak yang berkepentingan. Selanjutnya data-data yang disajikan dapat dipahami maka dapat diambil sebuah kesimpulan secara menyeluruh.

### III. HASIL

Dalam meningkatkan kompetensi dan daya saing lembaga keuangan Islam dengan lembaga lain, perlu adanya langkah strategi untuk dapat menganalisa kendala-kendala yang dihadapi, maupun kelebihan yang dimiliki secara menyeluruh. Permasalahan yang terlihat yaitu pada Sumber Daya Manusia (SDM) Perbankan Syariah yang masih terbatas pada lembaga pendidikan dan pelatihan perbankan syariah. Manajemen Sumber Daya Manusia pada Perbankan Syariah perlu adanya pengembangan yaitu aktivitas pelatihan atau training yang bersifat teknis dan berkesinambungan untuk memenuhi pendidikan jangka pendek maupun jangka panjang.

Pada lembaga pendidikan sendiri, terutama di perguruan tinggi untuk mendukung peningkatan kualitas mahasiswa dalam bidang praktis yaitu dengan adanya laboratorium sebagai tempat praktik mahasiswa khususnya Perbankan Syariah. Dengan adanya fasilitas tersebut tentu perlu dimanfaatkan untuk kebutuhan mahasiswa demi mengembangkan kualitas SDM yang nantinya dapat digunakan untuk memenuhi kebutuhan pekerja di lembaga keuangan syariah. Laboratorium merupakan tempat yang penting, dapat diartikan sebagai suatu bangunan yang di dalamnya dilengkapi dengan peralatan dan bahan-bahan berdasarkan metode keilmuan tertentu untuk melakukan percobaan ilmiah, penelitian, praktek pembelajaran, kegiatan pengujian, kalibrasi, dan/atau produksi bahan tertentu.

Salah satu lembaga pendidikan tinggi yang menyediakan Laboratorium Bank Mini Syariah yaitu IAIN Tulungagung. Memberikan kontribusi untuk mengembangkan kualitas sumber daya manusia merupakan salah satu tujuan IAIN Tulungagung. Oleh karena itu IAIN Tulungagung terus melakukan perubahan untuk mencapai hasil yang lebih baik dan berkelanjutan. Dalam upaya pencapaian tersebut dibutuhkan sarana dan prasarana untuk menunjang edukasi bagi mahasiswa yaitu adanya laboratorium.

Proses praktik di laboratorium bank mini syariah di IAIN Tulungagung Mahasiswa mempergunakan alat-alat media yang tersedia untuk belajar dan menemukan kebenaran sehingga akan bertambah keterampilannya. Dalam hal ini Laboratorium bank mini syariah merupakan laboratorium yang digunakan sebagai tempat pembelajaran dan praktek mengenai sistem keuangan syariah. Laboratorium bank mini syariah IAIN Tulungagung

digunakan oleh mahasiswa jurusan Perbankan Syariah dan Ekonomi Syariah, yang waktunya telah dijadwal oleh pihak fakultas. Seiring dengan berjalannya waktu dan dengan usaha semaksimal Laboratorium Bank Mini Syariah IAIN Tulungagung mulai berkembang dan pemanfaatannya mulai lebih baik bagi mahasiswa. Mahasiswa memang benar dituntut untuk benar-benar praktik layaknya di Bank pada umumnya untuk menambah rasa percaya diri dan mengembangkan kualitas yaitu praktik sebagai petugas, baik sebagai Teller atau customer service, satpam.

Laboratorium Bank Mini Syariah IAIN Tulungagung mendapat kunjungan dari pihak BRI Syariah Kantor Cabang Kediri bersama dengan perwakilan dari BRI Syariah Pusat Jakarta pada 11 Januari 2017 lalu. Kunjungan ini dalam rangka mempererat kerjasama yang telah terjalin antara IAIN Tulungagung dan BRI Syariah dan sebagai implementasi layanan perbankan ritel modern dari BRI Syariah terhadap masyarakat, khususnya dalam dunia pendidikan sebagai salah satu wujud kegiatan CSR (*Coorporate Social Responsibility*) BRI Syariah. Dalam kunjungannya, pihak BRI Syariah, melakukan *checking* dan *update* instalasi aplikasi Mini Banking BRI Syariah yang akrab disebut dengan nama “SALAM BRISyariah” yang sebelumnya telah diinstal di Laboratorium Mini Bank Fakultas Ekonomi dan Bisnis Islam IAIN Tulungagung. Selanjutnya dilaksanakan training penggunaan aplikasi SALAM BRISyariah yang diikuti oleh 10 dosen Fakultas Ekonomi dan Bisnis Islam IAIN Tulungagung yang khususnya mengampu mata kuliah Perbankan dan 6 perwakilan mahasiswa Fakultas Ekonomi dan Bisnis Islam yang sedang melaksanakan kegiatan PPL (Praktik Pengalaman Lapangan) di BRI Syariah. Dalam training tersebut pihak BRI Syariah melakukan pelatihan dan simulasi tentang penggunaan serta fungsi aplikasi SALAM BRISyariah yang mencakup tentang tugas dan fungsi *Front Office* dan *Back Office*. Setiap pengguna aplikasi SALAM BRISyariah disebut sebagai user dan masing-masing user memiliki ID tersendiri untuk mengakses aplikasi SALAM BRISyariah.<sup>17</sup>

Dengan terinstallnya aplikasi SALAM BRISyariah dan pelaksanaan Training kepada Dosen dan Mahasiswa Fakultas Ekonomi dan Bisnis Islam IAIN Tulungagung diharapkan akan mempermudah proses pembelajaran terutama untuk mata kuliah yang terkait dengan aplikasi Perbankan Syariah. Dengan penggunaan aplikasi SALAM BRISyariah sebagai bahan ajar di Laboratorium Mini Bank Fakultas Ekonomi dan Bisnis Islam IAIN Tulungagung ini, diharapkan agar mahasiswa memiliki gambaran secara riil terkait dengan aplikasi pelayanan operasional dalam dunia perbankan umumnya dan BRI Syariah khususnya

Lembaga pendidikan tinggi yang menyediakan Laboratorium Bank Mini Syariah berikutnya adalah Universitas Darul Ulum Jombang. Tujuan dari dibukanya mini bank di UNIPDU adalah untuk mengembangkan SDM terutama kemampuan dari mahasiswa ekonomi serta dapat membangun aset material untuk pembangunan kemandirian. Proses praktik system mini bank UNIPDU secara umum tidak jauh berbeda dengan IAIN Tulungagung, sebelum proses secara mandiri dilakukan oleh pihak kampus, terlebih dahulu dilakukan pelatihan dari pihak bank yang bekerjasama yaitu bank BRISyariah KC Jombang, dibukanya mini bank di dalam kampus juga dibuka pula kantor kas UNIPDU BRI SYARIAH. Namun secara operasional lebih dulu pembukaan kantor kas BRIS, jadi secara kerja sama saling menguntungkan, pihak kampus mendapatkan ilmu terapan perbankan dari BRIS dan pihak BRIS mendapatkan galangan dana funding dari para dosen dan mahasiswa.

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<sup>17</sup> <http://febi.iain-tulungagung.ac.id>

#### IV. PEMBAHASAN

Pemanfaatan adalah aktivitas menggunakan proses dan sumber untuk belajar. Fungsi pemanfaatan sangat penting karena membicarakan kaitan antara peserta didik dengan bahan atau sistem pembelajaran. Dalam pemanfaatan laboratorium bank mini syariah di perguruan tinggi terdapat hal penting yaitu dosen, mahasiswa dan komunitas organisasi mahasiswa. Dosen berfungsi memberikan arahan, untuk membantu merumuskan dan memutuskan kebijakan yang sesuai dengan pemanfaatan laboratorium bank mini syariah di perguruan tinggi. Organisasi mahasiswa menjalankan kesadaran warga kampus untuk melakukan transaksi sesuai syariat Islam dan mahasiswa sebagai pelaksana praktik transaksi syariah bersama-sama dengan dosen dan sekaligus sebagai objek dalam menjalankan kegiatannya. Hal penting ini apabila terlaksana dengan kerjasama yang baik maka akan pemanfaatan laboratorium bank mini syariah akan semakin baik.

Manfaat laboratorium yaitu sebagai sumber belajar dan mengajar sebagai metode pengamatan dan metode percobaan. Sebagai prasarana pendidikan atau sebagai wadah dalam proses belajar mengajar. Secara garis besar laboratorium dalam proses pendidikan adalah sebagai berikut:<sup>18</sup>

- a. Sebagai tempat untuk berlatih mengembangkan keterampilan intelektual melalui kegiatan pengamatan, pencatatan dan mengkaji gejala-gejala lain.
- b. Mengembangkan keterampilan motorik akan bertambah keterampilannya dalam mempergunakan alat-alat media yang tersedia untuk mencari dan menemukan kebenaran.
- c. Memupuk rasa ingin tahu sebagai modal sikap ilmiah seseorang ilmuwan.
- d. Memberi rasa percaya diri sebagai akibat keterampilan dan pengetahuan atau penemuan yang diperolehnya.

##### 1. Konsep pemanfaatan Laboratorium Bank Mini Syariah di lembaga pendidikan

###### a. IAIN Tulungagung

Terkait proses pemanfaatan laboratorium bank mini syariah perguruan tinggi di IAIN Tulungagung adalah sebagai berikut:

1. Mengadakan kerja sama. Laboratorium bank mini syariah bekerjasama dengan pihak lain untuk pemanfaatan laboratorium seperti kerjasama dengan lembaga keuangan syariah. Kerjasama yang dilakukan oleh laboratorium bank mini syariah di IAIN Tulungagung yaitu dengan Bank BRI Syariah dalam pengadaan software laboratorium bank mini yang disebut SALAM BRIS (Sistem Aplikasi Laboratorium *Mini Banking* BRISyariah).
2. Menyatakan suatu tantangan-tantangan. Tantangan yang dihadapi untuk pemanfaatan laboratorium bank mini syariah dalam praktiknya seperti menghadapi berbagai karakter dosen dan mahasiswa yang berbeda-beda.
3. Menjalani relasi dengan lembaga. Relasi lembaga dalam hal ini yaitu dengan lembaga keuangan, yang terjalin adalah antara laboratorium bank mini dengan petugas BMT (*baitul maal wa tamwil*). Mahasiswa yang praktik di laboratorium bank mini dengan sangat baik, maka dapat untuk mendaftarkan diri menjadi pengurus BMT karena sudah memiliki ketrampilan.
4. Mengidentifikasi kekuatan yang ada. Kekuatan laboratorium bank mini syariah diantaranya adalah memiliki teknik praktik menggunakan *software* aplikasi yang sama persis dengan software aslinya seperti software SALAM BRIS dari Bank BRI Syariah. Dosen yang mengampu adalah dosen yang

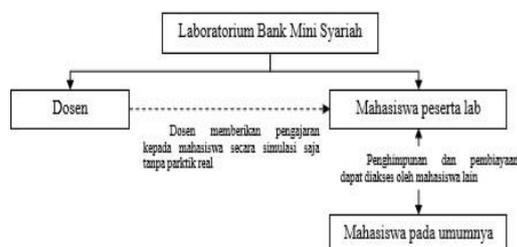
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<sup>18</sup> Decaprio, R, *Tips Mengelola Laboratorium Sekolah*. (Yogyakarta: Diva Press, 2013), h. 17

pernah mengikuti *Training of Trainer (ToT)* dari bank BRI Syariah dan dosen praktisi yang memiliki pengalaman bekerja di Bank Syariah.

5. Menganalisis kapasitas praktik. Mengetahui kapasitas sumber daya yang dimiliki seperti kapasitas ruangan dengan jumlah mahasiswa yang tersedia, dan dosen pengajar yang tersedia yang akhirnya disusun jadwal kegiatan pembelajaran praktik bank mini syariah. Menentukan dan membagi kelas pembelajaran praktikum di laboratorium bank mini syariah sesuai dengan kapasitas ruangan dan alat yang tersedia.
6. Memperluas kesempatan-kesempatan. Kesempatan dapat diperoleh dengan memperluas jaringan silaturahmi ketua seksi laboratorium dengan *stakeholder*.

Pemaparan diatas diperkuat dengan pernyataan bahwa pemberian *software* aplikasi *mini banking* SALAM BRIS terhadap perguruan tinggi ini berdasarkan pada hasil analisa terhadap kebutuhan dan tantangan dari dunia usaha. Dalam hal ini, rencananya mahasiswa diberikan bantuan akses dan kesempatan meningkatkan pengalaman sikap mental membangun kedewasaan, kemandirian, *leadership*, *entrepreneurship*, serta refleksi penerapan nilai-nilai keyakinan dan spiritual, dan terakhir terdapat berbagai intervensi program berupa serial pelatihan dan pendampingan reguler. Selain itu pula, pemanfaatan laboratorium bank mini syariah sejalan dan mendukung kegiatan *roadmap* Otoritas Jasa Keuangan pada bidang perbaikan kuantitas dan kualitas SDM poin 2 yaitu mengembangkan struktur kurikulum perbankan syariah di perguruan tinggi dan poin 3 yaitu pemetaan kompetensi dan kajian standar kompetensi bankir syariah. Hal itu selaras dan mendukung kegiatan pada poin enam tentang pemberdayaan sektor riil bersama LKMS lainnya.<sup>19</sup>



Gambar 1. Model Pemberdayaan Primer Internal mahasiswa

b. UNIPDU Jombang

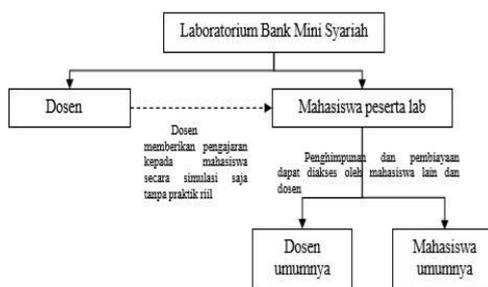
Laboratorium bank mini syariah di UNIPDU Jombang berada di bawah koordinasi Fakultas Syariah dan Fakultas Ekonomi dan Bisnis Islam. Pada tahun 2007 praktik secara riil dilakukan oleh laboratorium bank mini UNIPDU Jombang dengan menggunakan konsep *mini banking*. Pemberdayaan yang dilakukan dapat dijelaskan sebagai berikut:

1. Pengalihan Kekuasaan, Kekuatan, dan Kemampuan

UNIPDU Jombang memberikan kekuasaan pengelolaan laboratorium kepada Kasi laboratorium yang sekaligus mengelola transaksi riil laboratorium. Pembelajaran di laboratorium dilakukan dengan sistem *on job training* selama

<sup>19</sup> Malik, Z. A. Fauziah, & E., Senjiati, I. H., Penerapan Program Corporate Social Responsibility Pendidikan di Perbankan Syariah. *Prossiding SnaPP 2016 Sosial, Ekonomi, dan Humaniora*, (Bandung: LPPM UNISBA, 2016), h. 41-48. Diambil dari <http://proceeding.UNISBA.ac.id/index.php/sosial/article/view/54/pdf>

- 1 bulan. Adapun pengenalan *mini banking* syariah diperkenalkan kepada mahasiswa semester 3 dengan masa pembelajaran selama 1 minggu.
2. Menjadi Berdaya  
Mulai tahun 2007 laboratorium bank mini syariah UNIPDU Jombang telah melakukan praktik transaksi secara riil proses mini banking dimana sampai saat ini, mereka memiliki hampir 1/3 nasabah mahasiswa dari jumlah total keseluruhan mahasiswa UNIPDU Jombang. Ini berarti bahwa mini banking ini sangat didukung oleh civitas akademika perguruan tinggi dimana nasabah bukan hanya dari mahasiswa Fakultas Syariah dan FEBI saja namun sudah meluas target pasarnya kepada seluruh civitas perguruan tinggi.
3. Dapat Membangun Aset Material Untuk Pembangunan Kemandirian  
Laboratorium bank mini syariah UNIPDU Jombang telah dapat membangun aset material untuk pembangunan kemandirian yang dapat diindikasikan dari mendirikan lembaga mini banking syariah yang memiliki produk simpanan berupa tabungan dan deposito serta produk pembiayaan dengan akad murabahah, ijarah dan *qardhul hasan*. Pembiayaan disalurkan kepada mahasiswa yang membutuhkan untuk membayar perkuliahan dengan menggunakan akad *qardhul hasan* dengan proses analisa data menghubungi orang tua nasabah melalui telepon. Jika mahasiswa mengajukan pembiayaan lebih dari 1 juta rupiah maka diwajibkan menyertakan jaminan berupa BPKB, surat pernyataan penahanan ijazah dan memiliki simpanan deposito. Selain itu pula ada rekomendasi dari dosen atau teman bahwa nasabah tersebut dapat mengembalikan dana pembiayaannya. Selain mahasiswa, karyawan dan dosen juga dapat mengakses pembiayaan dengan plafon di atas 150 juta rupiah.
4. Dapat Membentuk Organisasi  
Laboratorium bank mini syariah UNIPDU Jombang sudah membentuk organisasi lembaga keuangan mikro yang dikelola mahasiswa yaitu BMS (Bank Mini Syariah).
5. Dapat Menentukan Pilihan Kelangsungan Hidup  
Laboratorium bank mini syariah UNIPDU Jombang melakukan kerjasama dengan berbagai pihak untuk melanjutan kelangsungan hidupnya seperti melayani konsultasi bisnis syariah melalui Pusat Lembaga Konsultasi Bisnis Syariah, BMS (Bank Mini Syariah) dan UPIJAWA (Unit Pengelola Zakat, Infak dan Shodaqoh)



Gambar 2. Model Pemberdayaan Primer Internal Dosen dan Mahasiswa

## V. PENUTUP

Berdasarkan pembahasan sebelumnya dapat disimpulkan bahwa model pemberdayaan laboratorium bank mini syariah di perguruan tinggi memiliki dua model yaitu 1). Model pemberdayaan primer internal mahasiswa, 2). Model pemberdayaan primer internal mahasiswa dan dosen. Model pemberdayaan laboratorium ini berdasarkan pengamatan pada dua perguruan tinggi yaitu IAIN Tulungagung dan UNIPDU Jombang.

IAIN Tulungagung menerapkan model pemberdayaan primer internal mahasiswa, UNIPDU Jombang menerapkan model pemberdayaan primer internal mahasiswa dan dosen. Domain pemberdayaan laboratorium bank mini syariah di dua perguruan tinggi memiliki hubungan *semantic* sebagai elemen dengan rincian domain antara lain pengalihan kekuasaan, kekuatan, dan kemampuan; menjadi berdaya; dapat membangun aset material untuk pembangunan kemandirian; dapat membentuk organisasi dan dapat menentukan pilihan kelangsungan hidup. Adapun domain laboratorium bank mini syariah memiliki hubungan *semantic* sebagai fungsi dengan rincian domain pengembangan keterampilan motorik dalam transaksi riil keuangan di lapangan dengan bentuk pengumpulan dan penyaluran dana. Memiliki fungsi rincian domain sebagai pengembangan kompetensi bidang intelektual dalam proses simulasi di dalam laboratorium dan memberikan pelayanan kepada masyarakat umum yang hanya dilakukan oleh laboratorium bank mini Syariah.

## Saran

1. Model pemberdayaan laboratorium bank mini dalam perguruan tinggi ada 4, yaitu 1). Model pemberdayaan sekunder, 2). Model pemberdayaan primer internal mahasiswa, 3). Model pemberdayaan primer internal mahasiswa dan dosen, dan 4). Model pemberdayaan primer eksternal. Untuk peneliti selanjutnya bisa meneruskan model yang belum diterapkan peneliti sebelumnya.

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## Radikalisme dan Perdamaian dalam Dunia Perempuan (Sebuah Tawaran Positivisme-Empiris August Comte)

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**Abstract:** *The nature of Rahmatan lil alamin stated in the Qur'an is truly tested in the historical arena through the behavior of terrorism under the guise of Islam. The nature of this sacred concept turns into a relative and problematic necessity. Women with basic feminine characters turn fierce when trapped in the role of being a Terrorist. Harm the mother's empathy power which is actually called affection. Various facts and data recorded as social facts are then dissected to voice the potential of the actual role of women as agents of change towards peace.*

**Key words:** *Women, Radicalism, Peace, Agents of Change, positivism-empirical.*

### I. Pendahuluan

Dalam konstelasi Politik di Indonesia, Radikalisme Islam telah mengalami peningkatan tajam. Meski gerakan-gerakan radikalisme berbeda pandangan serta tujuan dan tidak memiliki pola yang seragam, namun realitas radikalisme merupakan masalah penting untuk tetap dikaji dewasa ini, baik di dunia Islam maupun dunia internasional. Proses Radikalisme yang kompleks itu pada akhirnya melahirkan respon yang berbeda terhadap gerakan dan aktifisme Islam yang terbagi menjadi tiga varian penyebutan, yaitu; varian garis keras, radikalisme, dan ekstrimisme yang pro-kekerasan pro-terorisme dan mendorong perubahan tatanan negara. Dari ketiga varian itu, semua penganutnya menjadi Intoleran dan Revolusioner serta berpandangan dasar mereka ingin merubah tatanan sosial yang menekankan perubahan dalam masyarakat. [1]

Sebagian cendekiawan sosial dipandang cenderung gagal dalam memahami bagaimana seseorang menjadi radikal dan berkomitmen untuk melakukan teror. Penjelasan yang diberikan secara eksklusif hanya mengambil eksplanasi tunggal baik politik, ekonomi, agama dan motivasi, baik oleh pelaku individual, grup, serta pengaruh dan kontribusi jaringan. [2]

Berbagai studi lainnya menerangkan faktor atau kondisi yang kompleks sebagai penyebab radikalisasi termasuk kondisi ekonomi, deprivasi relatif, kegagalan negara, Kolonialisme Barat, Pendudukan Barat pada masa modern, dukungan untuk rezim opresif, masalah identitas, kohesi sosial dan solidaritas, politik dan integrasi sosial ekonomi, penghinaan, serta transfer global mengenai ideologi, teologi, imaji dan narasi kekerasan serta faktor psikologi. Akan tetapi, walaupun semua faktor ini dapat berkontribusi pada radikalisasi, namun tidak ada dari faktor tersebut yang secara independen mampu untuk menjelaskan perubahan drastis pada sikap dan perilaku yang terintegrasi dengan baik pada seorang pelaku radikal. [3]

Terlepas dari asumsi diatas, realitas menyatakan tumbuh kembang dari berbagai varian gerakan ini baik aktif maupun pasif banyak berasal dari berbagai kalangan. Sebagaimana penelitian *Center for the Study of Regional and Culture (CSRC)* UIN Syarif Hidayatullah Jakarta, Koordinator Peneliti Chaidar S. Bamualim menunjukkan bahwa sejumlah anak muda Muslim telah terpapar perilaku radikal dan ekstrimis meski jumlahnya kecil. Namun dari riset ini yang terpenting kemudian menyumbang asumsi bahwa proses

dari sebuah radikalisme paling tidak dipengaruhi oleh tiga faktor yaitu: krisis identitas, keluarga dan pertemanan, serta peristiwa politik di dunia Islam.[4]

Pada tahun 2006, Anne Speckhard dari George Town University menerbitkan sebuah artikel yang meneliti tentang paham terorisme. Ia menyebutkan setidaknya terdapat empat “campuran mematikan” yang terbentuk dalam diri seorang teroris, yaitu: kepribadian yang rapuh, ideologi yang salah, daya dukung sosial dan kebijakan publik. Dua yang pertama adalah tanggung jawab keluarga dan masyarakat, sedangkan dua yang terakhir adalah tanggung jawab pemerintah.

Keluarga adalah unit terkecil dari sebuah bangsa dan keluarga adalah elemen penting bagi pertumbuhan karakter serta kepribadian. Peran perempuan dalam konteks ini adalah ibu tidak bisa ditinggalkan begitu saja. Justru dari tangan perempuanlah harapan besar sentuhan membentuk kepribadian anak yang penuh welas asih dan toleransi dapat terbentuk. Peran ini sebenarnya idealnya diilhami oleh nilai-nilai ajaran agama yang secara tradisional mempunyai “fungsi” pemersatu, sebab sepanjang sejarah umat manusia yang secara empiris, agama telah memainkan peranan penting dalam memberikan tirai simbol-simbol yang melingkupi segalanya bagi integrasi masyarakat yang berarti. Beraneka macam makna, nilai dan kepercayaan yang ada dalam suatu masyarakat, akhirnya dipersatukan dalam sebuah penafsiran menyeluruh tentang unsur realitas yang menghubungkan kehidupan manusia dengan dunia (kosmos) secara keseluruhan, sehingga secara sosiologis dan psikologis memungkinkan manusia merasa betah tinggal di alam semesta dan terhindar dari penyakit *homeless mind*, merasa tak berumah atau rasa kesepian ditengah keramaian.[5]

Di Indonesia realitas gender yang berkaitan dengan peran perempuan dalam mencegah, ataupun justru mempromosikan sekaligus berpartisipasi dalam terorisme dan radikalisme memerlukan kajian secara lebih detail, walaupun fakta sosial menyatakan bahwa perempuan Indonesia memainkan peran vital dalam lingkup domestik dan publik, serta dipandang lebih efektif dalam menyebarkan perdamaian. [6]

Secara partikular kajian mengenai “relasi” ini belum banyak dilakukan, meski penelitian empiris dalam studi gender dan radikalisme menemukan bahwa perempuan memainkan dukungan terhadap radikalisme, pada saat yang sama sebenarnya perempuan juga memiliki kuasa untuk mencegahnya dalam ruang yang sama bernama “peran” dan dilakukan dalam tempat sama yang bernama “keluarga”. Penelitian lain hanya berusaha mengeksplorasi faktor pendorong (*triggers*) yang berbaur dengan motivasi diri untuk menjelaskan mengapa perempuan terlibat aksi radikal. Kekerasan oleh perempuan dianggap sebagai penyimpangan dan perilaku diluar batas kewajaran akibat labelisasi feminin yang mengecilkan peran perempuan dalam radikalisme. [7]

Hal ini berangkat dari asumsi historis bahwa terorisme, sebagai bagian dari budaya perang, militarisme, militansi dan kekerasan, secara primer merupakan dominasi dan domain eksklusif laki-laki. Namun pada kenyataannya, pandangan bias gender telah dimanfaatkan oleh kelompok radikal dengan menggunakan perempuan sebagai pelaku terorisme. Misalnya yang Taliban dan Boko Haram dengan melibatkan perempuan sebagai pelaku bom bunuh diri. [8]

Dan konteks keindonesiaan adalah bom Surabaya, fakta alami kekuatan empati ibu membentuk kasih sayang tercederai karena kesadaran dari diri sendiri melibatkan anak-anak melakukan aksi merusak kehidupan damai. Salah satu agenda penting pelurusan ideologi dalam memandang perintah-perintah agama perlu digalakkan. Narasi-Narasi peperangan yang jauh dari rasa *welas asih* perlu kita hindari dengan cara memperbanyak narasi-narasi cinta dan kasih sayang. Peran kontra radikalisme yang mengajak komponen stakeholder guna memerangi radikalisme, seiring dengan menggerakkan pola pendekatan

keluarga dalam mencegah radikalisme. Hal ini menjadikan pentingnya mendukung peran perempuan dalam membangun kohesi sosial dan kontribusinya dalam menanamkan toleransi dan perdamaian. Ini mengundang kita melihat apa yang bisa dilakukan perempuan sebagai agen perubahan yang membuka potensi perempuan sebagai agen perdamaian.

## II. Hasil Penelitian

### A. Perempuan dan Radikalisme

Fenomena mutakhir teroris kini bukan hanya menjadi isu laki-laki, tetapi juga perempuan. Meski keterlibatan perempuan dalam tindak radikalisme dan terorisme bukanlah hal yang baru sama sekali. Di Indonesia fenomena kembali menjadi perhatian pasca penangkapan Dian Yulia Novi di Bekasi dan Ika Puspitasari yang keduanya mantan pekerja migran di luar negeri. Dilanjutkan dengan rangkaian Bom Surabaya, dimana seorang perempuan Puji Kuswati dalam peranannya sebagai ibu telah membawa anak-anak yang telah ia manipulasi dalam suatu keyakinan terlibat radikalisme. Jika anggapan pada mulanya keterlibatan perempuan dalam sejumlah peristiwa radikalisme maupun terorisme adalah karena ketimpangan relasi kuasa. Mempertaruhkan nyawa empat anak hampir tidak mungkin ketimpangan relasi kuasa melahirkan keyakinan baru untuk secara aktif “berjihad”. Sebab ketimpangan relasi kuasa tidak akan melahirkan penundukan penuh tanpa isyarat perlawanan, sebaliknya proses ideologisasi akan mampu melahirkan peran keagenan perempuan dalam gerakan radikal. Dengan kata lain keinginan perempuan untuk memainkan peran lebih besar merupakan transformasi dari jaringan terorisme. [9]

Terorisme tidak lahir di ruang hampa, dia tumbuh dalam budaya intoleransi yang terus didengungkan baik di dunia maya maupun nyata. Proses psikologi yang disebut penyatuan jati diri dengan kelompok, menurut Harvey White House, peneliti dari Universitas Oxford menjelaskan bahwa penyatuan jati diri berperan besar dalam mendorong seseorang untuk rela mati demi kelompok dan keyakinan agama mereka. [10]

Tanpa peran ibu yang memiliki ideologi kuat soal gerakan radikal kekerasan, hampir mustahil sebuah keluarga dapat teryakinkan untuk melakukan bom bunuh diri bersama. Terjadinya perubahan pola aksi kekerasan bukan lagi dari individu lelaki/perempuan dewasa kepada keluarga yang terdiri dari ayah, ibu dan anak. Pendidikan karakter memperlihatkan peran dan pengaruh ibu dalam menetapkan sikap intoleransi sangat terlihat, sebagai bagian dari peran pengabdian perempuan radikal yang menjadikan tubuh, kehidupan dan keluarganya sebagai pengejawantahan ideologi yang dianutnya seperti penerapan Syari’ah sesuai yang difahaminya. [11]

Secara sosiologis perempuan adalah pihak yang rentan terhadap paparan ideologi radikal, hal ini terlihat dari mudahnya mengakses sosial media tanpa dasar kemampuan literasi yang memadai sehingga kurang kritis ketika menerima informasi, terlebih dalam pemahaman agama, perempuan adalah pihak yang berperan dalam ranah domestik. Melongok perempuan dalam radikalisme pada awalnya kita bisa menemukan beberapa faktor yang menjadi variabel peran, antara lain: Rahim para Syuhada. Berperan di sektor domestik. Membantu suami melakukan Jihad dan menyiapkan persediaan logistik. Pendidik dan pembentuk karakter anak. Suporter kasus terorisme. Berjihad atas perintah suami/Ustadz. Menyebarkan seruan jihad via internet. Pencipta kekerabatan melalui perkawinan, karena kekerabatan memudahkan komunikasi dan terakhir adalah *Fund raiser*. Tetapi pada perkembangannya kemudian diketemukan bahwa *Interplay multifactor* adalah realitas yang tidak bisa diabaikan begitu saja. Berbagai factor, yaitu (1) Ketidakadilan dan ketimpangan social ekonomi yang menyebabkan terbukanya perasaan terkoyak dan terdzalimi. (2). Melemahnya konsep dasar intimitas relasi sosial organik yang

menyebabkan melebarnya ‘jarak social’ dan keruhnya *ukhuwah wathaniyah* maupun *ukhuwah sosial* antar warga masyarakat. (3). Masuknya (intervensi) nilai-nilai baru dari berbagai belahan dunia sehingga merubah tata nilai social kultural dan memporak-porandakan sendi-sendi kehidupan *social indegenius* masyarakat. Ketika politik bercengkerama dengan kasyikan kelompoknya sendiri-sendiri sehingga meminggirkan peran serta masyarakat serta abai terhadap ‘urusan’ bersama, menjadikan potensi positif yang seharusnya menjadi modal pembangunan berbelok arah menjadi ledakan massif yang merusak tatanan pembangunan itu sendiri.

Fakta bahwa kelompok perempuan ini bukan hanya menjadi kelompok pendukung, tetapi menjadi pemain utama pelaku terorisme, dikuatkan dengan riset yang dilakukan The Institute of Policy Analysis of Conflict (IPAC) yang berjudul “*Mothers to Bombers; The Evolution of Indonesian Women Extremist*” tahun 2017 yang menunjukkan dengan jelas keterlibatan perempuan dalam tindak terorisme. Sejak tahun 2013 lebih dari 100 perempuan dan anak dari Indonesia telah melewati perbatasan Turki-Syria untuk bergabung dengan ISIS. Fenomena itu menunjukkan bahwa dalam jaringan terorisme, perempuan telah melampaui peran tradisional dalam hal isu, pernikahan, keibuan dan membangun jaringan teroris yang menjadi domain tradisional para istri teroris di Indonesia. Perempuan tidak lagi melihat diri mereka sebagai istri, ibu atau bahkan ustadzah bagi anak-anak jihadis, melainkan sebagai kombatan. Lebih jauh bisa dikatakan bahwa transformasi dalam diri perempuan jihadis tidak lepas dari apa yang mereka lihat dari perempuan-perempuan di Palestina, Irak dan Chechnya. [12]

Berdasarkan data dari AMAN Indonesia: *Facilitating Movement in PSP, Peace Leaders, CSOnetwork*, relasi perempuan dan terorisme paling tidak memaparkan data bahwa ada 13 nama-nama perempuan yang menjalani hukuman karena terlibat dalam terorisme (data CSAVE). Realitas kekukuhan terhadap ideologi akibat loyalitas terhadap ideologi suami ada pada 39 istri narapidana teroris yang dilakukan pendampingan, karena ideologi tersebut berakhir menjadi ideologi mereka sendiri. Kecenderungan memberikan pola pendidikan yang sama kepada anak-anaknya dengan memasukkan ke pesantren yang sama dengan ayahnya. Ikatan dengan jaringan radikal kuat karena tidak ada long terprogram dari pemerintah yang memastikan *disengagement* terjadi. Ini juga karena indikator deradikal diukur berdasarkan pengakuan seseorang bukan dengan perubahan perilaku. ( data PRIK-UI) 78% deportan anggota ISIS yang berjumlah 114 terdiri dari perempuan dan anak. 151 tersebar di 12 propinsi. 52 keluarga deportan artinya suami, istri dan anak terlibat dalam “jihad” ke Syria. ( data Kemensos). Dan pengaruh terhadap buruh Migran Perempuan berasal dari media sosial. Umumnya mereka terjebak justru karena dalam pencarian tentang Islam, ketertarikan melalui pengajian kelompok radikal di dunia maya, menjadi ladang perekrutan dan berputar pada pola direkrut kemudian perekrut, akhirnya sekaligus ATM bagi teroris.

Analisis pada kajian teroris selain menemukan motif, biasanya fokus pada analisis yang beraras pada pusat utama yaitu analisis jaringan dan analisis institusi. Kepentingan analisis ini sebagai sarana untuk mengetahui dan memutus mata rantai terorisme di Indonesia, baik yang berkorelasi dengan proses produksi dan reproduksi terorisme termasuk di dunia pesantren yang berafiliasi dengan aliran radikalisme. Ketika hubungan perempuan dalam dunia terorisme menjadi sebuah hubungan atas kesadaran sebagai bagian ideologi dirinya, Lebih lanjut hubungan itu sebenarnya memiliki kenyataan utama Terorisme /Radikalisme dengan HAM Perempuan, terdapat beberapa kesimpulan bahwa; budaya kekerasan berbasis gender memburuk dalam situasi konflik atau dalam kuasa kelompok ekstrimis. Kekerasan dan ekstrimisme membawa agenda viktimisasi pada perempuan. Kekerasan seksual dan perkosaan dipakai sebagai alat perang oleh kelompok

ekstrimisme untuk menundukkan lawan. Pada titik inilah sebenarnya perempuan berada pada subordinat yang tidak menguntungkan.

## **B. Perempuan dan Perdamaian**

Potensi dan kontribusi perempuan dalam perdamaian memang cenderung diabaikan, hal ini bisa dikuatkan dengan laporan ataupun narasi tentang perempuan yang menjadi bagian dari teroris lebih banyak dipaparkan. Artinya ketika narasi perempuan yang jatuh kedalam lubang radikalisme lebih banyak diungkap daripada peran mereka dalam perdamaian, hal ini menjadikan urgensi untuk menilik lebih dalam peran-peran perempuan yang bisa dilakukan dalam perdamaian. Survei yang dilakukan Wahid Foundation dan Lembaga Survei Indonesia yang dilakukan sepanjang 6-27 Oktober 2017 dan diluncurkan pada Januari 2018 lalu adalah salah satu langkah esensi menunjukkan adanya potensi toleransi yang luar biasa di kalangan perempuan Muslim Indonesia untuk mempromosikan perdamaian dan survey ini menguat dibandingkan pada tahun 2016.

Survei yang melibatkan 1.500 responden laki-laki dan perempuan dari 34 provinsi di Indonesia, dibandingkan laki-laki ditemukan perempuan lebih bersifat toleran terhadap perbedaan dan lebih sedikit bersedia melakukan kekerasan terhadap kelompok yang dianggap berbeda. Data menunjukkan bahwa: Sebanyak 84,9% responden perempuan muslim memilih Pancasila dan Undang-Undang Dasar saat ini karena beranggapan itu yang terbaik bagi kehidupan bangsa Indonesia. Perempuan Muslim yang menyatakan sebaliknya sebanyak 4,5 % responden. Mengenai kebebasan menjalankan ajaran agama juga menunjukkan bahwa 80,7 persen perempuan mendukung setiap warga negara mempunyai hak kebebasan menjalankan ajaran agama dan atau keyakinan.

Radikalisme sebenarnya tidak diminati, diambil dari data 80,8 % mewakili perempuan muslim menyatakan tidak bersedia terlibat dalam praktek Radikalisme dan hanya sebanyak 2,3% lainnya menyatakan bersedia. Begitupun bagi laki-laki dalam konteks Radikalisme ternyata jauh lebih banyak data tidak menyetujui, sebanyak 76,7% responden laki-laki Muslim menyatakan tidak bersedia dalam praktek Radikalisme dan sebanyak 5,2% bersedia. Intoleran menempatkan perempuan 55% lebih sedikit dibanding laki-laki 59,2%. Perempuan 53,3% juga memiliki lebih sedikit kelompok yang tidak disukai, dibanding laki-laki 60,3%. Dari data ini potensi bagi bangsa dalam upaya mencegah radikalisme dan terorisme masih berpeluang sangat baik. Terlebih kondisi perempuan yang memiliki peran penting dalam menyebarkan nilai-nilai perdamaian dan toleransi kepada keluarga dan komunitas.

Direktur Wahid Foundation Zannuba Arrifah Chafsoh Rahman Wahid memberikan analisa bahwa sebenarnya bagaimana Peran Perempuan Muslim di Indonesia dalam membangun nilai-nilai Toleransi dan Perdamaian. Kesimpulan data ini didukung oleh Direktur Women Development Center sekaligus Dosen Unsyiah Aceh Suraiyya Kamaruzzaman. [14] Dalam Survei ini juga menyertakan fakta tantangan perempuan Muslim dalam hal menggali potensinya. Tingkat otonom perempuan muslim Indonesia lebih rendah dibandingkan laki-laki. Jika angka rata-rata skor tingkat otonom muslim sebesar 77,7%, adapun perempuan hanya berada pada skor rata-rata 62,3%. Terkungkungnya para perempuan Muslim Indonesia dalam hal otonominya, membuat potensinya sebagai penyebar nilai-nilai perdamaian terhambat. Perempuan seringkali tidak dilibatkan dalam mengambil keputusan baik dalam keluarga maupun lingkungan yang lebih formal. Suraiyya berpendapat bahwa setidaknya ada lima hal yang menyebabkan demikian, pertama, masih melekatnya budaya patrilinear di Indonesia. Kedua, tafsir agama. Ketiga, hukum yang belum berorientasi pada pemenuhan hak perempuan. Keempat,

tingginya angka pernikahan perempuan di usia anak-anak. Masih menurut Suraiya cara membangun kapasitas perempuan hanya bisa diputus dengan pendidikan informal [15]

Berdasarkan pengalaman penanganan sejumlah konflik di Indonesia, perempuan secara kasatmata terlibat upaya Rekonsiliasi Sosial. Hal ini dikuatkan dari beberapa data yang diperoleh N-Peace, dimana beberapa perempuan terlibat aktif dalam upaya perdamaian di Indonesia, Cerita Perempuan Juru Damai di tanah air adalah himpunan beberapa perempuan yang terlibat aktif dengan perdamaian. Antara lain pelopor perdamaian Aceh, Shadia Marhaban perempuan satu-satunya dalam perundingan Helsinki, salah satu pendiri N-Peace Indonesia, mitra pelatihan N-Peace dalam pelatihan *Women Waging for Peace dan Training on Mobilizers*. Mengukuhkan peran perempuan Tuhapet dijalankan Raibah yang adalah simbol perempuan desa dalam kegiatan reintegrasi yakni pelopor perlawanan anti kekerasan melawan militerisme GAM dan TNI. Perdamaian Aceh dan *The art of mobilizing* oleh Suraiya Kamaruzzaman, pembela hak-hak Perempuan Aceh.

Kekuatan Motherhood dan kekhasan perempuan aceh sangat genuine dipakai dalam setiap aksi sosialnya untuk menyuarakan ketidakadilan. Peran perempuan dari desa Parome kabupaten Sigi, sekaligus mediator menegakkan hukum adat adalah Ramlah. Dari Donggala diwakili Soraya Sultan yang menjadi politisi Humanis, perempuan Parlemen Bersuara, bergerak dibidang kegiatan penguatan kapasitas organisasi perempuan, dimana konflik Poso yang meninggalkan trauma dan merenggangkan hubungan antar umat beragama. Aktifis perempuan ini mengorganisir perempuan dan dari pemetaan soraya isu perempuan dianggap tidak politis, bukan isu utama melainkan keamanan dan penghentian kekerasan adalah targetnya, maka dia membela hak-hak perempuan sebagai korban konflik di desa-desa. Dengan tema Senantiasa memberi cinta meski berbeda, aktifis perempuan pecinta damai yang bernama Noni Rafiang Tuharea adalah seorang perempuan Muslim. Akibat terjadinya segregasi wilayah berdasarkan keyakinan pasca konflik berkepanjangan di Maluku, aktifis Lembaga Partisipasi Pembangunan Masyarakat di daerah yang mayoritas Kristen. Elektronika Duan, Transformasi Konflik Halmahera menuju kampus Intregated Farming, akademisi dan penggerak ekonomi perempuan, penangan pasca konflik di Maluku Utara. Membumikan Hibualamo, mengamalkan Qasidah untuk Rekonsiliasi diprakarsai Badriyah, perempuan penggagas qosidah untuk mendorong rekonsiliasi Muslim dan Kristen pada tahun 2002, di Tobelo, kota kecil di Maluku Utara yang pernah menyimpan cerita damai dan konflik sekaligus. Maluku utara: Meredam konflik dan mengupayakan perdamaian melalui perempuan penjual ikan dan nelayan melalui *bacarita kampung* oleh Indri Ayusuf. Dari Kupang Jurnalisme Perdamaian bagi Perempuan dan Keadilan, dengan menggunakan jurnalisme yang menyumbang memadamkan api kebencian dan konflik, mendorong rekonsiliasi dan perdamaian bahkan memberikan peringatan dini tentang terjadinya konflik dan kekerasan oleh Gadrida Rosdianan Djukana. [16]

Contoh-contoh Perempuan penyeru perdamaian ranah Indonesia seperti ini adalah bagian dari inspirasi perempuan mengenai tumbuhnya inisiatif wacana agama dan perdamaian. Jika strategi riset biasanya berjalan di atas ekspresi melihat dan mempelajari kekerasan dari agama dan bagaimana agama menjadi sumber kekerasan, sekaliguspun di dalamnya berkaitan dengan penafsiran sumber teks yang selalu menampilkan wajah kekerasan dari para penulis kontemporer. Maka citra kekerasan yang selalu tampak pada topik “jihad” yang keras dan ganas yang dipandang sebagai cara kaum Muslim menyelesaikan masalah internal dan yang timbul dari interaksi dengan umat lain. Hendaknya strategi ini kemudian dirubah untuk mengadakan riset-riset baru tentang binadamai dan penyelesaian masalah nirkekerasan di dalam sejarah dan praktik masyarakat

Muslim kontemporer yang menghasilkan keselarasan dengan realitas. Sehingga muncullah Islam sebagai “*Rahmatan lil ‘alamin*” sumber cinta dan kasih sayang untuk semua manusia. Karena sesungguhnya dari beberapa contoh perempuan inspiratif di atas, perempuan lintas agama di wilayah Maluku yang dilingkupi kondisi kekerasan yang sangat gawat masih mampu menciptakan ruang pertemuan rahasia, menyuarakan protes nirkekerasan, menenangkan kelompok militan dan memobilisasi masyarakat lokal serta menerapkan aspek theologis peran gender dalam perdamaian baik individu maupun kelompok yang terlibat dalam binadamai dan resolusi konflik. [17]

### C. Perempuan sebagai Agen Perubahan Dalam Perdamaian

Peran Perempuan sebagai agen perubahan untuk perdamaian sebenarnya adalah keniscayaan dan kesemestian, proposisi ini diperkuat tiga aspek yang membuktikan adalah: *Pertama*, Aspek pertama adalah perempuan secara natural merupakan agen perdamaian. Perempuan diberikan insting melindungi apa yang ada. Hal ini merupakan sifat natural pada setiap perempuan untuk melindungi keluarganya. *Kedua*, Aspek kedua adalah perempuan secara alami dapat dipercaya. Hal tersebut dapat dibuktikan dengan kepercayaan yang diterima perempuan dari anak-anaknya. *Ketiga*, Aspek ketiga, wanita sebagai agen alami untuk menganjurkan toleransi. Hal ini paling tidak perempuan penggerak pertama, yang menganjurkan toleransi pada anak dari rumah dan bisa dibawa ke dunia luar. Sebenarnya Indonesia sangat aktif dalam isu pemberdayaan perempuan, baik dalam kompleks Internasional maupun regional. [18]

Sehingga mengapa penting merespon Radikalisme dari perspektif perempuan. Hal ini karena beberapa faktor penting yang bisa ditemukan untuk kemudian dianalisis bersama untuk menghasilkan solusi bagi berbagai elemen, bahwa:

- (1). Pada tahun 2016 perempuan masih memiliki kecenderungan intoleransi yang tinggi.
- (2). Perempuan banyak menjadi korban *Gender Based Violence* selama konflik atau perang.
- (3). Agenda Gerakan Radikalisme atau Ekstrimisme Cenderung Viktimisasi terhadap perempuan. *Pertama*, Hal ini didapat dari Laporan AWID (*The Association of Women in Development (AWID) 2010*) menjelaskan bahwa kelompok ini memiliki lima agenda; Yaitu, 1), Intoleransi dan absolutisme, 2), anti- perempuan dan sangat patriarkis, 3), Tafsir tunggal hal yang fundamental dalam agama, 4). Hubungannya dengan politik dan kekuasaan dan 5). Anti-HAM dan Kebebasan. *Kedua*, Perempuan dari keluarga mantan teroris harus menanggung *stereotyping* dan eksklusi sosial di kampungnya. Anak-anak mereka juga *dibully* di sekolah dan mengalami trauma, sehingga faktor dendam bisa menjadi motivasi kembali pada kelompok semula. *Ketiga*, Perempuan korban bom yang didampingi oleh AIDA misalnya, juga mengalami perubahan hidup karena cacat, kehilangan pekerjaan, ditolak keluarga mertua, dicerai, dan sebagainya. *Keempat*, 421 Perda Diskriminatif yang dikumpulkan oleh KOMNAS Perempuan pasca reformasi juga viktimisasi dan bahkan kriminalisasi perempuan dan minoritas.
- (4). Perempuan dianggap *second class* yang mudah dijadikan instrument karena patuh, apolitis dan loyal Dalam konstruksi masyarakat patriarki, perempuan dipandang makhluk kelas dua yang harus patuh terhadap suami, termasuk mengikuti ideologi pasangannya. Perempuan juga dipandang makhluk apolitis, sehingga tidak mudah dicurigai jika mereka membawa misi berbahaya. Bukan saja memainkan peran pendidik, rekruter, bahkan perempuan mulai dijadikan “pengantin” untuk melakukan bom bunuh diri. Dalam hal ini Musdah Mulia mensinyalir bahwa perempuan sangat bersahabat dengan agama, meski agama seringkali tidak ramah terhadap mereka. Dan

yang paling meyakinkan adalah perempuan mampu menjadi benteng pertama yang melindungi keluarga jika terjadi hal-hal tak diinginkan. [19]

Penanganan radikalisme membutuhkan keahlian dan kerjasama dari berbagai sektor keilmuan. Penanganan ini tidak hanya bertumpu pada kekuatan berbasis *Hard power*, tetapi penggunaan *Soft Power* (kekuatan berbasis lunak) akan sangat penting untuk terlibat, misalnya memberikan ruang kepada kementerian dan lembaga non militer atau non kepolisian agar terlibat bersama merumuskan permasalahan dan penanganan permasalahan. Untuk mendukung kearah perubahan lebih baik dalam usaha perdamaian. Dunia merespon terorisme dalam berbagai program dan ketetapan. Karena memang peranan paling sentral dalam penanggulangan Terorisme tetap berada pada kebijakan dan langkah yang dibuat pemerintah.

Pelibatan perempuan sangat penting karena mereka mempunyai kemampuan preventif dalam tahap deteksi dini radikalisme. Strategi pelibatan perempuan dalam kontraterorisme ataupun pencegahan radikalisme di Indonesia dapat diklasifikasi dalam pendekatan *soft power* yang melibatkan partisipasi berbagai stakeholder dan kerjasama antar agensi seperti pemerintah, pendidikan formal, komunitas dan kelompok religius dalam melawan terorisme. Urgensi pelibatan peran perempuan dalam rangka menyuarakan perdamaian dan menangkal radikalisme terkadang diinisiasi oleh pemerintah internasional dan NGO/LSM yang bertujuan untuk mendukung peran perempuan dalam mencegah kekerasan terorisme, dalam bentuk kerjasama dengan organisasi perempuan akar rumput (*local grassroots women's organisations*). [21]

Secara parsial di Indonesia, penelitian Suzanne Brenner mengindikasi perempuan Indonesia sebenarnya telah memiliki semangat berwirausaha sekaligus berperan memberi dukungan terhadap suami dan aktif memberikan kontribusi atas kesejahteraan ekonomi dan sosial pada keluarga sekaligus pada masyarakat. Meskipun tetap berperan pada posisi sebagai ibu bagi anak-anak. Peran seperti inilah yang dapat mencegah radikalisme melalui *eliminasi factor deprivasi relative (relative deprivation)* yang mengacu pada *in ekualitas* struktur sosial dalam arti luas seperti kemiskinan, rendahnya akses pendidikan, pengangguran, dan buruknya perumahan. [22] Hal ini menguatkan pentingnya pengorganisasian komunitas dalam rangka memperkuat kohesi sosial, dimana *framework Peace Trough Development*, yaitu; Membangun organisasi perempuan akar rumput yang kuat dengan pendekatan nilai baru. Mengintegrasikan agenda Pembangunan Desa/ komunitas. Mengorganisir komunitas dengan pendekatan pembangunan, pertanian organik, kesehatan ibu dan anak, serta budaya. Perempuan sebagai motivator perubahan di komunitas dengan melibatkan laki-laki dan generasi muda.

Pendidikan adalah kunci utama dalam penanganan radikalisme. [23] Setiap negara harus menempatkan pendidikan sebagai cara paling dasar dan paling kuat dalam menangkal radikalisme. Pendidikan yang mengedepankan pemikiran kritis dan terbuka untuk berbagai kemungkinan harus dikembangkan guna melahirkan generasi yang kreatif dan terbuka pada perbedaan. Pendidikan mengenai pencegahan radikalisme dan terorisme harus sudah menjadi bagian kurikulum pendidikan di Indonesia sejak level paling dasar. [24]

Dalam dunia pendidikan perempuan Indonesia juga secara historis sudah diakui menerima hak dan kebebasan yang sama sebagaimana laki-laki. Sehingga pelibatan perempuan Indonesia dalam semua kebijakan dan perbaikan kondisi publik dan negara dapat dibenarkan secara kultur dan sosial. Karena radikalisme dapat berbentuk non-kekerasan sehingga pendekatan non-kekerasan dimana *mainstream* masyarakat masih mengidentikkan kelembutan dan feminitas lebih dimiliki oleh perempuan, akan lebih efektif sebagai alasan sosial dan psikologi. Inklusi perempuan dalam ranah publik dan

dalam produksi reinterpretasi teks keagamaan dalam membuat perempuan aktif dalam memerangi ideologi radikal. Dengan rentang peran yang dimainkan perempuan sejak dari lingkup domestik hingga publik, peran perempuan dalam memerangi radikalisasi akan sangat menonjol, termasuk sejak tahap awal berupa antisipasi dan prevensi proses radikalisasi. [25]

Aktivis perempuan Muslim Indonesia dan advokasi hak-hak perempuan telah secara efektif mengisi, termasuk dalam strategi pembacaan kembali Al-Qur'an dan reinterpretasi sumber-sumber utama hukum Islam untuk mempertahankan ide-ide ekualitas gender dan keadilan. Menguntungkan dari segi jaringan internasional dan pertukaran pengetahuan (*knowledge exchange*), feminis Indonesia telah menyebarkan dan mempromosikan ide oleh figur-figur mapan seperti Amina Wadud, Fatima Mernissi, Ziba Mir-Hosseini, Mai Yamani, Shamima Shaikh. Banyak dari mereka juga mengarahkan pandangannya pada interpretasi fundamental dan literal beserta implikasinya dalam Hukum Islam, yang dipersepsikan sebagai produk hegemoni patriarkal. Secara khusus, Indonesia mempunyai banyak stok intelektual Muslim, termasuk dari kalangan perempuan. [26]

Cara lain juga dilakukan oleh beberapa organisasi feminis di Indonesia, yang berbasis religius semacam Fahmina Institute, Rahima, Puan Amal Hayati, dan Kalyanamitra melalui berbagai program salah satunya adalah kaderisasi ulama perempuan. Juga berbagai organisasi keagamaan seperti Aisiyah, Muslimat, Komisi Nasional Perempuan sebagai agensi negara juga aktif memperjuangkan kesetaraan gender melalui pendidikan moderat dan mengadvokasi eliminasi hukum dan peraturan yang diskriminatif gender sebagai salah satu upaya mencegah radikalisasi paham keagamaan maupun aksi teror. [27]

### III. Pembahasan

#### Tawaran August Comte (Positivisme - Empiris)

Pembangunan perdamaian dan penanganan radikalisme/ terorisme menjadi problema utama seluruh masyarakat. Analisis terhadap masyarakat dan bukan individu ini adalah bidang garap dari para Sosiolog sebagai pemikir sosial. Apa yang dikatakan khas sebagai analisis sosiologis adalah bila membicarakan sistem sosial, norma, nilai dan peran sosial dengan fondasi yang diletakkan dalam sosiologi adalah seperti yang dipikirkan oleh August Comte, yaitu yang disebut sebagai "Ilmu Sosial Alam" dimana sosiologi adalah ilmu yang mempelajari sesuatu yang hidup. Sejak itulah, positivisme menjadi jiwa para sosiolog. Hal ini juga yang menjadikan Sosiologi dapat dikatakan sebagai Ilmu yang spesifik, berbeda dengan Ilmu lainnya. Dalam pandangan Sosiologi klasik, masyarakat didefinisikan sebagai sebuah kesatuan dari mekanisme-mekanisme interdependen yang memastikan integrasi atau kombinasi yang saling tergantung dari elemen-elemen yang berposisi antara individualisme dari aktor-aktor dengan Internalisasi dari norma-norma yang terinstitusionalisasi untuk tujuan integrasi kolektif. [28]

Filsafat positivisme yang diperkenalkan oleh August Comte yang mendapat kehormatan sebagai bapak Sosiologi melalui filsafat positifnya, pada karyanya "*Cours de Philosophie Positivisme*" bertujuan untuk menyusun fakta-fakta yang teramati. Fakta-fakta itulah kemudian dikembangkan Oleh Durheim sebagai Fakta Sosial yang merupakan Obyek Studi Sosiologi. [29]

Ketika beranjak pada pembahasan upaya menangkal terorisme ataupun radikalisme dalam bingkai perdamaian, hal ini kemudian diranah pembacaan menjadi berputar pada wilayah damai dan konflik. Pada akhirnya paling tidak kita bisa menengok teori konflik dan teori fungsionalis struktural sebagai paradigma sebuah fakta sosial. ketika secara

fungsionalis struktural idealnya masyarakat berada dalam kondisi statis (order) atau dinamis (progres) dalam masyarakat dari hasil penelitian umumnya atas dasar-dasar stabilitas sosial.

Comte menetapkan asumsi dasar fungsionalisme mengenai saling ketergantungan sistem sosial, ketika ia menyatakan bahwa studi statis dari sosiologi meliputi penyelidikan atas hukum-hukum aksi dan reaksi dari berbagai sistem sosial. Konsep keseimbangan fungsional muncul ketika ia mendeklarasikan bahwa hambatan terciptanya keharmonisan antara keseluruhan dan bagian-bagian sistem sosial adalah “patologi”. Konsep keseimbangan dipinjam dari perlakuan biologis mengenai homeostatis. Sebagai contoh jika salah satu bagian dari tubuh sakit, bagian-bagian dari tubuh lainnya akan terpengaruh dan merasa sakit, sehingga perlu diobati agar terjadi kembali keseimbangan pada tubuh. Pemikiran Comte inilah merupakan analogi antara sistem sosial dengan organ biologi. [30] Dan setiap elemen atau institusi berkewajiban memberikan dukungan terhadap stabilitas, serta cara pandang anggota masyarakat terikat secara informal oleh norma-norma nilai-nilai dan moralitas umum. Dan tentulah disini kita berbicara tentang idealitas sebuah arti perdamaian. Dimana absennya kekerasan struktural atau terciptanya keadilan sosial, yang meliputi semua aspek tentang masyarakat yang baik, seperti terpenuhinya hak asasi yang bersifat universal, kesejahteraan ekonomi, keseimbangan ekologi dan nilai-nilai pokok lainnya.

Pada teori konflik melihat masyarakat berada dalam proses perubahan yang ditandai oleh pertentangan yang terus menerus diantara unsur-unsurnya dan melihat bahwa setiap elemen memberikan sumbangan terhadap disintegrasi sosial dan menilai keteraturan yang terdapat dalam masyarakat hanyalah disebabkan karena adanya tekanan atau pemaksaan kekuasaan dari atas oleh golongan yang berkuasa. Konsep sentral teori ini adalah wewenang dan posisi yang merupakan fakta sosial. [31]

Teori konflik berpendapat bahwa konsep-konsep seperti kepentingan nyata dan kepentingan laten, kelompok kepentingan dan kelompok semu, posisi dan wewenang merupakan unsur-unsur dasar untuk menerangkan bentuk-bentuk dari konflik. Dibawah kondisi ideal tidak ada lagi variabel lain yang diperlukan untuk dapat menerangkan sebab-sebab timbulnya konflik sosial. Dalam kondisi tidak ideal masih ada beberapa faktor yang dapat mempengaruhi dalam proses terjadinya konflik sosial. Diantaranya kondisi teknik dengan personal yang cukup, kondisi politik dengan suhu yang normal, kondisi sosial dengan adanya rantai komunikasi. Faktor lain yang menyangkut cara pembentukan kelompok semu. Dari konflik dapat memberikan sumbangan terhadap integrasi dan sebaliknya dari integrasi dapat pula menghasilkan konflik. Aspek terakhir dari teori konflik adalah mata rantai antara konflik dan perubahan sosial. Konflik memimpin kearah perubahan dan pembangunan. Antara fungsionalis struktural dan konflik, kedua teori ini sama-sama bersifat holistik dalam arti sama-sama melihat masyarakat sebagai bagian yang saling berkaitan satu sama lain. Dengan menemukan fakta dari pandangan sosiologi terhadap terorisme seperti paparan diatas, telah muncul mengapa mereka melakukan teror. Dari fakta itulah akan diketemukan sebuah analisa tentang perubahan yang berfokus pada apa yang semestinya dibenahi.

Setiap individu seharusnya tidak menutup mata terhadap konflik yang terwakili terorisme ini, sebagaimana yang dipesankan teori fungsional, ketika menghadapi sebuah perubahan sosial, secara kasat mata masyarakat sedang mengalami dinamika akan tetapi idealitasnya senantiasa dalam keseimbangan. Jika kemudian bergulir wacana perdamaian hal ini untuk menajamkan sudut pandang dalam memahami terorisme sebagai sumber konflik sehingga menemukan solusi yang terbaik. Konflik agama kemudian tidak hendaknya dibesar-besarkan atau malah dijadikan sebagai alat untuk menyerang agama

tertentu. Atau justru sensitifitas terhadap isu agama kemudian memunculkan sikap apatisme terhadap permasalahan terorisme, karena ketakutan terhadap pelabelan radikal. Berbicara perdamaian yang berbanding dengan pembahasan suatu konflik sebenarnya adalah harapan efektifitas sebuah solusi yang adalah keniscayaan, karena Indonesia bertumbuh dalam keragaman. Dan dari Berghe sendiri membongkar selalu ada fungsi meskipun itu berada pada ranah konflik, empat fungsi itu adalah sebagai alat memelihara solidaritas, membantu menciptakan aliansi dengan kelompok lain, mengaktifkan peranan individu yang semula terisolasi, dan fungsi komunikasi. [32]

Gerakan Teroris yang menggunakan Jubah Agama untuk menyembunyikan motif di dalamnya, jika dilihat lebih dalam korban terbesar sesungguhnya justru dari Umat Islam sendiri. Berbagai data harus dibaca dari sudut pandang yang lebih luas, hal ini untuk menemukan hasil pemetaan diantara kepentingan dan kelompok seperti dalam teori konflik, karena pada akhirnya bermuara pada kondisi pecah belah berbagai negara di atas garis agama, supaya lemah dan bisa dikuasai. Hal inilah yang dikatakan teori fungsionalis, dimana konflik bisa menguntungkan pada salah satu pihak dan merugikan pada pihak yang lain. Pemahaman atas akar gerakan amat diperlukan guna membuat sebuah kebijakan dan langkah-langkah taktis penanggulangannya. Menghadapi permasalahan terorisme memerlukan pendekatan yang komprehensif, guna menghadapi tantangan global yang sangat serius. Berlandaskan pada pembahasan sebelumnya dengan pendekatan peranan masyarakat, peranan aspek ekonomi dan pendidikan, kebijakan dan regulasi.

Menilik perspektif August Comte, individu dipengaruhi dan dibentuk oleh lingkungan sosial, sehingga satuan masyarakat asasi adalah bukan individu-individu melainkan keluarga. Dalam keluargalah individu diperkenalkan kepada masyarakat. Comte ingin mewujudkan masyarakat yang positif dalam arti kemajuan dan berdasarkan keteraturan sosial. [33]

Perdamaian adalah keniscayaan ditengah keberagaman dan perbedaan kepentingan di tengah masyarakat yang memang harus tetap berjalan diatas keseimbangan. Keluarga adalah unit terkecil dalam suatu bangsa, dari keluargalah tumbuh kembang individu-individu yang tidak terlepas dari peran seorang ibu yang adalah perempuan. Perempuan memiliki potensi yang besar untuk dilibatkan sebagai bagian kekuatan berbasis *soft power* untuk menghadapi permasalahan radikalisme dan terorisme. Dengan program sebagai pembentuk kebijakan, edukator, anggota komunitas dan aktivis, mendirikan sekolah perdamaian, inkubator pemimpin perempuan akar rumput. Dimana inkubasi pemimpin perempuan akar rumput, *community-based learning*, perempuan lintas iman, reguler class, komitmen belajar untuk menguatkan wacana dan skill transformasi konflik dan *peacebuilding*. Mencetak fasilitator lokal yang memiliki mandat membuka kelas-kelas baru. Target perubahan adalah keluarga, komunitas, struktural dan kultural.

#### **IV. Kesimpulan**

Terjadinya trend baru dalam dunia Terorisme yang melibatkan keluarga seperti kejadian yang dialami Indonesia di Surabaya semakin membutuhkan peran perempuan dalam perjuangan melawan Terorisme. Pentingnya keterlibatan perempuan dalam pencegahan konflik bersenjata dan konflik-konflik lainnya, Pentingnya perlindungan terhadap korban konflik. Pentingnya partisipasi perempuan dalam penyelesaian konflik, pentingnya pemulihan dan rehabilitasi adalah agenda perubahan peran perempuan dalam mencegah radikalisme menuju perdamaian dan keamanan. Akar masalah dari radikalisme adalah ketidakadilan dan ketidakseimbangan dan hal ini tidak dapat diselesaikan dalam jangka pendek dan penanganan ini yang paling tepat adalah melalui program-program pemerintah. Dengan melibatkan perempuan sebagai basis *soft power* dalam penanganan

Radikalisme lebih mudah mengenali, melihat yang terjadi dan menelusuri untuk memperoleh data-data yang lengkap sebagai langkah untuk menangani Radikalisme.

Peran besar perempuan dalam menanamkan nilai-nilai dalam keluarga sehingga peran signifikan dalam pembentukan prespektif yang positif. Hal ini menjadikan pemberdayaan dan pengembangan perempuan menjadi sangat penting untuk perdamaian. Inisiatif perempuan sebagai agen perubahan dalam perdamaian sebagai *Soft Approach* untuk perjuangan melawan terorisme, Inisiatif ini untuk menyebarkan nilai-nilai damai dan toleransi dan disertai pemberdayaan di komunitas lokal khususnya disektor ekonomi dan peningkatan pendidikan non formal. Peningkatan nilai positif dan kesejahteraan akan menjadi perisai kuat terhadap pengaruh pandangan radikalisme dan nilai-nilai intoleran. Hal yang menarik untuk dijadikan catatan lebih lanjut adalah *Soft Approach* relasi perempuan dengan pelibatan komunitas keagamaan seperti Muslimat NU ataupun Aisyiah Muhammadiyah adalah sarana Transformasi Sosial yang sebenarnya mudah dan efektif untuk membangun Perempuan berdaya dan komunitas damai, sebagai benteng ketahanan keluarga yang mampu menopang ketahanan nasional.

Pendekatan sosiologi adalah pendekatan yang bisa digunakan untuk melihat sudut pandang Radikalisme ini. Di tengah situasi konflik kehadiran manusia perdamaian sangat dibutuhkan. Manusia perdamaian tidak tenggelam dalam situasi negatif karena misi akan konflik yang harus berakhir. Dan kemampuan berempati dimiliki manusia perdamaian tanpa mengurangi pemahaman secara rasional. Mereka tetap bisa melakukan analisis yakni memecahkan masalah, memahami akar masalah dan melakukan langkah-langkah yang dibutuhkan untuk menyelesaikan masalah. Dari empati inilah kemudian muncul menjadi kooperasi sebagai tawaran August Comte dalam positivisme-empirisnya.

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## Penggunaan Teknologi RWD (*Responsive Web Design*) Sebagai Sarana Peningkatan Penjualan Studi Pada CV. Santoso Tennis Court Tulungagung

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**Abstrak:** Kemajuan dalam Teknologi Informasi dan Komunikasi tidak hanya menawarkan saluran pemasaran baru komunikasi dan interaktivitas ke perusahaan tetapi juga secara signifikan mempengaruhi cara perusahaan melakukan bisnis mereka dan kegiatan pemasaran produk. Pemasaran melalui *mobile seluler* (baik ponsel maupun media lainnya) telah menjadi salah satu sarana yang paling populer untuk berkomunikasi dengan berhubungan antara perusahaan dan pelanggan dalam bentuk situs web, social media, iklan, maupun sms, dan dalam kekinian semuanya dilakukan melalui online. Penelitian bertujuan untuk mengetahui pengaruh pemakaian teknologi dalam genggam ini pada dunia pemasaran. Metode pengumpulan data menggunakan wawancara mendalam kepada narasumber. Apakah penggunaan teknologi *mobile* berpengaruh dalam peningkatan pemasaran secara signifikan.

**Kata kunci:** Perangkat *mobile*, Pemasaran, Teknologi informasi.

### I. PENDAHULUAN

Dewasa ini, penggunaan *mobile seluler* memang sangat berkembang pesat di kalangan masyarakat. Menjamurnya penggunaan *mobile seluler* berdampak pada bisnis pemasaran melalui *internet* berkembang dengan pesat. Tingginya minat berbisnis dengan media *internet* berjalan seiring dengan perkembangan teknologi informasi. Pada jaman dulu *internet* hanya dapat diakses melalui komputer, tetapi sekarang *internet* dapat diakses dengan mudah melalui ponsel atau mungkin *handheld*. Meningkatnya bisnis dan penjualan melalui *internet* telah menjadi prevalensi di Indonesia Berharap semakin banyak orang menggunakan *internet* maka penggunaan pasar *online* akan semakin terbuka lebar. Pemasaran seluler adalah topik yang semakin diminati dan penting dalam proses transaksi jual beli dan aktivitas pemasaran di *mobile seluler*.

### II. KAJIAN TEORI

#### A. *Mobile Marketing*

Seiring dengan perkembangan jaman yang menuntut manusia semakin “*mobile*”, *marketers* pun lantas mengembangkan strategi *E-Marketing* dengan berupaya memaksimalkan pemanfaatan jejaring nirkabel yang telah semakin maju. Pengembangan ini memunculkan strategi *Mobile Marketing* yang mampu menjangkau konsumen kapan saja dan di mana saja melalui berbagai perangkat *mobile* yang dimiliki konsumen tersebut.

Penerapan strategi perusahaan dengan menggunakan *Mobile Marketing* mempunyai tujuan dimana diantaranya sebagai berikut :

1. Membangun *brandawareness* Perusahaan menerapkan *mobile marketing* dengan harapan agar konsumen semakin mengenali *brand* atau merek perusahaan serta produk yang ditawarkan.

2. Mengubah *brandimage* perusahaan dapat memanfaatkan mobile marketing untuk mengubah *image* atau persepsi konsumen terhadap *brandnya* menjadi lebih modern dan terpercaya.
3. Promosi penjualan dengan *mobile marketing* umumnya dimanfaatkan untuk promosi dan iklan yang dapat menstimulasi tingkat penjualan yang lebih maksimal.
4. Meningkatkan *brandloyalty*, *Brand loyalty* dapat diartikan sebagai komitmen konsumen untuk membeli kembali produk dengan merkbrand yang sama (*repeat order*). Membangun *database* konsumen. Perusahaan seringkali berupaya memahami profil yang terkait dengan aktivitas dan preferensi konsumen agar dapat memberikan promosi yang sekiranya sesuai dengan kebutuhan konsumen tersebut. *Mobile wordofmouth* dapat diartikan sebagai penyebaran pesan pemasaran elektronik dari konsumen ke konsumen melalui teknik komunikasi *mobile* yang diharapkan dapat mempercepat penyebaran suatu promosi serta dapat meningkatkan kepercayaan konsumen.

Menurut Dave Chaffey pemasaran secara *online* baik melalui situs web, iklan *online*, optin email, kios interaktif, TV interaktif atau *mobile* seluler dapat membuat hubungan yang lebih dekat dengan pelanggan, memahami mereka dan memelihara interaksi dengan mereka. Sedangkan Candra Ahmadi dan Dadang Hermawan mengartikan *Mobile Marketing* atau *E-Commerce* adalah penjualan atau pembelian barang dan jasa, antara perusahaan, rumah tangga, individu, pemerintah, dan masyarakat atau organisasi swasta lainnya, yang dilakukan melalui komputer pada media jaringan<sup>1</sup>.

### **B. Penjualan**

Penjualan dapat diartikan juga sebagai usaha yang dilakukan manusia untuk menyampaikan barang bagi mereka yang memerlukan dengan imbalan uang menurut harga yang telah ditentukan atas persetujuan bersama<sup>2</sup>. Penjualan merupakan salah satu kegiatan yang dilakukan perusahaan untuk mempertahankan bisnisnya untuk berkembang dan untuk mendapatkan laba atau keuntungan yang diinginkan. Penjualan juga berarti proses kegiatan menjual, yaitu dari kegiatan penetapan harga jual sampai produk didistribusikan ke tangan konsumen (pembeli)<sup>3</sup>.

Kemampuan perusahaan dalam menjual produknya menentukan keberhasilan dalam mencari keuntungan, apabila perusahaan tidak mampu menjual maka perusahaan akan mengalami kerugian. Adapun tujuan penjualan dalam perusahaan yaitu:

1. Tujuan yang dirancang untuk meningkatkan volume penjualan total atau meningkatkan penjualan produk-produk yang lebih menguntungkan.
2. Tujuan yang dirancang untuk mempertahankan posisi penjualan yang efektif melalui kunjungan penjualan reguler dalam rangka menyediakan informasi mengenai produk baru.
3. Menunjang pertumbuhan perusahaan. Tujuan tersebut dapat tercapai apabila penjualan dapat dilaksanakan sebagaimana yang telah direncanakan sebelumnya. Penjualan tidak selalu berjalan mulus, keuntungan dan kerugian yang diperoleh perusahaan banyak dipengaruhi oleh lingkungan pemasaran. Lingkungan ini sangat berpengaruh terhadap perkembangan perusahaan.

### **C. Perangkat *mobile* merubah cara kita membeli**

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<sup>1</sup> Ahmadi, Candra dan Dadang Hermawan 2013. E-Business & E-Commerce. Yogyakarta: CV. ANDI

<sup>2</sup> Basu Swastha DH. 2004. Azas-azas Marketing. Liberty. Yogyakarta

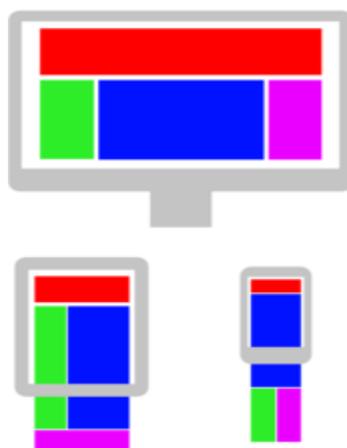
<sup>3</sup> M. Nafarin, 2009. Penganggaran Perusahaan. Jakarta: Salemba Empat

Pada zaman dahulu perangkat telepon hanya kita gunakan sebagai sarana komunikasi suara saja, semakin lama berkembang pesan tulisan dan semakin berkembang lagi menjadi tempat mencari hiburan seperti permainan dan pemutar musik, semakin kesini teknologinya pun mengalami kemajuan yang luar biasa sekarang kita bisa melakukan pembelian apapun melalui perangkat *mobile* yang sering kita dengan dengan nama *smartphone*. Dulu kalau kita ingin membeli sesuatu harus pergi ke pasar sekarang sudah sangat mudah beli sesuatu tinggal menggerakkan jempol kita, dan hal semacam ini tidak terbatas jarak dan waktu.

#### **D. Responsif Web Design**

Desain Web Responsif (RWD) adalah pendekatan desain *website* yang ditujukan untuk membuat *website* guna memberikan pengalaman melihat secara optimal, artinya pembaca dapat dengan mudah melihat tampilan yang biasanya dilihat di perangkat *desktop* dapat dengan mudah dilihat pula apabila di *transform* ke *mobile devices* sehingga bisa disebut dapat melintasi berbagai perangkat (dari ponsel ke komputer desktop monitor atau sebaliknya)<sup>4</sup>.

Contoh cara kerja *website* yang menggunakan teknologi RWD



#### **E. Faktor yang mempengaruhi peningkatan penjualan melalui *online***

Menurut Rudianto (2009:104), Penjualan merupakan sebuah aktivitas yang mengakibatkan arus barang keluar perusahaan sehingga perusahaan memperoleh penerimaan uang dari pelanggan. Philip Kotler (1998) mengatakan manfaat dalam dalam transaksi *online*, di antaranya ialah:

1. Kemudahan

Menggunakan teknologi *mobile* sangat membantu dalam mempermudah transaksi, tidak perlu pergi jauh, menunggu waktu buka karena tidak buka 24 jam, ataupun mengantri dalam barisan.

2. Informasi

Konsumen bisa mendapatkan informasi dan pilihan produk dalam waktu cepat dan dengan banyak pilihan.

3. Perbincangan yang lebih sedikit

Teknologi *online* tidak menawarkan basa basi yang memakan waktu lama dan berbelit-belit.

Selain menawarkan beberapa manfaat, hadirnya penjualan versi daring (via online) juga menawarkan beberapa hambatan :

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<sup>4</sup>[https://en.wikipedia.org/wiki/Responsive\\_web\\_design](https://en.wikipedia.org/wiki/Responsive_web_design)

1. Gangguan  
Konsumen terganggu dengan tampilan-tampilan dan iklan-iklan yang tidak sesuai.
2. Ketidakadilan  
Antara pembeli dan pembeli yang lain kadang kala mendapatkan harga dan kualitas barang yang berbeda
3. Penipuan  
Penjualan melalui media *online* acap kali tidak sesuai dengan gambarnya
4. Kecurangan  
Barang yang dijual kadang kala tidak sesuai dengan kondisi sebenarnya
5. Pelanggaran Privasi  
Pemasar terlalu banyak mengetahui kehidupan pelanggan

Dalam proses transaksi pembelian melalui via media online, konsumen akan melalui 5 (lima) tahapan utama, yaitu (Usu, 2011) :

1. Pengenalan kebutuhan
2. Pencarian informasi
3. evaluasi alternatif
4. pembelian
5. konsumsi
6. evaluasi setelah pembelian

### III. PENELITIAN SEBELUMNYA

Gisyela P.Z. Nicolaas *The Influence Of Mobile Marketing On Consumer Attitude Study At Student Of Sam Ratulangi University*, peningkatan penjualan adalah dipengaruhi oleh tingkat kredibilitas.

AM Ibrahim *Mobile Marketing: Examining the Impact of Trust, Privacy Concern and Consumers' Attitudes on Intention to Purchase*, mobile marketing dalam perilaku konsumen untuk membeli.

### IV. METODE

Penelitian ini menggunakan tipe deskriptif dengan menggunakan pendekatan kualitatif. Data yang dikumpulkan berasal dari wawancara, catatan lapangan, observasi, serta dokumen resmi lainnya yang kemudian dianalisis berdasarkan dengan sejumlah data yang diperoleh. Penelitian ini berupaya mengevaluasi secara sistematis, faktual dan akurat tentang pengaruh *mobile teknologi* dalam peningkatan penjualan. Lokasi penelitian pada CV. Santoso TennisCourt Tulungagung.

### V. HASIL

CV. Santoso TennisCourt adalah salah satu kontraktor lapangan tenis yang berada di Kabupaten Tulungagung, perusahaan ini bergerak pada jasa konstruksi lapangan olahraga khususnya pada lapangan tenis yang bertaraf nasional maupun internasional. CV. Santoso TennisCourt melayani pembuatan lapangan olahraga di seluruh Indonesia, oleh karena itu sudah menjadi keharusan untuk menggunakan teknologi informasi dalam hal untuk membantu pemasarannya. Pada mulanya pemasaran yang dilakukan Bapak Budi Santoso adalah secara *mouhtomouth*, ikut serta dalam tender dan pada akhirnya pada tanggal 12

April 2017 memutuskan untuk membuat sebuah website yang beralamat di <https://santosotenniscourt.com><sup>5</sup>.

Awalnya *website* itu *design* hanya dapat bagus apabila diakses melalui komputer *desktop* tetapi tidak dapat dengan baik apabila diakses melalui perangkat *mobile* dikarenakan *designwebsite* tidak *responsive* terhadap perangkat pengakses. Menurut pengakuan Bapak Budi Santoso berdasarkan jumlah *trafficwebsite* yang beliau akses melalui Google Analytics<sup>6</sup> jumlah *traffic* dari perangkat *mobile* lebih banyak daripada *jumlah traffic* yang datang melalui perangkat *desktop*. Senada dengan hal tersebut, inilah yang menurut beliau kenapa merubah *design web* yang *responsive* terhadap perangkat mengakses lebih penting, hal ini karena setelah setahun lebih memiliki *website* dengan jumlah mengakses yang menurut beliau cukup banyak tetapi mengapa tingkat penjualan masih sama dengan sebelum memiliki *website*.

Bapak Budi Santoso akhirnya merubah tampilan *websitenya* menjadi lebih *responsive* terhadap *device* pengakses dan menjadi *mobile friendly*. Menurut keterangan beliau dan di dukung dari *Google Analytics* jumlah peningkatan *trafik* yang lebih banyak setelah menggunakan teknologi *responsive web design* berpengaruh signifikan terhadap jumlah kontrak-kontrak dan penjualan yang didapatkan.

## VI. PEMBAHASAN

Pada dasarnya teknologi *internet* merupakan alat yang memudahkan dalam membantu manusia menyelesaikan masalahnya, apalagi menggunakan teknologi *mobile* yang sangat praktis tentu hal ini sangat membantu sekali, oleh karena itu sudah merupakan suatu yang benar apabila pemilik [www.santosotenniscourt.com](http://www.santosotenniscourt.com) memaksimalkan kemampuan *website*-nya supaya dapat diakses oleh teknologi *mobile* yang tentu dibutuhkan tampilan web yang responsif dan mudah dibaca dan dipahami.

Dengan tampilan yang responsif tentu saja informasi yang didapatkan oleh konsumen tidak akan terputus, sehingga dengan cepat konsumen dapat memperoleh informasi dari *website* dengan baik, bagus dan cepat

Selain itu teknologi web responsif juga akan mempermudah dan membuat nyaman pemakai *website* dalam mendapatkan informasi secara maksimal dan tentu saja tidak terputus karena masalah ukuran layar yang tidak sesuai dengan *designwebsite*.

Teknologi *online* sangat lugas dan jelas dan tidak berbelit belit, karena yang diandalkan adalah informasi yang bisa diberikan kepada calon konsumen, tampilan web milik Bapak Budi sangat jelas dan informatif.

## VII. PENUTUP

Jadi pada dasarnya seiring dengan perkembangan jaman yang diikuti dengan perkembangan teknologi *mobile*, mendukung seseorang untuk bisa berkembang dengan meningkatkan penjualan pada usaha yang dimiliki. Dengan adanya teknologi *mobile* dapat membantu seseorang untuk mendapatkan informasi lebih cepat dan informatif. hal ini memberikan kemudahan bagi setiap pengguna untuk dapat melakukan segala sesuatu dengan lebih cepat dan mudah. Seperti pada CV. Santoso TennisCourt, dengan menggunakan teknologi *responsive web design* (RWD) yang menghasilkan tampilan web yang *mobilefriendly* maka dapat mendukung usaha yang digeluti menjadi lebih besar dan meningkatkan penjualan serta yang pasti dapat memberikan informasi kepada seluruh

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<sup>5</sup> hasil dari penelusuran whois dengan mengakses <https://who.is/whois/santosotenniscourt.com> pada tanggal 19 november 2018 pukul 03.10

<sup>6</sup> <https://analytics.google.com> pada tanggal 19 november 2018 pukul 03.11

masyarakat selaku *stakeholder*. tentunya hal ini berdampak pada penjualannya sehingga dapat membawa CV. SantoaoTennisCourt pada skala nasional dan internasional.

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## FILSAFAT ETIKA IBN MISKAWAIH DALAM PENDIDIKAN AKHLAK

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**Abstrak** – Manusia adalah makhluk yang diciptakan dalam keadaan fitrah atau suci. Sehingga perlu adanya pendidikan yang kelak menjadi sebuah acuan dalam kehidupan bermasyarakat. Karena manusia diciptakan dengan berbagai macam Suku, Ras, Budaya yang hendak saling kenal dan saling tolong menolong bahkan saling menghormati. Disisi lain manusia adalah makhluk yang memiliki keistimewaan karena kekuatan berpikirnya yang menjadi pembeda antara manusia dengan hewan. Pada dasarnya, manusia dapat membedakan antara benar dan salah, antara baik dan buruk. Seseorang yang sempurna dalam kemanusiaannya adalah orang yang memiliki cara berpikir yang benar dan juga luhur dalam tindakannya. Upaya mewujudkannya merupakan indikator tingkat kesempurnaan dan tujuan manusia itu sendiri. Karena itu, etika, moral, dan perilaku sangat penting dalam kehidupan manusia. Dalam sejarah filsafat Islam, berbagai pemikir Islam telah mencoba membahas konsep etika. Salah satunya adalah Ibn Miskawaih yang merupakan tokoh filosofis Muslim yang berhasil menyusun dasar-dasar dalam bukunya yang berjudul *Al-Akhlaq wa Thahir al-Araq* (perilaku mulia dan pendidikan moral). Pemikiran Ibn Miskawaih di bidang moral adalah salah satu konsep yang mendasari di bidang pendidikan, terutama dalam pendidikan akhlaq. Tujuan pendidikan moral yang dirumuskan oleh Ibnu Miskawaih adalah perwujudan dari sikap batin yang mampu secara spontan untuk mewujudkan semua yang bernilai baik dan dapat dicapai dengan sempurna dan sempurna.

**Kata kunci:** filosofi etika Ibn Miskawaih, pendidikan etika.

### A. PENDAHULUAN

Dengan berdasarkan penciptaan manusia, dimana manusia diciptakan dalam keadaan *fitrah* atau suci. Dan pada prinsipnya al-Qur'an memandang manusia sebagai makhluk serba dimensi, diantaranya memiliki sejumlah emosi yang ber sifat etis. Artinya manusia mempunyai potensi untuk menjadi bermoral, yaitu hidup dengan tatanan nilai dan norma. Etika merefleksikan manusia harus hidup, membawa diri dan menangani hidupnya secara bertanggung jawab agar berhasil sebagai manusia dan mencapai potensialitas nya yang ter tinggi sehingga hidupnya lebih bermutu. Dengan demikian tujuan etika tidak sekadar hanya mengetahui pandangan atau teori, ilmu, tetapi juga memengaruhi dan mendorong manusia supaya membentuk hidup suci dan menghasilkan kebaikan dan kesempurnaan serta memberi mamfaat kepada sesama manusia. Dengan kata lain etika mendorong kehendak agar berbuat baik.[1]

Etika pada dasarnya memiliki visi yang universal dan berlaku bagi segenap manusia di setiap tempat dan waktu. Namun ada kesukaran untuk merealisasikannya karena ukuran baik dan buruk menurut anggapan orang sangatlah relatif. Hal ini tentu berbeda dengan

ajaran Islam dan etika Islam yang kriterianya telah di tentukan secara gamblang dalam al-Qur'an dan al-Hadits.

Etika, moral dan akhlak merupakan hal yang sangat penting dalam kehidupan manusia. Walaupun manusia dilahirkan ter pisah dari individu lain, namun ia tidak dapat hidup sendiri terlepas dari yang lain me lainkan selalu hidup bersama dalam kelompok atau masyarakat. Hal ini menunjuk kan bahwa seseorang tidak dapat hidup sendiri tanpa bantuan orang lain atau biasa juga disebut makhluk sosial, begitu pula sebaliknya. Dengan kata lain manusia saling memerlukan satu sama lain, apapun status dan keadaannya.[2] Olehnya itu, Islam sangat memerhatikan etika, moral dan akhlak sebagai barometer dalam hidup bermasyarakat, bernegara dan beragama.

Dalam sejarah filsafat Islam, berbagai pemikir telah berupaya merumuskan konsep etika, termasuk di dalamnya ulama hukum, para teolog, mistikus dan filosof. Hal ini dikarena kan etika atau akhlak dalam Islam merupakan salah satu inti ajaran Islam. Etika dalam Islam didasarkan pada empat prinsip, yaitu **Pertama**, Islam berpihak pada teori tentang etika yang bersifat universal dan fitri. **Kedua**, moralitasdalam Islam didasarkan pada keadilan. **Ketiga**, tindakan etis dipercaya pada puncaknya akan menghasilkan kebahagiaan bagi pelakunya. **Keempat**, tindakan etis bersifat rasional.[3] Keempat, prinsip tersebut, tetap berlaku dan sangat diperlukan dalam kehidupan bermasyarakat dan bernegara.

Dalam bidang (etika) inilah Ibn Miskawaih banyak disorot, dikarenakan langkanya filsuf Islam yang membahas bidang ini. Secara praktek etika sebenarnya sudah berkembang di dunia Islam, terutama karena Islam sendiri berisi ajaran tentang akhlak. Bahkan tujuan diutusnya Nabi Muhammad saw adalah untuk menyempurnakan akhlak manusia. Spirit akhlak dan etika dalam konteks pernyataan Rasulullah saw. itu sama, yaitu nilai-nilai kemanusiaan, mengingat pada masa awal kerasulannya perilaku masyarakat Arab pada umumnya tidak ber-perikemanusiaan, seperti tidak menghargai derajat wanita, merendahkan antarsuku, dan bahkan menyembah berhala yang dibuat sendiri.

Etika sebagai suatu sikap mental yang mendorong manusia untuk melakukan perbuatan-perbuatan tanpa terlebih dahulu dipikirkan dan dipertimbangkan. Pengertian ini memberikan pemahaman bahwa perbuatan itu tidak selamanya merupakan pembawaan fithrah sejak lahir, namun juga berasal dari latihan dan kebiasaan.[4]

Etika dibagi ke dalam etika umum yang berkaitan dengan prinsip-prinsip dasar yang berlaku bagi segenap tindakan manusia, dan etika khusus yang membahas prinsip-prinsip tersebut dan hubungannya dengan kewajiban manusia dalam berbagai lingkup kehidupannya. Dibedakan pula dengan etika individual yang berkaitan dengan kewajiban manusia sebagai individu terutama terhadap dirinya sendiri melalui suara hati terhadap Yang Maha Kuasa, dan etika sosial yang jauh lebih luas yang berkaitan dengan manusia sebagai makhluk sosial dalam bermasyarakat, berbangsa, dan bernegara.[5]

Dalam pembahasannya mengenai etika, Ibn Miskawaih juga mengkaitkan filsafat etikanya dalam pendidikan akhlak. Karena dirasa perlunya pendidikan akhlaq dalam kehidupan sehari-hari, dimana manusia merupakan makhluk sosial yang dianjurkan senantiasa saling tolong menolong satu dengan yang lain.

Pendidikan akhlak merupakan satu hal yang sangat penting untuk ditanamkan. Internalisasi nilai-nilai moral dan agama menjadi keharusan untuk ditempuh pada masa ini. Berkenaan dengan ini, pemikiran pendidikan akhlak Ibn Miskawaih diharapkan dapat diaplikasikan secara nyata dalam dunia pendidikan, khususnya dalam pembelajaran yang kreatif dan menyenangkan. Inilah tantangan bagi kita semua yang menjadi pemerhati dan pelaksana dalam program pendidikan.[6]

## B. METODE PENELITIAN

Pada penelitian ini kami menggunakan jenis/pendekatan penelitian yang berupa Studi Kepustakaan (*Library Research*). Studi kepustakaan merupakan suatu studi yang digunakan dalam mengumpulkan informasi dan data dengan bantuan berbagai macam material yang ada di perpustakaan seperti dokumen, buku, majalah, kisah-kisah sejarah, dsb.

Studi kepustakaan juga dapat mempelajari beberapa buku referensi serta hasil penelitian sebelumnya yang sejenis yang berguna untuk mendapatkan landasan teori mengenai masalah yang akan diteliti. Studi kepustakaan juga berarti teknik pengumpulan data dengan melakukan penelaahan terhadap buku, literatur, catatan, serta berbagai laporan yang berkaitan dengan masalah yang ingin dipecahkan. Sedangkan menurut ahli lain studi kepustakaan merupakan kajian teoritis, referensi serta literatur ilmiah lainnya yang berkaitan dengan budaya, nilai dan norma yang berkembang pada situasi sosial yang diteliti.[7]

Metode penelitian kepustakaan ini digunakan untuk menyusun konsep mengenai Expressive Writing (EW) yang nantinya dapat digunakan sebagai pijakan dalam mengembangkan langkah-langkah praktis sebagai alternatif pendekatan konseling. Adapun langkah-langkah dalam penelitian kepustakaan menurut Kuhlthau, dalam jurnal Mirzaqon adalah sebagai berikut:

1. Pemilihan topik,
2. Eksplorasi informasi,
3. Menentukan fokus penelitian,
4. Pengumpulan sumber data,
5. Persiapan penyajian data,
6. Penyusunan laporan.

Sumber data yang menjadi bahan akan penelitian ini berupa buku, jurnal dan situs internet yang terkait dengan topik yang telah dipilih.

Teknik pengumpulan data dalam penelitian ini adalah dokumentasi, yaitu mencari data mengenai hal-hal atau variabel yang berupa catatan, buku, makalah atau artikel, jurnal dan sebagainya.[8]

Teknik analisis data yang digunakan dalam penelitian ini adalah metode analisis isi (*Content Analysis*). Analisis ini digunakan untuk mendapatkan inferensi yang valid dan dapat diteliti ulang berdasarkan konteksnya.[9] Dalam analisis ini akan dilakukan proses memilih, membandingkan, menggabungkan dan memilah berbagai pengertian hingga ditemukan yang relevan.[10]

## C. HASIL PENELITIAN

### a. Filsafat Etika Ibn Miskawaih

Etika atau moral merupakan bagian ter-penting dari pemikiran filosof Ibn Miskawaih. Dalam arti sesungguhnya ia adalah seorang moralis. Masalah moral inilah ia bicarakan dalam tiga bukunya: *Tartib as Sa'ada*, *Tahzib al Akhlaq* dan *Jawidan Khirat*. [11]

Kata "moral" berasal dari bahasa Latin "*mores*", bentuk jamak dari *mos* berarti kebiasaan. Dalam bahasa Inggris yang disebut "*moral*", yaitu *concerned with principles of right and wrong behavior*, [12] sedangkan istilah yang dekat dengan moral adalah etika yang berarti *moral principles that control or influence a person's behaviour, a system of*

*moral principles or rules of behavior*. [13] Dalam praksis kehidupan bermasyarakat, etika berkaitan dengan tanggung jawab dan kewajiban manusia sebagai manusia. [14]

Etika menurut Ibn Miskawaih yang dikutip oleh Muhammad merupakan “sikap mental yang mengandung daya dorong untuk berbuat tanpa berpikir dan pertimbangan. Sikap mental terbagi dua, yaitu yang berasal dari watak dan yang berasal dari kebiasaan dan latihan”. [15] Dalam jurnal Nizar, bahwa akhlak yang berasal dari watak jarang menghasilkan akhlak yang terpuji; kebanyakan akhlak yang jelek. Sedangkan latihan dan pembiasaan lebih dapat menghasilkan akhlak yang terpuji. Karena itu Ibn Miskawaih sangat menekankan pentingnya pendidikan untuk membentuk akhlak yang baik. [16]

Ibn Miskawaih menolak sebagian pendapat pemikiran Yunani yang mengatakan akhlak yang berasal dari watak tidak mungkin berubah. Namun Ibn Miskawaih menegaskan “kemungkinan perubahan akhlak itu harus melalui pendidikan. Olehnya itu, ditengah-tengah masyarakat dapat dijumpai ada orang yang berakhlak mulia dan ada juga berakhlak hina”. [17]

Pemikiran seperti ini sejalan dengan ajaran Islam yang secara gamblang dinyatakan bahwa Nabi Muhammad Saw adalah untuk menyempurnakan akhlak yang mulia. Dari itulah akhlak sering dijadikan ukuran keberhasilan seseorang dalam mengenal dan mengamalkan ajaran-ajaran agama.

Dengan demikian, pendidikan nilai menempati posisi yang sangat penting bagi manusia dalam hubungannya dengan pembinaan akhlak. Oleh karena itu, dalam upaya merubah watak kejiwaan manusia diperlukan aturan-aturan syariat, sehingga manusia dengan akhlaknya dapat membedakan yang mana seharusnya dilakukan dan mana yang seharusnya ditinggalkan. [18]

Karena manusia makhluk sosial, maka kebahagiaan kemanusiaannya terletak pada temannya, sedang yang kesempurnaannya terletak pada orang lain, mustahil akan mencapai kebahagiaan yang sempurna dalam keadaan hidup menyendiri. Maka yang berbahagia adalah yang memperoeh banyak teman. Dan berusaha keras menyebarkan kebaikan kepada mereka untuk ia peroleh dengan bantuan mereka apa yang tak dapat ia peroleh secara sendirian, sehingga satu sama lain mendapat kenikmatan *ukhuwah* ini sepanjang hidupnya. [19]

Adapun aspek sosial dalam filsafat etika Ibnu Miskawaih dalam bukunya Rohmaniyah, yakni terdiri tiga asas yang merupakan hasil pendekatan *multidisipliner*: metafisika, fisika, psikologi, sosiologi, dan syar’i, meliputi:

1. Hakikat cara wujud manusia sebagai *zoon politikon (madaniyah bi althab’i)*, dimana kesempurnaan hakikat manusia terletak pada adanya yang lain (*being in communion*).
2. Hakikat keterbatasan manusia dalam merealisasikan khairat yang beraneka ragam.
3. Fitrah manusia sendiri saling mencintai (*anisun bi al-thab’i*), yang dari kata uns itulah diambil kata insan, bukan dari kata *nisyan* (lupa). Sebab itu, wajib ada komunitas manusia yang terdiri dari sejumlah individu yang banyak pada saat yang sama dan hidup bersama diatas prinsip *mahabbah* dan *mawaddah*, untuk menyempurnakan hakikat diri dan merealisasikan kebahagiaan kolektif, sehingga tercapailah *khairat* bersama dan *sa’adah* yang didistribusikan dikalangan mereka dan terwujudlah kalam jenis insani, seperti sebuah tubuh yang anggota-anggotanya satu sama lain saling mengikat. [20]

Aspek lain yang diperhatikan dalam pemikiran Ibnu Maskawaih adalah pendidikan akhlak pada anak-anak. Menurutnya, kejiwaan anak-anak adalah merupakan mata rantai jiwa binatang dan jiwa manusia berakal. Pada jiwa anak-anak berakhirlah watak binatang dan mulailah watak manusia, jiwa anak-anak berkembang dari tingkat sederhana ketingkat

yang lebih tinggi, semula tanpa ukiran, kemudian berkembang pada kekuatan perasaan nikmat dan sakit, kemudian timbul pula hasrat yang lebih kuat yaitu kekuatan *syahwat* yang disebut *sabu'iyah* atau *ghadabiyah*, akhirnya dalam perkembangan berikutnya timbul rasa malu pada anak-anak. Pada tahap inilah anak-anak dapat merasakan mana yang baik dan mana yang buruk.

Yang perlu diketahui dalam pembahasan ini (etika), Ibnu Miksawaih tidak lepas dari pembahasannya terkait jiwa. Dimana Ibn Miskawaih memulai pembahasan etikanya dengan menganalisis kebahagiaan dan mendefinisikan kebahagiaan tertinggi guna menyimpulkan kebahagiaan manusia selaku manusia. Dimana kekuatan jiwa akan melahirkan kekuatan (*fadhilah*) sewaktu gerak aktifitasnya normal (*mu'tadilah*), sesuai dan seimbang. Rinciannya adalah:

1. Bila gerak jiwa *rasional (natiqah)* normal, tidak menyimpang dari hakikatnya dan kecenderungannya kepada ilmu pengetahuan yang benar, lahir keutamaan ilmu (*Fadhilah al-Ilm*), kemudian kebijaksanaan (*al-Hikmah*).
2. Bila gerak jiwa *apetitif (ghadabiyah)* serasi dan seimbang, patuh pada petunjuk jiwa rasional, tidak bergejolak diluar batas, terjadilah keutamaan kesantunan (*fadhilah al-Hilm*), kemudian disusul keberanian (*al-Suja'ah*).
3. Bila gerak jiwa *gairah (bahimiyah)* serasi dan seimbang, dibawah kontrol daya jiwa rasional, patuh kepadanya, tidak hanya mengikuti hawa nafsu, lahirlah keutamaan keberhasilan diri (*fadhilah al-Iffah*), kemudian kedermawanan (*al-Saha*).
4. Bila ketiga keutamaan tersebut *al-Hikmah*, *al-Iffah* dan *al-Suja'ah* dalam keseimbangan dan kerasian satu sama lain, maka lahirlah keadilan (*al-adalah*).

Yang menarik lagi dari Ibnu Maskawaih adalah kekuatan jiwa yang akan melahirkan kekuatan (*fadhilah*) sewaktu gerak aktifitasnya normal (*mu'tadilah*), sesuai dan seimbang. Rinciannya adalah:

1. Bila gerak jiwa *rasional (natiqah)* normal, tidak menyimpang dari hakekatnya dan kecenderungannya kepada ilmu pengetahuan yang benar, lahir keutamaan ilmu (*Fadhilah al-Ilm*), kemudian kebijaksanaan (*al-Hikmah*).
2. Bila gerak jiwa *apetitif (ghadabiyah)* serasi dan seimbang, patuh pada petunjuk jiwa rasional, tidak bergejolak diluar batas, terjadilah keutamaan kesantunan (*fadhilah al-Hilm*), kemudian disusul keberanian (*al-Suja'ah*).
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Dari keempat poin di atas, terdapat penjelasan terkait *fadhilah-fadhilah* yang telah disampaikan, sebagai berikut:

1. Sifat *hikmah* (kebijaksanaan) mencakup sifat-sifat lain yang merupakan persiapan baginya, misalnya cerdas, mengingat, berfikir dan sebagainya. Sifat ini berasal dari jiwa yang rasional, jiwa fikir analisis untuk mengetahui segala yang ada karena keberadaannya.
2. Sifat *iffah* (kesucian diri), sifat ini mencakup sejumlah sifat antara lain, sifat malu, sabar, *qana'ah*, sopan, *zuhud* dan lain-lain. Hal ini tampak pada waktu seseorang mengendalikan hawa nafsu.
3. Sifat *al-Suja'ah* (keberanian), hal ini meliputi sifat jiwa besar, berani menghadapi bahaya, santun, tabah, tidak lemah mental dan lain-lain. Hal ini berasal dari jiwa *apetitif* yang tampak pada diri manusia, ketika jiwa *apetitif* dikendalikan oleh keutamaan

kebijaksanaan dan dipergunakan sesuai dengan akal pikiran untuk menghadapi masalah yang beresiko, seperti tidak gentar menghadapi perkara yang menakutkan.

4. Sifat *al-Adalah* (keadilan), sifat ini meliputi sifat-sifat persaudaraan, kerukunan, sambung rasa keluarga dan lain-lain. Hal ini berasal dari sifa utama pada jiwa sebagai hasil integrasi (*ijtima'*) dari ketiga keutamaan. [22]

Seperti yang telah diuraikan di atas, merupakan dasar dimana perlu adanya pendidikan akhlak terhadap jiwa setiap manusia khususnya pada usia anak-anak. Dimana tanpa adanya pendidikan akhlak akan menjadikan efek negatif yang menyimpang dari *fadhilah-fadhilah* yang ada. Hal tersebut dapat kita amati melalui aktualisasi jiwa (tindakan) yang disandarkan pada anggota tubuh dalam kehidupan bermasyarakat. Dengan demikian adanya pendidikan akhlak akan menumbuhkan etika yang baik.

Sesuai yang telah ditegaskan oleh Rohmaniyah, terkait hukum yang berlaku pada tubuh dan jiwa manusia bahwa “Tugas jiwa adalah sebagai pembimbing pancaindra. Jiwa bisa mengetahui tentang dirinya sendiri. Di dalamnya terdapat unsur-unsur akal, subjek, dan objek yang menjadi pikiran. Dan ketiga unsur itulah satu kesatuan. Selain itu jiwa merupakan substansi ruhani yang kekal, tidak hancur dengan kematian jasad. Kebahagiaan dan kesengsaraan di akhirat nanti hanya dialami oleh jiwa”. [23]

Kehidupan utama pada anak memerlukan dua syarat, kejiwaan dan social. Syarat kejiwaan tersimpul dalam menumbuhkan cinta kepada kebajikan yang dapat dilakukan dengan mudah pada anak-anak yang berbuat baik dan dapat dilatih dengan membiasakan diri pada anak-anak yang tidak berbakat untuk cenderung kepada kebaikan. Syarat social dapat dicapai dengan cara memilihkan teman-teman yang baik, menjauhkan diri dari teman-teman yang buruk. Sangat berfaedah menjauhkan anak-anak dari lingkungan keluarganya sehari-hari pada saat tertentu, dan memasukkan mereka dalam lingkungan lain yang akan menumbuhkan rasa percaya diri lebih besar daripada jika mereka selalu di lingkungan keluarganya.[24]

Dalam bukunya Nata, disampaikan bahwa tujuan pendidikan akhlak yang dirumuskan oleh Ibnu Miskawaih adalah terwujudnya sikap batin yang mampu mendorong secara spontan untuk melahirkan semua perbuatan yang bernilai baik sehingga dapat mencapai kesempurnaan dan memperoleh kebahagiaan sejati dan sempurna.[25]

#### D. KESIMPULAN

Kesimpulan dari hasil penelitian tentang Filsafat Etika Ibn Miskawaih dalam Pendidikan Akhlak, bahwa pendidikan akhlak sangat diprioritas pada masa anak-anak. Dimana pada fase tersebut mereka lebih sering mengamati dan meniru apapun aktifitas (perkataan maupun perbuatan) yang terjadi disekitarnya tanpa ada pertimbangan apakah yang dilakukan tersebut benar atau salah. Karena pada fase tersbut mereka masih belum bisa membedakan mana yang benar dan mana yang salah. Sehingga pada fase inilah hendak diajarkan, ditumbuhkan cinta kepada kebajikan yang dapat dilakukan dengan mudah pada anak-anak yang berbuat baik dan dapat dilatih dengan membiasakan diri pada anak-anak yang tidak berbakat untuk cenderung kepada kebaikan serta memilihkan teman-teman yang baik, menjauhkan diri dari teman-teman yang buruk (lingkungan). Dengan demikian seorang anak akan terarah dalam hal kebaikan. Sehubungan dengan hal tersebut Ibn Miskawaih sangat mendukung dengan adanya pendidikan akhlak terhadap anak-anak, dimana kedua orang tualah yang menjadi pendidik (guru) pertama bagi seorang anak, maka perlu adanya hubungan yang harmonis antara orang tua dan anak yang didasarkan pada cinta kasih. Seperti halnya yang disampaikan oleh Ibn Miskawaih dalam salah satu

karyanya *Tahzibul Akhlaq* yakni terwujudnya pribadi susila, berwatak yang lahir darinya perilaku-perilaku luhur, atau berbudi pekerti mulia. Dari budi (jiwa/watak), lahir pekerti (perilaku) yang mulia. Untuk mencapai cita-cita ini haruslah melalui pendidikan dan untuk melaksanakan pendidikan perlu mengetahui watak manusia atau budi pekerti manusia. Pendidikan yang dilakukan terus-menerus akan menyempurnakan akhlak manusia dan menuntunnya untuk meraih kebahagiaan.

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