Ali Halidin | Atikatul Himmah | Fatiyah |
Fikria Najitama | Fitri Annisa | Ma'as Shobirin |
Lalu Muhammad Ariadi | Muhammad Ghafur | Ries Wulandari

THE COLOURFUL OF
ISLAMIC STUDIES
An Academic Report from Leiden

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The Colourful of Islamic Studies:

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Authors:
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CONTENTS

ISLAMIC STUDIES AND KNOWLEDGE BUILDING IN CONTEMPORARY INDONESIA

-Comments on the Islamic Studies Writing Series-

The challenges faced by islamic studies education and research training relate not only to a changing world of work which is increasingly influenced by globalization, but also to educational policies and needs whose action –or lack of it- generates to develop a functional islamic studies educational system.

The various topics examined in the articles presented here in this book address themselves to major islamic studies research problems which should tackled in order to improve the impact of the quality of islamic topics learning, particulary among Pesantren and Islamic School in Indonesia.

Since education in Pesantren and Islamic Studies is geared to income young moslem generation, the most relevant area for the alleviation of the lack of islamic topics understanding for common people is the islamic studies writing of the informal method. However, this term may be rather misleading, as the informal writing standar's composition changes constantly with knowledge quality problem from one islamic school to another in Indonesia.

Turning now to the articles presented in this book, i would stress that our own experience on islamic studies research and writing relates to this book more to our research and writing training in Leiden Universiteit, Netherland which have jointly managed by The Directorate of Islamic Higher Education Ministry of Religious Affairs – Republic of Indonesia and Leiden Universiteit from August 20 to September 14, 2018.

In addition, it should be remembered that our training course in Leiden Universiteit proposes training courses to improve the islamic studies on analyzing gaps and also on writing research paper. It is very elusive term which needs to be spesified and contextualized in each our work. Indeed, the course may be redefined not only by research-writing context of the islamic studies issues. But also by quality's level of integration many perspectives of science.

Moreover, we are especially indebted to Director of the Directorate of Islamic Higher Education of MORA, Prof. Dr. Arskal Salim, GP who sent us to follow this program. Our sincere gratitude goes to Dr. Suwendi, Dr. Mahrus Elmawa, and all staffs of Directorate of Islamic Higher Education of MORA. We are greatly indebted to all staff of Leiden University Centre for the Study of Islam & Society (LUCIS), Leiden University, Netherland for their guidance in this program, especially to Dr. Dorrit van Dalen, Dr. Nico Kaptein, Dr. Marielle Matthee, Dr. Mara van Schaik and Professor Petra Sijpesteijn for their kindness and hospitality.

Sincerely,

Editor

THE RELATIONSHIP BETWEEN FAMILY AND RADICALISM

by

Ali Halidin
(IAIN Parepare)

INTRODUCTION

The term of radicalism is being an usual in Indonesia, radicalism is a thouhgt of some one that disagree or would like to make the cange of the Indonesia ideologi. As we now, the ideologi of Indonesia state is Pancasila with its five principles. So by the permanent regulation UU 45, everybody should obey the pancasila, they should do pancasila as it needs. On this research, firstly, I would like to describe the Pancasila should be theirs life principle and as guedance for all of the people. If someone for the Indonesian people, dissagree or may be refuse it, he/she may be categorized as radical (someone who refuse pancasila). Radical is only just a behavior or someone thinking, its not an action. They dont brake the law, because the state will not funish the people of their thought. But somehow, its occur be an action or doing the violance, like terrorism and bombing. And

the racalism sometimes had been influnced by religion ideology, or maybe gang of trouble makers (GPK), but its very small.[1]

Actually the radicalism comes from the indoctrination efforts that have done by groups of people in Makassar. This study about indoctrination happen in learning interaction on informal school, such as reciting groups (kelompok pengajian). On informal learning, there isn't limitation of the age of the member. They were not called student, but the follower. So the relation between follower and murabbi was really strong. Refusing the Pancasila, not honor to the flag, not singging Indonesia raya and also building the religion state are icluding radicalism.[2]

The murabbi comes to the family groups to teach them, may be its not problem, but the materials of the learning is going to be important, in changing their main to the religious teaching. This study to find out, the relation in familiy recitation group to the radicalism. Some families implied on radicalism intakes, refusing the Pancasila as an ideology and also building the new state. So, to look after the realitionship, could be see at the kitabs or some papers that devided to the member family recitation groups. Some of the kitabs consist of the al-jihad materials and also to do the pure Islam religiuos teaching, and but the more hard is building the new state based on Islam as a ideologi permanently. The al-jihad kitabs it is writen by Abdullah al-Azzam, Anung al-Hamat and also papers by the murabbi in theirs group.[3]

Al-jihad according the Islam people is going to be an obligation, but there are kinds of jihad in versus of the qur'an, not

1   Ludigdo, Unti, and Ari Kamayanti. "Pancasila as Accountant Ethics Imperialism Liberator." *World* 2.6 (2012).

2   Bittner, Egon. "Radicalism and the organization of radical movements." *American Sociological Review* (1963): 928-940.

3   Ferree, Myra Marx. "Resonance and radicalism: Feminist framing in the abortion debates of the United States and Germany." *American journal of sociology* 109.2 (2003): 304-344.

just doing the wars or killing some people based on difference ideology. According to al-Maraghi and Ibn Katsir, al-jihad is doing the ibadah seriously, or with in efforts, one of them is learn very hard and finding the knowledge that will be useful for theirs life.

DESIGNING OF RADICALISM

An act of terrorism with suicide bombing in Surabaya involving the perpetrators of a new family first occurred in Indonesia. The family consisting of father, mother, and children committed terror and detonated the bomb that stuck to their bodies. Director of the Center for the Study of Religion and Democracy of *Paramadina* institue Ihsan Ali Fauzi said the spread of radicalism is more easily done to the family. It was also briefly disclosed in the research in 2016.

This study, said Ihsan, said that increasing security encourages family-based recruitment is considered more secure. "The transmission of radicalism within the family is also difficult to detect," said Ihsan at the Indonesian Institute of Sciences office, Jakarta, Thursday, May 17, 2018. Therefore, according to Ihsan, family ties accelerate radicalization. The consideration is no longer politics or ideology, but family ties. In a family relationship, there is love, trust or trust, and a willingness to sacrifice. That way, they are difficult to betray because they have family relationships.

This is also felt by former terrorism prisoner Ali Fauzi Manzi. He is the terrorist brother of Ali Imron and Amrozi. Both are the perpetrators of the Bali Bomb I in 2002. Since the age of 18, Ali told, he joined his brothers. He is in charge of assembling bombs. The four were arrested and imprisoned. His brother was sentenced to death and for life. Out of prison, Ali gets medical treatment financed by police. His view of the evil police changed because he was treated humanely. Ali then continued

his life by lecturing and becoming a terrorist observer to form a *deradicalization* institution for former terrorists in Surabaya.

Ali also said not only family relationships that can make people can be bound and formed radical ideology. "The process that occurs in the place of coaching a potential terrorist can also," he said. He said, essentially, a terrorist community that provides two support to its members.

First is nonmaterial support, ie ideology and brotherhood or friendship. This community provides radical understanding to its members through educational institutions, *halaqah daurah, idad*, and others. The second support is material, which is education, work, and health assistance. "The presence of the two supports that bind members so difficult to get out," said Ali. Finally, a feeling of worry arises, if it goes out, they do not get those two endorsements, have no friends, and be ostracized.[4]

The emergence of the phenomenon of terrorism in Indonesia has invited us to discuss a phenomenon that emerged from media coverage: "radical Islam". Post- bombing *Kuningan*, many parties are trying to associate this bombing with groups labeled "radical" by the mass media. In fact, the labeling of "Radical Islam" is actually still very problematic and needs to be debated. Given the "radical" or "populist" group - borrowing the term Vedi R Hadiz - labeled by media and terrorist analysts, does the discourse cease by stigmatizing these Islamic groups as terrorists, regardless of the historical discourse that led to the emergence of the act of terror itself, does the discourse no longer pay attention to other causes that are actually more substantial than mere labeling.[5] It becomes interesting for writers to analyze

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4   Omelchuk, L. V. "The Distinction of The Notions "Terror", "Terrorism" and "act of Terrorism" in the Inverstigation of Criminal of Fenses of a Terrorist Nature." (2016).

5   Farrar, S. A. "Risk v. Due Process: Placing Asian Counter-Terorism Strategies under a Rule of Law: Problems and Prospects." *APYIHL* 1 (2005): 93.

the involvement of religious fundamentalism when Indonesia is faced with a phenomenon of the emergence of a transnational terrorist movement that some time ago carried out bombings in several places. From media coverage, the author sees that as if the Bali bombers were the ones who were indoctrinated to justify any means of meeting their ideological demands.

Finally, there arose a stereotype of a "fundamentalist" religious movement. This stereotype is widespread not only in acts of terrorism, but also in other aspects unrelated to acts of terror. In some places, people with strong Islamic identity are suspected of being "terrorists" or "fundamentalists" who are considered dangerous. Thus, it becomes interesting to explore the phenomenon of religious radicalism. Why did this movement arise in Indonesia? What are the factors behind it? This article will try to answer that question to explain the roots of Islamic radicalism in Indonesia.

1. Terrorism is never exhausted

Post-reformation marked by the opening of democratic taps has become a fertile ground for the growth of radical Islamic groups. The phenomenon of radicalism among Muslims is often based on religious belief, even if the originator of radicalism can be born from various axes, such as economic, political, social and so on. Radicalism that leads to terrorism becomes an important issue for Indonesian Muslims today. These two issues have caused Islam to be labeled as a religion of terror and Muslims are considered to love the path of holy violence to spread their religion. Although the assumption is easily countered, but the fact that the perpetrators of terror in Indonesia is a *hard-line* Muslim greatly burden the psychology of Muslims as a whole.[6]

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[6] Ahmad Asrori,. "Radikalisme Di Indonesia: Antara Historisitas dan Antropisitas."

The involvement of various parties in dealing with the problem of radicalism and terrorism is desirable. The goal is to narrow the space for radicalism and terrorism, and remove it altogether. In the context above, the role of schools and educational institutions is very important in stopping the rate of Islamic radicalism. Education and educational institutions are very likely to be the spreading of the seeds of radicalism as well as the deterrent (read: *deradicalisation*) of radical Islam. Studies on radicalism and terrorism indicate that certain Islamic educational institutions (especially non-formal ones, such as *pesantren*) have taught fundamentalism and radicalism to learners. Later, formal schools also began to teach elements of radical Islam, such as teaching students to disrespect the Red and White flag during the flag ceremony.

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It becomes interesting for writers to analyze the involvement of religious fundamentalism when Indonesia is faced with a

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Kalam 9.2 (2015): 253-268.

[7] Syamsul, and Hasnan Bachtiar Arifin,. "Deradikalisasi Ideologi Gerakan Islam Transnasional Radikal." *Harmoni* 12.3 (2013): 19-36.

phenomenon of the emergence of a transnational terrorist movement that some time ago carried out bombings in several places. From media coverage, the author sees that as if the Bali bombers were the ones who were indoctrinated to justify any means of meeting their ideological demands.

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2. The Violence for god

Religious freedom under Indonesian law is interpreted as an obligation to become a member of one of 5 official religions or into 6 after *Konghuchu* is also recognized as an official religion. This rule applies to adherents of old or tribal religions, such as the *Dayak* tribe in Kalimantan, who therefore convert to Christianity or part of Hinduism into Hindu *Kaharingan*. Since the founding of the Republic of Indonesia until November 2001, 858 churches have been destroyed, either totally or severely damaged, and banned or shut down by state apparatus.[8]

During the reign of President Soekarno lasting 21 years, only 2 pieces of the church were destroyed. While during Soeharto's 32-year rule, there were 456 churches destroyed. Within 17

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[8] Mark Woodward, et al. "Muslim education, celebrating Islam and having fun as counter- radicalization strategies in Indonesia." *Perspectives on Terrorism* 4.4 (2010).

months of Habibie's reign there were 156 churches destroyed. During the 21 months of Abdurrahman's rule there were 232 churches destroyed and within four months of the reign of Megawati Soekarnoputri there were 12 churches destroyed. The figures include the destruction in the conflict area of Maluku, Poso, which since the beginning of 1999 as many as 192 churches and 28 mosques were damaged.

The destruction of the church often coincides with the onset of mass riots. For example, the 26 December 1996 riot in *Tasikmalaya*, in just 24 hours, 15 churches, 18 police stations, 3 hotels, 6 banks, 8 factories, 7 supermarkets, 89 shops and restaurants belonging to the Chinese people were damaged. The day before the incident, a *kyai* was persecuted at the police station. Actually both parties: the police and the head of the *pesantren* agreed to settle peacefully. But the next day, disgruntled *santris* chanted prayers, protests at the mosque and then diverted into violent demonstrations

During January 2005, there was an attack and destruction of Hindu temples in *Legian, Kuta, Tuban* and *Pedonganan*. Six temples were damaged during the attack. The destruction of the synagogue also afflicts the Muslim community. Unfortunately the author has not been able to collect data well to be presented in this paper. However, our memories are still quite fresh about the case of the destruction of the mosque in *Kupang* before the Ambon conflict broke out. Similarly, the destruction of the An Nur mosque in the *Talake Ambon* area by Christian mobs, on April 26, 2004. The mosque was attacked after the Muslims were attacked with homemade rifles by Christians.

On October 3, 2004, the communications forum of Central *Karang* Muslims, with the support of FPI, erected a wall 2 meters high and 5 meters wide which closed access to Sang *Sang*

Catholic School. Residents around the Muslim majority object to the operation of the school because a Catholic parish regularly conducts religious activities in the school hall. This is mentioned contrary to the school operating permit. The local government finally destroyed the wall on 25 October 2004, just hours before Gus *Dur's* arrival.20

The severe damage experienced by the religious community occurs in areas where conflicts between different religious communities take place with high scale and intensity. Open conflicts between Christian and Muslim groups in Ambon broke out on the *Lebaran* holiday in 1999. The cause of the quarrel between Christian taxi drivers and a Muslim thugs who happened to be Muslim because of money deposit issues. Since then, the conflict has escalated, causing massive casualties and the destruction of public and private facilities and infrastructure on both sides. Violent conflict involving two different religious communities took place in *Poso*. The conflict, preceded by trivial quarrels between young people, eventually sparked a long-running conflict between religious groups. From 1999 to 2001, hundreds of houses and houses of worship were destroyed and burned, and casualties reached more than 200 people.

3. Violence on Symbol of Obscenity

Sixty members of FPI *Bekasi* attacked eleven dimly lit stalls on Masjid *At Taqwa* Street, Sunday, May 21, 2006. A row of stalls serving musical entertainment and alcoholic beverages has been urged by FPI to close. But the stall is increasing in number. This further convinced the group that the procedure of upholding the good and evil and upholding Islam was never seriously undertaken by the government. They even got the impression that the government did not have the will. Therefore, as CSOs

who claim to be Islamic law enforcers, FPI feels obliged to adopt "decisive" - violence - to reinforce their message. These CSOs feel they have a mandate to condemn those who defied FPI's conviction.

Previously on May 22, 2006, *Kapolresta Bekasi* appealed for acts of violence, destruction committed by community institutions in combating public disease does not occur in the jurisdiction of *Bekasi*. If there is an anarchist action the police will not remain silent and will provide strict sanctions. However, this hard message, never materialized.

On another occasion, April 12, 2006 at around 2 pm about 500 members of the Islamic Defenders Front (FPI) came to the Playboy Magazine Office at the Asean Aceh Fertilizer Building (AAF). Their intent was to protest the publication of the adult magazine. Arriving at the AAF Building, FPI members then held a rally. However, a few moments later, Zainal and Agus along with several other FPI members pelted the AAF Building using stones the size of an adult's fist until some of the glass building broke. The stone is derived from the sidewalk of the road which is four meters in front of the building.

4) Violence as God's Command

Violence in the name of religion or that places religion as justification gets a varied response. Azyumardi Azra uses a political perspective in understanding this issue. According to Azyumardi, violence in the name of religion has existed since the post-independence era with the emergence of DI / TII.[9] Since the fall of Soeharto, this group appears more visible, more militant, and vocal. This is increasingly hardened by the presence of mass

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[9]   Azyumardi Azra. *The Origins of Islamic Reformism in Southeast Asia: Networks of Malay- Indonesian and Middle Eastern'Ulam?'in the Seventeenth and Eighteenth Centuries*. University of Hawaii Press, 2004.

media, especially electronic media such as TV many gave their coverage on the football of similar groups. This action can be due to religious factors alone and can also be political. This can start from a certain religious understanding then filled by political content, or on the contrary, the political content was first given a religious justification. They have a particular political agenda justified by the verses of the Qur'an or Hadith or views certain scholars. Or it could be both.

The use of religion as a means of justification can be due to an understanding of religion that is very literary or literal. This understanding encourages them to engage in certain political actions, including acts of violence.[10] The using of violence by this group according to Azyumardi because of initially this group as a political group, to again public support of the majority Muslim Indonesia, they include religion as the medium. The goal is that his political stance, including violence, seems to be justified by religion. This method is actually due to see religious teachings in bits and pieces. For example, understanding jihad is just war. The war developed is *indiscriminatory* in that not only non-Muslims are targeted, but also Muslims of different opinions. Muslims themselves, ultimately became the target of their version of jihad.

Father Mudji Sutrisno understands it from a cultural point of view. In terms of culture, religion serves as a glue of peace. It is a text that teaches peaceful relations with others and sincerely peace with the Almighty. Geertz places it as a space for meaningful living and life-oriented originating from the sacred text of truth to the underlying layers of other worldviews such as common sense, science and aesthetics. The crisis at the religious stage will result in a fundamental and total crisis. Because

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[10] Idi Subandy Ibrahim and Asep Syamsul M. Romli. *Amerika, terorisme, dan Islamo-phobia: fakta dan imajinasi jaringan kaum radikal*. Nuansa, 2007.

the meaning of life was collapsed. Here, it was an answered that the role of religion is culturally an individual or collective identity or community. There, also, lies one of the answers to why business was so desperate to avoid an identity crisis, the community holds the religion closely to the interpretation of the laws of absolutely true. Nevertheless, conflicts can still be addressed culturally. The most striking example is the discourse of civilizational conflict from Samuel Huntington it can makes each civilization can be feel its own identity and challenged by conflict to use the path of identity politics to defend itself and resist. Then, the potential religion becomes the vehicle and legitimator of violence when the radicalism of political identity struggle takes it as ammunition.

Tamrin Amal Tamagola, understands the inter-religious conflict has existed long ago, but it is not the fruit of reform. Religious conflicts in Halmahera, for example, have occurred since the 1960s and in Kalimantan since the 1950s. However, the conflict still about *sara*, and every sara conflict has been crushed by the Soeharto government. This is achieved through the rationalization of a set of hegemonic-ideological institutions, among others by imposing the principle of *Pancasila* as *asas tunggal*.[11]

After the fall of Soeharto, violent conflicts involving different religions were widespread because of the time-bombing factors that had been left during the New Order, and the destruction of conflict management institutions belonging to both civilian and state-controlled communities. The form of institutional marginalization is presented in the systematic demolition of social and institutions. Sigit was accured as terorist, he was

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[11] Tamrin Amal Tamagola. "Anatomi Konflik Komunal di Indonesia: Kasus Maluku, Poso dan Kalimantan 1998-2002." *Revitalisasi Kearifan Lokal: Studi Resolusi Konflik di Kalimantan Barat, Maluku dan Poso* (2007).

unexpectedly secured were father and son. In the house, Sigit has four children, and his wife and also questioned in police and witness status," he said.

"The head of the local neighborhood association, who did not want to be named, said S indeed tended to be closed. "I once asked for his identity three years ago, but he did not give. Just say the ordinary citizen and preach, "he said. Not yet known whether S migrants and since when to live in *Bintaro*. Before securing two suspected terrorist networks in *Mojokerto*, Densus 88 also arrested an alleged member of a terrorist network in *Pelemahan* sub-village, *Banyuarang* village, Ngoro sub-district, *Jombang* district, on Thursday afternoon. Suspected terrorists who secured initials NR, 36 years old, who day-to-day selling bananas.

Special Detachment (*Densus) 88 Antiteror Police* raided the house in RT 05 RW 02 *Jemaras Kidul* Village, *Klangenan* Sub-district, Cirebon Regency, Thursday, May 17, 2018. Previously, a *cilok* seller who allegedly as a terrorist was arrested while buying water refill in one of the stalls in the area around 13:00. *Saeti*, a resident of *Jemaras Kidul* whose house is just 50 meters from the rented house raided by *Densus 88 team*, said

"The terrorist suspect had been living there for two years. "But during that time they never get along," he said. Saeti said his neighbors were selling and always leave early and come home in the afternoon. After that, go into the house and his house immediately closed. "His wife is the same, never mixed with the neighbors here," he said. Andi, another resident, revealed the contracted house was also hired by an alleged terrorist named Junaidi. Junaidi himself had been arrested for being linked to the alleged bombing of *Thamrin*. "Until now we do not know his name," he said. Until this news was revealed, the rented house was still ransacked. Police have not issued a statement related to the raid".

5) Hatred and dissatisfaction

Sometimes, radicalism is identified with the problem of terrorism. Thus, alleged perpetrators of the terrors to citizens are often addressed to those who are considered radical. In fact, conceptually it is still in the debate. What exactly is radicalism.

In an interview with Tempo magazine (21/3/2011), Arsyad Mbai stated that radicalism is the root of terrorism. According to him, radical ideology is the cause of rising terrorist acts in Indonesia, so the prevention of terrorism must be followed by the eradication of radicalism since the 2000s.

Actually there are several ways for looking at the problem of radicalism. The most typical point of view is shown by Samuel Huntington (1997) with Clash of Civilization thesis which sees terrorism as an implication of the clash of two major civilizations in the world: Islamic visa-vis West.

Huntington's logic stems from a realistic viewpoint that views world politics as a struggle for power over power. The difference is from the classical realist thinkers such as Morgenthau that put the country in a central position, or Waltz which puts power (power) in a material perspective, Huntington departs from the division of the world over what he calls "civilization".

The historically marginalized group, with historical consciousness, tried to restore the political position of Islam with non-state and structural roads. In the global context, the existence of Islamic political marginalization by hegemony in international politics (the United States) leads to awareness to restore the political lands of Islam. Tran nationalism brought the awareness to Indonesia in the form of Islamic political movements.[12]

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[12] Martin Van Bruinessen. "Genealogies of Islamic radicalism in post-Suharto Indonesia." *South East Asia Research* 10.2 (2002): 117-154.

The radicalism was read as a portrait of historical consciousness combined with class consciousness. This article will elaborate the two arguments as a tool to trace the roots of Islamic radicalism in Indonesia. The results of a survey conducted by the Jakarta Institute for Islamic Studies and Peace (*LaKIP*) in 2010 were astonishing, as many as 48.9% of students in *Jabodetabek* declared their consent to radical action.[13]

The results of the above survey at once can awake the teachers, especially teachers Islamic Religious Education (PAI), that there is a danger will threat the students. Because at some public college campuses, the student's tendency to support the actions of radicalism is also very high. This is revealed in research on Islamic Campus involving 2466 samples of students from various leading universities in Indonesia. When the students were asked about the implementation of the *amar makruf nahi munkar* in the form of sweeping places that are considered the best source, they answered as follows: around 65% (1594 respondents) supported the implementation of sweeping *kemaksiyatan*, 18% (446 respondents) support as well as actively participate in the activities sweeping. Approximately 11% (268 respondents) said they did not support sweeping, and the rest, 6% (158 respondents) did not give the answer. Furthermore, those who support sweeping argue that such sweeping activities as part of religious orders (88%), support sweeping because of the opinion that the security forces are unable to enforce the law (4%), and for reasons of moral decadence (8%).[14]

The number of respondents who consider sweeping activities including religious orders was made very unfortunately. That

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[13] Mukhibat Mukhibat. "Re-Edukasi dan Re-Motivasi terhadap Pelaku Radikalisme dan Terorisme: Membangun Kesadaran Keagamaan yang Inklusif dan Humanis di Indonesia." *SOSIOHUMANIKA* 7.1 (2016).

[14] Ahmad Fuad Fanani. "Fenomena Radikalisme di Kalangan Kaum Muda." *MAARIF* 8.1 (2013): 4-13.

Islam forbids communism is true, but Islam strongly emphasizes the way of *dakwah* with good manner in *amar makruf and nahi munkar*. So sweeping activities to the places or every one who assumed the *ahli maksiat* one will be cathegorized as the radical act. The mission of *nahi munkar* that is very noble, to make people aware from the *maksiat* or turned into a source of conflict. On the other hand, the sweeping movement appears to be the "fierce" face of Islam itself. That the security apparatus is less responsive in eradicating crime and crime may be true, but it can not be interpreted by the permissibility of civilians to take over the duty of the apparatus.

The phenomenon of violence in the name of religion that is often known as religious radicalism increasingly is looked fierce, when there are various events of terror bombing in the country. Some of the terror events in the form of bombings have killed many victims and have had a profound impact on the social life of Indonesians, at least there have been more than 20 bombings since 2000 until now.[15]

Various phenomenan of radicalism and violence mentioned above, certainly does not appear by itself. So this paper also, will tries to unravel a number of factors causing the radicalism in the field of religion and it has penetrated of education, and how efforts can be made to anticipate this destructive ideology.[16]

In the religious field, the phenomenon of religious radicalism is reflected in the destructive-anarchist actions in the name of god, a group of people against the different religious groups or groups with the same religion but in diferent ideology, and this is including the act of religious and radicalism or the activities to impose opinions, desires, and religious ideals by force. The

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[15] Henry Munson. "Religion and violence." *Religion* 35.4 (2005): 223-246.

[16] David G Bromley and J. Gordon Melton, eds. *Cults, religion, and violence.* Cambridge University Press, 2002.

radicalism can infect all adherents of religion, not least among Muslims, but also outside of the muslims group.

Firstly, I would like to discribe here is making Islam a final ideology in regulating individual life as well as state politics. Secondly, adopted Islamic values adopt its source in the Middle East as it is without considering the social and political developments when the *Qur'an* and *hadis}* are present on this earth, with local realities today. Thirdly, because attention is more focused on the text of the Qur'an and *hadis}*, this purification is very careful to accept all non-Islamic cultures (Middle Eastern cultures) including being careful to accept local traditions for fear and interfering with Islam with heresy. Fourth, reject the non-Middle Eastern ideology including Western ideology, such as democracy, secularism and liberalism. Again, all established rules should refer to the *Qur'an* and *hadis}*. Fifth, the movement of this group often opposed the wider community including the government. Therefore, sometimes ideological and even ideological friction occurs with other groups, including the government.

THE STRATEGY IN OVERCOMING THE RADICALISM IN THE FAMILIY

1. **Be religious by spreading hatred, recruitment and strategy**

A literal religious understanding, bits and pieces of verses of the Qur'an. Such an understanding barely leaves room for accommodation and compromise with other moderate Muslim groups, and therefore the mainstream of the *ummah*. This kind of Islamic group has emerged since the time of *al-Khulafa 'al-Rashidun* the fourth Ali ibn Abi Talib in the form of the very radical *Khawarij* and committed many murders against the

Muslim leader whom they declared' *kafir*'. A false reading of Islamic history combined with an exaggerated idealization of Islam at some point in time. This is evident in the views and movements of the *Salafi*, especially on the radical spectrum of *Wahabiyya* which appeared in the Arabian Peninsula in the late 18th century until the 19th century and continues to spread to the present day.

The main theme of this *Salafi* group and cell is the purification of Islam, was cleaning Islam from the understanding and practice of religion which they view as 'heresy', which they often do by violent means. With such religious understanding and praxis, these radical groups and cells are 'splinter' from mainstream Islam that holds dominance and hegemony of theological authority and religious law as well as religious leadership.[17] Hence, responses and strong reactions often arise from 'mainstream', mainstream, religious groups. They rarely issue decrees, even fatwas, which set the splinter groups as heresy and misleading. Such provisions or fatwas in practice are not uncommonly used by certain mainstream groups as a basis and justification for taking vigilante action.[18]

Intra-religious and inter-religious violence; also even among religious people with the state. This is particularly evident, for example, with the increased activity of church closures in places where majority Muslims, such as *Bekasi*, Bogor and *Temanggung* recently. Or closing of mosques in non-Muslim majority areas in various places in the country, such as in Bali after Bali bombing in October 2002; including anarchism against the various facilities and mosques of *Ahmadiyah* and its congregations. Various

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[17] Syamsul Bakri. "Islam dan Wacana Radikalisme Agama Kontemporer." *Jurnal Dinika* 3.1 (2004): 1-8.

[18] Anzar Abdullah. "Gerakan Radikalisme Dalam Islam: Perspektif Historis." *Addin* 10.1 (2016): 1-28.

acts of violence against *Ahmadiyya* followers also continue to occur in a number of places ranging from NTB, *Parung, Cikeusik* and various other locations. Then there are hardliners or hardliners among Muslims, upholding their own laws-in the name of *shari'ah* (Islamic law) -as *Lasykar Jihad* had done in Ambon during the Christian-Muslim communal conflict; or raids by the Islamic Defenders Front (FPI) in recent years, especially in Ramadan, over discotheques and other entertainment venues on behalf of *al-amr bial-ma'ruf wa al- nahy 'anal-munkar* (calling for good and preventing *munkar*).[19]

For them not enough just *amar ma'ruf with oral*, words; must carried out prevention of *munkar* by hand (*al-yad*), or strength. Moreover, such actions can also lead to social conflict. The mainstream Muslims as represented by NU, *Muhammadiyah*, and many other organizations-repeatedly declare, they reject violent means, even to uphold the good and prevent even *munkar*. However, the appeals of these mainstream organizations are often ineffective; especially within these organizations there are also *hard-line* groups that continue to also put pressure on them internal to the leadership of each organization.[20]

a. The continuation of intra and inter-religious social conflicts during this reformation period, again, is due to a variety of complex factors. First, it relates to the euphoria of freedom, where each person or group feels able to express their freedom and willingness, regardless of the others. Thus there are symptoms of decreased tolerance. Secondly, political and social fragmentation continues, especially among political, social, and military elites, which continue to impact on the grassroots and lead to horizontal and

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[19] Haedar Nashir. *Gerakan Islam syariat: reproduksi Salafiyah ideologis di Indonesia*. Pusat Studi Agama dan Peradaban Muhammadiyah, 2007.

[20] Jamhari Jajang Jahroni. *Gerakan Salafi radikal Indonesia*. Rajawali, 2004.

latent conflicts. There are various indications, conflicts and religious nuances even in the provocation of certain elites for their own interests. Third, the inconsistency of law enforcement. Fourth, widespread disorientation and dislocation in Indonesian society, due to difficulties in daily life. The increase in the price of other daily necessities makes the society increasingly squeezed and squeezed. As a result, these crashed and splintered people or groups can easily and inexpensively perform emotional acts, and may even be hired to commit unlawful and violent acts.

b. Dissemination of Islamic Radicalism The advocates of Islamic radicalism use various means and media to disseminate their ideology, both in the framework of internal cadre members and for the benefit of socialization to the public. The following is the means taken to disseminate the ideology of radicalism. Through the organization cadre. Organizing is an activity of coaching members and prospective members of an organization of sympathizers or bearers of radicalism.

c. Individual recruitment is usually done by underground radical Islamic organizations such as the NII, through what is often referred to as brainwashing. Almost all of the brainwashing victims of this group recounted their experiences in relation to the doctrine of their teachings or ideologies laden with the content of radicalism, such as allowing robbing for the benefit of the NII, as testimony of one of the victims posted on vivanews.

The International Cricis Group (ICG) routinely reports that jihad books are published by a kind of publishing network that has an ideological closeness to *Jamaah Islamiyah* (JI). Most of the JI related publishing companies are located in Solo, managed by alumni of *Al-Mukmin*

Pesantren, founded by *Ba'asyir* and *Sungkar*, in Ngruki, Solo. Although very few seem to be members of IKAPI, it is almost entirely a member of the Islamic Publishing Union or SPI, an association that seems to be dominated by Ngruki. These publishing houses appear on their site: http:// solobook. wordpress.com/. Some of the publishers are Al-Alaq, Arafah group, Al- *Qowam Group*, *Aqwam* Group, *Kafayeh Cipta Media (KCM)*, Publisher in other Solo area, and *Ar-Rahmah media*. *Arrahmah* Media is known as a news website and publisher of several jihad books such as: Jihad in Central Asia; The Giant Man, Biography of Mulloh Umar; No Peace with Israel; Watch out! Intelligence Operations-The Untold Story; Commander Khattab - Chechen hero Jihad; Army Medina in Kashmir; There is no Khilafah Without Tawheed and Jihad, and others.

In addition to the above translation books, radical Islamic groups also publish jihad-themed books that are packed in both print and e-books. Some sample books include:

1) Signs in the Struggle. The original title of this book is Taujihat Manhajiyah which is written by Osama bin Laden, translated by (Muhammad 'Atho' Asy Syarqi, Abul 'Abbbas Al Janubi, Ahmad Al Haznawi. Supporters of the Mujahideen, and can be downloaded at http: // thoriquna.wordpress.com In general, the book discusses about Osama's invitation to the world Muslims to jihad with various arguments naqliyah and aqliyah which it uses.

2) An-Nihayah wal Khulashoh. This book comes from the excerpts of the khutbah 'Abdullah al-'Azzam which is titled the same as the title of the translation. This 45-page book is translated by Abu Shilah Jabir Al-Irhaby and

published by the Media & Documentation Division of Al-Qo'idun Group, Jama'ah Sympathizers of Mujahideen. This book's ebook edition can be downloaded at http://thoriquna.wordpress.com/ a site that provides many jihad books. What is interesting about this book is that both the author and the translator are jihad activists who died in the field of "jihad". As is known, Abdullah al-'Azzam is a world jihadist who died from bombing in Pakistan, while Jabir al-Irhaby (translator) is a suspected terrorist who died. Abdullah Yusuf Azzam (1941-1989), published an Islamic Ummah media. It was through this magazine that he pounded the ummah's consciousness about jihad. He said jihad in Afghanistan is a demand of Islam and is the responsibility of Muslims around the world. His call was not in vain. Jihad in Afghanistan is transformed into a universal jihad which is followed by all Muslims throughout the world. Muslim youth from around the world who are called by the fatwas of Abdullah Azzam, join the Afghan mujahidin. Abdullah Azzam has succeeded in laying the foundation of jihad in the hearts of the Muslims. Fatwa-fatwanya about jihad always waiting for the muslims. Several times Abdullah Azzam received the ordeal of murder. Until finally he was killed on Friday, November 24, 1989. Three bombs deliberately installed in the alley that used to pass explode when he parked the vehicle for Friday prayers in peshawar, Pakistan. Sheik Abdullah along with two of his sons, Muhammad and Ibrahim, died instantly.

3) Qoidun Group. The book, numbering on page 28, discusses: (1) al-irhab (frightening the unbelievers) is part of the teachings of Islam and those who deny it are infidels, (2) America is a pagan country, hostile to Allah, Him and those who believe, and others.

4) I Fight the Terrorist by Abdul Aziz aka Imam Samudra aka Qudama, with editor Bambang Sukirno, Publisher: Jazeera PO Box 174 Solo. This book comes from Imam Samudera's diaries written in prison, then published with the help of his colleagues, especially from the Team The defender of Musliam (TPM), who persistently defends the theoretical defendants in Indonesia. This book is given introduction by Achmad Michdam representing the Muslim Defenders Team. In general, this book is written with a crisp language style like the style of writing teenagers. The book is divided into 4 sections: (1) Knowing the Imam of the Imam Samudra, (2) the Ocean and the Idea of Islam, (3) I Fight the Terrorist, (4) The Prison. Through the internet. In addition to using paper media, radical groups also use the virtual world to disseminate books and information about jihad. Some sites that had been traced by researchers are:

(1) www.arahmah.com. The site was founded by Muhammad Jibriel Abdul Rahman, a defendant in the case of the JW Marriot Bomb and Ritz Carlton in 2009 which is none other than the son of Abu Jibril. Joined in it is Mikaiel Abdul Rahman, who is also the son of Abu Jibril at one of the universities there. Dr Abdul Qodir bin Abdul Aziz then left Pakistan in order to avoid the pursuit of the intelligence. Dr Abdul Qodir bin Abdul Aziz then headed for Sudan. He had lived in Yemen at the end of the civil war between North Yemen and South Yemen and later worked at Ats Tsaurah Al `Aamm Hospital in Ib City south of Shan'a Capital, as a volunteer. Dr Abdul Qodir bin Abdul Aziz had married a woman from the area tesebut, and then blessed with one girl.

After the events of September 11, 2001 AD, on 28 October 2001 AD, he was arrested by the Yemeni government. Furthermore, he was imprisoned in a political prison in Shan'a for 2 years and 5 months. Last Dr Abdul Qodir bin Abdul Aziz in extradition to Egypt on February 28, 2004 M, by the Egyptian government. Dr Abdul Qodir bin Abdul Aziz and a number of his comrades were jailed and some were sentenced to death. Herniyanto is a convicted Bali Bomber I who died on February 3, 2006 at the Krobokan Public Service on his way to Sanglah Hospital, Denpasar Bali. The contents of www.arrahmah.com sites include jihad news around the world, jihad analysis, articles on jihad, jihad heroes, and others. The site also provides information about the review of jihadist books, especially those published by themselves.

(2) www.thoriquna.wordpress.com. This site is not clear when it was established and who its founder, but from the content of the site it can be estimated that the people behind this site are jihadist networks that choose the path of " violence "as a means to wage their jihad ideals. A number of links to download articles and ebooks about jihad are described in this site. In fact found also an article about intelligence translation from The Security and Intelligence Course By Abu Abdullah Bin Adam (H.A.). What is interesting about this site is an article about support for Solo bombers with the title: "Statement Related Bombs Istisyhad in Solo on 25-09-2011"

(3) www.jihad.hexat.com. Clearly, the jihad site that was founded on 7 April 2011 revealed some of his identity among others. This Islamic jihad site was built with the intention to give Muslims an explanation of jihad, so that there is no antipathy to jihad which is part of Islamic shari'a. The purpose of this Islamic jihad site is to get Muslims to understand the meaning and essence of jihad, and then rise from a sitting position to jointly strive to uphold Islamic Sharia in all aspects of life, so that Shari'a Islam becomes the sole reference for the system of government and state policy nationally and internationally . What is meant by Islamic Shari'ah here is, all the rules of life and guidance that is taught by the Islamic religion that comes from the Qur'an and Sunnah of the Prophet Muhammad SAWAH alaihi wa sallam. The site also provides readers the opportunity to access some of the jihad articles and books by Abu Mush'ab as-Syuri entitled Da'wah Muqawamah Islamiyah 'Alamiyah (DMIA).

(4) http://almuwahhidin.wordpress.com/. It is estimated that this site has been established since April 2009. There is no clarity about who the founders of this site, but from the content of the site that displays the JAT bulletin on its own page, it is certain that those who are behind this site are the people who have a network with Jama ' ah Anshoru Tauhid (JAT) led by Abu Bakar Baasyir. The site is filled with controversial jihad articles, among them the fatwa on amaliyyah istisyhadiyyah which considers suicide bombing as part of jihad activity in order to achieve the ideals of martyrdom.

In addition, a number of jihad books can also be downloaded for free on this site, and even there is a writing that says: "Please download, read and spread to all circles in order to spread this noble mission".

(5) www.millahibrahim.wordpress.com. This site is not clear who the founder, and is estimated to have been established since January 2011. Based on the statement on this site, it is very possible this site was founded by a network of jihad activists through violent means. In this site there is a link to download a number of audio files containing lecture studies on jihad books by Aman Abdurrahman alias Abu Sulaiman, a well-respected ustadz among ihadis and is currently cuddled in jail for being accused of involvement in armed training in Aceh last year.

(6) http://alqoidun.sitesled.com/heart.php-hid=1. htm. This site has been established since January 2007, and until now seems to have not been taken care of by the managers. However, this site can not be underestimated in encouraging and disseminating jihadist ideology to Muslims through invitations, articles, and books that can be downloaded. Site managers even invite anyone to reproduce or declare the contents of this web site in whole or in part by any means, without changing the content and not for commercial purposes. There are a number of jihad books that can be downloaded through this site, namely: (1) Yang Tegar on Jalan Jihad, author: Asy Syahid Asy Shaykh Yusuf bin Sholih al-'Uyairi, original title: Tsawabit `Ala Darbil Jihad, (2) Terrorism is a Doctrine Islam, author: Shaykh

`Allamah Abdul Qodir bin Abdul Aziz Hafidzahulloh, original title: Al Irhaabu minal Islami faman ankaro dzalika faqod kafaro, (3) Syubhat Seputar Jihad, author: Asy-Shaykh Ibn Qudamah An-Najdi, original title: Kasyful Litsam `An Dzirwati Sanamil Islam, (4) No Khilafah Without Tawheed and Jihad, author: Shaykh Abu Bashir Abdul Mun`im Mushthofa Halimah, original title: Ath Thikaq ila isti`naafi hayah islamiyah wa qiyam khilafah rashidah` ala dhoui kitab wa sunnah, (5) Fikih Jihad Guide Fii Sabilillah, author: Shaykh `Allamah Abdul Qodir bin Abdul Aziz Hafidzahulloh, original title: Ma`aalim Asasiyah Fil Jihad.

(7) www.millahibrahim.wordpress.com. This site is not clear who the founder, and is estimated to have been established since January 2011. Based on the statement on this site, it is very possible this site was founded by a network of jihad activists through violent means. In this site there is a link to download a number of audio files containing lecture studies on jihad books by Aman Abdurrahman alias Abu Sulaiman, a well-respected ustadz among ihadis and is currently cuddled in jail for being accused of involvement in armed training in Aceh last year.

(8) http://alqoidun.sitesled.com/heart.php-hid=1. htm. This site has been established since January 2007, and until now seems to have not been taken care of by the managers. However, this site can not be underestimated in encouraging and disseminating jihadist ideology to Muslims through invitations, articles, and books that can be downloaded. Site managers even invite anyone to reproduce or

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CONCLUSION

The spread of radicalism and even the behavior and acts of terrorism not only occur in learning or in the context of recitation, but also occurs in social media and online. Movement and recruitment to new members by preaching in various online sites, media bulletins and jihad videos on *youtube* that are designed and edited in such a way, with great nuances of fun and interspersed with musical entertainment, nasyid songs and scriptural hangings Al-Qur'an.

It was as if the people who were targeted by the group seemed to play only games, but without realizing the actual target had been invited to communicate, it would be their doctrine. In addition, he continued, terrorist networks also use social messenger, such as *WhatsApp*, BlackBerry Messenger (BBM), LINE, and telegram to share information, propaganda, and recruitment.

This group uses cyberspace because data in Indonesia many people use it. Based on data from the Association of Internet Service Usage Indonesia, internet users in Indonesia reached 132.7 million or 51.8 percent of the total population of Indonesia. Another reason, he added, is that the cyberspace is easier to access, uncontrolled, broad audiences, anonymous, speed information, interactive media. And there are about 1500 radical sites that exist in cyberspace throughout the period of 2012-2018.

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MORAL VALUES IN "BILAL BIN RABAH" MOVIE TO BUILD STUDENT'S CHARACTER

by

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BACKGROUND OF STUDY

Morality is one of the fundamental principles of Islam. Islām prescribes a number of rules and regulations to be observed by believers in all activities. To uphold these rules, Allah (SWT) in the Glorious Qur'ān provides the believers with a series of moral teachings regarding personal ethics, family, social, business and political ethics to name a few.

As a complete way of life, Islām recognises morality as the foundation of Islāmic faith. The obligations enjoined by Islām are designed to inculcate Muslims with good morals and a sense of responsibility. The pillars of Islām, articles of Islāmic faith as well as other Islāmic rituals are all founded on moral grounds. Subsuming all under the moral values, the Prophet (s.a.w.) declares that, "I have been sent (as the Messenger of Allah) only

for the purpose of perfecting good morals" (Al-Bayhaqī, 1994, ḥadīth no. 20571).

Sensitivity of obedience toward humanity values has faded. Then often humanity values is misinterpreted and emerging arrogant attitude that wrong like punishing people who's not guilty. Ironically, this thing is happen when human right is highly upheld. Darmadi (2012) stated that the meaningfulness values emerge to life in form of; (1) Good thing like material and spiritual, (2) Ideas, ambition, (3) basic principle of human life attitude.

Education is often defined in terms of practises that schools and teachers use to influence student learning and development. Meanwhile, Louis Gardet defines education refers to the general meaning of "cultivating", "grow", so that the term applied to the animal kingdom, also means *'farming' (tarbiyat al-ha-yawâni)*. When it appoints to human education, there are two approached synonyms: *Ta'alim*, educate without doubt, but in correcting, disciplining, and *Tahdîb*, educate, train, with a first idea to prune or polished

Good social value planting can be improved by the teacher in school by engaging pupils to understand the natural setting of each social problems and put it in its proportion, then formulating problem solving technique that could emerging high level of social skills in somebody, such as the skill in communication, negotiation, compromise, receive and give, inquiry, and justify problem objectively. (Darmadi, 2012, p. 27)

According to Samani et al (2012, p. 41), character is the way of thinking and behavior, which is special to every individual to live and cooperate, whether in family, society and nation. Person with good characteristic is individual who could make decision and able to responsible to his/her decision. Character can be considered as the value of human behavior related to

God Almighty, him/herself, fellow human, environment and nationality which is formed in his/her thought, attitude, feeling, saying and acting based on religious norm, law, manner, culture, mores and ethic.

Character is influenced by heredity. Children's behavior oftentimes influenced by his/her father or mother. Then environment; natural or social environment. In hard social environment,where the teenager or society tend to behave antisocial, or in environment that is dry, hot and barren, the inhabitant tends to behave strictly and courageously. Samani et al (2012, p. 43) state that character is the basic value that form someone's personality, it is formed by the influence of heredity or environment, that differ him/her with someone else, and also formed in attitude and behavior in daily life.

Character building is an important part of education performance. Character is the personality inherent in a person. Confucius said that people basically have the potential love of virtue, but if it is not accompanied by the potential for education and socialization after humans are born, then people can turn into animals, even worse. This is supported by the hadith of the Messenger of Allah that: "Every child is born in a state of nature, because of its parents make him Jewish, Christian or Zoroastrian." This indicates that the potential cannot be left alone but need to be grown. Likewise, the characters that are part of the child's potential, must be nurtured and welleducated, I,ll be a pious childand rewarding, (Kamaruddin, 2012, p. 2)

Kementerian Pendidikan Nasional (2009, p. 9) also identifies a number of value of character building that based on religion, Pancasila, culture and purpose of national education which is: (1) Religious,(2) Honest, (3) Tolerant, (4) Discipline,(5) Work Hard, (6) Creative, (7) Independent, (8) Democratic, (9) Curious,(10) Spirit of Nationalism, (11) Love of Country, (12)

Appreciate Achievement,(13) Friendly, Communicative (14) Love Peace, (15) Love to Read, (16) Care for the Environment, (17) Social Care, and(18) be Responsible.

According to Elkind & Sweet (2004), character education is the deliberate effort for help people understand, care about, and acts upon core ethical values. When we think about the kind of character we want for our children, it is clear that we want them to be able to judge what is right, care deeply about what is right, and then do what they believe to be right, even in the face of pressure from without and temptation from within.

Categorizing value based on the consideration that the essence of behavior which has character is the realization of total function of psychological that cover all human personal potency (cognitive, affective, and psychomotor) and socio-cultural totality in the context of interaction (in family, education unit, and society) and last a lifetime. As show in the diagram below:
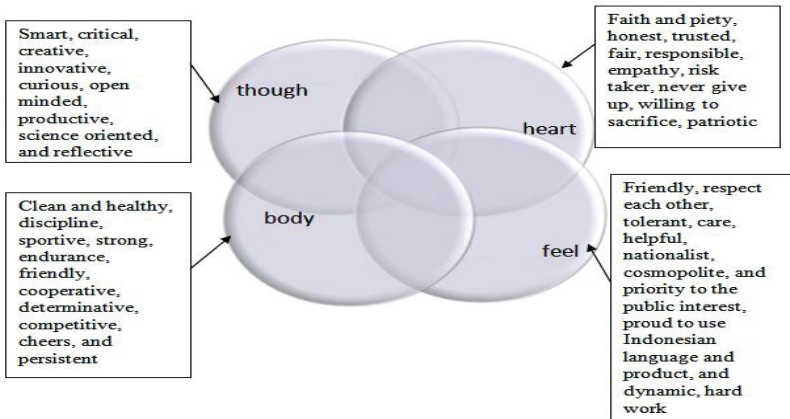
Character education will be carried out well, if the teacher pays attention to some principles of character education. Kementerian Pendidikan Nasional (2010) gives 11 principles

recommendation to materialize the effective character education as follow:

1) Promote the basic values of ethic as the basic character

2) Identify character comprehensively in order to cover the thought, feeling and attitude.

3) Using sharp approach, proactive and effective to build character

4) Create school community that has a concern

5) Give opportunity to the pupil to show good behavior

6) Have the scope toward meaningful and challenging curriculum thatappreciate fellow pupils, build their character, and help them to success.

7) Working on the growth of motivation within pupils

8) Functioning all school staff as moral community that responsible toward character education and loyal to the same value

9) There is sharing of moral leadership and broad support in building character education initiative.

10) Functioning family and member of society as a partner in building character

11) Evaluating school character, function of school staff as the teacher of character, and positive character manifest within pupils life.

Education can be done through audio-visual media such as movie or television. Movies have been used as educational tools for many years. The principles of leadership and character development can be brought to life very effectively through the use of films. Movies are a very appealing way to connect the student with course material and enrich the learning experience beyond text-based reading assignments.

With the advancement in educational technology, the delivery of still images has evolved into animation. Animations can be used as a delivery media where learning can be conducted as occurring (1) from technology, (2) with technology, (3) around technology, (4) through technology, and (5) assisted through technology (Goldsworthy, 1999).

"Bilal bin Rabah" movie as one kind of literature work is interesting movie to study. This 3D computer-animation movie produced Barajoun Entertainment and released at 9th December 2015 in Dubai Film Festivals. Written by Alavi, Alex Kronemer, Michel Wolfe and yassin Khamel aim to depeict real heroes of Bilal Bin Rabah as one of famous muslim. So to find what are moral values from the movie is the inttention of this study in order to build students character.

RESEARCH METHODS

The data of the study are formed descriptive, The writer attempts to arrive at a rich description of the people, objects, events, places, conversations, and so on. Managing the large volume of descriptive data of the study is generated from the collection of documents is an important consideration in qualitative studies. The analysis of the study focus on the narrative inquiry as one of types form qualitative research when the main character experienced who indicate getting rights violation as the material to research.

Cited form Given (2008:190) expressed "for qualitative researchers, the term subject most often is associated with words. Consequently, when qualitative researchers speak of "analyzing data," they mean that participants' words or other empirical evidence were assessed. As such, qualitative research is a means of empirical investigation—in the purest sense."

The writer followed the rule of the qualitative which the data describe in words as the basis of interpreting data. Words are of utmost importance to qualitative researchers. Not only are the general ideas salient, but also the richness in word choices, metaphors, and even slang is salient. Consequently, simply taking notes most often does not suffice for rigorous qualitative data collection.

During the data is being taken by researcher through field notes which The writer read the read until The writer understand the data from the object of the study, movie of "Bilal Bin Rabah. The writer attempt to understanding the plot for the second acts as the reason the plot contains conflict and character capturing of the novel. After the writer understand and get the essence of the story; The writer develop to analyze the movie through experience of The writer's know-how, and analyze when the analyzing of the study concept of the moral value.

The study of the data analysis gave conceptual framework to make easily corrected the data of the study. The conceptual framework was in the study used Miles and Huberman (1992:2)
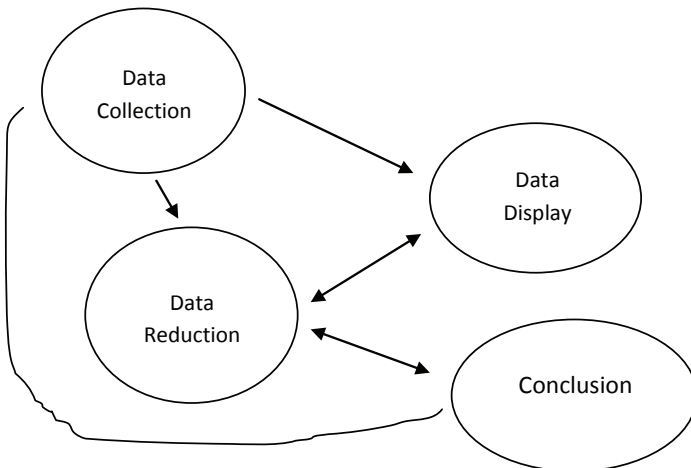
RESEARCH FINDINGS AND DISCUSSION

Another Qur'ānic approach to moral inculcation is known as Qudwah (modelling), which simply means a system or thing to be emulated or used as an example to emulate. This total commitment to character-building based on the ideals of Islamic ethics is the highest goal of Islamic education. Bilal Bin Rabbah is a good model to learn about moral value. This movie prensented how Bilal Bin Rabbah struggle and have in faith in Allah Swt and prophet Muhammad Saw.

The main character of "Bilal Bin Rabah" movie named Bilal Bin Rabah. He is the main character or protagonist of "Bilal Bin Rabah" movie which determine the event or plot of the story. The study focus on the main character experienced which gets problems from the societies. The external critics is building of the study to represent the valued of right violations which is experienced by the main character of the "Bilal Bin Rabah" movie. In other words, it sometimes called experience to portray the real life. The writer of the study only define the moral value which replica of the real life or real world.

Morality is perceived to be the ideal behaviour of every human being in relation to his immediate environment or as ethical behaviour which generally differs from one society to the other. It is seen to be a person's or society's view of what is perceived to be the highest good. Moral values are things that are held to be right or wrong within given societies. According to Al-Ghazālī (1946), morality is an internal disposition that motivates one to cling towards commendable behaviours and praiseworthy actions. He (Al-Ghazālī) calls ethics as the science of the path of the Hereafter ('ilm ṭarīq al-ākhirah), or the path trodden by the prophets and righteous ancestors (al-Salaf al-Ṣāliḥ) (Al-Ghazālī, n.d., vol. 1, p. 2).

Kementerian Pendidikan Nasional (2009, p. 9) also identifies a number of value of character building that based on religion, Pancasila, culture and purpose of national education which is: (1) Religious,(2) Honest, (3) Tolerant, (4) Discipline,(5) Work Hard, (6) Creative, (7) Independent, (8) Democratic, (9) Curious,(10) Spirit of Nationalism, (11) Love of Country, (12) Appreciate Achievement,(13) Friendly, Communicative (14) Love Peace, (15) Love to Read, (16) Care for the Environment, (17) Social Care, and(18) be Responsible.

Table.1 Moral Value in Bilal Bin Rabah

No	Moral Value in Bilal bin Rabah Movie	
1	Religious	
2	Honest	
3	Tolerant	
4	Discipline	
5	Work Hard	
6	Creative	
7	Independent	
8	Democratic	
9	Curiousity	
10	Spirit of Nationalism	
11	Love of Country	
12	Appreciate Achievement	
13	Friendly, Communicative	
14	Love Peace	
15	Love to Read	
16	Care for the Environment	
17	Social Care	
18	Responsible	

In Islām, the basic ethical principles are founded on faith in Allah and one's faith is incomplete if it is not accorded with good conduct. Umaruddin (2003, p. 42) asserts that the content of ethics in Islām is nothing but the body of injunctions laid down in the Qur'ān for the practical conduct of life and fully exemplified in the practice of the Prophet (saw). For Alhabshi (1993, p. 38) Islāmic ethics is based on tawḥīd, or unity principle, which determines the unique relationship between God and man; man and man; and man and his environment.

Whatever a believer does with true faith will be considered morality which will be rewarded in both the present life and in the hereafter. The Qur'ān says: "For those who believe and work righteousness, is (every) blessedness and a beautiful place of (final) return" (Qur'ān, 13:29).

Dar (1976) states that faith is an act of an individual in which his head, heart and limbs are all to collaborate. It involves intellectual and emotional assent as well as appropriate actions which express the vitality and depth of faith. Such a faith is securely established only when one has succeeded in building value-judgments into a single coherent system, embracing one's emotional attachment to the moral ideal and the active effort for its realization in one's life as well as in the society.

From the results of research on moral values, a Muslim figure Bilan bin Rabah in his life who was shown in the movie "Bilal bin Rabah" we can learn about a figure who deserves to be a role model. He is a figure whose obedience to Allah swt and his love for the Prophet Muhammad has been tested through various obstacles in his life.

CONCLUSIONS AND SUGGESTION

For Muslims, education without awareness of Allah is meaningless. Thus, in Islām, all learning processes must

be offered with the intention of developing taqwā, a highly developed and profound awareness of Allah. However, contrary to this assertion, it seems that teachers of Islāmic education are no longer making moral education as an essential part of their teaching. herefore, teachers of Islāmic education should provide students with the knowledge, skills and values that will make them realize the purpose of their life and equip them with guidelines for living a moral and noble life. Besides, teachers are characterized as the one on whom students depend for shaping their social, emotional, and intellectual and the good manners that lift the soul up to the highest ranks of the human position in its relation with Allah. Based on this, it is essential for teachers of Islāmic education that their teaching and actions guide and enlighten students about all dimensions of human life. This is because students learn through what they hear and see.

Watching movie are interesting and having many function. It's entertains and people can get many benefit to educate the children. Because in the movie shows some messages of the moral values to guide the children about the attitude to be applied in daily life. The result of the research is that there are values of character education on Bilal bin Rabah. The writer use to analyze the main character Bilal Bin Rabah . His characters has attitude showing the values of character education. The moral values in Bilal bin Rabah movie that could be implemented to build student'scharacter are: (1) Religious,(2) Honest, (3) Tolerant, (4) Discipline,(5)   Work H a r d , (6) Creative, (7) Independent, (8) Democratic, (9) Curious,(10) Spirit of Nationalism, (11) Love of Country, (12) Appreciate Achievement,(13) Friendly, Communicative (14) Love Peace, (15) Love to Read, (16) Care for the Environment, (17) Social Care, and(18) be Responsible.

Bilal bin Rabah is a figure that we can make role models in teaching ahlaq to students. He is a figure who has a noble character. This is also to better introduce students to Muslim figures who deserve to be idolized by students. With media movies students feel more interested
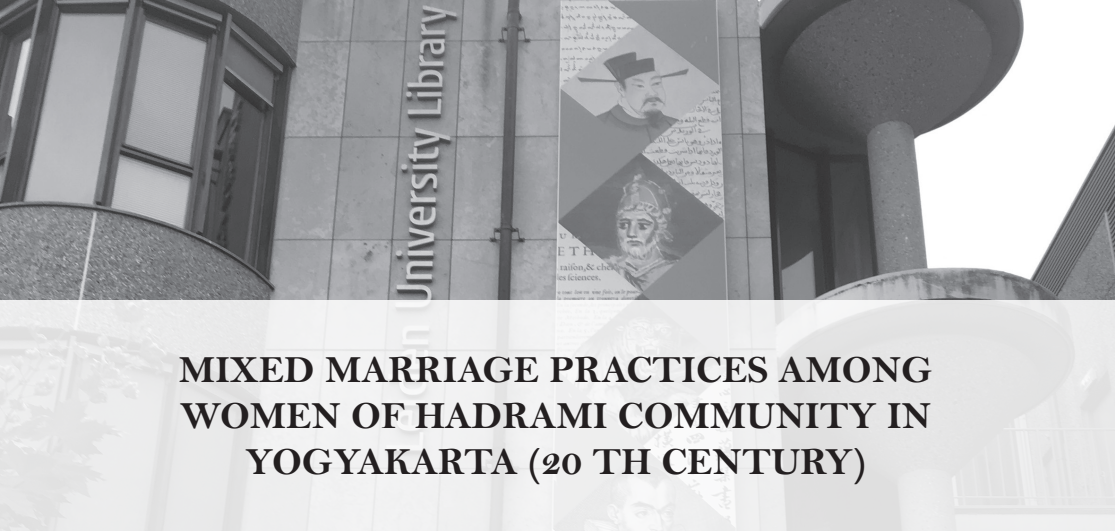
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MIXED MARRIAGE PRACTICES AMONG WOMEN OF HADRAMI COMMUNITY IN YOGYAKARTA (20 TH CENTURY)

by

Fatiyah

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INTRODUCTION

Each community group has its own unique characteristics and cultural uniqueness. Every culture of a community group will generally be preserved and passed on to their children and grandchildren. Cultural preservation and inheritance is held so that the culture does notn fade and disappear. Cultural preservation and inheritance is also a marker of the existence of a community group. Cultural preservation and inheritance is done by almost all of the community group, not to mention the group of people of Arab descent in Yogyakarta.

As one of the groups of Indonesian society, people of Arab descent have a tradition of marriage which is to preserve the descendants by way of *sekufu* (fellow Arab groups) marriage. *Sekufu* Marriage becomes one of the characteristics of Arab

society in Indonesia that has long been preserved and maintained.

The subject of this marriage was written by Berg which tells us that:

> *Their daughter's marriage to a non-sayid progeny is forbidden, and although Islamic law alone does not forbid it, the most powerful chiefs are unlikely to marry sayid woman. Therefore the people of Arabian descent in Indonesia will continue to exist and sustain their offspring.*[1]

In order to preserve the descendants by way of *sekufu* [2](the same fellow Arab) marriages', Arab descent people often form a group or community of fellow Arab descendants to bond their kinship and it is not uncommon to find a mate for their child. This tradition is maintained and preserved by some Arab descendants in Indonesia.

The tradition in the marriage of Arab descendants in Indonesia can be traced from the traditions of Arab communities in the Arabian Peninsula, especially the Hadramaut. Berg mentions the following:

> *Hadramaut people who is in Arabic is called Hadrami is formed from four different groups, among others; group of sayids, tribes, middle classes and slaves. The Sayyid group is the descendant of al Husain, the grandson of the Prophet Muhammad. They are titled habib and their women as habibah. The word sayid (feminine: syarifah) is used only as an attribute or description, not as a title.*[3]

Arab Hadrami in Indonesia recognizes two classes known as Ba'alwy and Masyaikh. Ba'alwy is a group of sayid, while the

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[1] L.W.C. van den Berg,*Hadramaut dan Koloni Arab di Nusantara*, Penerjemah Rahayu Hidayat, (Jakarta: INIS, 1989), page 61.

[2] Najmah Sayuti, "Kafa'ah Fi al-Nikah", *Kafa'ah* Jurnal Ilmiah Kajian Gender Vol. V, No. 2, Tahun 2015.

[3] *Ibid*., page 23.

masyaikh is a group other than sayid. The Sayid families who live in various areas are more interesting to discuss, not because of their political and organizational influence, but more because of their clearest genealogy. In these families,it can always be found genealogy records of its members, even those who settled in Indonesia. A number of genealogical notes were copied from the original in Hadramaut and forwarded carefully. Basically, interdependency relations between Arab relatives still survive.[4] Social class in Arab society also manage the aspects of family life such as patterns of socialization, marriage and divorce. Cross-class marriage, for example, is very rare. This is reinforced by the religious principles of kafaah, or equality of spouses.[5]

In fact, the principles of equality of spouses in the Arab community are confronted with the state of the ever-evolving era. Not all Arab ethnic societies still hold the principle of equality of spouses. Differences of thought and views of individuals is to be one of the reasons.[6] Modern society, for example, assumes that fellow group marriage narrows and limits space in terms of mate selection. The teenagers are also not a few who think that mated to choose a couple is an ancient thing.

In connection with the cultural rules of the people of Arab descent in terms of maintaining self-identity by committing the principle of *sekufu* marriage, it is for those who violate the principle of this tradition will get social sanctions from relatives, especially sanctions from the family. In the Arabian society, there is a great deal of involvement by the family in the process of

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[4] *Ibid.*, page 34.

[5] Halim Barakat, *Dunia Arab: Masyarakat, Budaya dan Negara* (Bandung: Nusa Media, 2012), page 156. Also see M. Ali Asobuni, "Konsep dan Eksistensi Kafa'ah dalam Perkawinan Masyarakat Keturunan Arab (Studi Tentang Masyarakat Keturunan Arab di Kecamatan Condet Jakarta Timur)", *Skripsi*, (Jakarta: UIN Syarif Hidayatullah, 2015).

[6] Titin Widarti, "Asimilasi Sosial-Budaya Komunitas Keturunan Arab di Kelurahan Condet Balekambang, Jakarta Timur", *Skripsi* (Jakarta: UIN Syahid, 2010).

choosing a mate, from helping to find a mate, investigating the seeds of the prospective son-in-law, to the admissions process. For them, it does not matter if Arab men marry non-Arab women because the men carry the lineage, follow a patriarchal tradition.[7]

Unlike if the mixed marriage was Arab women, for some families, it could be considered to be a problem. However, the principle of tradition is in fact dealing with the flow of modernization which is growing. Nowadays it has happened to the families of Arab descendants to marry their daughters with non-Arabic men (mixed marriage) even openly. The phenomenon of mixed marriage of Arab women with non-Arab men is interesting to be researched, including, the marriage of Arab descent society in Yogyakarta.

Yogyakarta as the central of Javanese culture has unique character in the social and cultural development, in this case, of the Arab descent. While in other regions like Surabaya and Jakarta, the Arab descent very clearly inhabit certain areas, as is in Surakarta, they occupy settlement around Laweyan. Yet, in Yogyakarta, there is no exclusive settlement for Arab descent society, although there is a village named Sayidan.[8]

The existence of Arab descent in Yogyakarta, untill now, has become the part of society supporting the plurality in Yogyakarta. They are able to blend with Javanese culture, including in marriage relation. The families of Arab origin who inhabit the region of Yogyakarta as: Assegaf (Bin Ghutban), Al-Aydrus, Ba'abud, and Bafagih, they have mixed marriage with the local community from the very beginning. The next generations

7   Khoiruddin Nasution, "Arah Pembangunan Hukum Keluarga Islam Indonesia: Pendekatan Integratif dan Interkonektif dalam Membangun Keluarga Sakinah", *Asy-Syir'ah* Jurnal Ilmu Syari'ah dan Hukum, Vol. 46, No. I, Januari-Juni 2012.

8   Fatiyah, "Menelusuri Jejak Kaum Hadrami: (Hilangnya) Komunitas Keturunan Arab Yogyakarta Pada Abad Ke-20", *Tesis* Universitas Gajah Mada 2009.

as: Assegaf, An-Nahdi (Bin Bisr), Baragbah, and Baswedan also blend with Yogyakarta culture including in the case of marriage.[9]

In this study, researchers tried to analyze how the decision-making process of Arab descent women in Yogyakarta to marry men from outside ba'alwi or non-Arab male. And, it is to see the process of the female's family acceptance against it.

STATEMENTS OF THE PROBLEMS

The problem in this research is what does mixed marriage mean for Hadrami woman in Yogyakarta. From this problem the understanding and factors also will be followed. Because microhisrory need the whole explanation of their live process of making-desicion dan consequences.

MICROHISTORY APPROACH

Microhistory is the intensive historical investigation of a well-defined smaller unit of research (most often a single event, the community of a village, or an individual). In its ambition, however, microhistory can be distinguished from a simple case study insofar as microhistory aspires to "[ask] large questions in small places", to use the definition given by Charles Joyner."[10]

The most distinctive aspect of the micro historical approach is the small scale of investigations.Micro historians focus on small units in society, as a reaction to the generalizations made by the social sciences which do not necessarily hold up when tested against these smaller units. For instance, Ginzburg's 1976 work *The Cheese and the Worms* – "probably the most

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[9] *Ibid.*
[10] https://en.wikipedia.org/wiki/Microhistory

popular and widely read work of microhistory"– investigates the life of a single sixteenth-century Italian miller, Menocchio. The individuals micro historical works are concerned with are frequently those Robert Tristano describes as "little people", especially those considered heretics.

Carlo Ginzburg has written that a core principle of microhistory is making obstacles in sources, such as lacunae, part of the historical account. Relatedly, Levi has said that the point of view of the researcher becomes part of the account in microhistory. Other notable aspects of microhistory as a historical approach are an interest in the interaction of elite and popular culture, and an interest in the interaction between micro- and macro-levels of history.

RESEARCH METHODS

The approach used in this study is a qualitative approach with the type of intrinsic case study research. Intrinsic case studies are research conducted because of interest or concern in a certain case. This type aims to understand a case in its entirety, without any intention to produce concepts or theories, or attempts to generalize. The process of determining participants was carried out using purposive sampling technique, namely selecting participants who met certain criteria that had been determined by the researcher based on the research context used. There are also the main criteria for selecting research participants: 1) Participants are women of the Arab descents with local Yogyakarta non-Arab men or those who live in Yogyakarta (comer), 2) Conduct mixed marriages with participants, 3) Willing and able to become research participants. Data collection strategies in qualitative research can be grouped into two ways,

namely interactive and non-interactive methods.[11]. In this study the author uses both methods. Data was collected using three data collection techniques, namely in-depth interviews, Group Discussion Forums (FGD) observations, and documentation.

The data that has been collected in this study is then analyzed by referring to the stages described by Miles and Huberman which consist of three stages: (1) data reduction, (2) data presentation (data display), and (3)conclusion drawing/verification), commonly known as an interactive model of analysis.[12]

RESULT AND DISCUSSION

Yogyakarta is a special province that remains in Indonesia. This can be seen from the long history of the formation of this province, which was the heir to the Kasultanan Mataram Islam and was founded by Sutawijaya who held the title Sultan Agung I, as the sultan of Islamic Mataram I. Then, the next history was the establishment of the Ngayogyakarta Hadiningrat Palace by Pangeran Mangkubumi, as Sultan I, as Hamengkubuwana I established under the Giyanti agreement dated February 13, 1755.

As a special region with a long history, Yogyakarta is able to position itself as an area that has an established civilization and culture. As the center of civilization and economy, Yogyakarta has been visited by many people to try their luck. Various ethnic groups come and inhabit so they become citizens of Yogyakarta. One of the ethnic groups in Yogyakarta is the Arab community

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[11] Sumardjoko, Bambang, *Pengantar Penelitian Kualitatif*, (Surakarta: Program Pascasarjana UMS, 2004), p. 20.

[12] Miles, Mattew B, dan Amichael Huberman, *Analisis Data Kualitatif Buku Sumber tentang Metode-metode Baru*, Terjemahan Tjetjep Rohendi Rohidi, (Jakarta: Universitas Indonesia, 2007: 16).

who many, during the Sultanate of Yogyakarta, became religious advisers. There is even an area to the north of the Yogyakarta Palace on the edge of the Kali Code called "Sayidan", which refers to the name of the Arabic community title.[13] In its development, the Arab community and its descendants became an important part in the social, cultural, economic and political development of Yogyakarta.

The acceptance of the people of Yogyakarta, especially to the Arab community and their descendants, are very friendly. The Yogyakarta community considers Arab society as religious experts. And the existence of the Arab community as one of the religious experts has also been recognized by the court, positioning them as the head of the royal religion. Therefore, the community's acceptance of their existence is not difficult. This is different from other ethnic groups, such as China and Europe. Chinese and European ethnic communities occupy certain areas and have a "gap" in socio-cultural life with indigenous people.

Today, Arab descendants as the next generation have lost their Arab identity. Even the Baalawi group as a community/group of people who have nasab with the Prophet Muhammad, (pbuh). also experienced a cultural mix. (Baalawi in the tradition of endogamous marriage.)[14] They ,as strong as possible, hold and

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[13] Fatiyah, Menelusuri Jejak Kaum Hadrami: (Hilangnya) Komunitas Keturunan Arab Yogyakarta Pada Abad Ke-20", *Thesis* Universitas Gajah Mada 2009.

[14] Endogamous marriage is a form of marriage that applies in a society that only allows community members to marry other members of their own group. Strictly speaking, this endogamous marriage is a marriage between relatives or marriage that is carried out between cousins (who still have one offspring) both from the father's side (patrilineal) or from the mother's (matrilineal). Relatives may marry their cousins because those who are closest to the main line of descent are seen as carrying for the traditions of the kinship, great attention is paid to genealogy thing. In another book, it is stated that, endogamous marriage is a system of marriage that requires marriage to a spouse who is in a clan (one tribe or descendant) or prohibits a person to marry with someone from another clan or tribe. Syarifah Ema Rahmaniah, "Multikulturalisme Dan Hegemoni Politik Pernikahan EndogamI: Implikasi dalam Dakwah Islam", Walisongo, olume 22, Nomor 2, November 2014,

maintain the *sekufu* marriage tradition, namely marriage by basing on the *nasab* of a family that is commensurate. They will marry women with men who have the equal lineage. For men, it is permissible to marry outside the group. However, for women, if they violate the tradition, they will get "exclusion" from their large family. Such exclusion is in the form of female expenditure from the clan. And this is the most severe form of punishment, because it will abolish women's legal rights. There is another isolation in the form of not recognizing the existence of the family of the male party as a son-in-law.[15]

Interviews with women of Baalawi Arab descent:

"*You can marry the outer man if you have two things: a strong mentality and a prospective husband who is super good without blemish. If you can't, you'll be crazy. If your future husband is indeed worth fighting for, go forward. But if your man is weak and cheating, leave. But, I always advise them to get married with fellow alawiyyin if they are not mentally strong*"

Recognition as the excerpt of the interview above is a form of harsh statement. Women of Arab descent must have carefully calculated the choice to marry men outside their group. Strong mentality is needed to withstand the group's ridicule and gossip. As the following interview excerpts:

"*If there is a family gathering, surely we will be ridiculed. What's more, if we are poor, it will be a constant hostile. I alone, by my brother, is still being hostiled.*"

However, for non-baalawi ethnic groups, the Sheikh group, it is not a serious problem. This group is more moderate in

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p. 437.

15   Syarifah Ragoan, dkk., "Gambaran Kepuasan Pernikahan Pada Wanita Keturunan Arab Yang Melakukan Pernikahan Dengan Etnis Lain", *Jurnal Psikologi Ulayat* (2017), 4(2), p. 109.

conducting marriages outside the group. Along with the times, the tradition of Arab descendants in Yogyakarta in marriage, especially Baalawi, also experienced a shift. There are some women of Arab descent (*jamaah*) who have dared to break out of the endogamous marriage tradition by marrying men outside their groups/communities. Generally, the marriage is motivated by the higher level of education of women of Arab descent. They get an education bench in universities. They generally know the prospective partners (husbands) while studying. Such closeness is then followed up to the marriage level. Although in the process, the woman of Arab descent experienced various conflicts with her extended family. At the introduction stage of the prospective husband, they will usually be ignored, even more extreme, it raises a split between her parents in addressing the choice of the daughter

> "*Abah and ummi at that time differed in my choice. Abah clearly forbade me to marry the ahwal, but because I insisted, ummi felt sorry and blessed. However, in the end the marriage still happened. But, Abah and ummi divorced.*"

The consequences received by Arab descendants in choosing to marry a man outside their community are not just experienced by the perpetrator, but can spread to the end of their parents' relationships. The principle difference becomes the point of view in making decisions. And the principles adopted and preserved will be a kind of their grip in building a family.

Some Arab women who have married men outside their community are usually women with a higher education level with an understanding of universal human values before God. As the interview said above, that they have carefully considered the choice. And for some women of Arab descent in Yogyakarta, the choice is right. They are able to build healthy and harmonious family relationships. This dismissed Putranto's

(2013) opinion, namely that marriage relationships that are not approved by parents will usually be problematic and life becomes uncomfortable.[16]Some studies have found similar results that marriages with ethnic or racial differences are more vulnerable to conflict. In accordance with eastern customs such as in Indonesia, marriage is not only carried out between two individuals in a sacred bond or according to religious and state law alone, but also must be recognized by members of family relatives. Especially if the marriage partner comes from different culture.[17]

Some hypotheses state that the possibility of conflict and problems faced by Arab women who commit marriages to other ethnic groups (non-Arabs) is assumed to be greater and affect their marital satisfaction. According to Olson and Fowers, marriage satisfaction is an evaluation of some areas in marriage. These area includes pleasant communication, good religious life, ways to spend leisure time, solving problems, manage finances, quality and quantity of sexual relationships, good relationships with family and friends, care for children, accepting the nature of a partner, and sharing roles between husband and wife in marriage.[18]

Olson and Fowers's thesis was experienced by women of Arab descent in Yogyakarta. They are generally able to manage their family relationship well. They are able to establish relationships with their neighborhoods. However, relationships with large families remain tenuous.

"*If we live far from large families, conflict with large families*

[16] Syarifah Ragoan, "Gambaran Kepuasan Pernikahan...", p. 109-110.

[17] Vaijayanthimala, K., Kumari, K. B., & Panda, B. "Socio-economic heterogomy and marital satisfaction"*Journal of Human Ecology*, 2004, 15(1), 9-11.

[18] Olson, D. H., & Fowers, B. J. "Enrich marital inventory: A discriminant validity and crossvalidity assement" (1989), http://www.prepareenrichcanada.com/studies/study3.html.

will not often appear. But, if we live side by side with them, it will be chaotic. By living far away with big families, we can focus on fostering a household without anyone interferes."

The key to fostering family relationships carried out by Arab descendants is to take a distance from their parents' families. They struggle and build shelter in the middle of the wider community, so that family intervention in everything will be maintained. Likewise, the acceptance of the people of Yogyakarta with migrants is very good. The people of Yogyakarta with polite and friendly characters accept immigrants in their environment in honor. Especially if the family is a habaib family, they will get a position and more respect in the community.

Mixed marriage families can also exist in the eyes of large family if they are able to become "something". They must be able to prove to their extended families that they have a high level of social and economic status. This is done to reduce friction with large families.

"Friction with large families will be reduced a little when we are able to have good status. For example, I became a lecturer who brought changes to our family's economy. Or, there were those who became well-known activists with international reputations. This can also reduce the tension of relationships with large families."

CONCLUSION

Researchers found that cultural differences in a marriage can cause discomfort in their households and their extended families. Especially for women of Arab descent who marry men outside their community. But the feeling of discomfort is still felt by the couple and also the extended family of the couple. This is in accordance with what was stated by Monahow and Spanier

and Glick that marriage with ethnic or ethnic differences is more vulnerable to conflict.[19]

In this study, Arab women are the main actors who take action on their resources. Rational choice theory explains that a person's actions are certainly based on interests. The interest in question is a common interest because in this case the individual carries out a marriage relationship in which there must be a collective actor with the same interests. The pair of actors can be said to be collective actors, because of their position in this as a supporter and complement to the occurrence of marriage. Indeed there will always be corporate actors, but old collective actors such as families, are constantly being replaced by new, collectively formed actors.

Moreover, several families of Arab descent in Yogyakarta experienced a change in the pattern of marriage at mixed marriages which originally chose marriage between families, between clans or qobilah, social groups, economic status, and then switched to exogamous marriage as a result of modernization, contact with outside culture education, socio-economic influences, and patterns of interaction and place of residence. Mixed marriage as an implication of these hegemonic verses not only influences political conditions, but forms a mixed marriage subculture practiced by Arab descendants.

Based on the results of the study, it is known that this decision-making process by syarifah has its own reasons, and the reason for each woman of Arab descent is different, but in general it is due to environmental factors that have a big influence on that decision making. First is a heterogeneous social environment that is considered to be able to tolerate the occurrence of mixed

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[19] Vaijayanthimala dkk., Vaijayanthimala, K., Kumari, K. B., & Panda, B. "Socio-economic heterogomy and marital satisfaction",*Journal of Human Ecology*, 2004, 15(1), 9-11.

marriages, secondly because the environment in the family that does not maintain Arab cultural norms, thirdly because of the intermingling of the social environment outside the internal group that changes the individual's point of view.

It is known that family involvement has contributed to the influence of women of Arab descent, but for some women of Arab descent, family involvement is something that is too late. Some women of Arab descent think there is no closeness before the marriage planning. Then, after the marriage plans are heard, the families interfere . Besides that, there are also Arab descendants who are in a family environment that is steadfast in maintaining Arabic cultural norms, but the decision to make is based on a different perspective from most of its groups.

The process of accepting by the family is based on the rules of the Arab culture which wants the realization of heredity. Each family in this study gave a disapproval reaction, rejection, anger, did not attend the wedding, and decided not to have a kinship again. Before the marriage was held, not a few of the families were looking for other men to be introduced to the Arab women, but most women of Arab descent had already decided. And after the marriage, family acceptance was seen in the relationship that some women of Arab descent said they did not re-establish the relationship with the reason that there was a feeling of shame because they had different classes with the family.

The positive implication of mixed marriage is to maintain the values of local wisdom of Arab descendants, such as kinship values which are politically potential as social capital to increase awareness and political culture in the context of participation and representation of the Sharif community in local and national politics. The negative socio-cultural implications, if understood as an absolute system that must be implemented, can open

the space for social stratification that threatens the freedom of women and opens a space for subordination. Therefore, efforts are needed to spread the multiculturalist religious values so that the values of mutual respect in the diversity of communities and cultures in Indonesia are embedded.

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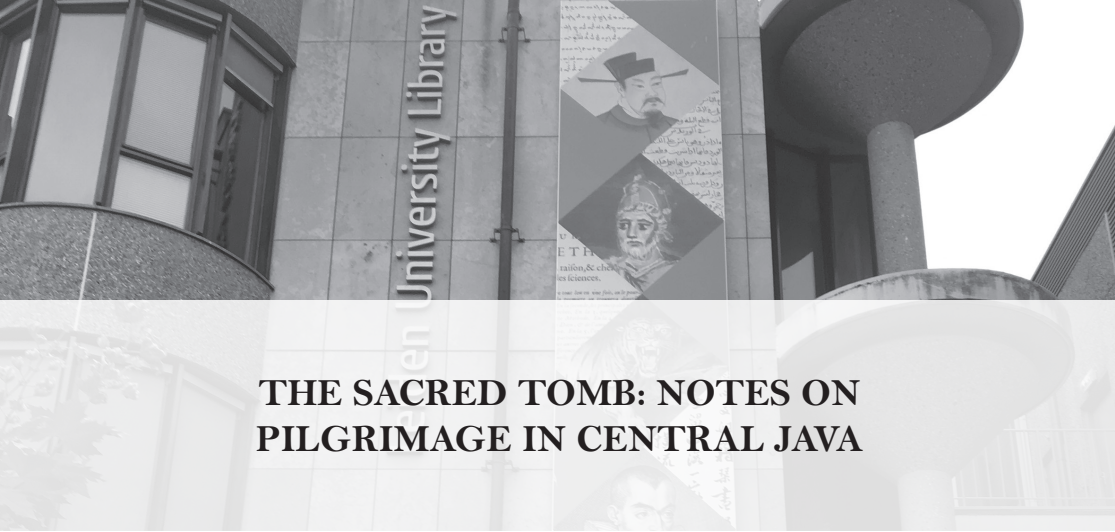
THE SACRED TOMB: NOTES ON PILGRIMAGE IN CENTRAL JAVA

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INTRODUCTION

Pilgrimage (*ziarah*) is one of the common rituals conducted by the Muslim community. Not only in Indonesia, the ritual of the pilgrimage was also done by the people in various Muslim countries (Chambert-Loir, 2007). Pilgrimage is a visitational place activity done by the general view of society (pilgrims), usually it is believed to contain sacred elements and holy. Sacred elements and holy in a certain place is subjective of a community group. But generally, the most common object used as the destination is the guardian, the martyrs, the founder of Sufi order, and public figures. Some rites performed when the pilgrimage are usually a reading *tahlil*, *al-Fatihah*, sowing flowers, and bring offerings (*sajen*). The rite commonly performed by pilgrims in almost all the tombs are considered sacred (*keramat*) (Woodward, 2008: 265).

In the Java community, the tradition of pilgrimage is interesting to study. This is evidenced by the emergence of researchers who are trying to explain this reality. Many researchers are trying to study the rituals of pilgrimage in the Java community. Mark R. Woodward, for example, in his book *Islam Jawa, Kesalehan Normatif Versus Kebatinan*, noted some differences in the grave pilgrimage tradition in the family tomb of the palace of Yogyakarta and the tradition of pilgrimage to the Java community generally applicable. The pilgrims, both in Yogyakarta and in the Java community, hoping to get the blessing of life to overcome the problems they get. Most pilgrims come to a religious experience in order to draw closer to God. However Woodwad also found some differences of pilgrimage activity in Java. In Yogyakarta and Surakarta destination of pilgrims is the tomb officials Mataram kingdom. The pilgrims also must comply with the conditions set by the guard of the tomb of example only allowed to make pilgrimages on certain days or certain hours (Woodwad, 2008: 258-268).

Clifford Geertz in his work, *Abangan, Santri, Priyayi dalam the Masyarakat Jawa*, also explained the tradition of pilgrimage in Modjokuto. Regarding the grave pilgrimage which is the focus of this study, Geertz wrote special observations entitled *'Pemakaman: Layatan'* as outlined in his presentation on *Abangan*. Geertz meticulously recorded funerals ranging from *modin* role, participation of local people, the location of the tomb, until the funeral procession. After the funeral, they held *selametan* up to seven days after death, then followed a hundred days, one year and one thousand days. Beyond that, the ritual pilgrimage to the tomb, and sow flowers carried by the children of parents who died, especially every anniversary of the death. If not performed a pilgrimage or no show sow flowers, then the child in question can be affected, for example, fall ill or visited

by the ghost of an old man with a dream (Geertz, 1981: 97). But there was no specific discussion explaining the grave pilgrimage undertaken *Santri* or *Priyayi* in exposure Geertz, although he had little offensive involvement of *Santri* in the ritual pilgrimage undertaken *Abangan.*

Many academics besides Woodward and Geertz also examined the pilgrimage, such as Nur Syam (2005) which examined the pilgrimage activities of coastal communities. Then Muhaimin AG (2004), which examined pilgrimage in Cirebon. Subagya (2005) also examined the funeral procession and pilgrimage in Muntilan society in ethnography. Thus, the study of the pilgrimage is an interesting object to study.

One of the areas within the scope of the Java community, Kebumen also inherited rites devoted to sacred places (*tempat keramat*). According to Woodward (2008: 258), *Kramatan* usually a shrine or other sacred place where carers can be pleaded fervently place. It could see the central point of a sacred place is the position of a guardian (*wali*) who has the power to give blessings (*barakah*) and help in matters mundane.

There are many places that serve shrine pilgrimage destination in Kebumen. Found at least three categories pilgrimage destination, namely: *first*, the tomb of *keramat* figure. *Second*, the tombs of religious leaders (*wali*). Third, the tomb of official figures (*priyayi*). The third category of the venue is still used as a pilgrimage destination and crowded at certain times. Based on these categories, it would have taken three tombs as an object of study, which represents the three categories, namely the Tomb of Dewi Nawangwulan, the Tomb of Syekh Anom Sidakarso and the Tomb of Tumenggung Kolopaking.

Based on this background, it is interesting to browse community activities pilgrimage Kebumen in the current

context. This research will seek to understand the pilgrimage rites performed by community Kebumen conducted on the site. Focus issue to be studied are: 1). How do the characteristics of the site *Abangan* Tomb, *Santri* Tomb, and *Priyayi* Tomb in Kebumen? 2) Why is a pilgrimage to the site *Abangan* Tomb, *Santri* Tomb, and Priyayi Tomb, still survive and have meaning for the people of Kebumen?

PILGRIMAGE AS A RITUAL

Each culture of human beings essentially consists of the elements of universal culture. As expressed by Koentjaraningrat (1985: 203) that:

> *"Setiap kebudayaan yang dimiliki oleh manusia itu mempunyai tujuh unsur-unsur kebudayaan yang bersifat universal, unsur kebudayaan tersebut antara lain: (1) bahasa, (2) sistem pengetahuan, (3) organisasi sosial, (4) sistem peralatan hidup dan teknologi, (5) sistem mata pencaharian hidup, (6) sistem religi, dan (7) kesenian"*

Based on Koentjaraningrat statement, it is clear that a culture is a reflection of a society living according to the environment where the people live.

Religious system is an element of universal culture contained in public life. According Koentjaraningrat, the concept of religion is divided into five components which have their own role and the fifth has a very close relationship. The five component consists of religious emotion, belief systems, system of rites and ceremonies, rites and ceremonies equipment, and faiths (Koentjaraningrat, 2009: 82).

Religious emotion is the component makes the man has a religious permissiveness, and a vibration that moves the human soul. For example is the attitude of wonder and awe in the occult

and sacred. In essence, the religious emotion is something that cannot be explained by human reason because it was far beyond his reach. The belief system of intangible human thoughts and ideas about conception on things that are unseen. Furthermore belief system also involves the value system and the system of religious norms, moral teachings, and the teachings of other doctrines that govern human behavior. Then the system of rites and ceremonies in an intangible religious activity and human action in implementing a system of beliefs and attempt to communicate with the supernatural. In carrying out the rites and ceremonies, usually humans using various means and equipment. Thus, equipment rite is a component tools used by humans in rite activity. While the components of the people are embracing social unity and belief systems that perform rites and ceremonies (Koentjaraningrat, 2009: 80-82).

Discussions on culture form, Koentjaraningrat distinguished culture form into three, namely: *First*, a form of culture as a complex of ideas, values, norms, regulations and so on. *Secondly*, a form of culture as a complex activity pattern of human behavior in society. *Third*, a form of culture as objects of human work (Koentjaraningrat, 1987: 5).

Pilgrimage (*ziarah*) is a visit to a sacred place using a particular procedure (Muhaimin, 2004: 241). This culture emerged because of the belief that spirits reside in sacred places or ancestral figures. Shrine which is supported by the mythic figure, generally become a pilgrimage destination for the community. For the Javanese, pilgrimage is a very important action, especially the pilgrimage to the ancestors. Pilgrimage actions carried out by the whole structure of the Java community, despite he was a -use categories Geertz - *Abangan, Santri* or *Priyayi*. Although the implementation of the three variants have a different motivation, but it indicates the importance of pilgrimage in the culture of the Java community.

KEBUMEN AS PILGRIMAGE CITY

Pilgrimage in Kebumen society has a very significant position. This fact can be seen from frequent their on a pilgrimage. In one cycle of the year, there is a calendar which is used as the time necessary to perform the pilgrimage. Muharram, Ruwah, and Sy'aban are important calendar time used in performing the pilgrimage. In the community of Kebumen perform pilgrimage in various places in Kebumen, often makes the pilgrimage to various other cities. Favorite object is the tomb Walisongo and various tomb of guardian (*wali*) in some areas, such as Magelang and Yogyakarta.

In addition to the lunar calendar which is used as a reference in performing the pilgrimage, Friday night (*malam Jum'at*) is also a special time. Many tombs in Kebumen fulfilled by pilgrims on Friday night (*malam Jum'at*) time. They generally come from Kebumen area.

There are several arguments featured related to the activities of pilgrimage. Generally they make a pilgrimage to have the blessing purpose (*tabarukan*). These purposes are conveyed by the people, especially *Santri*. For them, a saint (*wali*) though dead still be used as a place to ask for blessings (*barakah*). Although the reason for the general blessing, but also there are some other reasons such as asking for something, ceremonies, excursions and so on.

SKETCH OF TOMBS IN KEBUMEN

1. The Tomb of Dewi Nawangwulan

The tomb of Dewi Nawangwulan is in the area of the Tomb of Bulupitu Kebumen. The area is also known as the Palace of the Holy Bulupitu (*kraton Suci Bulupitu*). In local tradition, Mount Bulupitu is believed to be the palace of the *lelembut*.

Government for the area is Dewi Nawangwulan who is the sister rulers of the South Sea (*Nyai Roro Kidul*). Very large palace can be seen by Kenthol Surawijaya (Aroeng Binang I) after marry Dewi Nawangwulan.

The Tomb of Dewi Nawangwulan is in the village of Tunjungseto, District Kutowinangun. To get to the location via the road is not so wide, but very well paved. The road continues to climb with a slope of about 40 degrees, and after 1.6 km from the junction we arrived at the end of the road as well as a parking lot for visitors Tomb Bulupitu. Tomb gate Bulupitu and early steps are on the left. Tomb Bulupitu front gate with two pairs of short tall pillars on either side of the initial steps. The words *'Kraton Suci Bulupitu'* hanging between two tall pillars. The four pillars are peak flower buds golden ornaments.

The location of the tomb, on the right and the left, there is room for pilgrims to rest, as well as a small prayer room (*mushala*). There are also steps to the *cungkup* Tomb of Kanjeng Gusti Ayu Dewi Nawangwulan flanked by his son, namely Bagus Klantung dan Bagus Cemeti. *Cungkup* Tomb of Dewi Nawangwulan is in the left corner of the main room of the Tomb Bulupitu, closed thin pink mosquito net. If Dewi Nawangwulan is *lelembut* then this tomb is the sign, because *lelembut* not have a form that could be buried. On top of white cloth-covered gravestones are trays and offerings of bananas and flowers. On either side of the cupola there is a hole in the base strand flower inflorescences rounded, and in front of the cupola there is a cloth-covered table with three cups of water.

On the side near the *cungkup* there is a wardrobe and a puppet Arjuna. On the walls there are paintings grandparent Aroeng Binang I sat shirtless wearing *kuluk* head with a decorative neck, arms and wrists, flanked Dewi Nawangwulan sitting wearing a *kemben* and Kyai Bagus Klantung white clothing and turbans.

There are two more paintings Goddess Nawangwulan and an ornate pair of swans with strands of fruit and flowers on it.

Figure 1. The Tomb of Dewi Nawangwulan Martaban Bulupitu
(personal document)

2. The Tomb of Syekh Anom Sidakarso

Geographically, Tomb of Syekh Anom Sidakarso located approximately 10 kilometers from the city Kebumen, and entered into districts Klirong. When reached by car about 45 minutes from the city Kebunen. Klirong areas are coastal areas and only about 20 minutes to reach the beach.

Tomb of Syekh Anom is in the cemetery area villagers. By position, the tomb Tomb of Syekh Anom is the center of the cemetery citizens, because of its position which is the center of the tombs around it. In addition Tomb of Syekh Anom different from the other tomb, both in terms of the model building and maintenance. Tomb of Syekh Anom gravestone (*kijing*) building made of large rocks and surrounded by a veil made of glass

elements, wood and iron. The element of fabric which is one of the distinctive elements of sacred tombs also very dominating. This is certainly very different from the tombs in others that just a plain gravestone (*kijing*) with a wrapped cloth at the top and bottom. One thing that adds to the feel of sanctity Tomb of Syekh Anom is the *unur* (clay is 'growing') above his grave. In the public's understanding, *unur* is one sign of piety of the Tomb of Syekh Anom.

Facilities at the Tomb of Syekh Anom complete and well ordered. Since designated as cultural sites, the Tomb of Syekh Anom paid attention from the government in terms of the fulfillment of public facilities. In addition, the surrounding community and also pilgrims also competing to help the construction of the tomb complex by providing assistance *infaq*. The result is a home that houses the tomb, so that pilgrims more comfortable in performing rituals. In addition, there is also a mosque and *madrasah diniyah* in the tomb complex that makes citizens always bustling activity around the tomb. Parking facilities are also very comfortable with the manufacture of large parking complex and partly roofed.

Around the tomb also emerged stalls serving food and goods for pilgrimage. This is certainly made easier when the pilgrims wanted to rest for a meal and drink. Prices are cheap and convenient place also gives more value to the pilgrims. Additionally, means tomb Tomb of Syekh Anom has given sustenance also for the surrounding community that initially only rely on agricultural land.

Every certain nights or for a particular month, Tomb of Syekh Anom Sidakarso always crowded by pilgrims. Even at the Tomb of Syekh Anom Sidakarsa, every Friday night is never empty of pilgrims. They not only come from the region of Kebumen, but also come from around the city of Kebumen.

Figure 2. The Tomb of Syekh Anom Sidakarso
(personal document)

3. The Tomb of Adipati Tumenggung Kolopaking

The tomb of Kolopaking is located approximately 5 kilometers from the center Kebumen. Geographically, Tomb Kolopaking located in the village Kalijirek, District Kebumen. Position in the east side of the city and mountains located area of the heat is not too high. However, the area of the tomb complex is located in the area of residents, so look not so silent.

Judging from the structure of the building, the tomb Kolopaking has a different structure with the tomb-eat nearby. Kolopaking tombs are inside a building and has a roof. In addition there is a paseban or a place with wide open-plan building as a pilgrim in the ritual activity. While the residents of the surrounding tombs just a gravestone (*kijing*) the standard is made of stone.

As with the model of the tomb in general, the tomb contained gravestone. But differ in size and shape in general, both in terms

of its shape fairly large and generally are generally small. It is indeed usually indicates the figure and sanctity (*keramat*) different from the surrounding tombs.

Although as the tomb of the ex-holders of power in Kebumen, existing facilities in the tomb of Kolopaking not so complete. Only *paseban* facility and building complex also standard. This fact is certainly different from the peculiarities of tombs guardians who are generally more complete with the facilities *musholla* with various equipment.

One interesting point, tomb of Kolopaking not have a significant relationship with the surrounding community. It can be seen from the absence of public facilities are built of citizens related to the tomb, such as food stalls, lodging and so on. Residents seemed to take the usual tomb Kolopaking, because people are not part of the descent (*trah*) Kolopaking. Thus, they seem ordinary and look at the sanctity of excess.

Figure 3. The Tomb of Kolopaking
(personal document)

PATTERN OF PILGRIMAGE

The tomb of Dewi Nawangwulan, the tomb of Syekh Anom Sidakarso and the tomb Tumenggung Kolopaking, are categorized as Kebumen cultural site. Such determination, the three tombs are getting great attention from the government, both in the care and development issues. The three tomb became a pilgrim destination with a variety of objectives that lie behind them.

Frederick M. Denny (2002) introduce their sacred time in the tradition of Islamic rituals. This fact seems to be in accordance with the tradition of pilgrimage to the tomb conducted in Kebumen. Pilgrims at the Tomb of the Goddess Nawangwulan crowded performed when *kliwon* Friday night. According to Syamsul (pilgrims), Friday night is the most sacred night. Although on certain nights there are also some people who pilgrimage, adapts to the goal.

Pilgrims at the Tomb of Sheikh Anom done every day. However, the most crowded Friday night is a special time for pilgrims. It can be seen from the queue into the tomb building that could reach several times the waves of pilgrimage. In addition, Ruwah and Sya'ban, also the preferred month for pilgrims to come to the Tomb. Segment pilgrims at the tomb of Sheikh Anom has no age limits, but is generally dominated by among the *Santri*.

The Tomb of Kolopaking usually crowded only at certain times. There are two anniversaries of local government as an annual pilgrimage to the Tomb of Kolopaking, namely in Kebumen City Day (*Hari Jadi Kebumen*) and the Independence Day (*Hari Kemerdekaan*). At the moment, the officials together to come to visit the tomb Kolopaking. In addition, the Tomb Kolopaking also used as a place of pilgrimage at the moment *idul*

fitri for Kolopaking descent (*trah*). At the moment of *idul fitri*, Kolopaking descendants gathered for the pilgrimage together at the tomb which is the ancestor Kolopaking. *Kliwon* Friday night time is also a special time for the pilgrims at the tomb Kolopaking. Usually the officials, village heads, and someone who wants power, came on *kliwon* Friday night for pilgrimage and meditation. Similarly seekers sacred objects and objects unseen, generally also choose *kliwon* Friday night as the time is right for the tomb of Kolopaking.

Pilgrim rituals performed in the tomb have the same characteristics, although there are several different rituals. At the tomb of Syekh Anom, as is generally the ritual in the culture of students, pilgrims perform the ritual reading *tahlil* and *dzikr*. Activity pilgrimage tomb of Sheikh Anom usually begins with a greeting to the pilgrims say greeting to grave expert. When the pilgrim is a group composed of many people, priests, kiai or leader is then guided in greeting. After one, a new start by sending *al-Fatihah* which, either to the Prophet Muhammad, Companions, The Guardian, and in particular the Syekh Anom. Once the ritual is completed, then the priest led the *tahlil* reading, from reading the letter of *al-Fatihah* through prayer.

Ritual performed in the majority of pilgrims at the Tomb of Kolopaking has similarities with the pattern ritual performed at the Tomb of Sheikh Anom. The pilgrims were mostly officials and candidates headman come and perform rituals as at the Tomb of Syekh Anom. With *tahlil* led by a priest (*kiai*), the pilgrims then follow the imam in terms of reading and later closed with prayer. But there are also other rituals performed by the pilgrims who have certain motivations, such as the so headman and find heirloom, with a cross-legged sitting (*semedi*) and the like do not do anything.

BARAKAH, WASILAH, AND CEREMONIAL

Barakah is an important element in the ritual pilgrimage orientation. Interesting look at the issue of blessings (*barakah*) that the conception Jamhari is ‹ideological base› to clarify the issue of pilgrimage. For the pilgrims, visited the shrine is a rite to *barakah*. However, there are differences in understanding who gave *barakah*. Most understand that *barakah* is the *pahala* (God›s reward) is obtained through the *wali*, while others understand that blessed is the direct administration of the *wali*. Related to this Jamhari (2001: 121) write:

> "....transmits *barakah* in two ways. *First*, he transmits *barakah* as a *wali*, believed to be an agent of God on earth who has been given the ability to provide *barakah*. People argue that *wali* have the ability to give barakah is because God has bestowed karamah (favor) on them.

> *Second*, barakah is transmitted as a part of....*barakah* to reward his piety and obiedence *barakah* in performing God's commands, he received *barakah* from God through-out his life and death. Therefore, he was filled with *barakah* and can transmit a part of his *barakah* to other people".

Barakah issue is also an important element in the rituals of pilgrimage in the Tomb in Kebumen. According to Salim, the pilgrims generally pilgrimage in order to obtain *barakah* or in local terms is *tabarrukan*. For the society dominated by the students, *barakah* not only come from the clerics who are still alive, but can be still found of the clerics who have died. Thus, pilgrimage is a *barakah* ritual (*tabarrukan*) of the figures who have died.

Besides *tabarrukan*, the pilgrims generally understand that the mayor is a figure that could be *wasilah* to expect anything. The pilgrims usually have certain expectations and desires

are then expressed in the form of goodwill and prayers (*doa*). This understanding is generally built with the reasoning that the guardian is a person who is close to God. Thus, the pilgrims consider that it is difficult to expect direct to God. With pilgrimages and *berwasilah* of *wali*, then great hopes for granted his prayer.

Ngalap barakah and *wasilah* are two important elements that appear in the pilgrimage in the Tomb of Syekh Anom. This is according Salim, because Syekh Anom a *wali* figure in Kebumen. Because of its status as guardian of that, Syekh Anom can give *barakah* and as *wasilah* for prayer.

According Istajib, those who visited the tomb of Syekh Anom generally been based on the intent and purpose driven by a steady inner volition. Each has different motivations. However, in general motivation three pilgrimage to the tomb is actually almost the same, which is about to get safety, health, blessing, healing, gratitude, ease of luck, mate, and good fortune.

Understanding of the *barakah* in pilgrimage activities in the Tomb of Kolopaking also visible presence. The pilgrims usually come at the Tomb of Kolopaking to get blessed with a specific purpose. According to Yadi, the pilgrims who come in Tomb of Kolopaking are officials, village heads, village heads apprentices, and those who hunt heirlooms. They come mostly to get the blessings that position and their desire to be successful

From an interview with an activist pilgrimage, Salim, seems much more specific motivation and interesting related to the pilgrimage ritual in both places. For pilgrims at Tomb of Syekh Anom often have no particular desire, but merely as a means of pilgrimage alone. This model seems to have been developed in many communities as pilgrims Kebumen that every year flock to the pilgrimage at the tomb of Walisongo. Likewise, the presence of Tomb of Kolopaking model of pilgrimage in which some

pilgrims simply follow the 'ritual government'. The pilgrims were in part a government employee visiting the tomb of Kolopaking only as part of the ceremonial day commemorating the government in particular. This fact certainly interesting to be revealed as an important point in looking at the motivation of pilgrims who did not all have certain sacred motivation, but only as a form of 'pilgrimage tours'. Thus, many pilgrims actually looked different about the sanctity of the tomb.

Inferred from the emerging motivation, it appears that the pilgrimage to the tomb has several functions, namely the function *tabarrukan*, the function of hope (for something), ceremonial functions, and tour functions. Than it can answer the question why the activity was made public Kebumen pilgrimage to this day.

PILGRIMAGE AND IDENTITY

Pilgrimage is an important activity in the community Kebumen. Almost every month, some people go on pilgrimage to the Tomb. In observation, a pilgrimage at the Tomb of Dewi Nawangwulan, the Tomb of Sheikh Anom, and the tomb of Kolopaking, proved to be a form of group identity. With terminology Geertz (1981), a pilgrimage at the Tomb of Dewi Nawangwulan is part of *Abangan* group, Tomb of Syekh Anom is part of *Santri* group, and the pilgrimage in the Tomb of Kolopaking is part of Priyayi group.

This categorization emerged from interviews with some 'activists pilgrimage' in Kebumen. One sticking point and used the question is why the pilgrims in the Tomb of Syekh Anom not perform pilgrimage at the Tomb of Dewi Nawangwulan and Tomb of Kolopaking? Though three of the tomb there is a site that has sanctity (*kekeramatan*). From the answers appear, it turns out they have a reason. For example, in an interview with Istajib

which is a regular pilgrim at Tomb of Syekh Anom, he revealed that the pilgrimage to the Tomb of Syekh Anom because he is a *wali*. Thus he expects the *barakah* and *wasilah* of Syekh Anom. As for Istajib, Dewi Nawangwulan and Kolopaking not a guardian (*wali*), so that no one can be expected to make a pilgrimage to the Tomb of Dewi Nawangwulan and Tomb of Kolopaking.

Another opinion emerged from interviews with Yadi, which is a pilgrim in the Tomb of Kolopaking. According to him, the pilgrimage to the Tomb of Kolopaking could pave the way to success in relation to power. This is because Kolopaking a figure that has a sanctity (*kekeramatan*) in power. According to him, usually people who make pilgrimages in the Tomb of Kolopaking will gain victory in the election of village heads and legislators. While the Tomb of Sheikh Anom, for Yadi, not a tomb which has sanctity associated with power. Thus, it appears the difference in the understanding of the object of pilgrims who certainly has implications for the identity of the tomb pilgrims.

CONCLUSION
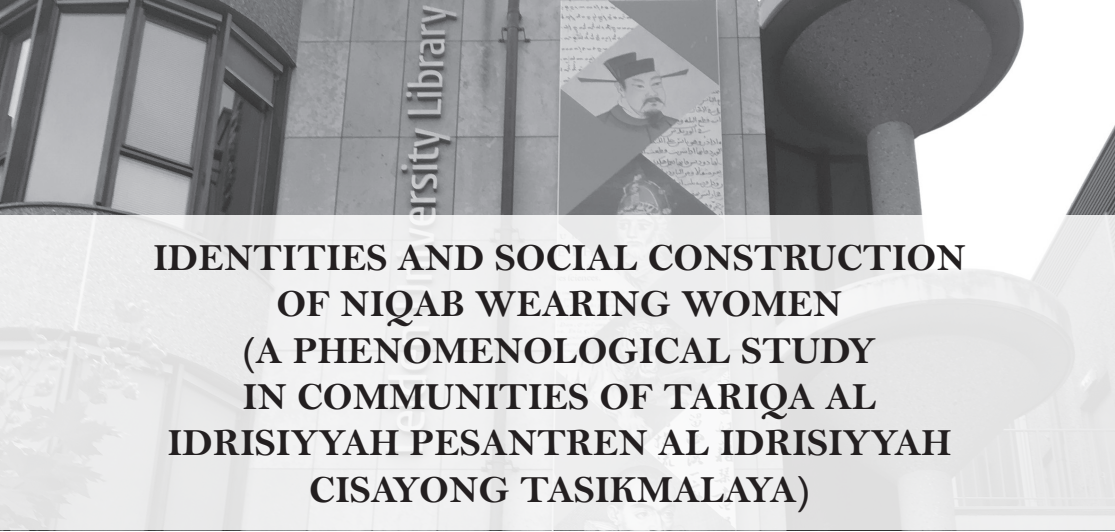
Based on the above, it can be concluded that public believe in Kebumen towards sanctity (*kekeramatan*) of tomb is not a single. Sanctity is more subjective than the group who understand it. In general, the characteristics of ritual performed pilgrims have in common, namely *tahlil* reading and praying (*doa*). Although there are some special rituals such as meditation, bring flowers, and carrying certain goods as a way to ask the ancestors.

In addition, a lot of motivation and purpose desired by each pilgrim. Associated with motivation pilgrimage to the three tombs have differences, but in general, they expect blessings (*barakah*). From the various motivations that emerge, it appears that a pilgrimage to the tomb has several functions, namely, the function of hope, ceremonial functions, and tour functions. Then

it can answer the question why they do the pilgrimage activities in Kebumen until today. In addition, the pilgrimage turned out indicating the identity of the group, *Abangan, Santri* or *Priyayi*.

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IDENTITIES AND SOCIAL CONSTRUCTION OF NIQAB WEARING WOMEN (A PHENOMENOLOGICAL STUDY IN COMMUNITIES OF TARIQA AL IDRISIYYAH PESANTREN AL IDRISIYYAH CISAYONG TASIKMALAYA)

by

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BACKGROUND

Recently, the phenomenon of Hijab and Niqab has become familiar in our society. They are two different style of Islamic headscarves. Niqab is useful to cover the entire face of woman, except the eyes. Itless easily accepted and as not become a part of popular culture. Hijab in English to refer to the religious headscarves that covers a woman's head and hair (Tarlo, 2010). It has many different styles and colors and also leaves the face uncovered. The Hijab is easily accepted in the local cultures in Indonesia.

The number women who wear Niqab has increased in the past decades. The phenomenon of Islamization in Indonesia is diverse and show their religiosity. An observer from the University of Indonesia, Hurriyah, said that the growing

number of Niqab wearing women In Indonesia are influenced by two factors; first, the influence of democratization and transparency. The Second; the social acceptance of society. The development of Islam in Indonesia is dynamic. The information within and outside the country is open. She disagreed with the argumentation that growing women who wears Hijab and Niqab in Indonesia is conservative. On the other hand, In Indonesia, the misunderstanding about Niqab are often the focus of conflict between Muslim and Non-Muslim communities. In multicultural Indonesia, Niqab is very paradoxical. For opponent, Niqabis incompatible with moderate Indonesian Muslim context and inhibit the process of social interaction process, even it is identified as a symbol of Islamic Radicalism.

In Indonesia, there are some cases that Niqab is often associated with terrorism. First, Niqab have become the media spotlight since the Bali bombing case occurred in Bali in 2002. It was because some of wife`s terrorist suspect used Niqab in daily life. They wereassessed by society as an exclusive, fanatics and extreme women. Second, at the beginning of 2018, two states universities, namely State Islamic University (UIN SunanKalijaga) and Bukit Tinggi State Islamic Institute and banned students or professors wearing Niqab. It became a trending topic in media. Some people claimed that the banning of Niqab is a violation of humanity. Third, on June 2018, two women (Dita and Siska) suspected of carrying out an attack actions against Mobile Brigade Corps (MakoBrimob) wearNiqab. They tried to feed the terrorist prisoners. Then, suicide bombings in 3 churches in Surabaya. 28 people were killed including the suicide bombers. Around 50 others were injured, several were critical condition. One woman in Niqab involved. Her name was PujiKuswati. The attack occurred just days after the standoff at MakoBrimob (The Mobile Brigade Corps) in Depok Indonesia.

Nevertheless, the Niqab wearing women in Tariqa Al Idrisiyyah consider themselves contributing to the nation and society.The team ofraisingthe red and white flaginPesantren Al Idrisiyyah became viral in social media because female student used Niqab when commemorated Indonesian Independence Day on 17 August. Based on their point of view Niqab is not an obstacle to become a patriotism. In addition, there are several division at communities of Tariqa Al Idrisiyyah, one of them is division of women empowerment. This division encourages the woman to give contribution in some field (education, economic, and *dakwah*)

Under those circumstances, the researcher interested in the issue of Niqab wearing women at communities of TariqaAl Idrisiyyah not only related with a women submission to her creator or connection with the faith but also explore agency within women's talk about the wearing the Niqab; in particular, how they construct themselves as an actor of wearing the Niqab in Tariqa Al Idrisiyyah and how they interact with the other society. The significance of this research lies not only in its topicality but also in focusing on an under-researched group. The research will focus on their reasons for adopting it and examines what the Niqab means to them and how they interact with the other society. The research raise the questions, what does wearing the Niqab by women of Tariqa Al Idrisiyyah mean for their identity? And how does the Niqab influence the social relationship of the women of Tareqat Al Idrisiyyah?

THEORITICAL FRAMEWORK

Etymologically, the word "identity" comes from the English language which can be interpreted as the characteristic of signs, taste, trust, attitude, and lifestyle. It occurs not only in a building

structure but also in human identity through performance and attitude. The purpose of construction is improve the function or create something new, for example provide benefits contribution for the advancement of human civilization. The construction is not only occurs in a building, but also in human identity through performance and attitude. Thus, Identity is concern about personal and social life. The identity is influenced by the institution of family, school, government, law, religion, language or communication and media. It is the result of interaction between individual and institutions.

The construction of identity is an effort of community, organization and certain parties to create social community systematically, abstract and instrumental (Abdullah, 2010: 142). Meanwhile, the construction of identity refers to Berger and Luckman, (1990: 248) in Iskandar (2013) "identity, by itself, is a key element of subjective reality and as a subjective reality, dialectically related to society. Identity is formed by social processes. It is preserved, modified or re-formed by social relationships. The social processes which are involved in forming and maintaining identity are determined by the social structure. Instead, the identities generated by the interaction between organisms, individual consciousness, and social structure give the reaction to the given social structure, maintaining, modifying, or reshape it ". The construction of identity will be easy to do if people have the same feelings and thoughts and similar agreements. Thus, the identity of the group appear on the person `s personality who are the members of its community. Identity of each individual is a reflection of a community that people are involved in. Then he/she becomes an actor who constructs their own identity and group.

In this case, the identity of construction of Niqab wearing women depend on who are support them. It takes place in a Muslim majority environment, then became one of the main

supporting factors which is facilitate their group to receive doctrine that explain their problem and journey of life.

Social Construction

Social construction is defined as social process through the action and interaction that individual create. The term social construction of social reality (social construction of reality) describes the social process through its actions and interactions, in which the individual create a reality and experience subjectively (Poloma, 2004). Individuals construct social reality, and reconstruct it in the real of reality, consolidate the reality of subjectivity in their social institutions (Bugin, 2008: 13). Social construction closely related to consciousness that the most important part of construction. Peter L. Berger's social construction contains an objective dimensions, namely Institutionalization and legitimacy. Institutionalization in perspective Berger occurs when all humans activities get the process of habituation (habitualisasi). Its mean the repetition action will eventually become a pattern then can be reproduced and understood by the actor. Meanwhile, legitimacy produces new meanings which functions to integrate the meanings that have been given to the different institutional processes. The function of legitimacy is to make the institutionalized objectivity becomes objectively available.

The Concept of Niqab

Niqab is a garment of clothing that covers the entire face of woman, except the eyes. Itless easily accepted and as not become a part of popular culture. According to the majority of Muslim scholars and Islamic schools of thought, the Niqab is not a requirement of Islam. However a minority of Muslim scholars`s

view the Niqab is required, especially in the Hanbali Muslim faith tradition. Indeed, scholars (MadzhabHanafi, Madzhab Maliki, MadzhabSyafii, and MadzhabHambali) have different opinions about this Niqab law, from the mandatory to say mandub (recommended) if the woman's face can cause lusts slander. But no one says that Niqab users are heretical or excessive.

Interaction of Symbolic

Turner (1967) in Doty, 2000: 349 states that "The symbol is the smallest unit of ritual which retains specific properties of ritual behavior. It is the ultimate unit of specific structure in a ritual context ". On the other hand Turner (1981: 2) in his work also says that "The ritual is an aggregation of symbol. It can be concluded that the symbol is the smallest part of the ritual that holds a meaning from the behavior or activity in a typical ritual ceremony. In the sense, inherited symbols are a means of negotiation in the face of life, with respect to the notion of culture defined as the set of knowledge used as a strategy for dealing with life (Abdullah, 2002: 88).

Another theory that supports this research is symbolic interaction (theory George Herbert Mead and Blumer). Experts of interactionism perspective symbolic view that the individual is an object that can be directly reviewed and analyzed through interaction with other individuals. They found that the individuals interacted with using symbols, in which it contain signs, gestures and words. A symbol is something used to point something others by agreement of a group of people.

Blumer reveals three premises that underlie thought symbolic interactionism, namely:Man acts against something on the basis of those meanings there is something for them, the meaning comes from "one's social interaction with that other,

and these meanings are perfected during the social interaction process take place.

Thus, symbolic interactions assume that humans can understand things by learning from experience. One's perception can be assumed in symbols. A meaning is learned through interaction with the people, and the meaning arises because of the exchange of symbols in social groups. On the other hand, symbolic interactions view .that all social structures and institutions are created by the interaction in between people. In addition, a person's behavior is not absolutely determined by events in the past, but also with intention.

REVIEW OF LITERATURES

Previous research is very important for the researcher because by examining previous research, it will be easier to do the research. Here are some previous studies that relevant to this research.

Allison Jane Severson In her graduate theses entitled "Social Identity Construction of Muslim women: A case study" in 2011. This research focused on the experience of American Muslim women in higher education. The purpose of this research gave better understanding of how a sample of Muslim women at a large, Midwestern, research university construct their identities and how the campus climate influences and interacts with the construction of their social identities. She used a qualitative methodology for her research in order to understand how the participants construct their social identities and make meaning of their experiences.

Amalia Sofi Iskandar (The Construction of Niqab Wearing Women) was published in 2013. This research was conducted on Niqab wearing women in the area of Jember town. Where they

commonly got a negative stigma. This study used qualitative method with phenomenological approach. The result of this research were: first, the view of the Muslim women on Niqab, social function of Niqab and meaning of Niqab for Muslim women, so public knew the concept of Niqab based on their point of view. Second, Niqab wearing women in their social space gave positive things. Thus, not all community members had negative view. Amalia`s research is almost same with my research. My research focuses on how does Niqab wearing women at communities of TariqaIdrisiyyah in PondokPesantren al IdrisiyyahCisayongTasikmalaya) construct themselves and around. The theory used is theory of identity and social construction and symbolic interaction.

Zakiyah Jamal (Phenomenolgy Studies of Social Reality Construction and Social Interaction of Niqabwearing women in Surabaya) was published in 2013. In this study the researcher used a phenomenology approach which is try to find an understanding of how the Niqab wearing women who were considered negative by the most people construct social reality. The difference between Zakiyah`s research and my research is concerning the approach and the method. Zakiyah's research used phenomenology and social construction. Meanwhile my research used phenomenology descriptive, identity ,social construction and symbolic theory.

Irene Zempi ("It is a part of me, I feel naked without it": choice, agency and identity for Muslim women who wear the Niqab) was published in 2016. The aim of her study was examined the lived experiences of Muslim women who wear the Niqab in UK. This study used qualitative that included sixty in-depth interviews and twenty focus groups Niqab wearing women. The article indicated that Niqab contained two fold dimension: a religious dimension and a gender related one.

METHODOLOGY OF THE RESEARCH

This item presents what design used in conducting the research. The design of this research is qualitative research phenomenological. Descriptive qualitative research is a study designed to obtain information regarding the similarity and the difference of phenomenon such as activities and characteristics. The data criteria in qualitative research is the real data. The data is not only guided by the theory, but also the facts. Meanwhile the aim qualitative research method is explaining the phenomenon in detail and gain some data. The objects in qualitative research are natural objects is the real object. It is not manipulated by the researcher.

Phenomenology is a set of concepts that has relationship to each other logically and form a framework that serves to understand, interpret and explain the reality or problem (Ahimsa, 2012:2). Phenomenology is defined as understanding, interpreting and explaining phenomena or symptoms that occur in the research. Native`s perspective becomes data that supports research to explain certain symptoms. Their explanation is the result of individual or collective consciousness that can be expressed through the language or symbol. Interpretation is an active process in interpreting something observable, such as reading, action or situation even any experience.In this research of the Niqab wearing women phenomenology, what it means is knowing how doesNiqab wearing women constructthe world of his life based on experience from the point of view of the person who experienced it directly.

The setting of this research is in Pesantren Al Idrisiyyah. It is located on PagendinganCisayongTasikmalaya, West Java. PondokPesantren Al Idrisiyyah, is one of the religious institutions oriented to teach Muslim personality with Islamic insight and

character. In the guidance of the people, especially jema'ahtariqa Al Idrisiyyah. asy Sheikh al Akbar Muhammad DaudDahlan developed three stepping concepts, namely: First, improving the quality of the worship by intensifying the function of Mosque and PondokPesantren as a means of transformation of various studies of scientific treasures. Second; improving the quality of education (both formal and informal) by developing various means of completeness of education, even in improving the quality and quality of education. Third; improving the welfare, by establishing several sectors in the business sector, such as Cooperative Unit Savings and Loans (USP), the development of freshwater fish farming, the development of dairy and beef cattle breeding units, the development of shrimp farming.

This research used purposive sampling technique. Purposive sampling technique is a technique where the researcher select sample of the research in certain criteria objectively. The purposive sampling technique was chosen to gain in depth data (Kriyantono in Jamal 2010).In this study, researchers have selected key informants, as following, women who use the Niqabeveryday, use Niqab more than five years and have activities outside / part time job.

In this study, the researcher took 4 people who can be an informant or a respondent. In qualitative research informant is not determined on the number of informant, but from people who understand the problems that occur in accordance with the research. How far the explanation of informants obtained in answering the existing problems.Data collection techniques for this study are conducting in-depth interviews, observation and documentation review.

RESEARCH FINDINGS AND DISCUSSION
The Meaning of Hijab besides Niqab Wearing Women

The understanding of Hijab for Muslim women is various. It cannot be denied that Muslim Clothing or Hijab itself has many criteria. The understanding of criteria of Hijab force Muslim women to wear appropriate clothing based on Syariah. Based on their perspective wearing Hijab is an obligation and has been attached to their soul. Niqab wearing women believe that the way they wear Hijab, is an obligation that has been enacted by the Qur'an and Al Hadith. There is some values in trusting the obligation of wearing Hijab and these values are absolute. These value become a belief how to cover aurah in a good way. As stated by our sister Nuriah:

"I use the hijab because it is clear that this is a command from Allah that has been set in the Qur'an. I wear hijab on my consciousness not coercion. In making a decision if it is not based your own awareness it will be difficult to run. You know hijab is a spiritual jihad because it often seems so difficult to wear. There are some criteria of hijab we must know, first, the extent of the body that should be covered. The extent of covering obligatory for men is to cover the body at least from navel to the knees, for women is to cover the complete body. I belief that my face is aurah, thus I decided to cover it except my eyes. Second, the clothes worn should be loose. dont reveal the body and transparent. Third, it should not be glamorous in other don't attract the opposite sex".

It is clear that Hijab is anobligation command from God in the Quran, which woman has to obey understanding the function of the hijab as a cover of aurah. Hijab has some criteria. Understanding the importance of the Hijab function for Muslim

women is very beneficial for them because by knowing the functions of the hijab,,they can protect their aurah.

The Function of Hijab in the Point of View Niqab Wearing Women

a. *Hijab as the Protection the Harmony of Family*

Hijab in the point of view Niqab wearing women is understood as protector their honor. It keeps the honor of woman. The Hijab has benefits for married couples. For Niqab wearing women, Hijab is the key to lifelong marital happiness and success. A Muslim woman's Hijab allows her husband to have a wife who finds him worthy enough to preserve herself only for him. They will give something special just for their husband. In return, he provides all extra attention that every woman desires. This also satisfies the man's natural instinct of admiring a woman's beauty, and thus he has bigger motivation to avoid checking out the other women. In other word Hijab for them help the men lower his gaze or keep their view to the beauty of women. As stated by Fannisa:

> "My husband supports me when I decide use Niqab. He buys me some of syariah clothing, He doesn't want me to show up my beauty to non mahram….hmmm….I am happy to wear it…You know , actually Niqab wearing women help the men avoiding become a "lady`s Killer"".

b. *Hijab as Self Control*

By wearing the hijab Muslim women are sure that they are able to avoid from negative attitudes. They respect other peoples' privacy more carefully through avoiding speculation, gossip, lying and spying besides they argued that Hijab can protect their own privacy more carefully through taking extra steps in modest clothing. As stated by Rasyidah:

"when we decide to use Hijab, it means that we always remember that we have to stop the negative habit such as gossip, lying and spying....well no body is perfect but at least and Hijab remain me to be a better Muslim".

c.   *Hijab as Healthy*

Niqab wearing women argued that Hijab give beneficent for female healthy. They thought that Hijab protect their hair from dust and the damage of sunlight. In addition, by wearing Hijab their skin is protected from the sun`s harmful rays. As stated by our sister Anggit:

"actually hijab help us to keep healthy,,, you know why because our skin is protected by sun`s harmful, in line with Niqab, it is useful for avoiding us from dust or pollution come to our nose".

The Social Function of Hijab

a.   *Hijab as Protect from Men Harassment*

Niqabwearing women belief that Hijab make them very comfortable. Viewing the Hijab like a sign that says do not approach such women. They feel less attract attention from lust eyes. As stated by Mrs. Rasyid:

"Hijab make me feel comfortable and safety, when I walking on the public places which there are some of men. It is different before I wear Hijab"

b.   *Hijab Improve Confident*

Hijab according to Niqab wearing women prevent us from buying excessive fashion. Their simplicity can be showed by how they wear Hijab or clothing. Islam likes simple things. They believe that by wearing clothing sharia they have blessing from God. As stated by our sister Nuriah:

" If we go anywhere especially attending wedding party, we needn't think too much what kind of dress which we will use, I feel it can avoid me become self conscious and arrogant"

The Social Space of Niqab Wearing Women

---In the Family

The main social space is family. From some of the informant's narratives they told me that they had been opposed by the family when decided to use Niqab but finnaly the got support from them. In general, some studies reveal that Niqab wearing women do spend their time at home, but it is different with Niqab wearing women at tariqaAl Idrisiyyah community. They actually get support from families in other always be active in the community.

---In the Society

Niqab wearing women have done social interaction with the community even though they do not greet each other or shake hands. All the informant didn't do that with all men because it was as good as the women Muslim do.The existence of a negative stigma of society towards Niqab wearing women make they must have efforts in responding to other people's prejudices against them. For Niqab wearing women, their decision to wear Niqab is a form of adherence to the Shariya of Allah and the Prophet, so that the negative stigma of society against them is considered a form of trial for their blessing on the veil they wear. Niqab wearing women try to accept the condition of those who are considered as part of terrorism. But they tried to oppose the view of the community by doing positive things so they hoped the community would judge them positively. As stated by Anggit:

"I don't care if they associate us as a terrorist...the most important things. I am useful for someone and society, so

that why I become a teacher.... I will give positive things for someone and for my beloved country".

In line with Fannisa:

"We take it easy, if there is someone or certain parties who associated us as Islamic radicalism...we can't control the way of their point of view about us...just show our achievement, self-introspection and spread our kindness"

In living in a community, Niqab wearing Muslim women also follow the rules or traditions in their environment as long as it is in set with Islamic law. The participation of Niqab wearing women at tariqa al-Idrisiyyah is step up division of women empowerment. This division encourages the woman to give contribution in some field (education, economic, and *dakwah).* The environment of pesantren has essential role to develop their identity. Pesantren`s culture can foster student's character, construct mental, habit and self-conception and attitude. Trough interaction and do positive things (give contribution) which is done by Niqab wearing women in their environment, not all the community have negative view to Niqab wearing women. As stated by Fannisa:

"We don't only held the recitation weekly but also the regular social gathering, community services, family planning services, day care, counseling for pregnant and lactation women, cooking class, beauty class, loom, and many other. Our target is not only for the communities of tariqa Al Idrisiyyah but also for the outside community."

Nuriah said:

"In my opinion, eventhough we use Niqab, it doesn't mean that we have to become introvert or passive. We have to do something positive for our society. Social media is a good tool for sharing positive things such as *Dakwah* or to keep contact with society. Sometimes, we use telegram for share

information that related with our activities. Don't use media social for something that is not important. Thus, public now what we do"

In line with our sister, Rasidah said

"I think that nowadays social media is important. But if have to use it wisely. Make sure that your online friends are people who remind you of goodness and turn you away fromwhat is bad for you"

Social media for Niqab wearing women in tariqa alIdrisiyyah is a tool of sharing knowledge and information related for their activities. Its offer an opportunity to express and receive support, facilitatedexperience, beliefs, and values. It contradicts the stereotype of a backward Muslim woman unfamiliar with technology (Eickelmen and Anderson, 1999 in Anna Piela, 2016).

CONCLUSION

Niqab wearing women interpret the Niqab as a form of obedience to the command of God. The Niqab is an extra protection. Their faces must be covered because they belief that face is aurah. They argue that they are not perfect women. They merely want to be better to go through their life. In addition, for the women in communities of tariqa al-Idrisiyyah, Niqab is not only usefull for protecting the women from sexual harassment but also giving beneficent female healthy. They argue that Niqab protect the hair their skin is protected from the sun`s harmful rays and avoid dust and pollution come to their nose. They try to erase the negative stigma of society regarding their identity as follower of the heretical sects or exclusive splinter sects or wife of terrorist. Niqab wearing women try to build interaction with the community and actively participate in an organization that benefits the surrounding environment. They argue that

the role of social media is important as one of tools for sharing knowledge and give information related to their activities. For instance website and telegram. The construction of the social reality of Niqab wearing women is different. It will better not to judge someone from what is used and attached to his body but from how these individuals interact and behave in everyday life.In the current era of globalization, mass media plays an important role. Therefore, we put more emphasize on the media in order to filter a news that can have a negative impact on society. Especially the news which contain radicalism.

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MANUSCRIPTS, NAHDLATUL ULAMA PESANTREN AND ACCULTURATION OF RELIGIOUS FREEDOM VALUES IN WEST NUSA TENGGARA

by

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BACKGROUND

Since 1955, some islands in Central Indonesia, include Lombok, have largely been a region with many humanity violation happened. One of the biggest violent crime corelated with humanitarian issues in that area is when the first assassination of human right activist, Saleh Sungkar happened. After this killing, human conflicts have affected Islam, Hindu and local belief relationship in the region. By some Pesantren, this problem reduced by teaching the tolerance values from old manuscript dan Kitab Kuning. They chose this way to save the people from the intolerance and also from the radicalism. (Jamaluddin, 2007: 65-7). As the same as to the murder, from 1965 untill 1967, when the military in West Nusa Tenggara pressured thousands of Wetu Telu followers to convert their faith to waktu lima (five times prayer in Islam) (Nordholt, 2014).

Some pesantren, such as Pesantren Nurul Hakim and Pesantren Selaparang in west Lombok was defending to save the people around the pesantren from assasination.[1]

From most of Sasaknese storytelling, many pesantren in Lombok developed the inter-religious learning culture which combined the islamic learning from Kitab Kuning dan religious values learning from old manuscripts since 1948 (Cederroth, 1981: 78). Even this culture no longer exist in most of Pesantren in Lombok in 2015, but some pesantren still maintain it. One of them is Pesantren Nurul Bayan in North Lombok. By combining the religious texts from manuscripts and the religious values from kitab kuning, it Pesantren build a privilege culture. This culture was using Jawi scripts, Kawi scripts and Kitab Kuning to bridge the gap between Islam, Hindu and Budha in Lombok. Texts in Jawi scripts, such as *al-Tuhfah al-Mursalah ila Ruh an-Nabi, Bayān al-Tasdīq, Insān Kāmil, Fath al-Rahmān, Maʿrifat al-Jabbar, Tarekat Imām Abū Hasan, Samarqandī, Qishash al-Anbiyā*, and *Saīr as-Salikin.* (Mujib and Achmad Cholid Sadrie, 2004: 41-50, Aswandikari, 2007). Texts in Kawi scripts, such as Serat Rengganis, Wayang Menak, Jati Suara, Jati Rasa, and Manusia Jati. All of the texts succeded in unifying teaching of "tarekat" and "fiqh" and forming principle of culture regarding the tolerance in Lombok and spread largely among people in Lombok until 1970.[2] After 1970, by Tuan Guru, Guru and the people in Nahdlatul Ulama Pesantren, i.e. Pesantren Nurul Bayan in North Lombok still preserve the tolerance learning tradition which based on Kitab kuning and manuscripts, such as *Saīr as-Salikin, Qishash al-Anbiyā*, Safinatu an-Naja, Riyadhu al-Sahlihin, al Futuhat al Madaniyah and Sirah an-Nabawiyah. Moreover, the tolerance learning tradition in West Lombok maintained by Pesantren

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[1]   In 1965, Wetu Telu followers were accused to get involved in PKI (Indonesian Communist Party)

[2]   *Awig-Awig* is meaning the rules.

Nurul Harmain. The Nurul Harmain tended to using Kitab Kuning as a major sources in learning and tolerance awareness teaching as the main syllabus point for teacher and student. According to the both pesantren roles, this study conducted to analyse more about Nahdlatul Ulama pesantren influence to build the tolerance values in Lombok, West Nusa Tenggara.

In the both pesantren, villages around the pesantren have been defending the ritual of reciting the manuscript, various manuscript are routinely read such as Jati Swara, Jati Rasa, Qashais al-Anbiya' and others routinely, besides their ritual on reading their each holly. (Mujib and Achmad Cholid Sadrie, 2004).By reading these manuscripts, they thoughtfully muse the universal values which existing in these three religions, such as tolerance and respect to other people. This tradition influenced the decrease of religious conflict in some district in Lombok, i.e. in North Lombok. From the number data of and location of social and religious conflict happened in Lombok from 2006 to 2011 that reached more than 50 religion conflicts. 90 percent of the conflict took place in East Lombok and West Lombok (Badan Pusat Statistik Prop. NTB, 2012). Referring to this fact, so this study aims to analyze the role of Nahdlatul Ulama Pesantren for preventing the radicalism in Lombok. This research itself see deeply the method of radicalism preventing which based on tolerance values teaching pattern for communities by some islamic institution in Lombok, West Nusa Tenggara.

RESULT AND DISCUSSION

1. The History of Humanistic and Religious Freedom Texts Development Among Pesantren in Lombok

Historically, the arrival as well as the development of various kinds of religion texts in Bali and Lombok are closely related to

the development of religions in the archipelago, i.e. pre-Islam religions, such as Buddhism, Hinduism, and Islam itself. To classify them, these religio-texts are devided into two: *first* those which came prior to the coming of Islam and, *second,* those after Islam. The first is like Negara Kertagama which was written by Empu Prapanca during the empire of Majapahit. The second is religion texts such as *al-Tuhfah al-Mursalah ila Ruh an-Nabi* which was written by al-Burhanpuri. (Azra: 2005)

In the past time, the writing down of religious teachings on various medium, such as stone, dried palm leaves, and leathers played a pivotal role which determined the success of dissemination of any religion. Through it written form, the teachings of any religions were preserved and inharitted to the next generation. The compound of written texts has then been known by people of the archipeago as Lontar, or Jontal. (Hutomo 1999, 6; Ratna 2008)[3]

After the coming of Islam, the religion texts were commonly written in Kawi and Jawi script. The first is the mix of Sansekerta and Javanese language. The second one is the blent of Arabic and Malay language. In addition to reflecting the acculturation of two languages, either Kawi or Jawi has become the marker of the dominant culture in the archipelago, i.e. of the Javanese and the Malay. (Baried 1994, 25)

As reflection of culture, both Kawi and Jawi eventually accommodate not only religion teachings, but also merge the traditions of religion with local living traditions in a given society. This can be seen in the *Hikayat Hasanuddin* and the tradition of Bantenese people who are convinced that Mecca is the central of cosmos and super-naturallity, as well as the Javanese firm belief in the power of mountains. (Bruinessen 2005, 43)

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[3]   Often, religious texts associated with the development of the tradition and culture in society.

Different from people in Banten and other parts of Java who believe Mecca as the central of cosmic, some Sasaknese people in Lombok believe Mecca and the Ka'bah therein as one of several ways to percieve universal meanings within the pilgrimage, i.e. the necessity of mercy, equality, social just, tollerence of life, and taking care of the nature. For some people of Sasaknese, these values can be manifested in the ritual which is so called *"Behaji"* and "*Berajah Jari Manusia"* (learning to be true man/woman in a more perfect sense). (Ariadi 2012, 9)[4]

The Sasaknese people, in their daily life, have their rituals in the basis of developing and teaching humanistic and religious freedom values through *Behikayat* (reciting particuar texts in Jawi script), *Bewacan* (Reciting texts in Kawi script), and *Behaji.* (Azhar 1997, 21; Lukman 20014,1)[5] Lombok island itself in history can be regarded as the main island in the province of West Nusa Tenggara which has become the transit point for various etnic group who came from different places, such as Austronesian, Javanese, Sundanese, and Malay people. The province is located in the south eastern part of Indonesia which consists of two main islands, i.e. Sumbawa and Lombok. (Badan Pusat Statistik Prop. NTB 2012). Even though the island is located between the province of Bali whose majority citizens are Hindus and the province of East Nusa Tengara whose majority citizens are Christian. The majority of the West Nusa Tenggara's citizens are Musims, with the percentage of 90%; and 2,6% of Hindus; 0,9% of Christians; 1,5% of Buddhists. (Badan Pusat Statistik Prop. NTB 2012, 4).

Within the *Ngarakertagama,* it is mentioned that in the 14th century, there were two islands in between Bali of Hindus

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[4] *Berajah Jari Manusia* is a Sasaknese concept in order to understand humanity it-self.

[5] The name of Sasak and Lombok associated both with the basic view on traditions and culture of the Sasak people. In Sasak people, Sasak means the united bamboos and became a solid raft and Lombok means straight and consistent.

and the East part: Samawa island (now it is called Sumbawa) and Lombok. In Samawa, there were Bima, Dompu, Taliwang, Seran, dan Utan Kedali. On the other hand, Lombok had Lombok Mirah in the western part of the island and Sasak Adi in the East part. (Departement Pendidikan dan Kebudayaan 1978, 1)[6] The first inhabitants of Pulau Lombok came from Mongoloid etnic group who are originated from South Asia.(Sudirman 2007, 3; Wallace 2009, 109). This is shown by the ancient archeological goods found in Gunung Piring Truwai under the sub-district of Pujut. They are poetry, fragment of broken tile, human skeleton, Buddhist Arch of Awalokiteswara, and gravestone written with Chinese and Arabic scripts. Based on this finding, it can be concluded that since the end of bronze era, West Nusa Tenggara, particularly Lombok island had been inhabited by a number of people who shared the common culture with people who inhabitted Gua Tabon of South Vietnam, the Pallawan island of the Philipine, Gilimanuk in Bali, and Malielo of Sumba island.[7] Eventhough these archeological stuff may reveal the first inhabitants of Lombok, there are nothing to convince with a degree of certainty.

The humanistic and religious freedom culture which develops amongst Sasaknese people in Bali and Lombok is manifestation of two things: *firts* the cuture which develops from the comprehension of the relation among human, creature, and nature. *The second,* that which develops from the changing meanings of values conteined in the social-religio texts which they used for a given cultural area, particularly between Hindu and Islam at this time. These two aspects are interpreted in

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[6]   In *Negarakertagama*, the both term mentioned to mark the territory between West Lombok (*Lombok Mirah*) with East Lombok (*Sasak Adi*).

[7]   In addition to indicating the cultural similarities, the discovery have demonstrated a trade relations between living people in Lombok with living people in outside of Lombok since the Bronze age.

socio-cultural manner in Lombok and manifested in the textual tradition with various rituals and other traditions preserving it, mainly the tradition of *Behikayat* and *Bewacan* which comprises a story-telling performed by the forklorists. Both traditions have promoted the textual tradition to become a living tradition, not a mere tradition which base itself on the ancient texts/manuscripts. (Sudirman 2007, 4)[8]

In the Kawi texts, there are six patterns of reciting, called "*tembang*." The most popular are: Durma, Sinom, Smaranda, Pangkur, Dangdang, and Maskumambang. The others with less popularity are: Kinanti, Girisa, and Kasmaran. Of these *tembangs,* there are some which go along with the plots of poetry and prose lines in the Malay literature. In terms of contents, they sometimes related to what they regard life as. Examples of them can be seen in the Sinom *tembang* of Rengganis manuscript which describe about the meaning of religious choosing as follows (from line 14th): (Departemen Pendidikan dan Kebudayaan, Direktorat Jenderal Kebudayaan, Museum Negeri NTB 1991, 71)

*Goyo T*aruna ndeqna gila, Siq toaq bajerik tarik

(Jangankan pemuda takkan tergila-gila, kaum tua pun kembali)

Kyai pada badoa, Guru Tuan gurik tahlil

(Para Kiyai merapal doa, Guru Tuan membaca tahlil)

Sangkaq lueq Guru Kyai lupaq tarekat Tuan Guru

(Karena banyak Guru Kiyai lupa ajaran Tuan Guru)

Si angena kambelisan, pada mele bawa diriq

(Karena iman tergoncang, ingin menonjolkan diri sendiri)

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8   Being an important part of the manuscript tradition that developed in Lombok, *Behikayat* and *Bewacan* also a ritual associated with the life cycle of the Sasak people. This's seen in the habit of the Sasak people to read the manuscript in celebration of birth, marriage, and the celebration of the harvest.

Patuh Soroh Waliullah, mupakat wali kedak kedik

(Termasuk golongan Waliullah, golongan kaum yang sesat)

Madukan alim tain jaran, bareng guru buncat bancit)

(Alim macam tai kuda, begitu pula si guru munafik)

Pekakas Salehang diriq, tangkong belo begeruduh

(Pakaian saja yang bersaleh-saleh, baju kurung teluk belanga)

Bekupiah papindayang Sorban, aran Wali Kedak Kedik

(Berkupiah berbentuk Surban, aran Wali Kedak Kedik)

Ujut niat perih tajum isiq dengan

(Itulah ulama yang fasik, ingin dipuja puji orang)

Nemana araq berhajat, banjur tengkok berasanji

(Bila ada orang selamatan, pura-pura menenteng Barzanji)

Serakalan bergemalah, bagaikan gemuruh Gunung Gugur

(Guru Tuan pada nyerakal, arak nyebeng laiq mudi)

Itung Tasbeh sebeng pacu, ruana gaweq tarekat

(Pura pura menghitung Tasbih, Khusyuk macam ahli Tarekat)

Ujut niat keranaq mele kaken jaja

(Niatnya cuma cari panganan)

The two compounds of lines above are then read as song lyrics in the ritual process which is called *Bewacan.* This song is sung and enjoyed together by the reciter and the listeners on humanistic and religious freedom learnng. The reciting is also withnessed by the sound of *Pereret* instrument (producing sounds like fluite) which is blowen with one long breath.[9]

On the other hand, religion texts after the dissemination

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9   For anyone who heard Serunai, they often think the sound of the Pereret similarly like Serunai sound. Interview with Djalil, a blower of Pereret.

of Islam since the 16th century employed Kawi, Sasaka, and Malay scripts. In the texts with Arabic-Malay sript (that is to say that the script was in Arabic, but the language is Malay), the reciting with the form of *Behikayat* has been a process that must be performed. This is such a tradition of Nyanyi Panjang (sing a song for long time) for Petalangan society, the province of Riau. This ritual is performed during particular celebrations, such as marriage, circumcision, and *Berpisah* celebration (sort of Farewell party) for those who will conduct the pilgrimage to Mecca. Texts read during these celebrations are *Qamaruzzaman,* Hikayat *Ali Hanāfiah,* Hikayat Nabi-Nabi (*Qishash al-Anbiyā*), *Nabi Bercukur*, *Insān Kāmil* an so on. (Sodrie 2004). All these texts, especially *Insān Kāmil* which comprises the *True Man*, elaborate three main topic, both in implicit and explicit way, *i.g.* mercy, tolerance, religious freedom, and social justice. In addition to be a mere story-telling tradition for the rural Sasaknese, the ritual of *Behikayat* has since long become pivotal element in disseminating Islamic teachings in regard with tollerance and the importance of appreciating others.

2. The Development of Religious Freedom in Nahdlatul Ulama Pesantren in Lombok; From Normative Aspects to Rituals.

Referring to the acculturation of values on the basis of manuscripts which had been embodied in the tide relationship among religions in the archipelago, i.e. Hinduism, Bhuddism, and Islam for hundreds of year, the relationship among the religions in constructing values of life basically does not come to rest. This can be seen in the relation between manuscripts in Kawi and Jawi scripts in Lombok, as is shown below:

No.	Title	Amount	Main Topic	Category
1.	Abu Bakar	2	Companions of the Prophet Story	Humanities
2.	Adi Parwa	1	-	-
3.	Agama	2	The Teachings of Religion	Religion
4.	Agama	1	The Teachings of Hindu and Budshism	Religion
5.	Agama Hindu	2	The Teachings of Hindu	Religion
6.	Agama Islam	20	The Teaching of Islam	Agama
7.	Ajar Wali	2	Menak Story	Humanities
8.	Aji Sang Hyang Ayu	1	Mantera	Literature
9.	Aji Sang Hyang Bayu	1	Mantera	Literature
10.	Aji Serandil	1	Cerita rakyat	Literature
11.	Akherat	1	The Teaching of Islam	Religion
12.	Akhlak	1	Nasehat Adat dan Religion	Religion
13.	Ala Ayuning Dewasa	1	Prophecy	Humanities
14.	Alam Kudus	1	-	-
15.	Amir Hamsyah	90	Menak Story	Humanities
16.	Amir Hamsyah ing Ngutus Mara ing Nagareng Yunan	1	Menak Story	Humanities
17.	Ana Kidung	7	Adam Story	Humanities
18.	Andanigar	2	Menak Story	Humanities
19.	Asmara Kandi	1	Menak Story	Humanities
20.	Babad Lombok	1	Babad	History
21.	Babad Tuan Besar	1	Babad	History

22.	Babad Lombok	1	Babad	History
23.	Badik Walam	4	Menak Story	Humanities
26.	Bancangah Batu Dendeng	1	Bancangah	History
27.	Badik Walam	4	Menak Story	Humanities
28.	Bancangah Batu Dendeng	1	Bancangah	History
29.	Dalang Jati	2	Philosophy	Philosophy
30.	Doyan Neda	4	Folklore	Literature
31.	Jatiswara	46	Teologi	Philosophy
32.	Kabar Melayu	3	Menak Story	Humanities
33.	Kitab Perukunan	1	The Teaching of Islam	Agama
34.	Manusia Jati	1	Teologi	Philosophy

(Sources: Museum NTB, 2003)

By the Sasaknese and the people in Nahdlatul Ulama Pesantren, these documents have become learning medium on religion, traditions, and the values of life and religious freedom. These three aspects in some manuscripts scattered in Lombok have been corellated to each other through the same understandings about humanity, mercy, tollerance, justice, and the appreciation upon the universe by which people become "men." For the Sasaknese and the people in Pesantren, this meanings were accumulated in the aphorism *"Berajah Jari Manusia"* (Learning to be a true man) and are learned through the reciting ritual of *Behikayat* and *Bewacan* texts. In addition, these values were also internalized through various kinds of art, such as Shaman dance, Gandrung dance, and Gendang Beleq. From the texts of manusripts, traditions, and arts did the values of life understood.

In some socio-cultural area, the acculturation of the values of life has been reflected in the customs of the society. The customs

emphasize good deeds and polite behaviors upon God, human being, and nature. To the Sasaknese, such the way is called *Tate Krame,* contained in the *Awig Awig Pinajaran Sasak.* (Lukman 2004, 10)[10]. In the religion domain, such acculuration formed aescetical practices and at the same time made the pilgrimage which is so called *Behaji*[11] as the supporting point for their practices. Through the rituals of *Behaji*, they would perform *Behaji* in order to apply values of pious values, either individual or social piousness.

In this regard, *Behaji* and *Behikayat* rituals have been, up to now, the historical withness of the relation between religious freedom texts which basis on Mecca stories constuct the patterns of culture-religion guide. For most of them, these rituals promoted also the contextualizing the Islamic Jurisprudence with local wisdoms adhered by the Sasaknese, such as the just in regard with inharitance, punishment for the fornicators, and the prohibition from nature destruction. In this case, inharritance just is marked by giving bequest for women who are economically weak and have recieved less. For the fornicators, the isolation is committed. And in order to preserve the nature, there are some rituals conducted these all are manifested in the values of *Behaji.*[12]

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[10] *Tate Krame* is an indigenous concept that strongly emphasizes the practice of polite and courteous to God, man and nature. This concept is similarly same with moral teachings in Budha, Hindu, and Islam.

[11] *Behaji* is a ritual performed by Sasak people before and after the pilgrimage. Before leaving for Hajj, a Sasak people will do the meeting with the community, pray together, and visit the tomb, especially those who sanctified. After returning from the Hajj, a Sasak people will restrain themeself from lust, including having sex with his wife for 40 days. Today, this ritual is only performed by follower of the Tarekat in Lombok.

[12] Fairness in inheritance through a grant (Hibah) known as *Bebagi*, isolation for adultery known as Neteh and nature preservation philosophy collected in mentelok (for animal birth), mentiok (for plant birth), and meranak (for human birth), it's known as the Metu Telu or Wetu Telu.

The significance of the religious texts on Mecca in the socio-cultural area is also marked with the changing mechanism of the culture. This is known from the summit spiritual symbol for the Sasaknese, i.g. from Rinjani mountain to Mecca. This shift of spiritual symbol surely describes about Mecca with Ka'bah as the core of Moslem views in Bali and Lombok which can be seen from the teaching of values of God and religious freedom in Islam as are shown in the Serat Rengganis and Manusia Jati. (Proyek Kajian Kebudayaan Daerah, 1990). It can be said then, that the culturization of the religious texts involved the religious understandings on the other elements of culture, such as rituals and symbols.

Regarding the rituals and symbols, Joachim Wach sees that a religion consists of three forms in expressing its universal values: (1) *belief system,* (2) *system of worship,* and (3) system of *social relation.* (Wach 1948, 37). The expression of those values is the core of religiousness. In the value level, religiousness has five dimmensions, i.g. belief, practise, feeling, knowledge, and effect. (Robertson, ed. 1992, 295). All is connected to each other, forming a society's stigma about the religiousness and culture within a culture.

By the people in Loloan-Bali, the humanistic and religious freedom values developed for three forms of learning system They arrange learning system developing in the following concept.

- Ecology and Religious Freedom Values

In the concept of this ecology concep which based on some manuscript, i.e. Serar Rengganis, Manusia Jati, and Jati Swara, humanistic and patterns in social reconstruction is being a way to deal with environmental problems. These education actors develop the teaching based on four understandings i.e.

religious, social, economy, and environmental understandings. The teaching and learning mechanism is arranged through simultaneously connecting to these four understanding. Beside that, it is also based on universal meaning inscribed in the Islam and Hinduism understanding of humanistic values. Therefore, it can be said that the men as social creatures cannot be separated from their environment and natures.

This learning mechanism on humanistic and religious values teaching is more focus on real problems in the society. This learning sources from interactional education between text on manuscript and humanistic values practice on society. According to this learcning mechanism, education on humanistic and religious values teaching is not merely a form of oneself effort, but also a form of together activity, interaction, and cooperation. Interaction cooperation is not only happened between the students (the people and the teacher (Guru), but also among the students, and students with their surroundings, and other sources of learning. Through this cooperation, the students are able to encounter and solve the problems in the society in order to the development of better society.

Social reconstruction weltanschauung has been started since 1920s. Harold Rug starts to see and to enlighten his friends that during that time there is a gap between the curriculum and the society. He wanted that the students with their knowledges and new concepts can identify and solve social problems. (Ness 1995).

This kind of curriculum is developed based on concept of private and social education from John Dewey (Progressive Education) and J.J Rousseau (Romantic education). This thought offers central position to the students. They start from an assumption those students who occupied the first and the center position in education. They believe that students have

potency, capability and power to flourish. Their argument emerges to be the reaction toward argument regarding the teacher intellectually holds the central position in education. Humanistic education emphasizes on the role of the students. Education is an effort to create permissive, relax, and intimate situation. Through these situations, children can develop their own potency. The objectives of this curriculum is widening students' self-consciousness and reducing the gap between students and their environment. There are some schools that are involved in humanistic education namely confluence, radical criticism, modern mechanism.(Naess 1972)

In regard with the religious life on it humanistic edeucation, Geertz perceives a religion as a pattern of behavior by which religion functions as a guide for human interpretation. Besides, a religion is also a pattern of behaviour, i.g. every living thing and has an effect on everyday life. Due to this function, Geertz sees a religion as a value system or evaluative system, (Brown 1980, 204)[13] while pattern of behavior is related to cognitive system or human's knowledge. The relations between pattern for behaviour and pattern of behaviour is located in symbolic system which plaussible the understanding. (Geertz: 1983, 55)[14]

On the basis of Geertz views, the sequence of culturizations of humanistic texts trough *Behikayat, Bewacan,* and *Behaji* historically and culturally substantiated Geertz views on the symbol systems as a bridging point between cognitive system and value system in producing meaning system within a religion. (Nur Syam: 2007, 92)

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[13] Geertz statement about religion as part of the culture is in line with the opinion AR Radcliffe Brown who argued that religion as an element of culture that are considered as a part of the social structure. That's necessary for the social solidarity and integration.

[14] Within this framework, Geertz positioning himself to see reality from the perspective of the subject.

Thus, these religious rituals comprise a ceremony involving symbols which result in holy experience. Victor Turner, in this regard analyze the spiritual essence and characteristics of traditions as factors of a society's social structure simplification. This can be seen from the emphasys on the common relations, not in the particulaty of a tradition. (Turner: 1974, 96)

Looking at the aforementioned facts which link among manuscripts, development of religious traditions and all their teachings, and the their role in the acculturization umanity values, it can be said that the acculturization of the accuturization of humanistic values through manuscript tradition is ne of several ways in localizing humanistic and religious freedom values.

Besides, in the implementation of it values, some Pesantren in West Nusa Tenggara used to combine religious texts with Tolerance Curriculum aspects on teaching. In other words, this kind of methods enables the students to understand tolerance values and their environment tradition. An example comes from Pesantren Nurul Bayan that teaches tolerance values on Kitab Kuning and Manuscripts for its student. Besides, this curriculum related with the program of guided village engages the students and pupil in greening and developing the environment. In the meantime, Pesantren Nurul Haramain gives responsibility for every student in maintaining an acre of people's forests through pairing the student with local citizen. After 10 years under the direction of TGH. Hasanain Juaini, the program has produced 64000 white oaks, 110.000 falcatas, and 1000 cottonwoods. This program contributes to cover tuition fee of poor students and increases the economy of citizen around the forests.[15]

If the curriculum combines with the one from national education department, the fact of the development of its

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[15] The detail of the contribution of Haramain Pesantren, see Lomboknews.com

teaching methods in some pesantren reminds the people with the importance of tolerance values importances and global environment awareness upon the environment. The consciousness, of course, is an integral part of the creation of intergenerational awareness towards the environment either in the society or some education communities.

Global awareness itself has been flourished since Stockholm declaration in June 1972, and intensively developed since a conference for environment in Nairobi, Kenya 1982 and United Nations conference for environment in Rio de Janeiro, Brazil in June 1992. These conferences show that the Earth has been in critical condition, and it needs to be mended, either from the effect of modern global industry or the power of the market.

After this awareness has spread out throughout the worlds, many education institutions in developed countries changes their curriculums which become the basis for their teaching and learning system. Harvard, for instance, poured the issue of multicultural education and environment education for the last five years. So does with the universities in Japan which delight to conduct seminars about ecology. Eventually, in the recent years there are many youngsters in Japan return to villages.[16]

Besides the tendency of returning to the villages in Japan's young generation, other form of concern for the environment is embodied in a conference in Kyoto. The conference bears Kyoto protocol. The protocol is an amendment for framework of the United Nations for climate change conference (UNFCCC), or international agreement about global warming. The official name for this agreement is *Kyoto Protocol to the United Nations Framework Convention on Climate Change*. This agreement was negotiated in Kyoto in December 1997, opened to be signed in

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[16] Large amount of Japan young generations return to the village and become farmers make the researcher reanalysis urbanization in the cities.

March 16, 1998, and closed in March 15 1999. The countries involved and signed this protocol committed to either decreasing emission of carbon dioxide (CO2) and other greenhouse gases, or cooperating to control emission trade. (Kompas: 2003)[17]

After the declaration and the conventions, more people, communities, and institution in some countries do a movement in preserving the environment, involving the emergence of environmental based Non-Governmental Organizations (NGO). (Kementerian Lingkungan Hidup: 1984). Movement in preserving the environment emerges from people's communities and education institutions. In this case, madrassa is one of the institutions initiating to drive students and people consciousness upon their environment in the middle to lower levels.

Theoretically, in this time there are some models of environmental ethics theories influencing learning model and arrangement of the curriculum in madrassa. These theories are *shallow environmental ethics* (anthropocentrism), *intermediate environmental ethics* (biocentrism),*theo environmental ethics* (the ecology), and *deep environmental ethics* (ecocentrism).

Theo environmental ethics is the answer to anthropo ecology originating from western weltanschauung that has been existed since the time of Aristotle till now. The concern of anthropo ecology is an assumption that ethics is only for the relationship between the mankind, and it is only the mankind who become the center of consideration in regarding the morals dealing with the environment. (Soni Kerap: 2006, 33). It means that the men are social creatures seeing the environment and nature apart.

Biocentrism and ecocentrism ethics criticize Anthropocentrism weltanschauung. (Arne Ness: 1995, 68, 84).

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17 The clear explanation about Kyoto Protocol, see Daniel Murdiyarso, *Protokol Kyoto: Implementasisnya Bagi Negara Berkembang* (Jakarta: Kompas, 2003).

These ways of thinking sees the mankind as not merely social creature only. The humans at first have to be understood as biological and ecological creatures and it's linked with tolerances empowerment beyond communities. The world is not only a set of collections of separated objects, but also a network of phenomena which are fundamentally united and depended among each other. These ethics acknowledge intrinsic values of all the creatures. One of manuscript which known as a text that combines the ethics acknowledge and the religion views with environment and tolerance aspects in Lombok and Bali is Usada Rara.

Usada Rara manuscript is a traditional views of Sasaknese and Balinese Life's in Lombok to understand the medicine techniques and to teach the religious and tolerances meaning. Besides, this views became the ordinance of worship and the way to explain the relationship among plants, religion, and tolerances laws. Thus, this manuscript record the way of the Sasaknese community to utilize the medicine plant species that exist around their environment as a medicinal herb. Between the Moslem in Lombok, this text also contains various prayers in Islam and teachings the medicine Jurisprudence. These plants which varies on manuscripts are 266 types. (Museum Negeri NTB: 2006, 8). These types of Medicinal Plants spread from South Lombok to the north of Lombok, and from Bamboo Grove in West Lombok to Mangrove Forest in East Lombok. From the data that collected by the Museum and the people in Lombok, there are five Usada manuscripts found among the people :

1. Usada Rara 1.

   This manuscript is written by scratch the top of Lontar Leaves using Pangot Knives. The writing system is 'Rekto Verso'. It contains traditional treatments on various diseases, various types of medicines, and the ways to medicate and

and also consist some praying and tolerances teaching. The number of pages of this manuscript is 5 lempir (10 pages) which mixed Sasak language and Bali language.

2. Usada Rara 2.

This manuscript is written on the top of Lontar Leaves using Pangot Knives. The writing system is 'Rekto Verso' or write from back to forth. It contains traditional treatments on various diseases, various types of medicines, ways of making medicines plants and discuss about some praying. The number of pages of this manuscript is 5 lempir (10 pages) with the Jejawan letter and mixed Sasak language and Bali language.

3. Usada Rara 3.

This manuscript is written by scratch the Pangot Knives on top of Lontar Leaves. The writing system is 'Rekto Verso'. As in the Usada 2 manuscript, the lempirs in this manuscript are clasped with Wood as big as the size of the manuscript. The text is written in the form of Gancaran and contains the 42 bad days which based on the date and birth of the Prophet. This manuscript has 18 lempir (36 pages) on Jejawan letters and mixed Sasak language and Bali language.

4. Usada Rara 4.

This manuscript is written by scratch the Pangot Knives on top of Lontar Leaves. The writing system is 'Rekto Verso' which writed from back to forth. These texts contain traditional medicines with the distribution of types of illnesses treated by two types, ie, Fair Diseases and Diseases caused by spirits. In addition, this text contains medicine prayers on some religion, i.e. Hindu and Islam. The number of pages of this manuscript is 54 (108 pages) with the Jejawan letters and using Sasak language.

5. Usada Rara 5.

    This manuscript is written by scratch the top of Lontar Leaves using Pangot Knives. The writing system is 'Rekto Verso'. This manuscript contains the ingredients of medicines and the way to medicate people, the medicinal requirements, the various dietary restrictions and discuss about prayers and tolerance views. This manuscript has 56 lempir (112 pages) with Jejawan letters and using Sasak language. (Museum Negeri NTB: 2006)

Among the Sasak people in Lombok, these five types of Usada texts serve as a reference for the implementation of three traditions: the Tradition of Treating, the Tradition of Keeping the Forest, and the Tradition of tolerances teaching. The Tradition of Treating and the Tradition of Keeping the Forests already exist since the era of Buddhism in Lombok. These both tradition also formed the pattern of formation of the structure and superstructure between the Sasak people and the Bali people. At the same time, it tradition gave the basic environment values and tolerances views on the people. In the social structure level, the aristocratic stand together with Water Regulator or Pengayah to holds the most important role in planting of Rice Field and saving the forest. While in the superstructure level, Medicine Experts which called as Belian, Kiyai, and Guru play a role in the making of tolerances rule and producing of medication using medicinal plants among rural communities. By Tuan Guru, these rules used to build the tolerances foundation in the teachings of Islam. (Lalu Srai: 2015).

In Lombok and in some area of south Bali, these manuscripts which include the tolerance rules and the environment traditions are known as Awig-Awig can not be separated from the people's lives. This linkage, for example, can be seen on the basis of

several traditions in Lombok, such as the marriage tradition (*Merariq*), and medicate tradition (*Ngoatin*). This Awig-Awig also strictly regulates the forestry using among religions and medical planting management between the society.

CONCLUSSION

As a pivotal aspect of the development of values acculturization of humanity and religious freedom in social, culture, and environment domain, the forming of various traditions and cultural arts on the basis of disseminating teachings of mercy, tolerance, social justice, and appreciation upon the nature as shown in the manuscripts, proves that the signifficant role of the manuscripts on the acculturization humanistic and religious freedom values is not onli connected with an important point of the history of manifesting values of life in the world. But also correlated with the religious freedom understanding among religions, i.e., Buddhism, Hinduism, and Islam in Bali and Lombok.

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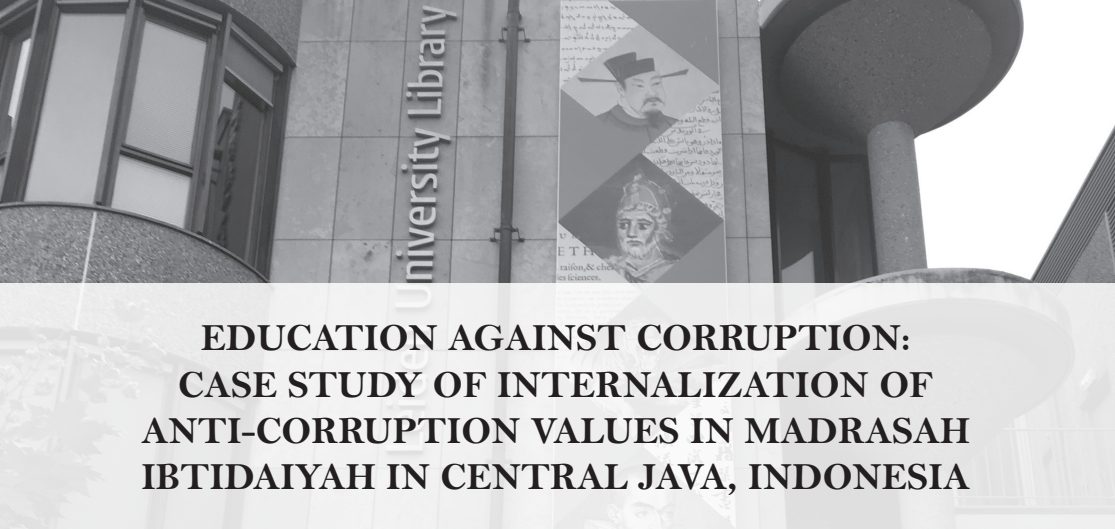
EDUCATION AGAINST CORRUPTION: CASE STUDY OF INTERNALIZATION OF ANTI-CORRUPTION VALUES IN MADRASAH IBTIDAIYAH IN CENTRAL JAVA, INDONESIA

by

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INTRODUCTION

Corruption is a dangerous disease and an extraordinary crime that can impact all aspects of social life.[1] In many countries, it is endemic, sistemic, and widespread. *The Corruption Perception Index* (CPI) that was reported by Transparency International stated Indonesia ranked 96 out of 161 countries with a score of 3.7 out of 10 in 2017.[2] It shows that Indonesia is facing a the big problem and needs solution to solve the problem.

These conditions need to be addressed by making various efforts to solve the corruption problem in Indonesia. In 2012, the Ministry of Education and Culture (Kemendikbud) and the Corruption Eradication Commission (KPK) actually agreed to

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[1] See general explanation in Act Number 30 Year 2002 on Corruption Eradication Comission

[2] Data is Taken from http://www.transparency.org/cpi2015#results-table

cooperate in implementing anti-corruption education. However, this agreement has not fully become a shared commitment of all nations. This is actually appropriate to be a blue print of the concept and implementation of character education, in order to form an integrated personality (*character education for integrity*). Anti-corruption education is very appropriate for the future of a just nation or justice for sustainable future.

Kokom and Didin said that corruption is not only about the authority violation causing financial loss, but also about policy and action that may cause depression of public values.[3] This problem will give impact on other aspects. Isra' states that corruption had been a chronic disease that is difficult to recover in Indonesia.[4] Moreover, Lukman Hakim also states that the culture of corruption prevention in the community must be done immediately.[5] The spirit of eradicating corruption must be studied by the young generation in order to have good mindset and good attitude.

Moreover, educational institution itself was believed to be the best place to disseminate anti-corruption values.[6] The students who would be the next generation should be taught to keep away from corruption. Moreover, they were hoped to fight it actively by educating them in the mental, spiritual, and moral aspects because the orientation of our national education is directed to make Indonesians become religious and good moral people.[7]

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[3] Kokom Komalasari dan Didin Saripudin, *Integration of Anti-Corruption Education in School's Activities*, American Journal of Applied Science 2015, 12 (6): 445.451

[4] Isra', *Kekuasaan dan Perilaku Korupsi*: Catatan Hukum, (Jakarta: Kompas, 2009), p. 27

[5] Lukman Hakim, *Model Integrasi Pendidikan Antikorupsi*, Jurnal Pendidikan Agama Islam,-Ta'lim Vol. 10 No. 2, 2012, p.141.

[6] Keen, E., *Fighting Corruption Through Education*. (Hungary: Open Society Institute, 2003), p.156

[7] Kokom Komalasari dan Didin Saripudin, Kokom Komalasari dan Didin Saripudin,

Educational institution aims not only to teach some knowledges but also to educate. Educating in this case is intenalizing the virtue and manners to students, while teaching is more focused on teaching-learning process. Anti-corruption learning must be the main agenda in a variety of educational institutions. Eradicating corruption through formal education as a part of strategy has a significant role by considering the role of educated people in society. They are not only equipped with knowledges and the ability to implement any work in society. But also how to use the knowledge and its ways accurately without doing corruption, even including the tips eridication on corruption.[8]

MIN 1 Pecabean Tegal is one Madrasah Ibtidaiyah located at Pecabean Pangkah Tegal. It has implemented Curruculum 2013 since 2014. One of its best programs is improving student behavior. They were introduced by madrasah about good action and its impact, such as anti-corruption education.

Based on the description above, the focus of this reasearch is a) how is the proccess of anti-corruption education in MIN 1 Pecabean Tegal; and b) what are the problems of implementing anti-corruption education in MIN 1 Pecabean Tegal. This research expected to be able to give contributions in education, so that anti-corruption program can be implemented in school through its programs. Theoretically, this research can be used as a scientific discourse in order to strengthen the educational development about anti-corruption education in Madrasah Ibtidaiyah hoping that the next generation can be spared from the culture of corruption. Practically, this research significance will be able to contribute in education, e.g. a) as a conceptual

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Integration of Anti-Corruption Education...., p. 446

8   Muhammad Azhar, dkk, *Pendidikan Anti Korupsi*. (Yogyakarta: LP3M UMY, 2004), p. 244

contribution to educational intitution and society and as the scientific discipline, both as pure, theoretical science, and applied science; b) anti-corruption education as a reference of grand design in developing the quality of eduational institution; c) adding discourse to the strength and local knowledge and helps the teacher improve their involvement in internalizing anti-corruption values; d) it will contribute to prepare the strategy in establising atmosphire and culture of school that leads to the forming anti-corruption behavior; e) giving information to the government and public that *Anti-corruption Education* must be priority program in MIN 1 Pecabean Tegal; f) make a Madrasah Ibtidaiyah becomes a laboratory of anti-corruption education.

THEORETICAL FRAMEWORK

Corruption is an prohibited act which contravene with general norm in society. In Indonesia, it is classified as a great crime. If we look at the phenomenon in public opinion, corruption is the manifestation of nation culture. Actually many efforts had to be done to clean up corruption, but the result have not maximaly.

The word "corruption" is derived from "*corruptio*"[9] or "*corruptus*"[10]. Thus, it can be said "*corruptio*" derived from "*corrumpere*". In english version, it is said "*corruption, corrupt*" (england), "*corruption*" (France) and "*corruptie/ korruptie*" (Netherland). In Indonesia version, the word becomes "korupsi". Corruption means badness, rotten, wickedness, divergence of purity. In morality perspective, corruption is as a mode of conduct which violates humanity values and society norms.

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[9]   Kamus istilah hukum Fockema Andreae: Belanda-Indonesia (Binacipta, 1983), p.405
[10] A. Webster Merriam, "Webster's Students Dictionary," 1962.

In general perpective, Wibowo defines corruption refers to the use of fund of the goverment for private, family and certain group.[11] In educational level, Munadi and Barnawi, according to Meier statement, said that the pattern of corruption in school is such as when parents must buy some books made by teacher. Here, the parents pay tuition fee in school.[12]

The writer assumes that corruption is a behavior which is not suitable with norm and regulation. Therefore, the writer will identify as follow:

a) Come late to school;
b) Back home early;
c) Lying;
d) Lazy to do something;
e) Bad service;
f) Use school facility for individual.
g) *Mark-up a* fond;
h) Manipulating the data;
i) Gratification.[13]

Anti-corruption is behavior which has aim to prevent and clean up the corruption. Preventing is an effort to increase personal awareness to avoid corruption behavior. From this point, anti-corruption education is needed for personal or community for understanding and preventing corruption through formal education. It should not stop in introducing the values, but it must be internalized in daily activities.

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[11] Agus Wibowo, *Pendidikan antikorupsi di Madrasah: strategi internalisasi pendidikan antikorupsi di Madrasah* (Pustaka Pelajar, 2013), p.18.

[12] Muhammad Munadi & Barnawi, *Kebijakan Publik di Bidang Pendidikan* (Yogyakarta: Ar-Ruzz Media, 2011), 147-148

[13] Nurul Yaqin, "Program Pendidikan Anti Korupsi di Madrasah" Jurnal Islamuna, Vol. 2 No. 2 Desember 2015, p. 271

Anti-corruption education is a conscious and deliberate effort to realize the learning process critical of the anti-corruption values. In the process, the Anti-corruption education is not just a medium for the transfer of knowledge, but also an emphasis on character formation, anti-corruption values and moral awareness in the resistance against corruption. Anti-corruption education is also an instrument to develop study skills in capturing configuration problems and difficulties of nationality issues that triggered the corruption, the impact, prevention, and resolution. The education system participating to combat corruption is the education system that departs from simple things, such as not cheating, discipline, and others.[14]

Anti-corruption education is expected to instill and disseminate anti-corruption values to the children, so they understand about it early that corruption is contrary to legal norms or religious norms. Therefore, children need to be socialized to be honest, do not cheat, and do not take thing that is not their right as early as possible. It is a good thing that if the government establishes the educational institution as a repair workshop of nation's morality. Educational institution is the right choice as the frontline formation of national character. In its application, there should be particular anti-corruption education materials in the curriculum at the primary level to college.[15]

There are some values in the anti-corruption education that must be transfered to student as follows:

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[14] Wibowo, Aryo P. dan Puspito, Nanang T. 2011. *Peranan Mahasiswa dalam Pencegahan Korupsi*. Dalam *Pendidikan Anti Korupsi untuk Perguruan Tinggi/ Anti Korupsi*. Jakarta: Kemendikbud.

[15]   Ninik Indawati, "The Development of Anti-Corruption Education Course for Primary School Teacher Education Students", *Journal of Education and Practise*, Vol. 6 No. 35, 2015, p. 49

No	Values	Indicators
1	Honesty	Always talk and doing something in fact Fair action Do not claim what is not our rights
2	Discipline	Continuity and hold on the regulation in all activities
3	Responsible	Finishing the work perfectly
4	Hardwork	Try to finish maximaly and produce the best result Do the job in procedural way
5	Simple	Simple performance
6	Independently	Finishing the job independetly without helps from other people. Distinguish the private and non private job
7	Fair	Respecting differentiation Objectives
8	Brave	Brave to be honest man Brave to report about mistake Brave to admit the mistakes
9	Care	Keep self and environment toward the regulation, Try to be a good example for others

Source: KPK's book

Some authors have conducted research about anti-corruption, such as Ninik Indawati that produces the material of anti-corruption for students of Primary School.[16] Abdur Rachman Assegaf focuses on the comparison of the policy analysis and educational strategy for anti-corruption in Indonesia and Singapore.[17] Next, Laima and Grita explain that an

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[16] Ninik Indawati, "The Development ..., p. 1
[17] Abdur Rachman Assegaf, *Policy Analysis and Educational Strategy for Anti-corrup-*

anti-corruption system in a higher education is a precondition for good governance.[18]

This research is different from the previous researches. Here, the writer's focus is the proccess of anti-corruption education in MIN 1 Pecabean Tegal, the role of teacher in internalizing anti-corruption education; and the reflection of the success of anti-corruption education in MIN 1 Pecabean Tegal. The importance of anti-corruption education was because the problem of corruption is related to mentality and values. Educational institution is believed to be the best place to disseminate and implant anti-corruption values.[19] The students who would be nation next generation should be taught and educated early to hate and keep away from corruptive action. Moreover, they were hoped to actively fight against it by educating them in the aspects of mental, spiritual and moral because the orientation of our national education directed to make Indonesians become religious and good moral people.

RESEARCH METHOD

This research is a field research. It tries to analyze the proccess of anti-corruption eduation in madrasah comprehensively. Thereby, the process of data collection and display is not only focused on the superficial things, but also look at the factors behind the internalization of anti-corruption education.[20]

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tion in Indonesia and Singapore, journal of *International Journal of Asian Social Science*, 2015, 5(11), p. 611

[18] Lima Liukinevviclene and Grita Krutinyte, *Anti-corruption System in a Higher Education Intitution in the Context of Good Govenance*, *Jurnal of Social Research* , No. 1 (34), 2014, p. 5

[19] Keen, E., *Fighting Corruption Through Education*. (Hungary: Open Society Institute, 2003).

[20] Convelo G. Cevilla, dkk., *Pengantar Metode Penelitian*, (Jakarta : Universitas Indonesia, 1993), p.73

Subjects of the study were students, teacher, and the headmaster of MIN 1 Pecabean Tegal Central Java Indonesia. The data collection is obtained through (1) the observation, (2) the documentation, and (3) interview. The data analysis is by collecting data, reducing data, displaying data, and drawing conclusion according to theory of Miles and Huberman.[21]

RESULT AND DISCUSSION

1. Process of Implementing the Anti-corruption Values in Madrasah Ibtidaiyah

Implementation of values can be interpreted as the application of what is obtained from education and then consciously transformed into everyday attitudes and behavior. The implementation meant in this context is by encouraging the presence of a generation that is able to renew the current value system and fight against streams that are now beginning to undermine the national culture, especially corruption.

Education can play an important role in eradicating corruption indirectly through the contextualization of materials with the moral messages to eradicate corruption. Thus, in learning activities, students are not only emphasized on cognitive aspects. They must be introduced to Islamic teachings to internalize values (affective) as well as cognitive aspects. This way, students will be encouraged to practice the truth.

The implementation of anti-corruption values is certainly relevant as an educational effort to prepare young generation who are honest and of good moral character. The main objective is to prevent the continuation of the cycle of corruption in the future. The assumption is that students who are the target of

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[21] Miles and Huberman, *Qualitative Data Analysis*, (Jakarta: UI Press, 2012), p. 20

the program are future generations who are expected not to continue the habit of corruption.

The implementation of values in MIN 1 Pecabean Tegal considers several things to be observed, namely:

a) **Learning in the classroom**

The practice of education is done, for example, through formal education, such as Madrasah. Madrasah is a learning place organized through the institutionalized infrastructures. Madrasah as a work organization consists of several classes, both parallel and non-parallel. Each class is a stand-alone work unit and is a sub-system that is part of a Madrasah as a total system. Madrasah development as a total system or one organizational unit is highly dependent on the organization and management of the class, both the environment of each as a work unit that stands alone and the work relations between different classes.

In an effort to achieve learning goals, it is necessary to create a supportive learning environment. The learning conditions are influenced by various components that are influencing each other. The components are such as learning objectives, the material to be taught by the teacher, students, the type of activities to be carried out, and the teaching and learning facilities.

Creating a supportive situation to obtain effective results in the teaching and learning process is not sufficiently supported by mastering the material. Rather, the teacher must also have basic skills that are expected to be able to assist in carrying out the tasks of educational interaction. Teaching skills are the basic factors that must be possessed by a teacher to improve the quality of teaching, including a class management skill that is important to be considered to

deal with their students.

The religious values institutionalized in Madrasas are ideally able to shape the attitudes and behavior of individual citizens. Further, the actualization of religious values is expected to be able to produce religious Madrasah communities.

The learning of religious values actually does not only have to be carried out by teachers of religious subjects. The learning is ideally carried out together with the teaching of various subjects in Madrasas, since each subject also contains certain values that are related with religion, both directly and indirectly.

Ibnu Miskawaih, for example, as quoted by Muhaimin,[22] stressed the importance of studying mathematics, not only to foster intelligence, but also to make children accustomed to honesty, able to bear the burden of their mind, love truth, avoid vanity, and hate lies. These values are also a message of religious education that can at the same time prevent a culture of corruption.

Economic subjects not only foster students to be able to understand the principles of production, distribution and use of goods and wealth, but also foster them to have values of life that are efficient and humane. Natural Sciences subjects have rational-ethical values of life. Social studies subjects have values of social life, family, community, unity, brotherhood, and others.

All life values conveyed by teachers must be consulted with religious values or divine values as they are the highest values derived from God, the Supreme Lord. In other words,

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[22] Muhaimin, *Nuansa Baru Pendidikan Islam Mengurai Benang Kusut Pendidikan Islam* (Jakarta : Raja Grafindo , 2006), p. 104

religious subject becomes a source or consultation center for other subjects because it which contains the values of God as the highest vertical position among all living values.[23]

Education should be able to color the personality of children, so that it really becomes part of his personality who will be the controller in his life later. For the purpose of personal coaching, religious subject should be given to the teacher who truly reflected the religion in his attitudes, behavior, gestures. Such a teacher must know how to dress, how to speak, how to deal with problems and in his whole personality.[24]

b) Learning outside the classroom

A fun learning process is the best way to invite students to learn better. The learning process can be done through a game that educates or practices directly in the field. It can be applied to almost all subjects. In fact, it is not impossible that we can combine two subjects at once in a lesson, such as between PAI and health subject. That is, observing the prayer movement is seen from the PAI side in term of conditions and requirements, while from health perspective, the prayer movement is meant to make the body healthy.

In addition to holding classical classes in the classroom, outdoor classes are often carried out by students of MIN 1 Pecabean Tegal guided by the teacher. As stated by a teacher: "We often do class hours at the prayer room. Besides getting a new atmosphere, students can also practice the theories learned in the classroom such as ablution, prayer, etc."[25]

In fact, the students look enthusiastic and engrossed

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[23]   Muhaimin, *Nuansa Baru....* p. 184-185

[24]   Zakiah Darajat, *Ilmu Jiwa Agama,* (Jakarta : PT Bulan Bintang, 1991), p. 107

[25]   Interview with headmaster of MIN 1 Pecabean Tegal on 25 September 2018.

in carrying out observation tasks and practicing what they have to do, while the teacher can provide direction and guidance. However, it needs to be prepared as well as possible in organizing this outdoor class, so that the teaching and learning process can later run smoothly, effectively, efficiently. Thus, the learning objectives are perfectly achieved.

Meanwhile, in the Kantin Kejujuran of MIN 1 Pecabean Tegal, students are instilled to be honest with themselves and honest with others. They are trained to have self-awareness of others through honesty. This student's awareness is seen in the daily activities in the canteen, as said by one of the students:

"We take our own food, pay for it ourselves. After eating, we immediately pay. There are those who pay for it tomorrow. If there is one who doesn't have money to pay, he himself writes the bill. If we want to pay, we just say: Ma'am, yesterday we ate this and this, the money is so this amount."[26] In line with the student above, his friend also revealed, "It is okay. The obvious thing is to pay. Poor the seller if we don't pay what we have eaten."[27]

One canteen manager said about students who did not pay after eating, "Of course there is, Sir. Maybe because of forgetfulness or intentionality, of course there is. Or because of other excuses."[28]

Of these cases, it can indeed be assumed that the honesty and awareness of learners are trained. However, when

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[26] Interview with Atina, student of grade V MIN 1 Pecabean Tegal on 25 September 2018.

[27]   Interview with Nita, student of grade V MIN 1 Pecabean Tegal on 25 September 2018.

[28]   Interview with Mrs. Ani Fitriani, manager of canteen "kejujuran" at MIN 1 Pecabean Tegal, on 25 September 2018..

facing certain cases of delinquency, the canteen manager does not have the right way to overcome them. Because the manager does not have a way to overcome the problem, the manager does not report the problem to the Madrasah. Likewise, Madrasas still hold the assumption that honesty canteen is still running well because so far there have been no complaints or reports from the manager.

Thus, all the potential in Madrasah can work together in supporting the success of implementing religious values, especially the value of anti-corruption in MIN 1 Pecabean Tegal through religious learning.

2. The Problem of Implementing the Anti-corruption Education in MIN 1 Pecabean Tegal

a) Learning in the classroom

1) Curriculum

Curriculum is all learning experiences that will be obtained by children in order to achieve optimal development goals in accordance with their potentials. Therefore, the curriculum that has been designed will be implemented in the classroom. This means that the class is not only a gathering place for children and teachers but more than that, it is a place where learning activities take place that are expected to meet the needs of the community. Thus, it can be said that the series of learning activities that occur in the classroom are influenced by the curriculum that has been compiled.

Curriculum is the most important part of learning that becomes the foundation when the teaching and learning process is carried out. However, in the implementation of anti-corruption values in Madrasah, there are issues related to the curriculum. First, material about Islam that starts

from class I-VI at MIN 1 Pecabean Tegal is seen too much that students cannot understand and carry out the knowledge. Second, the material presented does not yet specialize in anti-corruption education, so the discussion and issues related to corruption are not complete.

When analyzed by the characteristics of society and culture with Madrasas as social institutions in carrying out their operations, it can be determined at least three important curriculum roles, namely conservative roles, critical or evaluative roles, and creative roles. All three are very important and need to be carried out in a balanced manner.[29]

2) Teachers

The moral learning process in MIN 1 Pecabean Tegal, especially anti-corruption education, is also carried out in the classroom. This process is mainly carried out by the teachers. The implementation of anti-corruption values is ideally supported by all components in Madrasas. In the case of delivering these values in class, all teachers can convey such values in accordance with the theme which being learnt.

3) Students

The existence of students is very important to support the success of the anti-corruption movement in Madrasas. However, there are some notes that make students difficult or even do not inculcate anti-corruption values in their daily lives. First, the number of students is so many with different characters and environment. Second, the relatively little time in Madrasah makes students not optimal in instilling anti-corruption values. Third, the wrong environment will

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[29]   Oemar Hamalik, *Dasar-Dasar Pengembangan Kurikulum*, (Bandung : PT. Remaja Rosdakarya, 2008), p. 11

make students vulnerable to situations and conditions that are fatal to their life processes. Fourth, family conflict is very influential on psychology for students when they are in Madrasas. Fifth, the negative factors of learning programs in Madrasahs are real, such as a). weak teaching practice, b). lack of class communication, c). punishment given by the teacher, d). teacher's negative attitude, e). lack of teacher guidance and f). curriculum which is not supportive.

The problem of students that often arises is when the teacher or person who can be used as a role model turns out to be committing acts that violate before students' eyes. This causes distrust of what the teacher has said to them. This causes students to take prohibited actions, such as drinking, brawls, stealing, etc. therefore, the clear impact of this problem is that students become excluded from families, Madrasas and communities.

4) Learning media

Efforts to realize effective classroom management will be influenced by the availability of class infrastructure and all facilities owned by Madrasas. However, there are some things that are of concern causing the learning process less maximal in the classroom, including: a. Religious classrooms with only two rooms with many students cause the learning process disturbed. b. The size of the room is too small for the size of students with a number of approximately 40 students. c. Old class chairs and tables cause discomfort during learning.

b) Learning outside the classroom

1) Kantin Kejujuran (*Honesty Canteen*)

The implementation of Kantin Kejujuran at MIN 1 Pecabean Tegal is not mean without obstacles. It requires better

and professional management to achieve maximum results. There are several things that must be corrected in the implementation of anti-corruption values in Kantin Kejujuran of MIN 1 Pecabean Tegal, especially related to facilities as revealed by one student:

"Kantin Kejujuran is quite effective in implementing anti-corruption values, although sometimes when evaluating the results there is a minus. In order to get maximum results, the canteen facilities must be completed again."[30] The canteen management system that is not directly implemented by the Madrasah makes coordination in the implementation of anti-corruption values becomes less optimal. This is evidenced by the absence of a structural relation between canteens and Madrasas. There is no similar authority to handle the canteen. In other words, the canteen has nothing to do with Madrasas.

In terms of management, this is very unfavorable for the implementation of a program. Especially, what happens is that the Madrasah will only coordinate with the canteen manager if certain cases occur, like when there are naughty students who do not want to pay for the canteen meal. It is considered not profitable because what has happened so far is that Madrasahs will coordinate with the canteen manager if there is a problem, while the canteen manager has never reported or complained about their problems.

2) Family role

Education is not just a Madrasah responsibility, while families raise their hands and only blames Madrasas when their children fail. The future of children is a shared responsibility between Madrasas and families.

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[30] Interview with Novalia, student of grade IV MIN 1 Pecabean Tegal on 25 September 2018.

The families of the students are mostly from the upper middle class, who in fact are people who are busy with their work. This causes students to get less serious attention from their families, so that many children are free from family roles and responsibilities. They live with a world that can make the students enjoy even though the community environment is actually good and bad. Therefore, the family must be able to cooperate with all parties in the Madrasah and community to create an anti-corruption generation.

Conclusion

From the discussion above, it can be concluded that the internationalization of the anti-corruption values in MIN 1 Pecabean Tegal includes the following points. First is learning with value implementation carried out by teachers. Second is role modeling; in addition to providing advice to students, the teacher also implements what has been advised. Third is honesty; students are instilled to be honest with themselves and honest with others. Fourth is the role of parents; they help realize the cultivation of religious values in their family environment. The obstacles faced include, among others, a curriculum that has not specifically regulated anti-corruption implementation, the ability of teachers to guide students, supporting learning media, and students' backgrounds.

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INTERVIEWEE

1. Headmaster MIN 1 Pecabean Tegal, Mr.Shofar Sholahudin, M.Pd on 25 September 2018.

2. Atina, student grade V MIN 1 Pecabean Tegal on 25 September 2018.

3. Nita, student grade V MIN 1 Pecabean Tegal on 25 September 2018.

4. Novalia student grade IV MIN 1 Pecabean Tegal on 25 September 2018.

5. Mrs. Ani Fitriani, manager of canteen "Kejujuran" at MIN 1 Pecabean Tegal, on 25 September 2018

QUALITY OF HUMAN DEVELOPMENT INDEX (HDI) IN MOSLEM COUNTRIES (CASE STUDY OF OIC MEMBERS)

by

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BACKGROUND

In 2018, one of the institutions under the United Nations (UN) which deals with development program issues (United Nations Development Program, UNDP) published a report entitled Human Development Indices and Indicators: 2018 Statistical Update (UNDP, 2018). The report describes the development and results of the calculation of the Human Development Index (HDI). This index describes the quality of human development in a country or region, which consists of three main components, life expectancy; education level; and community income level. This report covers 189 countries categorized in 4 (four) index levels, very high; high; medium; and low.

Countries in Western Europe and North America dominate the very high and high HDI score, meaning that the quality of

human development in these countries is better thananother regions. The fact revealed that there are no countries predominantly Moslempopulation (Moslem countries) which are in the top 30 countries with the highest HDI (Table 1). Although there are several richMoslem countries, the quality of their human development is not the highest.

Table 1. List of 30 countries with the highest HDI

| No	Country	No	Country	No	Country
1	Norway	11	Denmark	21	Luxembourg
2	Switzerland	12	Canada	22	Israel
3	Australia	13	United States	23	South Korea
4	Ireland	14	United Kingdom	24	France
5	Germany	15	Finland	25	Slovenia
6	Iceland	16	New Zealand	26	Spain
7	Hong Kong	17	Belgium	27	Czech Republic
8	Sweden	18	Liechtenstein	28	Italy
9	Singapore	19	Japan	29	Malta
10	Netherlands	20	Austria	30	Estonia

There are only 6 Moslem countries that are able to rank in the top 50 countries with the highest HDI, namely the United Arab Emirates (34), Qatar (37), Brunei Darussalam (39), Saudi Arabia (40), Bahrain (43) and Oman (48). The majority of Moslem countries fill the middle and lower ranks based on their HDI.The latest report has not changed much from the previous years' data compiled by Askari and Rehman (2013). Figure 1 shows a comparison of the HDI score in various regions of the world and its movements for more than 30 years from 1980-2011. Askari and Rehman compared the value of HDI in various

regions such as the Organization for Economic Co-operation and Development (OECD); Gulf Cooperation Council (GCC) — Bahrain, Kuwait, Oman, Qatar, Saudi Arabia, and the United Arab Emirates; Arab countries and member countries of the Organization of Islamic Cooperation (OIC).

The finding of this analysis is that the value of HDI in Moslem countries is much lower than the developed countries. In fact, when compared with the average of world HDI value, the HDI value of Moslem countries, especially OIC members is still much lower. Moreover, groups of OIC member countries and also Arab countries are the group of countries with the lowest HDI. This is different from the exclusive group of Arab countries included in the GCC, which in fact are rich countries, their HDI values are only slightly below developed countries, but still above the world average.

This fact is certainly a concern and question for various parties, why is the quality of human development in Moslem-majority countries so low? Whereas Islam is a religion that strongly emphasizes the importance of the quality of human development (Thaib, 2013). What are the dominant factors affecting the high and low HDI in Moslem countries, then what is the right policy to improve it? Moslem countries in this study refer to members of the Organization of Islamic Cooperation (OIC) or formerly called the Organization of the Islamic Conference (OIC). OIC is considered to be able to become a representation of an organization that houses all Moslem-majority countries.

Figure 1. Comparison of the Human Development Index (HDI)
from various regions in the world (1980-2011)
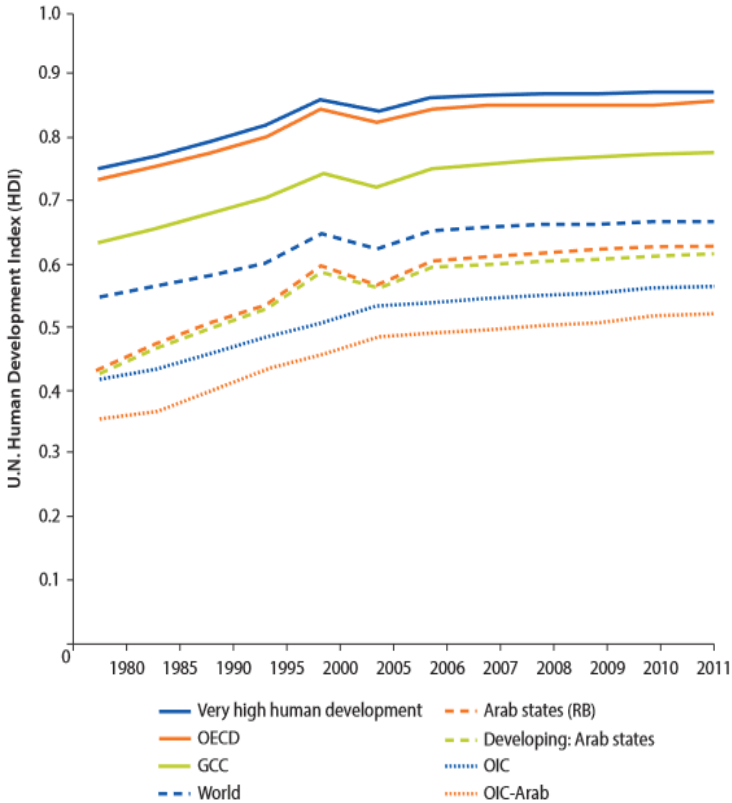
Therefore, the formulation of the problem proposed in this study is how the dynamics of the human development index (HDI) in the Organization of Islamic Cooperation (OIC) members? What factors or variables are dominantly affect the high and low human development index (HDI) in those countries?

LITERATURE REVIEW AND THEORY FRAMEWORK

The study of the human development index (HDI) is still a concern by many scholars in various countries, not only in Indonesia. For example, Razmi (2012) examined the effect of per capita income and government spending on health in Iranfor the last few decades. The results of this study indicate that both variables have a significant effect on the level of the human development index (HDI). This shows the important role of the government in carrying out fiscal policy for the public interest. Baghirzade (2012) conducted a study in 12 countries of the Commonwealth of Independent States (CIS) with data from 1995-2009. This study focus onthe relationship of the private sector investment, especially foreign direct investment (FDI) to the HDI. This research is based on the theoretical argument that increasing in investment will increase the income (welfare) of the community, then can be followed by an increase in life expectancy and education level. This study proves that increasing of foreign direct investment in various CIS countries has a positive impact on the human development index (HDI).

Smith & Shah (2016) also conducted a study with a broader scope, about 188 countries in the world and used 7 independent variables: per capita income, life expectancy, education level, Gini index, fertility rate, use of CO2 emissions and inflation. Smith & Shah grouped the research objects based on the level of HDI: low, medium, high and very high. The result of the study shows that all independent variables affect the HDI. This finding indicates that the quality of human development index is no longer only influenced by aspects of the HDI compiler, but is also influenced by other non-economic variables. In addition, groups of countries based on the level of HDI also show different results. So, government's policies to improve the quality of human development index in different countries certainly require should be different.

The latest research was carried out by Arisman (2018) with the object of 10 ASEAN countries by employing data from 2000 to 2015. This study uses several variables that are relatively different from previous studies in order to get a broader picture of the factors that influence of human development index. The independent variables are population, inflation, unemployment and per capita income. Population effect negatively to HDI, it's mean that the larger the population of a country the harder effort to achieve a high HDI. Meanwhile,unemployment and inflation has no effect to the HDI, this contrasts with the influence of per capita income that influence positively to the HDI. It is very reasonable because per capita income is one of the elements in the calculation of the HDI.

So far, there haven't found any research that focuses on Moslem countries, especially to the members of the Organization of Islamic Cooperation (OIC). Therefore, it need a deep research to knowthe determinants of HDI in Moslem countries and what kind of the fit policy to raise it. This study attempted to develop the research conducted by Arisman (2018); Smith & Shah (2016) and also supported by other studies.

CONCEPT OF HUMAN DEVELOPMENT INDEX (HDI)

At the beginning of the emergence of economic development theory, the study focused on efforts to achieve quantitative economic performance and financial dimensions. The country's economic performance is always seen from the high economic growth or per capita income of the citizens. However, the concept of economic development must be distinguished from the concept of economic growth which has been the main orientation of the government. Economic development can be

achieved when increase of national income is accompanied by an increase in the quality of people's life in various aspects, such as education, health, social justice, etc. (Todaro and Smith, 2015: 10). Therefore, othermeasurements began to emerge internationally, one of them was the Human Development Index (HDI) (Kuncoro, 2010: 5).

According to Sen, a person to achieve his actual capabilities is influenced by economic opportunities, political freedom, social facilities, health, basic education, and the drive to take initiative. He noted that development centered on individual freedom has several advantages over conventional views. First, provide a deeper assessment as a basis for development evaluation. Second, freedom can encourage the creation of other freedoms. Third, the study of freedom can help us distinguish the role of government between "repressive government intervention" and the role of "advocates in encouraging freedom" (Kuncoro, 2010: 7).To measure the extent of human development, an index called the Human Development Index (HDI) was created.

According to the UNDP (United Nation Development Program), the human development index is a composite index that is used to measure the average achievement of a country in three basic aspects of human development, (1) long life, as measured by life expectancy; (2) education, as measured by the average length of schooling and literacy rates of the population at aged 15 years and over; (3) living standards as measured by per capita income (Todaro, 2015: 112).

COMPONENTS OF THE HUMAN DEVELOPMENT INDEX (HDI)

The calculation of the human development index consists of 3 main aspects, namely:

1. Life Expectancy Rate.Life expectancy is the average estimation of how many years a person lives. Life expectancy is a tool to evaluate government performance in improving the welfare of the population in general, and improving health status in particular.

2. Level of Education. To measure the dimensions of education or knowledge, there are two indicators, the average length of schooling and literacy rates. The average length of school describes the number of years used by residents aged 15 years and over in undergoing formal education. While the literacy rate is the percentage of people aged 15 years and over who can read and write Latin letters or other letters. These two indicators are combined in the process of determining the knowledge dimension with weights for the average school length of one third and literacy rates of two thirds (BPS Catalog, 2008: 12).

3. Decent Standard of Living. Decent standard of living illustrate the level of welfare enjoyed by the population as a result of an economic improvement. United Nation Development Program (UNDP) measures the decent standard of living using adjusted real Gross Domestic Product (GDP), while BPS (Central Bureau of Statistics) measures decent standard of living using the average real per capita expenditure (BPS Catalog, 2008: 12).

IPM values range from 0-1,000. Based on these values, UNDP divides the human development status of a country or region into four groups:

1. Low : 0,000 - 0.554
2. Medium : 0.555 - 0.699
3. High : 0,700 - 0,799
4. Very high : 0,800 - 1,000

In this research, high and very high level are joined to be one group, because of the availability of data (high).

METHOD

This research is a quantitative empirical study with panel data regression model. According to Kuncoro (2001), panel data is a combination of time-series data with cross section data. The scope of the research object is all Moslem countries that are members of the Organization of Islamic Cooperation (OIC) totaling 57 countries. However, considering the availability of data, only 33 OIC countries were observed in this study. Data series from 2007 to 2016 (10 years) amounted to 330 observation units.

Types and Data Sources

This study uses independent variables in the form of secondary data including population, unemployment rate, inflation, foreign direct investment (FDI) and government expenditure. The dependent variable is the human development index (HDI). All data is obtained from the World Bank website and various related international institutions.

Model Estimation

The panel data regression equation model compiled as follows:

$IPM = \beta_0 + \beta_1 POP_{it} + \beta_2 UNM_{it} + \beta_3 INF_{it} + \beta_4 FDI_{it} + \beta_5 G_{it} + \mu$

where:

POP   : population,

UNM : unemployment rate,

INF   : inflation,

FDI   : foreign direct investment

G   : government expenditure

μ   : residual (error term)

This study analyzed comprehensively by arranging 4 (four) econometric models/equations, based on the level of HDI in each country. The four models of the panel data regression equation are:

1. Data Panel Regression with all countries (33 countries)
2. Panel Data Regression for low HDI category countries (17 countries)
3. Panel Data Regression for middle HDI category countries (7 countries)
4. Panel Data Regression for high HDI countries (9 countries)

Panel Data Regression Model Selection

There are three models that can be used in estimating the regression model with panel data, namely:

a. Common Effect Model: Common effect regression model is the simplest technique to systemize panel data. It is said to be the simplest because it only combines cross section and time series data without looking at the differences between time and individual, then the model can be estimated by the ordinary least square (OLS) method.

b. Fixed Effect Model: Assumptions used in the fixed effect regression model is difference ofthe intercept between individuals while the slop remains the same between

individuals. To manipulate the fixed effect model is to use a dummy variable technique to explain the difference in the intercept. This estimation is often called the least square dummy variables technique.

c. Random Effect Model: If the fixed effect model, the difference between individuals and or time is reflected through intercept, then the random effects of these differences are accommodated through errors. This technique also takes into account that errors may correlate throughout the time-series and cross section.

Selection of Panel Data Regression Estimation Techniques

To choose the best model, 3 tests are used:

a. Chow Test: Chow test is used to compare which is better between Common Effect and Fixed Effect. If the probability value is less than the significant level of 5% (0.05) then the model used is a Fixed Effect, but if more than 5% so the Common Effect is used.

b. Hausman Test: Hausman test is used to compare which is better between the Fixed Effect or Random Effect model, if the probability value is less than the significant level of 5% (0.05), then the model used is Fixed Effect but if more than 5% so the Random Effect is used.

c. Lagrange Multiplier (LM) Test: The Lagrange Multiplier (LM) test is used to determine whether Random Effect is better than the Common Effect model. The calculation of LM value will be compared with the Chi Squared value of the table with the degree of freedom as much as the number of independent variables and alpha or the significance level of 5%. If the LM value is> Chi Squared table, the chosen model is the Random effect.

Hypothesis testing

a. Simultaneous Significance Test (FTest): F test is conducted to determine whether the overall independent variables have a significant effect on the dependent variable. To find out whether it is influential or not, a comparison of the probability value F is calculated with $\alpha = 5\%$ (0.05). If the F probability value is smaller than $\alpha = 5\%$ (0.05) then the overall independent variables affect the dependent variable, and vice versa.

b. Partial Significance Test: Partial testing is testing one by one the independent variables on the dependent variable, assuming other variables are constant or fixed. To find out whether there is influence or not, a probability comparison of each independent variable is carried out with a value of $\alpha = 5\%$ (0.05). If the probability value of an independent variable is smaller than $\alpha = 5\%$ (0.05) then each independent variable has a significant effect on the dependent variable, and vice versa.

c. Determination Coefficient (R^2): The coefficient of determination (R^2) serves to explain how much the independent variables are able to explain the dependent variable. This value explains how close the regression line we estimate with the actual data. R^2 values from 0 to 1 where the closer to 1 then the better the model (Supranto, 2015).

RESULT AND DISCUSSION

Based on the availability of data, there are 33 Moslem countries of the OIC members selected in this study whose data are in table 2. Based on the level of the human development index, it is arranged into 3 groups, low HDI (L), medium HDI (M), and high HDI(H).

Table 2. List of 33 OIC Countries based on the 2016 Human Development Index Level

No	Country	HDI score	Ranking	No	Country	HDI score	Ranking
1	Niger	0.351	Low	18	Pakistan	0.560	Medium
2	Sierra Leone	0.413	Low	19	Bangladesh	0.597	Medium
3	Burkina Faso	0.420	Low	20	Morocco	0.662	Medium
4	Mali	0.421	Low	21	Kyrgyz Republic	0.669	Medium
5	Mozambique	0.435	Low	22	Indonesia	0.691	Medium
6	Guinea	0.449	Low	23	Egypt, Arab Rep.	0.694	Medium
7	Guinea-Bissau	0.453	Low	24	Gabon	0.698	Medium
8	Gambia, The	0.457	Low	25	Jordan	0.735	High
9	Afghanistan	0.494	Low	26	Algeria	0.753	High
10	Senegal	0.499	Low	27	Albania	0.782	High
11	Sudan	0.499	Low	28	Turkey	0.787	High
12	Togo	0.500	Low	29	Iran, Islamic Rep.	0.796	High
13	Uganda	0.508	Low	30	Kazakhstan	0.797	High
14	Benin	0.512	Low	31	Malaysia	0.799	High
15	Mauritania	0.516	Low	32	Brunei Darussalam	0.852	High
16	Nigeria	0.530	Low	33	Saudi Arabia	0.854	High
17	Cameroon	0.553	Low				

Inflation Rate in the OIC Member Countries

Inflation is an indicator that measures the level of relative price increases. High inflation is an indication of a fairly rapid economic acceleration, but high inflation will ultimately reduce the purchasing power of the people so that people's income will decrease. Graph 2illustrates the movement of inflation from year to year based on the classification of HDI levels in OIC member countries.
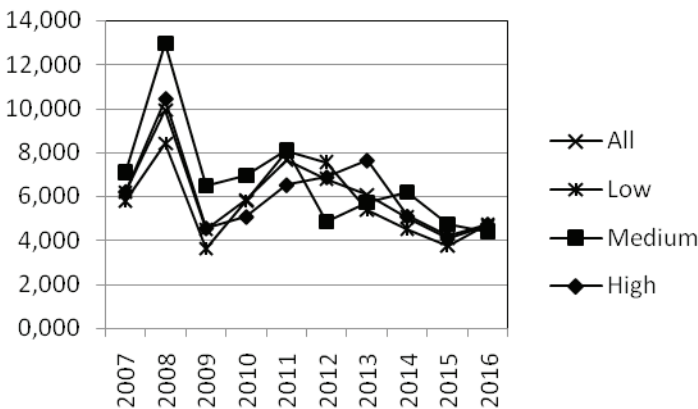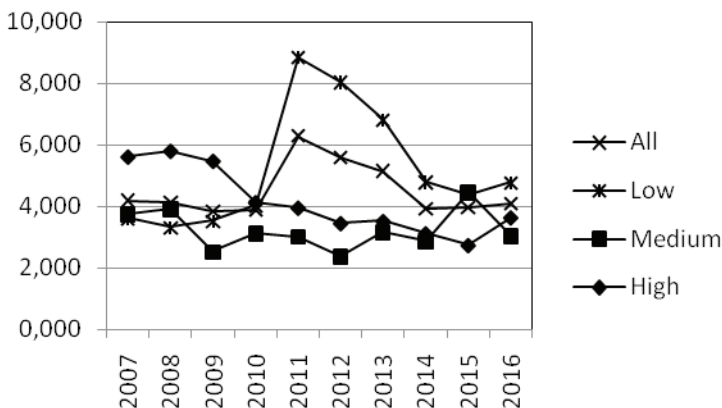

Graph 2. Inflation in OIC Countries Based on HDI Levels (%)
Source: World Bank publications. 2018

The graph above shows that all countries with different levels of HDI havehigh inflation rate in 2008. This is due to the presence of the subprime mortgage crisis in the U.S., which spread to other countries. While in 2014-2015, the rate of inflation across the country are experiencing a trend of decline. In the year 2016, average inflation in the entire country of OIC is 4.656%. In addition, the countries of Sierra Leone, Egypt, Kazakhstan, Nigeria, and already have inflation above 10%, even inflation in Sudan has reached 17%.

Foreign Direct Investment (FDI) inthe OIC Member Countries

FDI is the flow of incoming money (capital inflow/investment) in a country. The high level of FDI means that the flow of incoming money for investment from overseas investors is getting higher. Usually FDI is used as a source of capital for countries that lack of capital, the introduction of new technologies, and wider employment opportunities. Following are FDI movements from year to year:
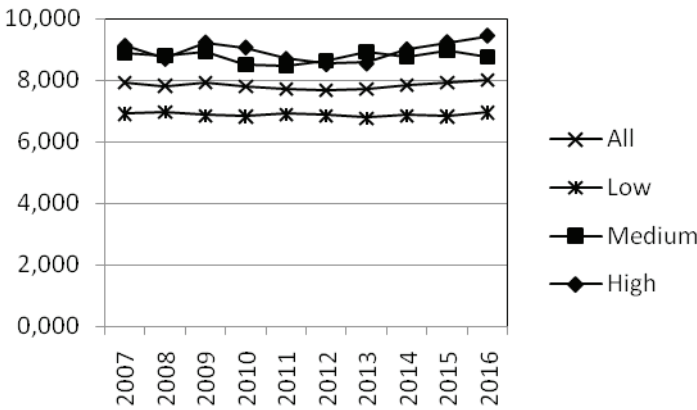

Graph 3. FDI in OIC Countries Based on HDI Level (Million USD)
Source: World Bank publications

Based on the graph 3, known that in the movement of FDI is very volatile. In 2008-2010 decline of FDI happen in countries with high HDI and medium. While FDI in countries with a low HDI is increasing. Its peak in 2011 a big surge of FDI going to reach 8.839% from previously only 4.025%. Even so, the percentage of FDI in countries with a HDI of low, medium, high and in the year 2016 are in the range of 3-4%.

Unemployment in the OIC Member Countries

Unemployment is a measurement to see the percentage of people who do not work in working age compared to the amount of labor offered. A high unemployment rate indicates that many people whose income is unable to meet their needs. Income shortages will cause the risingof povertyso that the quality of people's lives will decline. Here is a picture of the percentage of unemployment in the last 10 years in the OIC countries member:


Graph 4. Percentage of Unemployment in OIC Countries Based on HDI Level (%)
Source: World Bank. 2018

Based on the graph above, note that fluctuations in the number of unemployment each year has not changed much. But if seen based on the HDI, the percentage of unemployment is in most countries with high HDI. Whereas the countries with medium and low HDI, percentage of unemployment rate below it. This shows that the higher a country's HDI then the unemployment rate was also higher. Where in the year 2016, countries with high HDI has the unemployment rate reached

9.434%. Followed by countries with low and medium HDI respectively of 8.746%and 6.963%. This fact actually is an oddity because high unemployment is usually followed by low income and welfare so that the HDI is also low. However, in some rich Moslem countries, the State guarantees and fulfilling almost all the needs of its citizens, therefore, although many residents are unemployed, they continue to receive income from the government.

Government Expenditure in OIC Member Countries

Government expenditure is a fiscal instrument used by the government to stimulate the economy. In this case, the government can use its budget to subsidize, for example in education and health. Targeted government spending is expected to increase income and eventually HDI will also increase. The following graph is a description of the amount of government expenditure in the last 10 years:
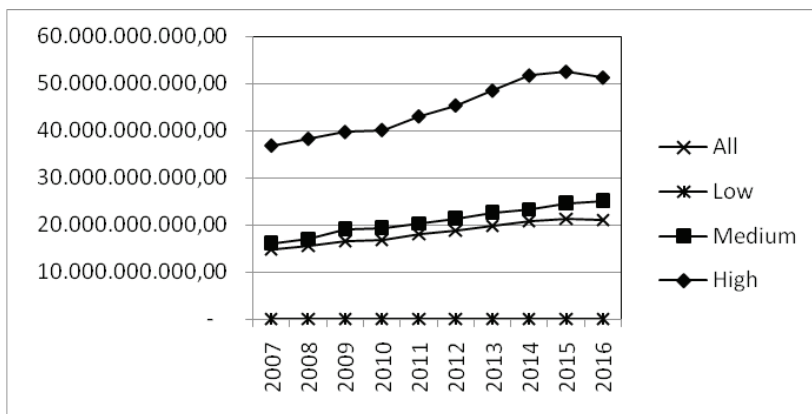

Graph 5. Government Expenditures in OIC Countries Based on HDI Levels (USD)
Source: World Bank. 2018

Based on the graph above, note that government spending increase every year. In addition, government spending of each countries for the different group have a high distinction. In 2016, countries with high HDI spent USD51.19 billion of the government expenditure. While countries with a medium HDI has half of the government spending, amounting to USD25.11 billion. For countries with a low HDI only amounted to USD3.34 billion. The magnitude of government spending in line with the HDI is nothing in their respective countries.

Population in OIC Member Countries

Population is the number of people or residents in a particular location. When the population increases, a high population will cause the human development indexdecline so that eventually HDI will decline too (Arisman, 2008). The following graph is a description of the average population for each HDI level category:
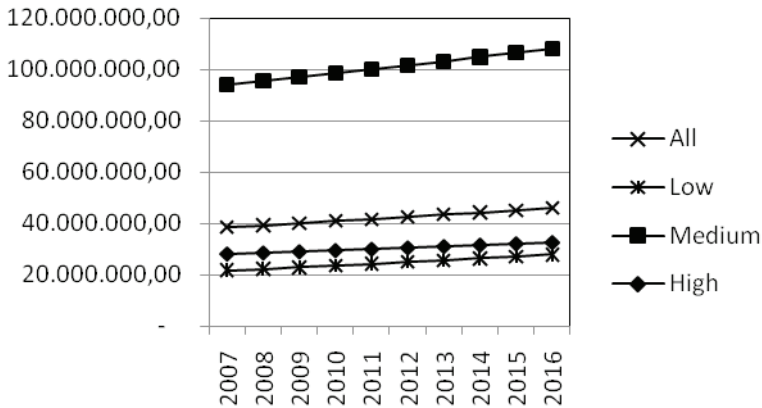

Graph 6. The population in the countries of the OIC based on HDI (average)

Based on the exposure to the above, note that the highest population exists in countries with a medium HDI score. Where in the year 2016 the population reached 83,428,884 people. This is because the three countries with the largest population is in the range of medium HDI, namely Indonesia (261 million), Pakistan (193 million) and Bangladesh (162 million). While countries with a population of over 100 million more just being in low HDI range, namely Nigeria with 185 million inhabitants. Whereas in the range of high HDI, population only amounted to 85 million are in Iran.

Human Development Index (HDI) in OIC Member Countries

The HDI or Human Development Index is a measure that explains how people can access development results in obtaining income, health, and education. HDI is used to measure the success of efforts to build the quality of human life. HDI is formed from 3 basic dimensions namely longevity and healthy life, knowledge, and the decent standard of living. Here is the development of HDI in OIC member countries in the last 10 years.
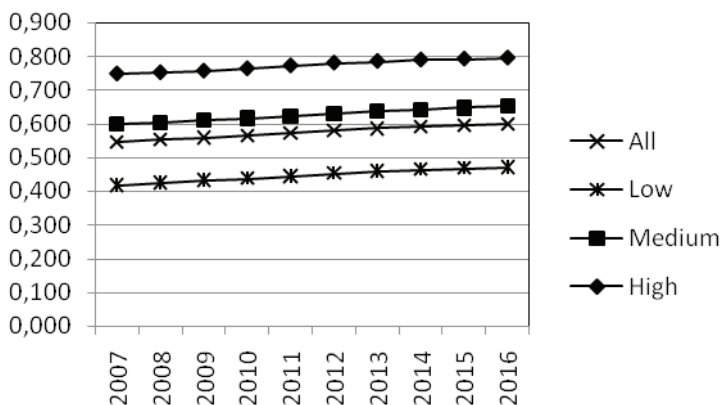
Graph 7. HDI in OICMember Countries Based on HDI Ranking
Source: World Bank, 2018

Based on the result above, the HDI values always increase every year. The average value of HDI for all countries of the OIC member in 2016 is 0.598. When compared with the year 2007 with an HDI of 0.546, it is not so much changing within the last 10 years (up 0.052). Despite this, all countries for each HDI range always increase every year.

Data Panel Regression Analysis

Considering the number of panel data regression equations arranged (4 equations), the model testing stages with Chow Test and Hausman Test as in the last three rows of table 3. Based on the results, it can be concluded that the panel data regression model used is Fixed Effect. This is because all probability values in Chow test <0.05 with a value of 0.00. Therefore, the selected model is Fixed Effect compared to Common Effect (Partial Least Square). Whereas based on Hausman test results the probability value is <0.05 so the selected model is the Fixed Effect model as the best model used in this study compared to the Random Effect model.

Table 3. ResultSummary of 4 Fixed Effect Data Panel Regression Models

	All countries	**Low HDI countries**	**Medium HDI countries**	**High HDI countries**
Const.	-2,630188*** (19,33)	-3,026315*** (-30,61)	-3,687928*** (-7,94)	-0,936619 (-1,88)
Population (average)	0,191077*** (23,32)	0,21123*** (34,98)	0,2454129*** (9,15)	0,0999237** (3,30)
Government Expenditure (%GDP)	7,88e-13*** (7,66)	3,14e-13 (0,71)	8,53e-13* (2,59)	1,08e-12*** (6,62)

FDI (%GDP)	0,0004161** (2,78)	0,0001578 (1,57)	0,0003766 (0,59)	0,0010294 (1,20)
Unemployment (%Labor Force)	0,0007098 (1,22)	0,0013321* (2,51)	-0,0004318 (-0,38)	0,0010424 (0,65)
Inflation (% annual)	-0,0000234 (0,19)	-0,0000582 (-0,67)	-0,0001841 (-0,51)	0,0002841 (0,67)
R²	0,7370	0,9019	0,7824	0,5646
Prob. F	0,0000	00000	0,0000	0,0000
Observation	330	170	70	90
Year	2007-2016	2007-2016	2007-2016	2007-2016
Chow test	0,0000	0,0000	0,0000	0,0000
Hausman test	0,0000	0,0000	0,0000	0,0005
Model	Fixed Effect	Fixed Effect	Fixed Effect	Fixed Effect

*) $p<0.05$; **) $p<0.01$; ***) $p<0.001$

Based on the table above, note that overall, changing in the HDI is affected by unemployment, inflation, population, government spending, and FDI. In countries with a low HDI, unemployment, inflation, population, government spending, and FDI affect the HDI of 90.19%. Whereas, in countries with a medium HDI of 78.24% and countries with high HDI of 56.46%. Then for the whole countries of the OIC member, the influence of 73.70% (R²value).

In all countries of OIC member, only populations, government spending, and the FDI effect the HDI partially. The number of observations used is 330 observation consisting of 33 countries of the OIC. On the OIC countries member with low HDI, only population and unemployment that influenceto the HDI individually. The number of observations used is 170 observation consists of 17 countries of the OIC.On OIC membercountrieswith medium and high HDI level, only population and Government

spending that influence the HDIindividually.

An increasing number of the population in Moslem countries also followed by an increase in the HDI, this happens because the number of population is a factor of production for the economic development of a country if managed properly. However, until a certain point, the number of inhabitants would be a burden for the economy if they are not productive. This fact shows that the population in Moslem countries are in the productiveage. This is an excellent development potential for the country.

Government spending also holds a significant role in boosting the HDI in Moslem countries, except in countries with a low HDI level, such as Nigeria, Mali, Afghanistan, etc. These countries did indeed include poor countries still experiencing social, political instability and security. Their Government doesn't able to fund development projects for the improvement of the well-being of its people. These findings support the results of research conducted by Razmi (2012)and alsoArisman (2018).

The foreign direct investment (FDI) variablealso could not afford to raise the HDI for each group of countries, but the overall HDI was able to increase, though with a relatively small value. This is contrary to the findings of Baghirzade (2012), allegedly because of the low level of foreign direct investment to the Moslemmajority countries less conducive to foreign investors. This is one of the serious problems faced by many Moslem countries.

Unemployment also shows insignificanteffect to the level of HDI in various Moslem countries, except for a group of countries with a low HDI. The findings are considered quite strange that a positive effect against unemployment levels of HDI in certain countries (low HDI). Of course this is at odds with the theory and a variety of existing research. These findings still need

further study in depth in order to reveal the true facts behind these findings.

Inflation has no effect against the HDI because the inflation rate in the last 10 years shows the fluctuation conditions, affected by the global economy. These findings do not support the research conducted by Smith & Shah (2016). Although in the last few years inflation tends to decline in various Moslem countries, but its effects on the HDI are not significant. This indicates that the economy in various Moslem countries actually shows a stable condition and is likely to improve.

CONCLUSION

The entire model compiled show a significant effect of the overall some variables on the level of HDI in the Moslemcountries. However, the number of population contributes positively to HDI in all models compiled. Unfortunately, the variable of foreign direct investment (FDI) has no significant contribution to the increasing of HDI, this is the biggest challenge faced by governments in various Moslemcountries. Government fiscal policy reflected in government spending (G) contributes positively to HDI in medium and high HDI countries. It's mean that the government has a very important role to increase the HDI in OIC member countries. Unemployment and inflation do not have a significant effect to the increasing of HDI in Moslem countries.

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IS THERE ISLAMIC CRYPTOCURRENCY? : A STUDY TO SUPPORT FINANCIAL TECHNOLOGY AND REAL ECONOMY

by

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INTRODUCTION

1.1 Background

Technology has developed in this decade, also in financial sector called financial technology (fintech). Fintech has been present in payment system as cryptocurrency which used blockchain system. In this technology era, we will live with neither coin nor paper money, but only e-wallet and cryptocurrency for many transactions. This penetration as new phenomenon (Ciaian*et.al.*,2017) will has many innovations to be ideal. Since its emergence in 2009 by paper of Satoshi Nakamoto, Bitcoin as one of cryptocurrency has been successful in offering huge profits that attract speculators and merchants to play with. Beside using for transactions, Bitcoin is also used as

financial asset. Cause of rising demand on Bitcoin,there are other alternative cryptocurrenciesknown by altcoin come around these seven years (Cheah and Fry, 2015). Until March 2018, there are 1,519 kinds of cryptocurrencies with total market cap $455.25 billion. The top 5 cryptocurrency players are Bitcoin, Ethereum, Ripple, Bitcoin Cash and Litecoin (table 1). It shows how fast the development of cryptocurrency.

Table 1 The Top 5 Cryptocurrency Player

No	Item	Re-lease	Founder	Price*	Market Cap*
1	Bitcoin	2009	Satoshi Nakamoto	$10,954.70	$185.09 B
2	Ethereum	2015	VitalikButerin	$860.37	$84.26 B
3	Ripple	2013	Chris Larsen and Jed McCaleb	$0.9049	$35.38 B
4	Bitcoin Cash	2017	-	$1,279	$21.65 B
5	Litecoin	2011	Charlie Lee	$205.92	$11.42 B

Source :Coinmarketcap
*on March 2018

Bitcoin is the first mover in cryptocurrency and has biggest market capital than another. Bitcoin was going fluctuate especially in the end of 2017 to 2018 (figure 1). The top value of Bitcoin has happened in December on $19,497. It has begun on $771 in January 2014 and has increased on $14,156 in the end of December 2017. But this value has decreased 60% in February 2018 on $9,494. In spite of the fact that Bitcoin presents large volatility, it is reducing over time (Bariviera*et.al.*, 2017). These price dynamics seem to indicate the presence of a bubble in Bitcoin (Blau, 2018). According to Cheah and Fry (2015), result of their research show that cryptocurrency market share

some stylized empirical facts with other markets-namely a vulnerability to speculative bubbles and the fundamental value of Bitcoin is zero.
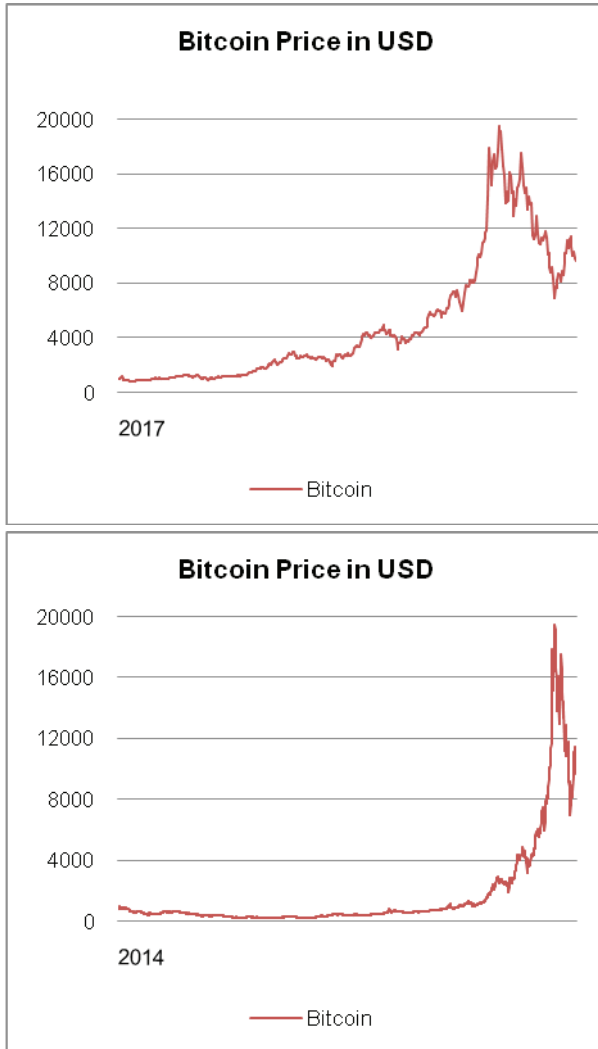

Figure 1 Bitcoin Price in USD 2014-2018
Source :Coinmarketcap

Bitcoin was called by a cryptocurrency full of easiness, borderless among countries, no fees and supported by technology. Because of these features and volatility, Bitcoin as currency was accepted by some countries and banned by the other. The most country accepts Bitcoin and altcoin as legal tender is Japan, and the most country bans Bitcoin and altcoin is Bangladesh (Thomson Reuters, 2017). The accepting of Bitcoin and other altcoins because the countries believe the future of cryptocurrency, and the banning them because their dangerous of potential for criminal activity. Some countries which accept are mostly UniEropa Countries and the other countries which ban Bitcoin are Kyrgyztan and Ecuador.

The rise of cryptocurrencies and developments in blockchain have also thouced the Islamic world. As reported by Cryptocurry, Saudi Arabia is one of the country that want to be neutral as far as the issue is concerned. In other side, **Ministry Presidency of Religious Affairs of the Republic of Turkey**has warned to avoid virtual money because there is no central financial institution behind it. Malaysian fatwa (religious opinion) said that Bitcoin is not suitable to be used as currency because its extreme speculation. In Egypt, the Grand Mufti said that trading with Bitcoin was unlawfull according to Islamic rules (Middleeasteye. net, 2018). In Indonesia, Republika and Detik Finance reported that Da'wah Commission of Ulema Council of Indonesia and Bank of Indonesia appealed to the society to be careful in Bitcoin transaction because of its fluctuation value as roller coaster and no consumer protection. But besides these opinions, there are communities in Moslem Countries use Bitcoin and other altcoins as currency or financial asset. In the UEA, recently started issuing virtual money called OneGram and cryptocurrency wallet called BitOasiswhich offers services in Qatar, Kuwait, Bahrain and Saudi Arabia (reported by Cointelegraph).

For these facts, Bitcoin and other altcoins have been debatable in non-moslem and moslem majority countries. All countries include non-moslem and moslem majority countries –or mostly their society- try to use cryptocurrencies. Then the practice in moslem majority countries would have the regulation about this practice according to sharia compliance and how it role to real economy.

1.2 Objective

This study aims to see cryptocurrency in Islamic perspective using classical and modern approach and to find out its role to support real economy and financial technology.

LITERATURE REVIEW

1.1 Bitcoin

1.1.1 The Origin of Bitcoin

Bitcoin comes from difficutties in electronic payments. Financial institution as mediator or third parties increase transaction costs, limiting minimum practical transaction size and cutting off the possibility for small casual transactions. Nakamoto stated that an electronic payment system based on cryptographic proof instead of trust, allowing any two willing parties to transact directly with each other without any third parties is needed. Transaction that are computationally impractical to reserve protect sellers from fraud, and routine escrow mechanism could easily be implemented to protect buyers. Then peer-to-peer system was presented for its security as long as honest nodes collectively control more CPU power than any cooperating group of attacker nodes (Nakamoto, 2008). And the unique of Bitcoin is its deregulate nature, neither

controlled nor supervised by any commercial authority or financial institution (Peng, 2013).

1.1.2 Bitcoin's System

One of the generation of technology platform is personal computer which computing anywhere, immediately and allows organizations to deploy and consume computing resources in shared communities. The blockchain technology based on the capability of this patform and Bitcoin as cryptocurrency was based on blockchain technology (Efanov and Roschin, 2018; Lansky, 2017). A cryptocurrency is a digital record-keeping device that uses balance to keep track of the obligations from trading and that is publicly known to all traders (Chiu ansKoeppl, 2017). The blockchain is a public ledger (a distributed database) for all transactions by combining peer-to-peer technology with public-key cryptography (Efanov and Roschin, 2018; Zhao, Fan, Yan, 2016). A blockchain is a chain of blocks of information that registers Bitcoin transactions (Chiu ansKoeppl, 2017; Lansky, 2017). A block is a set of transactions that have been conducted between the users of the cryptocurrency. A chain is created from these blocks cointaining the history of past transactions that allows one to create a ledger where one can publicly verify the amount of balances or currency a user owns (Chiu andKoeppl, 2017). Bitcoin is a cash-like payment system that permitted electronic transactions but also included many of the advantageous characteristics of physical cash (Berentsen and Schar, 2018).

A block in blockchain is formed during the process called minning (Lansky, 2017). The goal of minning is to earn newly created Bitcoin units through it. The minner can succeed in doing this if he or she can convince all other network participants to add his or her block candidate to their copies of BitcoinBlockchain.

Anyone can become a miner by downloading the respective software. In practice, there are only a few large miners that produce most of the new generally accepted block because it needs highly specialized hardware and access (Berentsen and Schar, 2018).

To use the Bitcoin system, an agent downloads a Bitcoin wallet for receiving, storing, and sending Bitcoin units. The next step is to exchange fiat currencies such as US dollar for Bitcoin units. The most common way is to open an account at Bitcoin or otheraltcoin exchanges and to transfer fiat currency to it (Berentsen and Schar, 2018).

1.2 Money History

Humans need to get enough to match what we need to pay out. Other creature like animals and plants exist in the world with no money (Robertson, 2007). We all need to understand about money. Over centuries, money has reflected changes in politics and government. Knowing how it has happened will show us the changes from role of money in people's lives (Robertson, 2007). In the 21st century of technology, cryptocurrency really birth. Then we have to know how money moved its self from commodity money to digital money.

Money gradually developed out of various different features of early societies. Gold and silver were used in religious activities as sacrifices and gifts to God (Robertson, 2007). The origin of writing begun from the need to keep accounts of the commodities saved in royal palaces and temples. Clay tablets from Babylon have been found recording some of these accounts before 3000 BC, it happened before coins used for transaction (Robertson, 2007; Conzett, n.d.). The people have lived by migrating to fulfill their needs, till they stayed and have livelihood by farming and

producing. They need exchange things for their transaction. But for many difficulties in double concidence of wants, the people used commodity money in their transaction which depend on greater commodity in their area (Ascarya, 2011). Robert said that Adam Smith notes in his book, that human nature has a propensity to truck, barter and exchange. Exchanging is one of human nature, then money came into existence to meet the efficiency of exchange than barter. In ancient societies of the Mediterranean and Near East used wheat, barleu and cattle as commodity money. In the 1940s, people in parts of Germany used cigarettes as money. Most unusual things used as money is the Yap stones by the Yap Islanders in the Pasific. The great variety of these facts shows that money can be whatever people will generally accept in exchange for other things (Robertson, 2007).

After commodity money era, in the 6th century BC the people moved to precious metal money: gold and silver, the first proper money, for both value and scarcity (Ascarya, 2011). Gold and silver as money firstly introduced by Greek which issued by King Croesus and has been used in the western world until the 20th century (Robertson, 2007; Conzett, n.d.). Along the history, the strongest is the richest. Powerful people had always owned most land. A bad harvest meant that many peasants had to borrow corn from better-off people, and when the next harvest came, they would pay back the debt with corn they had grown. When money exists, borrowers had to borrow money to buy what they needed and to pay back after selling their own next harvest (Robertson, 2007).

In the Islamic history, the transaction had used gold and silver money from Rome and Persian. The Umayyads caliphate in Damascus developed the first typical Islamic-Arabic coins: dinar and dirham. The coins was issued by fifth Umayyad caliph,

Abd Al-Malik. He enforced the Islamic ban of depicting God and his creation on coin design. The observe bears the inscription that can be read on every Islamic coin 'Laailahailallah, wahdahulaasharikalah'. Dirham is used in some Islamic countries up to this day, Marocco and United Arab Emirates (Conzett, n.d.).

China had been used paper money from 13th century. Everyone throughout China was compelled to accept as money. Being able to create unlimited amounts of paper money gave China more power to control economic life in the country than in Europe. After this, paper 'bills of exchange' had been used in Europe (Robertson, 2007). They used paper banknote as gold ownership for transactions. This paper banknote later been paper money. The severe disasters of paper money known by fiat money was in World War I when all countries worried about their own gold. When fiat money supply excess their gold's back up, its value begin to depreciate all the time. For this, Bretton Wood was stood in 1494 to make monetary stability but it was collapsed in 1970 (Ascarya, 2011). Then fiat money exist till this century. In Modern era, technology develops quickly. The technology also comes to payment system known by electronic money and then created online ecommerce. The development in payment system technology isn't stop till this step. Now comes one more innovation in payment system that is cryptocurrency. This evolution highlights the global shift towards a cashless economy (Adam, n.d.).

1.3 Money in Islam Perspective

Cryptocurrency as a tool of finance is being discussed by the moslem community. This topic is now really popular and Bitcoinexchange have been opened in some moslem majority countries. Moslem has to observe cryptocurrency in Islamic

perspective from moslem scholar about money as it is currency to currently research about cryptocurrency in Islam perspective.

2.3.1 Moslem Scholar about Money

Al Ghazali (1058M - 1113M) limits the function of money that money only as a medium of exchange and not to serve as a commodity. He argues that, Allah makes money (dinars and dirhams) as intermediate judges among other things so that the price of the object can be measured in value (unit of account); money (dinars and dirhams) is an intermediary for obtaining other goods (medium of exchange). Al Ghazali mentions that money has no benefit in it. Then, money is only useful when used properly according to God's provisions. Al Ghazali limits that money should be used in accordance with God's provisions and not misused. In the spiritual side, people who have money should be grateful and remember the blessings given. The benefits of money can bring good or evil. If used for good, it will be beneficial to the owner. On the contrary, if used for evil, it will cause damage to the owner.

Ibn Khaldun (1332M – 1406M) states that money is used for unit of account and medium of engchange. Money can contain without gold and silver, but gold and silver are the standard value for money while the government sets the price consistently (the gold bullion standard). In this system, there needs to be a match between the money supply and the amount of gold stored.

Al Maqrizi (1364 M – 1442 M) in his time, experienced economic turmoil due to depreciation of the value of dirhams because of *fulus*. As a result, Al Maqrizi states that money is acceptable as a standard of value, both according to law, tradition and logic when it is consisting of gold and silver. Then the currency other than gold and silver is not worth mentioning

the currency. According to him, printed currency should be accompanied with greater attention to use the currency.

2.3.2 Contemporary Moslem's Scholar about Bitcoin

Muhammad (2017) in his research explains sharia analysis of cryptocurrency. He classifies Islamic perspective of Bitcoin to a commodity, money and financial asset. As commodity, Bitcoin hasn't an intrinsic value that can be benefited. Commodity isn't just valuable but also given a value. For this criteria, Bitcoin isn't included in. In conventional view, money has three criteria: unit of account, medium of exchange and store of value. As money, Bitcoin has unit of account and accepted only in the current community and some countries. Bitcoin has ability to store value because it can measure the value of goods and debt in relation to time. But, its extreme volatility limits the ability to be store of value. Besides, money have to be accepted widely and commonly by the society and do not coffered by the government. For this criteria, Bitcoin isn't include in. As financial asset in sharia, the object must be backed by underlying assets and Bitcoin cannot comply this condition. Then according to Muhammad, Bitcoin isn't commodity, money or financial asset.

Adam also comes with research about Bitcoin in shariah compliant. He stated that Bitcoin would qualify as a digital asset (*mal*) and investing in Bitcoin could be considered lawful. According to MonzerKhaf in his official web–an expert in Islamic Fianance and Economics in Qatar Faculty of Islamic Studies- said the problem of Bitcoin may come from two angles : its confidence in the accounting and Bitcoin value by finding the relation value between goods and other currencies. Like any other currency, Bitcoin exchanging have to fulfill two condition : first, no leverages and no future; and second, no speculation in

currencies which means people who exchange it only because of need it.

METHOD

3.1 Research Methodology

This study is qualitative research using literature review. The method used in collecting information of cryptocurrency practice. The final findings are knowingcryptocurrencyin Islamic perspective using classical and modern approach to see its role to support real economy and financial technology.

Reviewing the literature is a critical summary of what existing scholarship knows about particular topic. The process user are: searching, screening, data-extraction, synthesis, reporting and dissemination (Bimrose, Barnes and Brown, 2005). A literature review should focus only on the relevant academic literature: popular or non-academic sources may be brought in occasionally to illustrate a point. A literature review also will try to look at as much research as possible. All the literature have to be as up-to-date as possible (University of Kent, n.d.). General literature and bibliographical publications fall roughly into seven broad groupings: books, journal, theses, government publication and official statistics, reference works, conference and working paper, and websites (Smith, Thorpe and Jackson, 2008).

At the present with new technology, the sources are include electronic databases and other information like company accounts and market data. The internet has had a high input on the ways in which information flows and where information resides and its impact is also felt in the way research is conducted (Smith, Thorpe and Jackson, 2008).

3.2 Sample

This study uses many-country studies. Many-country studies are also referred to the literature as survey studies, cross sectional studies, cross-case research of large-N studies (Lor, 2011).

The population used in this study are Asia Countries. The sample for this study are Japan, Uni Emirate Arab, Indonesia, and Bangladesh. These countries are chosen from the most country accept Bitcoin to the most country ban it. Most of countries accept Bitcoin are non-moslem country, and some countries ban it are moslem majority country which also member of OIC country.

3.3 Collecting Data

The study will inform: the legality of cryptocurrency in Asia countries; the reason of the legality in the countries; the regulation about cryptocurrency; and the impact today. The observation starts from collecting literatures on respons these countries to Bitcoin and its practice in these countries. The sources of literature are journals, government publications, official statistic and web sites.

RESULT AND DISCUSSION

The birth of bitcoin in 2009 has been triggered some communities to use as currency and financial asset. This phenomenom made some countries accept and ban it. This following table will explain the summary of cryptocurrency practices in four countries chosen (table 1).

Table 2 The Summary Of Cryptocurrency Practices in Four Countries

NO	COUNTRY	STATUS	REGULATION
1	Japan	Legal	Japan officially recognizes bitcoin and digital currencies as a "means of payment that is not a legal currency". No laws to unconditionally prohibit individuals or legal entities from receiving bitcoins in exchange for goods or services. Taxes may be applicable to bitcoins.
2	Uni Emirates Arab	Legal	The exact of cryptocurrency in currently under review .
3	Indonesia	Neutral	On 7 December 2017, Bank Indonesia, the country's central bank, issued a regulation banning the use of cryptocurrencies including bitcoin as payment tools starting 1 January 2018. Other activities such as bitcoin trading and mining remain not covered by the regulation.
4	Bangladesh	Illegal and punish	In September 2014, Bangladesh Bank said that "anybody caught using the virtual currency could be jailed 12 years under the country's strict anti-money laundering laws".

Cryptocurrency in Japan

Bitcoin will have a future. Analist expect the number of bitcoin users to reach 200 million by 2024. Coinbase as the largest bitcoin brokerage and wallet platform serves more than 13 million active users (CNN, 2017). Even no body knows if Satoshi Nakamoto is Japanese or other (because it is usually Japanese name), Japan is Bitcoin's home. On April 2017, The Payment Service Act was amended to allow virtual currencies as a legal form of payment (Forbes, 2017b; Coindesk, 2018). Since Japan allows Bitcoin as a method of payment, more Japanese are using cryptocurrency than expected. Japan become the largest Bitcoin exchange market with 50.75% market share (Cointelegraph, 2017b). Japan's Financial Services Agency officially recognized 11 companies as registered cryptocurrency exchange operators (CNBC, 2017; Thomson Reuters, 2017b). One of the registered and biggest exchange company is bitFlyer that has more than 800 thousands users (CNBC, 2017). Yen-based bitcoin trades reached 4.5 million Bitcoin in November 2017 which almost halft of the total of world's major exchange (9.3 million Bitcoin). Around 10,000 companies in Japan now accept payment in Bitcoin (Scmp, 2018). In September 2017, the tax agency said that revenue from Bitcoin will be treated as income (Thomson Reuters, 2017b). The positive respon in Japan (Asia) initiate some conference in 2018 such as Satoshi's Vision Conference on March 2018, Token 2049 on March 2018 and other upcoming events.

The possible reason that makes Japan still accept Bitcoin is all the new regulations going into effect in Japan (Steemit, 2017). Cryptocurrencies already contribute 0.3 percent to Japan's GDP. Even it seem few number, but in predicting GDP to grow 1.5 percent this year, it could be 20 percent of that (Scmp, 2018).

Cryptocurrency in Uni Arab Emirates

In the Arab World, cryptocurrency accepted in UAE. The regulator have turned a spotlight on the legal status of Bitcoin and other cryptocurrencies in UAE. On January 2017, the UAE central bank published the 'Regulatory Freamwork for Stored Value and Electronic Paymment Systems' to facilitate digital payments in a secure manner. But the Regulations contained the following statement caused virtual currency prohibited by D.7.3. Provision for Virtual Currency. The Governor of the UAE central bank, Mubarak RashedKhamis Al Mansouri, said that these regulations do not cover virtual currency. Virtual currencies are under review by the central bank in UAE (Al-Mirsal, 2017). Al Mansouri noted that the central bank of the UAE is in careful consideration of legalizing Bitcoin (Cointelegraph, 2017c). With no two authorities consensus on their views of currencies, legal expert say the best way to describe Bitcoin trading in the UAE would be as a 'tolerates practice' (Gulf News, 2018). Beside these all, UAE still welcome on the cryptocurrency development (Al-Mirsal, 2017). Government officials are optimistic toward Bitcoin and seeing great potential in business, exchange and market. UAE should be leader in the region and the world to establish a legislative freamwork and organisational structure for this technology (Al-Mirsal, 2017; Cointelegraph, 2017c).

By late 2015, Ibrahim Mohammed (Dubai) launched and developed OneGram, the first cryptocurrency backed by gold and remain compliant with sharia law. Bitcoin and altcoins are not validated by Islamic finance because of regulatory restrictions in the Islamic world. Financial transactions in OneGram are sharia compliant if they aren't interest based, encourage profit and loss sharing, and are not sourced in speculation. Everynone OGC backed by one gram of gold. OneGram has base price, which can not fall under the spot price of gold (Onegram, 2018; Wamda,

2017; Forbes, 2017d). If we buy today, we pay about $45 with $41 is physical gold and $4 is in the coin. Then if OneGram crashed, we would potentially lose $4 and still have $41 backed by gold (The National, 2017). After OneGram, Uni Emirate Arab launched Bitcoin exchange/wallet named BitOasis. It offers digital currency buying or selling for the Middle East and North Africa. Being based in Dubai, the company accepts AED as USD (Scambitcoin, 2017).

Cryptocurrency in Indonesia

Indonesia is a large cash-based economy as large population and most of the society remain unbanked, and the widespread adoption of bitcoin will require shifting paradigm. Digital currency doesn't necessitate having a bank account and increasing smartphone penetration make Indonesia ripe for cryptocurrency disruption (Forbes, 2017). Indonesia Bitcoin users are dominated with the millenials, the people between 17 and 35 years old. Most of young and educated people understand blockchain technology. The millenials believe that the bockchain is future technology as believing the future in internet on past decades (Kompas, 2017). Oscar Darmawan, CEO of Bitcoin Indonesia, has observed what he call exponential growth in Indonesia Bitcoinusers's marketplace platform. The users grow from 50,000 in 2015 to 500.000 members in 2017 (Forbes, 2017). Bitcoin Indonesia reached massive increase in daily transaction volume, USD 1.48 million. It is larger than other markets such as the Philippines and Thailand (Cointelegraph, 2017). After Bank Indonesia as central bank informed the banning on Bitcoin, Bitcoin users decrease to be 300,000. The decreasing also supported by decreasing Bitcoin value along this week (end March to April 2018). Bank Indonesia bans the Bitcoin as payment tool and every payment systems for virtual

currency transaction. The main reasons are its bubble potential, no underline and no authotiry responsible in Bitcoin (Republika, 2018b).

Cryptocurrency in Bangladesh

Beside the countries accept and neutral in cryptocurrency issue, Bangladesh bans Bitcoin distinctly. Bangladesh Bank has banned the use of Bitcoin by issuing on its website. The reason of banning is a violation of the existing money laundering and terrorist financing regulations (Dhakatribune, 2017). The warning in Bitcoin –and other altcoin- says these currencies are illegal in Bangladesh. The Central Bank said that no one can make any claim againts these because its illegal. Shubhakar Saha, Bangladesh Bank spokesperson told, all the central banks should stop this gambling (bdnews24, 2017). Bangladesh is the only one of country that would punish cryptocurrency user. Bank officials told that anyone who founded using cryptocurrency could be sentenced up to 12 years in jail (Telegraph, 2014).

Discussion

The countries that accepts cryptocurrency because seeing the future of cryptocurrency. This issue comes also in moslem majority country and gets different response among country. Most of figure in moslem majority country state to avoid these practice beause sharia compliment. But in fact, as supporting technology, the communities in moslem majority country use as currency or financial asset. Also UAE as one of richest country in Arab World has get involve in cryptocurrency practice. In other country, the regulation still in discussing. Cryptocurrencies have become a major financial product that can be alternatives to stock, foreign exchange and bonds. Kenji Saito, a senior researcher at Keio Research Institute, said that nobody would

want to use cryptocurrencies as money when their prices are expected to go up (Japantimes, 2018). Between the country that bans cryptocurrency, Bangladesh give punish to cryptocurrency user. The reason is its dangerous and the country has not state the reason base on sharia compliment. These practices show, that sharia compliant has known by officials in moslem majority countries. But it is not enough to be main reason in prohibiting some practices.

This study inform that there is no possibility Islamic cryptocurrency as currency, but it possible to make Islamic cryptocurrency as financial asset by using underlying asset to keep the value. However, according to moslem scholar, cryptocurrency is not currency because it has no intrinsic value; and store of value is not recognize as money function. Al Ghazali and IbnuKhaldun agreed about limitation of two money function: medium of exchange and unit of account. This because there is no benefit in money, and it only useful when used properly according to God's provisions. When money doesn't made from gold and silver, it must standardized by both (the gold bullion standard). And the money supply needs to be balance with the amount of gold or silver stored. As what happened in Al Maqrizi's era, the money debasement because of human behaviour. Then according to Al Maqrizi, currency other gold and silver should be accompanied by government with greater attention to use the currency.

The cryptocurrency possibility in financial asset is like OneGram did, which financial asset has gold as underlying asset. When the cryptocurrencies' price higher, then everyone will use it as financial asset. The cryptocurrencies' function in trading –around this last years- only in few cases, and most of cryptocurrency user used it as financial asset.

CONCLUSION

Bitcoin became the largest market share in cryptocurrency. The unreasonable in increasing and decreasing Bitcoin's value provides the potential for bubble. The issue about Bitcoin also being debatable in moslem majority countries. Although some moslemmajority countries has reminded to avoid Bitcoin transaction according to sharia compliance and its dangerous, there are some communities still use it as currency or financial asset. Japan is the most country accepts Bitcoin in Asia and called by Bitcoin home. Uni Arab Emirate is optimistic toward Bitcoin and seeing great potential in business, exchange and market. UAE should be leader –currently in Arab World- in this technology. The cryptocurrency based on gold was launched also BitOasis as Bitcoin Exchange in Middleeast and North Africa. The cryptocurrency market in Indonesia has huge potential, but after banning by Bank Indonesia, the users decrease in this year (2018). Bangladesh is the most country bans Bitcoin and the violent could be sentenced up to 12 years in jail.

The result based on these countries cases conclude that there is no possibility to support real economy, but it possible to make cryptocurrency as financial asset (like OneGram did) that used gold as underlying asset. However, according to moslem scholar, cryptocurrency is not currency because it has no intrinsic value; and store of value is not recognize as money function.When money doesn't made from gold and silver, it must standardized by both (the gold bullion standard). And the money supply needs to be balance with the amount of gold or silver stored.The only reason that cryptocurrency still sustain even get a roller coaster price is about the future of technology and the blockchain system will develop more.

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