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Environmental Ethics In The Quran: A Study Of Semantic Analysis And Interpretation Of The Term "*Khalifah*"

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Abstract: The term "*khalifah*" is often equated with leadership, referring to a perspective that interprets it as an equivalent to the term "*imamah*." While not entirely incorrect, many view it as a definitive meaning. However, referring to the Quran, "*khalifah*" holds a broader and more universal significance. The limited understanding of "*khalifah*" as merely a leader seems to have narrowed its original meaning. Therefore, this research aims to delineate the concept of "*khalifah*" through semantic analysis and interpretations from authoritative Quranic commentators. In this study, we employ a literature review with a qualitative approach, and data collection is conducted through documentary techniques to gather data from various verses in the Quran as well as explanations from Quranic scholars in classical and contemporary tafsir literature. The collected data is then analyzed using the content analysis method. The results of this research indicate that the term "*khalifah*" in the Quran signifies the trust and

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responsibility of humans on Earth to prosper and preserve its flora and fauna. Verses related to "*khalifah*" depict that it plays a crucial role in maintaining the balance of nature. This research has significant implications in the context of environmental conservation. Additionally, these findings provide a deeper insight into the importance of building a harmonious relationship between humans and nature, both being creations of Allah.

Keywords: Khalifah, Trust, Semantics, Quranic Exegesis.

INTRODUCTION

The term "*khalifah*" is often equated with leadership in Islam. In Islamic literature, scholars interpret the word "*khalifah*" as an equivalent of the term "*imamah*," which means leader or ruler.(1) This interpretation is based on several *hadis* about "*khalifah*" and "*imamah*," where the meanings of these two terms are not distinguished.(2) However, many consider this interpretation to be final. In reality, if we refer to the Quran, "*khalifah*" has a broader meaning than merely a leader. Thus, interpreting "*khalifah*" exclusively as a leader seems to have reduced the true meaning of the term "*khalifah*."(3)

In the Quran, the term "*khalifah*" has a broader meaning. Ziauddin Sardar explains that in the Quran, "*khalifah*" signifies humanity's responsibility as Allah's representatives. This encompasses the duty to maintain balance and harmony in nature and the environment, as well as to treat all of Allah's creations with respect and compassion.(4) This interpretation aligns with the views of Islamic scholars regarding the meaning of "*khalifah*" in the Quran. The term "*khalifah*" refers to Allah's representatives on earth, namely Adam and his descendants.(5) This role is contingent upon obedience to Allah, upholding His laws, and submitting to His justice. A *khalifah*'s obedience is demonstrated through efforts to prosper the earth and avoid causing harm. Therefore, the concept of "*khalifah*" in the Quran is more closely associated with "*al-‘amir*" or the one who prospers.(6)

Hence, this paper will discuss the term "*khalifah*" in the Quran by referring to various scholars. It will also present the perspectives of Muslim intellectuals regarding the term "*khalifah*" in the Quran. The aim is to explore and identify the environmental values and ethics necessary for fostering a harmonious relationship between humans and nature.

THE MEANING OF *KHALIFAH* IN THE QURAN

In the Quran, the term "*ḵhalifah*" appears nine times: twice in the singular form "*ḵhalifah*," three times in the plural form "*ḵhulafā'*," and four times in the plural form "*ḵhala'if*." (7) According to al-Tabari, (8) al-Qurtubi, (9) and Ibn Kathir, (10) the word "*ḵhalifah*" is derived from "*ḵhala'if*," which means to replace someone and take over their authority in a particular matter. The meaning of replacement here has various motives; according to Raghīb Al-Isfahani, it could be because the predecessor has died, become incapable, or to honor the successor. Based on this latter reason, Allah made humans His representatives on earth. (11) Ibn Faris adds the meaning of "*al-taghayyur*" or change. (12) This indicates that a "*ḵhalifah*" is someone capable of making changes on earth, either for good or bad.

According to the *mufasssirun*, there are several perspectives on the meaning of "*ḵhalifah*" in the Quran. In the narrations of Ibn Abbas and Ibn Mas'ud, the "*ḵhalifah*" refers to Adam, who acts as Allah's representative in upholding His rules and commands. This interpretation is similarly held by al-Tabari (8) and al-Qurtubi. (13) More generally, Ibn Kathir explains that "*ḵhalifah*" refers to groups of people who succeed each other in every era and generation, as mentioned in *Surah al-An'am* 6:165 and *Surah al-Naml* 27:62. (14) However, al-Razi argues that "*ḵhalifah*" cannot be exclusively attributed to Adam but should refer to humankind in general, to avoid categorizing Adam among those who corrupt and shed blood. (15)

In contemporary tafsir, al-Thanthawi explains similarly to previous views that "*ḵhalifah*" is someone who replaces their predecessor as a representative. (6) According to Ibn 'Ashur, "*ḵhalifah*" here has two meanings: figurative (*maja'zi*) and literal (*haqiqi*). Figuratively, it means Allah appoints a representative to manage affairs on earth. It means that the earth was previously prosperous under a nation called Hin and Bin, which then caused corruption. Thus, Adam and his descendants came to replace them and to prosper the earth. (16)

Shaykh al-Tarifi in his *tafsir* interprets "*ḵhalifah*" as "*al-'amir*" or one who prospers the earth, succeeding each other through the ages until the end of time. They manage human affairs, both great and small, based on Allah's commands and laws (17). The first "*ḵhalifah*" was Adam, and every person who holds his position and obeys Allah

upholds justice among His creations. However, those who cause corruption and shed blood unjustly are not considered to hold Adam's position.(17)

Contemporary *mufasssirun*'s views seem more contextual, considering that when Adam was sent to earth, the human community consisted only of Adam and Eve. Not all humans can be called "*khalifah*" because a "*khalifah*" must obey Allah and avoid causing corruption on earth through unjust and sinful acts.

From the above explanation, it can be concluded that although the term "*khalifah*" carries the connotation of leader or ruler, it is essentially understood as one who prospers the earth and preserves the environment, which is the source of human life and its continuity. As Ibn 'Athiyah explains,(16) the singular form "*khalifah*" refers specifically to the messengers who are Allah's representatives, while the plural forms "*khulafa*" and "*khala'if*" refer to other servants who continue the messengers' missions.

KHALIFAH AND ENVIRONMENTAL ETHICS

Based on the above views, according to the *mufasssirun*, "*khalifah*" is not limited to discussing leadership. It also encompasses environmental values and ethics. Sheikh Ali Jum'ah explains that the concept of "*khalifah*" on earth in the Islamic worldview involves human responsibility to prosper and preserve the environment.(18) Ziauddin Sardar similarly states that being a "*khalifah*" on earth includes individual and collective responsibility to maintain the balance and harmony of nature, preserve the environment and its flora and fauna, and treat all of Allah's creations with respect and compassion.(4)

This understanding is built on two considerations: first, the consideration of *'aqidah* (faith) which describes the close relationship between humans, nature, and God. Second, the consideration of *fiqh* (Islamic jurisprudence) which provides many *shari'ah* (Islamic law) provisions in daily activities.(18)

Firstly, the relationship between nature and its Creator. The Quran provides a strong depiction of the relationship between nature and God. In *Surah al-Nur*, verse 41, and *Surah al-Isra*, verse 44, it is explained that the heavens, the earth, and all within them, including flora and fauna, constantly glorify Him. Ibn Kathir explains that everything in the heavens and the earth, from angels, humans, jinn,

and animals, to inanimate objects, constantly worship Him by glorifying Him.(10) This shows that nature is not an inanimate object that can be treated arbitrarily.

From this, it can be understood that in the Islamic view, nature is not something empty or devoid of value. Nature also has worth in the eyes of God.(19) This differs from the Christian teaching, which believes that nature is 'fallen' and considered the opposite of grace. Hence, St. Augustine stated that nature 'cannot be redeemed';(20) it cannot teach us anything about God and therefore has no theological or spiritual value. Nature, devoid of God's presence and grace, as Francis Bacon suggested, needs to be 'tortured' to reveal its secrets.(4)

Secondly, the relationship between nature and humans. The relationship between nature and humans is like the relationship between soul and body; the absence of the soul would render the body lifeless. Similarly, without nature, or with the destruction of nature, human existence on earth is threatened. Therefore, this relationship must stand firmly on agreement and harmony.(18) This means humans cannot act arbitrarily without considering the impact on nature. The damage inflicted on nature will eventually be felt by humans.

The relationship between humans and the earth generally revolves around three levels. First, the level of "*intifa' bi al-taskhir*" or utilization related to physical activity. Humans (Adam) were created from the earth's soil, then returned to the soil, and are resurrected from it.(9) This event mirrors the cycle of plants that are harvested and then grow again. Moreover, from the earth, humans derive their livelihood: crops, livestock, and everything Allah has subjected to humans on land and sea.(16) This is the lowest level of the relationship between the earth and humans, merely fulfilling human needs.

Second, the level of "*tafakkur*" and "*i'tibar*" or contemplation and learning, related to intellectual activity. This level is explained in Surah Ali Imran, verses 190-191, stating that the creation of the heavens and the earth, and the alternation of night and day, are signs for those who think.(18) According to al-Thanthawi, nature with all its orderliness, from the creation of the heavens and the earth, stars, plants, trees, and the existence of day and night, provides a lesson about the existence of the One Almighty God who has arranged everything perfectly.(6)

Third, the level of love and kindness pertains to spiritual activity. The Quran's depiction of this level is found in *Surah al-Dukhan*, verse 29. As explained by al-Tabari, this verse relates to the drowning of Pharaoh and his army in the Red Sea, yet neither the heavens nor the earth mourned for them.(16) According to Ibn Kathir, the heavens did not mourn because no righteous deeds of theirs had ascended to the heavens, making their loss insignificant. Similarly, they left no mark of worship on the earth, thus they were not given the chance to redeem themselves.(10) From this, it is evident that the relationship between nature and humans is so strong that human life is dependent on it in the sight of Allah.

THE ROLE OF *KHALIFAH* IN PROSPERING THE EARTH

The role of humans as "*khalifah*" (stewards) on earth carries a noble purpose. Being a "*khalifah*" means fulfilling Allah's command to protect and preserve the earth. In his concept of Green Deen,(21) Ibrahim Abdul-Matin explains that God created humans from the soil as a sign for humans to care for it to the best of their abilities. This includes protecting it from various destructive efforts and managing its resources proportionally and sustainably.(21)

To achieve this, Sheikh Ali Jum'ah formulates two fundamental duties as "*khalifah*" on earth. First, to prosper the earth so that all creatures have their needs met. Second, to repair any damage that occurs to ensure sustainability and prevent the extinction of creatures in the universe.(18)

Firstly, the matter of prospering the earth is mentioned in the Quran in *Surah Hud*, verse 62, which indicates that humans are made as inhabitants (*sukkan*) and prospered (*ummar*) of the earth.(9) Sheikh Ali Jum'ah explains that prospering the earth includes all activities and actions that aim to bring goodness to its inhabitants and fulfill the needs of life.(18) It also means striving to build a virtuous and just society where every individual has freedom as a basis for responsibility and honor in the eyes of Allah.(22)

Therefore, the activity of prospering the earth in Islam has two elements. First, it is related to the correct method (*salah al-manhaj*). Second, it is related to the right performance and maximum effort (*itqan al-'amal*). These two elements aim to eliminate or avoid oppression and destruction. As explained by Ibn Khaldun, the

wisdom behind the prohibition of oppression is that it can destroy civilization and its downfall, as well as cut off the human lineage.(23)

Secondly, there is the duty of making improvements (*al-islah*). The term "*islah*" comes from the word "*saluha*," which means improvement, the opposite of "*fasad*" or damage. This term is often associated with human actions or behavior.(11) The Quran uses this term in *Surah al-A'raf*, verse 56: "And do not corrupt the earth after it has been set right." This verse indicates two things: first, the prohibition against corrupting the earth suggests that humans have the potential to cause damage. Second, if humans have the potential to cause damage, they also have the potential to do the opposite, which is to make improvements. Herein lies the second role of the "*khalifah*": in addition to striving to prosper, the "*khalifah*" must also strive to repair any damage caused by human actions driven by their desires.

Originally, nature was created with its *fitrah* (innate nature), just as humans have *fitrah*. *Fitrah* here means peace (*shalah*) and order (*intizham*).(18) If the damage appears in human life and nature, it is a sign that humans have turned away from their *fitrah*, which calls for love and peace. (19) Therefore, humans need to return to their *fitrah*, which is full of love and peace. Hostility and hatred have led to wars and conflicts, resulting in damage to the earth.

CONCLUSION

Many studies have been conducted on the concept of "*khalifah*" as a leader, but the examination of "*khalifah*" as a mandate and human responsibility to prosper the earth and its inhabitants requires a more comprehensive and detailed study. In the Quran, "*khalifah*" is understood as "*al-amir*" or the one who prospers. This perspective is based on the idea that humans play a central role in maintaining the balance of nature and the continuity of life within it. The damage occurring on Earth is due to irresponsible human actions.

Allah has endowed humans with the potential to utilize nature as a resource for their lives. The utilization of nature must be based on the alignment and interconnectedness between humans and nature, preventing free exploitation that leads to the extinction and degradation of the environment. Therefore, being a "*khalifah*" means being a responsible human being towards the surrounding

environment, capable of fostering a harmonious relationship between nature and humanity, with a sense of mutual interconnectedness.

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EPISTEMOLOGI HERMENEUTIKA EMILLIO BETTI DAN APLIKASINYA DALAM MENAFSIRKAN HADITS KEPEMIMPINAN PEREMPUAN

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Abstract. Kepemimpinan perempuan menjadi pertimbangan dalam teologis Islam dan memberikan dukungan dalam kesetaraan gender antara laki-laki dan perempuan. Pembahasan mengenai kepemimpinan perempuan terdapat pro dan kontra di dalam khazanah keilmuan Islam dikarenakan perbedaan pemahaman terhadap hadits yang terkait dengan tema ini. Hadits-nya menyebutkan bahwa suatu kaum akan hancur apabila mengangkat pemimpin dari kaum perempuan. Hermeneutika menjadi tawaran sebagai epistemology dan pendekatan modern untuk memahami teks Al-Qur'an dan Hadits. Artikel ini bertujuan menganalisa kembali pemahaman hadis kepemimpinan perempuan dalam perspektif yang berbeda menggunakan pendekatan studi hermeneutika tokoh Barat, yaitu Emillio Betti. Metode penelitian ini berupa studi pustaka dengan pendekatan kualitatif deskriptif. Hasil dari penelitian ini menemukan adanya pro dan kontra terkait hadits tersebut karena jarak sabda Nabi dengan masa sekarang dan pendapat ulama yang memperbolehkan perempuan memimpin dengan syarat bertanggungjawab dengan jabatannya. Betti menggunakan metode hermeneutika objektivitas dalam beberapa kaidah yang berhubungan dengan objek dan subjek. Melalui hermeneutika Betti, dapat membantu membaca kembali teks hadits secara kontekstual dengan mempertimbangkan sosio historis yang melatarbelakangi agar relevan dengan kondisi saat ini.

Kata kunci: Epistemologi Hermeneutika, Emillio Betti, Hadits Kepemimpinan Perempuan.

PENDAHULUAN

Hermeneutika merupakan ilmu atau metode yang berperan penting dalam memahami sesuatu, terutama teks persoalan yang berkaitan dengan Al-Qur'an dan hadits. Hermeneutika sebagai metode dalam memahami teks dan upaya untuk memahami segala realitas sosial dituntut objektif seperti halnya dalam ilmu kealaman (*natural science*). Penggunaan hermeneutika sebagai perangkat metode pemahaman teks keagamaan Islam, baik Al-Qur'an maupun hadits memiliki pandangan pro dan kontra. Sebagian pandangan menerima secara totalitas, sebagian pula ada yang menolaknya, bahkan ada juga yang menengahi perbedaan pandangan tersebut (Syamsuddin, 2009, hlm. 1–3). Definisi hermeneutika sebagai seni memahami dan syarah hadits pada dasarnya tidaklah berbeda. Keduanya mengkaji tentang prinsip-prinsip dan metode dalam memahami dan menafsirkan teks secara benar dan cermat. Perbedaan antara keduanya terletak pada ruang lingkup dan obyek yang akan dibahas. Hermeneutika mencakup seluruh obyek penelitian dalam bidang ilmu sosial dan humaniora (baik bahasa maupun teks), sementara syarah hadis hanya berkaitan dengan teks.

Kepemimpinan merupakan hal yang tidak dapat ditolak dalam lingkungan sosial. Seorang pemimpin harus bisa menciptakan tatanan yang tertib, aman, damai, dan sejahtera. Sehingga tingkah laku, karakter, sifat, kapabilitas, dan kemampuan intelektual akan menjadi suatu hal yang sangat menentukan sosok pemimpin. Dalam permasalahan terkini, banyak pemimpin yang berasal dari kaum perempuan, padahal sejatinya sosok pemimpin lebih condong ke kaum laki-laki.

Penelitian John Abraham Ziswan Suryosumunar yang berjudul Hermeneutika sebagai Penafsir Objektif dalam Pemikiran Emillio Betti berisi tentang perkembangan bidang ilmu sosial humaniora berada pada perdebatan panjang yang terjadi di masa Yunani Klasik hingga masa pencerahan abad ke-17. Sehingga memunculkan beberapa perbedaan objek dan pendekatan dalam memahami objek. Dalam perkembangannya hermeneutika tidak hanya sebagai suatu metode namun juga sebagai teori yang bersifat filosofis, landasan eksistensial manusia. Upaya memposisikan hermeneutika sebagai sarana penafsiran objektif dikembangkan oleh Emillio Betti sebagai salah satu tokoh penerus kajian hermeneutika yang sebelumnya

dikembangkan oleh Schleiermacher dan Wilhelm Diltthey (Suryosumunar, 2022, hlm. 57–59).

Dalam penelitian Muhammad Zulfikar Nur Falah yang berjudul Hermeneutika Emillio Betti: Analisisnya atas Kisah Asbab Al-Fil dalam Tafsir Al-Munir berisi tentang hermeneutika menurut Emillio Betti bertujuan untuk menemukan makna objektif melalui empat cara, 1) penafsir melakukan investigasi fenomena linguistik teks, 2) penafsir harus mengosongkan dirinya dari segala bentuk kepentingan, 3) penafsir harus menempatkan dirinya dalam posisi seorangng penggagas melalui kerja imajinasi dan wawasan, 4) melakukan rekonstruksi untuk memasukkan situasi dan kondisi guna memperoleh hasil yang ingin dicapai dari ungkapan teks. Menurutnya, hermeneutika sebagai prinsip umum yang mendaari interpretasi(Falah, 2022, hlm. 69–86).

Penelitian ini menarik dilakukan karena penulis mengkaji hadits kepemimpinan perempuan yang sedang mengalami pro dan kontra di era ini yang dikaitkan dengan metode hermeneutika Emillio Betti. Hadits yang peneliti gunakan berstatus shahih. Maka hal ini perlu dilakukan karena kajian terhadap hadits masih sedikit sekali dan perlu adanya pengkajian lebih dalam agar kita bisa memahami hadits tidak hanya teksnya saja. Tujuan dari penelitian ini agar bisa dijadikan sebagai acuan dalam memecahkan suatu masalah melalui pendekatan hermeneutika Emillio Betti. Selain itu, artikel ini berdasarkan pada asumsi-asumsi untuk mengetahui bagaimana pandangan hermeneutika terhadap hadits kepemimpinan perempuan. Sedangkan secara praktis penulis berharap dapat dijadikan acuan apabila terdapat pertentangan pada hadits ini.

Dalam hal ini, penulis mencoba menelaah hermeneutika hadis terkait kepemimpinan perempuan yang dikaji dengan menggunakan pendekatan studi literature (*library research*) dengan acuan beberapa buku dan data karya ilmiah berhubungan dengan pembahasan penelitian. Metode yang digunakan dalam penulisan ini kualitatif deskriptif. Metode kualitatif deskriptif merupakan metode penelitian yang berdasarkan pada filsafat postpositivisme digunakan untuk meneliti pada kondisi objek alamiah dimana peneliti sebagai instrument kunci(Sugiyono, 2016, hlm. 6). Penelitian ini merupakan penelitian kepustakaan (*library research*) dengan sumber data buku-buku, jurnal, artikel yang terkait dengan pokok pembahasan.

Penulis menghadirkan penelitian baru dan berbeda dengan penelitian terdahulu dengan menjadikan hermeneutika Emillio Betti

sebagai landasan teori dalam menganalisis hadits kepemimpinan perempuan dan belum diteliti oleh peneliti lain. Penulis mengumpulkan beberapa hadits yang terkait dengan pokok penelitian, kemudian mengumpulkannya dan memaparkan isi hadits tersebut, bahkan penggunaan hadits tersebut dikaitkan dengan konflik terkini.

PEMBAHASAN

1. Hermeneutika Emillio Betti

a. Biografi Emillio Betti

Emilio Betti adalah seorang filsuf, teolog, dan ahli hukum dari Italia. Lahir pada tahun 1890-1968. Beliau menciptakan hal yang baru dalam disiplin keilmuan hermeneutika. Kisah hidupnya tertutup untuk diakses kepada publik, khususnya khalayak yang berbahasa Inggris. Akan tetapi pemikirannya dalam bidang hermeneutika, dipengaruhi oleh Schleiermacher dan Wilhem Dilthey, juga pemikiran Hegel dan Husserl bahkan pemikir neo-Kantian seperti Nicolai Hartman (Mahmudi, 2017, hlm. 59). Pada tahun 1962, Betti mempublikasikan sebuah buku *Die Hermeneutika als allgemeine Methodik der Geisteswissenschaften*. Berisi keluh kesahnya terhadap hermeneutika yang semakin tampak memudar di masyarakat Jerman. Selain itu Betti memperbarui tradisi Jerman yang lama dan sangat berbobot dengan diterbitkannya *Teoria generale della interpretazione* (Palmer, 2022, hlm. 109–110).

Menurut Emillio Betti dalam penafsirannya, pemikiran akan sesuatu bisa dipahami apa adanya sesuai maksud dari pemilik gagasan berdasarkan lingkup lingkungan sosialnya. Tugas seorang yang melakukan interpretasi diukur dengan kemungkinan-kemungkinan subjektivitas terhadap interpretasi objektif. Pada proses ini, terdapat pertentangan antara pikiran yang diarahkan pada objek dan pikiran penafsiran sendiri. Hukum Betti tentang interpretasi, yakni *sensu non est inferendus sed efferendus* (makna bukanlah diambil kesimpulan, tetapi harus diturunkan bersifat instruktif). Titik fokusnya pada objektif atau interpretasi (Sunoto, 2017, hlm. 109–110).

Latar belakang pemikiran Emillio Betti terpengaruh dengan aliran romantisme dan idealisme. Keterlibatannya secara intelektual terhadap paham fasisme adalah suatu hal yang cukup banyak diketahui dikarenakan penangkapannya pada tahun 1944 di Camerino (Labib, 2018, hlm. 149) kemudian di bebaskan dari segala tuduhan pada bulan Agustus 1945. Terlepas dari keterlibatannya terhadap paham fasisme

tersebut, pemikiran Emillio tetap menjadi suatu hal penting dalam perkembangan kajian bidang ilmu social kemanusiaan dan menjadi ide dalam mengarahkan hermeneutika sebagai suatu metode dalam bisang ilmu social humaniora yang bersifat procedural dalam mencapai objektivitas.

b. Pokok-Pokok Pemikiran Hermeneutika Emillio Betti

1. Interpretasi Objektif melalui *Canon-Canon*

Hermeneutika Betti terinspirasi dari hermeneutika Dilthey. Beberapa gagasannya terhadap hermeneutika, *pertama*, Betti menawarkan tipologi penafsiran yang komprehensif. *Kedua*, dimulai dari pengamatan bahwa manusia memiliki kebutuhan alami untuk saling mengerti, tidak dibuat secara langsung namun melalui perantara sebagai bentuk yang penuh makna. Untuk menyampaikan seseorang meraih objektivitas ada 2 hal, 1) mengklarifikasi persoalan pemahaman dengan memeriksa secara detail proses penafsiran, 2) mengformulasi sebuah metodologi yang menghalangi gangguan subjektifitas yang masuk dalam penafsiran objektif dan objektivitas akal (Bleicher, 2013, hlm. 31).

Menurutnya, objektivitas yang sempurna tidak akan bisa diraih. Subjek dan objek memiliki penafsiran yang sama namun bertentangan. Subjek dan objektivitas akal saling berkaitan. Oleh karena itu, subjektif memerlukan objektivitas sebagai penguat untuk membebaskan dirinya dengan meraih kesadaran. Objektivitas-objektivitas dalam hadits kepemimpinan perempuan tergantung sepenuhnya pada akal untuk dilanjutkan ke pemahaman, yaitu dengan memperkenalkan kembali kepada ranah pemahaman melalui proses pemafsiran.

2. Norma dalam Objek Penafsiran

Dalam pandangan Betti, penafsiran bisa sampai kepada objektivitas, namun tetap relative. Menurutnya, makna seharusnya diderivasi dari teks, bukan dimasukkan ke dalam teks. Untuk meraih penafsiran objektif, Betti menyusun empat norma. Dua norma terkait dengan objek penafsiran dan dua norma lain terkait dengan subjek penafsiran. Dua norma terkait objek penafsiran menunjukkan objek pemahaman merupakan makna yang dimaksud oleh pengarang serta koherensi internalnya. *Pertama*, norma otonomi objek hermeneutis dan standar hermeneutis yang immanent (*the canon of the hermeneutical autonomy of the object and immanence of the hermeneutical standart*). Emillio menyatakan bahwa makna harus didasarkan pada objek penafsiran,

yaitu bentuk-bentuk yang penuh dengan makna otonom. Makna yang ditafsirkan adalah makna immanent, bukan proyeksi penafsir. Otonomi objek harus dimengerti dengan kesesuaiannya dengan perkembangan logikanya sendiri. *Kedua*, norma koherensi makna (prinsip totalitas) (*the canon of the coherence of meaning principle of totality*) yang dimaksudkan Betti bahwa keseluruhan dan sebagian dalam bentuk-bentuk yang penuh makna dengan seling berhubungan. Makna keseluruhan harus dimengerti dan merujuk pada keseluruhan komprehensif dimana unsur individu termasuk bagianannya (Hadi, 2011, hlm. 4).

3. Norma dalam Subjek Penafsiran

Pertama, norma aktualitas pemahaman (*The canon of the actuality of understanding*) Emillio Betti menginginkan bahwa tugas penafsir adalah menelusuri kembali proses kreatif, membangun kembali proses tersebut, menerjemahkan kembali pemikiran yang lain, termasuk bagian masa lalu, peristiwa yang diingat ke dalam aktualitas kehidupannya sendiri. *Kedua*, norma keharmonisan makna hermeneutis (kemantapan-makna dalam pemahaman). Dalam norma ini, penafsir berusaha membawa aktualitas kehidupannya sendiri ke dalam harmoni yang paling erat dengan stimulasi yang ia terima dari objek sehingga satu dengan yang lain meresonsikan dengan cara yang harmoni (Labib, 2018, hlm. 153–155)

4. Proses Trindik dalam Hermeutika

Menurut Betti, setiap aktivitas penafsiran adalah *triadic process*, antara lain:

- Objek yang ditafsirkan: yakni *the mind objectivated in the meaning-full forms* atau *the mind of the other* yang berarti pemikiran yang diobjektifkan (pemikiran yang dilepas dan masuk ke dalam ruang objektif) sehingga pemikiran tersebut tidak lagi tersimpan dalam ruang subjektif.
- Subjek yang menafsirkan (*an active thinking mind*).
- The meaning-full forms sebagai perantara yang menghubungkan subjek dengan objek (the meaning-full forms).

Dalam konsep Emillio Betti diatas, menunjukkan bahwa pemikiran atau gagasan orang lain yang menjadi objek kajian Betti memberi perhatian mengenai hubungan antara kemampuan bahasa dan

masyarakat penutur. Betti membedakan antara analisis normatif-aksiologis dari analisis fenomenologis. Dalam analisis normatif aksiologis diperlukan kriteria tertentu sebagai standar penilaian. Penilaian ini tergantung pada warga atau anggota yang terlibat dalam proses penghayatan dalam komunitas tertentu.

5. Jenis-Jenis dan Momen Interpretasi

Betti memperhatikan empat momen teoritis dalam proses interpretasi, antara lain:

- a. Momenfilologi, yang digunakan untuk memahami simbol-simbol baku yang permanen, memahami koherensi logik dan konsistensi logik dari suatu teks atau wacana lisan.
- b. Momenkritik, digunakan khusus yang ada dalam dirinya mengundang tanda tanya seperti muncul ungkapan suatu sikap yang tidak rasional dan tidak konsisten.
- c. Momenpsikologi, ketika penafsir berhadapan dengan kondisi yang mengharuskan ia menyelami jiwa seseorang yang melakukan suatu tindakan tertentu.
- d. Momen teknik morfologi, bertujuan memahami makna yang terkandung dalam sikap mental tertentu yang berkaitan dengan prinsip-prinsip yang berlaku.

2. Kepemimpinan Perempuan

a. Hadits Kepemimpinan Perempuan

Kepemimpinan berasal dari kata dasar pimpin yang berarti menuntun, menunjukkan jalan, mengetuai, memandu, mengepalai, melatih, mendidik, mengajar. Sedangkan perempuan adalah makhluk Allah yang menjadi pasangan laki-laki. Yang dimaksud dengan kepemimpinan perempuan adalah perihal, cara, atau keadaan seorang perempuan dalam memimpin atau memegang suatu jabatan, baik formal maupun non formal.

Sejarah menunjukkan kedudukan perempuan pada masa Nabi selain dianggap sebagai istri, pendamping, dan pelengkap juga memiliki

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ أَهْلَ قَارِسَ قَدْ مَلَكُوا عَلَيْهِمْ بَيْتَ كِنزَى قَالَ لَنْ يُفْلَحَ قَوْمٌ وَلَوْ أَمَرَهُمْ امْرَأَةٌ

(صحيح البخاري: كتاب المغازي)¹¹

ki kedudukan yang sama dengan laki-laki.

Artinya: “Diriwayatkan oleh Utsman bin al-Haitsam menceritakan kepada kami, dari Auf, dari Hasan dari Abu Bakrah berkata: “Sesungguhnya Allah telah memberikan hikmah kepadaku pada saat perang jamal dengan suatu kalimat yang saya dengar dari Rasulullah Saw., setelah aku hampir mengikuti pasukan unta. Ketika kusampaikan kepada Rasulullah Saw., bahwa kerajaan Persia dipimpin oleh anak perempuannya, maka Nabi saw., bersabda: “Tidak akan berbhagia (sukses) suatu kaum (masyarakat) yang menyertakan (untuk memimpin) urusan mereka kepada perempuan.”

Kualitas hadits tersebut masih dipertanyakan. Ada yang menyatakan Ahad, ada juga yang menyatakan hadits mutawatir. Dari asbab wurudnya hadis ini diucapkan oleh Nabi ketika putri Kisra yang dilantik menjadi raja. Sementara itu bagi para tekstualis hadis ini bersifat umum, maka berlaku bagi mereka.

b. Analisis Hadits

Dalam Hadits diatas dapat diambil kosa kata *yuflihu* yang berarti kesuksesan, kemenangan, kejayaan, asal katanya *falaha*. Kata *qayyamun* yang artinya jamaah atau kelompok. Kata *amrhubum* yang berarti urusan yang berasal dari kata *amara*, dan kata *imratun* yang berarti perempuan. Penggalan hadits “*laqad nafa’aniya Allah bikalimatini sami’tuha...*” berarti memberikan hikmah kepadaku pada saat perang jamal dengan ucapan yang telah aku dengar dari Rasulullah Saw. Kata *ayyam* secara gramatikal Arab sama dengan *nafa’ani*, *sami’tuha* secara *qath’i* ia telah mendengar hal itu sebelum peristiwa perang unta. *Ba’da ma kidtu an albaqa bi ashhabi al-jamal* (sesudah hamper saja aku mengikuti pasukan Aisyah ra.), yang dimaksud *ashhabi al-jamal* adalah bala tentara Aisyah. Menurut Imam Malik, kata *farisan* dalam hadis diatas, sebenarnya isim yang di tashrif, namun isim ini tidak dapat ditashrif. Sedangkan menurut al-Kirmani, kata ini ditujukan untuk orang-orang Iran dan negaranya (Syihab al-Din Abu al-Fadl Ahmad ibn ‘Ali, 1379H, hlm. 558). Maksud dari kalimat *lamma balagha* adalah Abu Bakrah. Penafsiran atas kata *bikalimatini*. Disini terjadi *ithlaq* (deduksi) (Tangngareng, 2015, hlm. 166–168).

Dalam riwayat Humayd disebutkan *lamma balaka kisra qala alnabiyyu* yang artinya ketika raja Persia meninggal dunia, Rasulullah bersabda: “Siapa yang menggantikannya? Mereka menjawab: anak perempuannya.” Yang dimaksud dengan anak raja adalah Burawan binti Syayrawayh ibn Kisra ibn Barwaiz. Dalam riwayat al-Turmudzi

dan al-Nasa'I dari jalur Humayd ibn al-Tawail dari al-Hasan dari Abu Bakrah "*ashamaniya Allah bi syay'in sami'tuhu min rasulillahi shallallahu 'alayhi wasallam*" kemudian disebutkan "*falamma qadimat Aisyah dzakartu dzalika fa'ashamaniyallahu*". Amr ibn Syu'bah meriwayatkan dari Mubarak ibn Fudhlah dari al-Hasan bahwa Aisyah ra. Diutus kepada Abu Bakrah dan Abu Bakrah berkata: "Engkau adalah seorang ibu dan sesungguhnya kebenaranmu agung, namun saya mendengar Rasulullah bersabda: "Tidak sukses suatu kaum (masyarakat) yang menyerahkan (untuk memimpin) urusan mereka kepada perempuan"

c. Hermeneutika Emillio Betti dalam Aplikasi Menafsirkan Hadits Kepemimpinan Perempuan

Bagi Emillio Betti, makna itu sebagaimana yang dimaksudkan oleh pengarang dirujuk kepada bentuk-bentuk yang penuh makna yang merupakan objektifitas pemikiran manusia. Bagi Emillio Betti, hal yang utama melalui bentuk-bentuk Bahasa yang objektif dan struktur tingkah laku subjek dalam menafsirkan menemukan akal yang lain. Hermeneutika dalam Emillio Betti adalah metode yang diaplikasikan kepada penafsiran dalam menjamin objektifitas hasilnya dengan menggunakan metode yang benar serta norma penafsiran yang benar, dalam hal ini seorang penafsir mampu untuk meraih diluar kondisi historisnya untuk memahami makna sebuah teks sebagaimana yang dimaksudkan oleh pengarang. Aturan-aturan dan norma-norma yang mengarahkan penafsiran dapat diaplikasikan secara universal kepada teks apapun.

Makna hadits tersebut pengangkatan perempuan sebagai kepala negara atau hakim pengadilan dan berbagai jabatan yang setara dengannya dilarang. Menurut syara' perempuan hanya diberi tanggungjawab untuk menjaga suaminya. Menurut al-Khattabi, hadits ini mengisyaratkan perempuan tidak boleh menjadi seorang pemimpin atau seorang hakim. Ini sebagai konsekuensi dia tidak bisa menikahkannya dirinya dan menikahkannya perempuan lain. Selain itu ada beberapa dalil Q.S al-Nisa' (4): 34, hadits Nabi Muhammad Saw., yang menyatakan perempuan kurang cerdas dibanding laki-laki, hadits "*lan yufliha qawm wallau amrahum imra'ah*", ketiga dalil diatas berkaitan dengan ketidakbolehan perempuan dalam memimpin.

Al-Qurthubi dalam menafsirkan ayat cenderung melihat aktifitas laki-laki sebagai pencari nafkah, sehingga menjadikan laki-laki sebagai penguasa. Pendapat ini diikuti oleh para mufasir lainnya, namun para

mufasir kontemporer melihat ayat tersebut tidak harus dipahami sedemikian rupa, terutama soal rumah tangga (Hasyim, T.T, hlm. 542). Hadits kedua yang menyatakan perempuan kurang cerdas, menurut Yusuf Al-Qardlawi mengemukakan alasan perempuan dilarang memimpin dalam urusan umum karena 1) faktor fisik dan naluri. Perempuan diciptakan untuk mengemban tugas sebagai ibu, mengasuh dan mendidik anak, sehingga perempuan memiliki sifat peka dan emosional. 2) faktor kodrati, yang disebabkan perempuan mengalami perubahan fisik karena menstruasi, hamil, melahirkan, dan menyusui anak. Sehingga menjadikan perempuan tidak mampu mengemban tugasnya selain rumah tangganya. Sedangkan menurut al-Razi, kelebihan laki-laki dua hal, yaitu ilmu pengetahuan (*al-'ilm*) dan kemampuan fisiknya (*al-quḍrah*). Akal dan pengetahuan laki-laki melebihi akal dan pengetahuan perempuan dan untuk pekerjaan keras laki-laki lebih sempurna (Razi, T.T, hlm. 88).

Menurut al-Zamakhshari (467-538 H), kelebihan laki-laki atas perempuan terletak pada akal (*al-'aql*) ketegasan (*al-'azm*) kekuatan fisik (*al-quḍrah*) (Zamakhshari, T.T, hlm. 523). Secara umum, memiliki kemampuan menulis (*al-kitābah*) dan kebenaran, sedangkan al-Thabāthabā'i berpendapat bahwa kelebihan laki-laki atas perempuan adalah karena ia memiliki kemampuan berpikir (*qunwah al-ta'aqqul*), yang karena itu kemudian melahirkan keberanian, kekuatan, dan kemampuan mengatasi berbagai kesulitan, sementara perempuan lebih sensitive dan emosional.

Ada juga ulama yang memperbolehkan perempuan menjadi pemimpin dalam rumah tangganya, hadits ini dipahami secara kontekstual. Hal ini perlu dikaji lebih dahulu mengikuti perkembangan zaman beda dengan saat hadits tersebut disebut disabdakan Nabi Muhammad Saw. Pada saat itu, derajat kaum perempuan dalam masyarakat berada dibawah derajat kaum laki-laki, sehingga perempuan sama sekali tidak dipercaya untuk ikut serta mengurus kepentingan umum terutama dalam kenegaraan.

Penulis menguraikan beberapa hal berikut: Pertama, sistem kepemimpinan perempuan pada masa Nabi Muhammad saw., hanya untuk laki-laki sehingga untuk perempuan dianggap kurang pantas. Kedua, sistem yang diberlakukan pada zaman dahulu berbeda dengan zaman sekarang dan sebab turunnya hadits ini. Ketiga, sistem yang terjadi saat peperangan dengan sabda Nabi masih mengikuti sejarah kebudayaan di Arab. Sehingga saat itu dianggap adil walaupun status

hadis tersebut adalah Shahih. Keempat, terdapat pula Al-Qur'an dan hadits yang ingin memberi tahu bahwa perempuan diperbolehkan untuk memimpin yang penting dia mampu bertanggung jawab dengan jabatannya.

Jadi, walaupun ada pemikiran bahwa perempuan tidak diperbolehkan untuk memimpin berarti tidak melihat fenomena historis bagaimana hadits tersebut disabdakan Nabi dengan perkembangan zaman sekarang ini. Meskipun hal ini dapat memunculkan perbandingan dan pertentangan terkait kepemimpinan perempuan asal tidak keluar dari syariat Islam, sebab model kritikan ini adalah aplikasi dari ide yang mengatakan perempuan juga memiliki hak yang sama dengan laki-laki dalam hal memimpin.

KESIMPULAN

Epistemologi hermeneutika Emillio Betti menjadi landasan dalam penelitian ini tentang menafsirkan hadits kepemimpinan perempuan, Betti menekankan pentingnya memahami konteks historis, budaya, dan linguistic untuk memahami teks secara mendalam. Dalam konteks hadits, pendekatan ini memungkinkan pemahaman yang lebih komprehensif tentang pesan yang terkandung didalamnya, termasuk kontroversi kepemimpinan perempuan dalam Islam. Dengan menerapkan prinsip-prinsip hermeneutika Betti, penafsiran hadits kepemimpinan perempuan dapat menjadi lebih kontekstual, menghasilkan pemahaman yang memunculkan pendapat diperbolehkannya kaum perempuan dalam memimpin asalkan dapat bertanggungjawab. Penelitian ini tentunya masih jauh dari kata sempurna dan memiliki banyak kekurangan dikarenakan referensi yang terbatas dan analisis penulis kurang komprehensif, oleh karena itu, penulis sangat berharap akan ada penelitian lebih lanjut terkait epistemology hermeneutika Emillio Betti dalam aplikasi hadits ataupun teks-teks lainnya.

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GENDER REFORM IN PESANTREN LEADERSHIP IN MADURA: FROM PATRIARCHAL DOMINATION TO MATRIARCHY

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Abstract. Pesantren in Madura traditionally have a patriarchal leadership structure, where men, especially kiai, dominate leadership and decision-making positions. However, along with social change and increased awareness of gender equality, there has been a paradigm shift towards the inclusion and empowerment of women in pesantren leadership. This study aims to understand and analyze the stages of patriarchy to matriarchy change in Madurese boarding schools, to understand and analyze the paradigm shift in determining leaders in Madurese boarding schools, and to analyze the supporting and inhibiting factors in the practice of matriarchy in Madurese boarding schools. This research is a descriptive qualitative research with a case study research type. The data collection techniques used observation, interview and documentation techniques. While the data analysis uses data reduction, data presentation and conclusion drawing. The results of this study are that the stages of changing patriarchy to matriarchy in madura Islamic boarding schools go through the initiation stage, adaptation stage and implementation stage. As for the paradigm shift in determining leaders in Madurese boarding schools with increased access to education, gender awareness, the influence of globalization and socio-cultural dynamics. While the supporting factors in the

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practice of matriarchy are through massive education, an increase in women's education, the dynamics of internal pesantren problems and inhibiting factors due to resistance from conservative groups, gender bias and gender stereotypes.

Keywords. Gender Reform, Patriarchy, Matriarchy, Pesantren

INTRODUCTION

Pesantren is an Islamic educational institution that has its own characteristics in Indonesia, where pesantren have education and local cultural practices that are still preserved in pesantren. Education that is characterized by teaching students through classical books (yellow books) and local culture with a boarding school leadership system dominated by a kyai or led by a man. In particular, Islamic boarding schools in Madura still preserve local culture with the leadership of a kyai to organize and manage the boarding school. In the survey data mentioned that there are about 861 boarding schools spread across the island of Madura both starting from the western end of the bangkalan district to the eastern end of the sumenep district¹. Where the average boarding school leader is led by a kyai (male). Interestingly, of the hundreds of boarding schools on the island of Madura. There are about two boarding schools that are led directly by a Nyai (Female)².

From the study above, the transformation of patriarchy to matriarchy in two pesantren is very important because it can provide a description and exploration of the dynamics of power change and provide a new discourse for pesantren educational institutions to empower women in the scope of education which can have implications for the wider community, especially in Islamic educational institutions. In the case of previous research, it has been shown historically that boarding schools in Madura are dominated by patriarchy³. So this shows that the boarding school leadership system

¹ Hasanatul Jannah, *Ulama Perempuan Madura* (Surabaya: Diva Press, 2020).

² Fiqih Arvani Abd. Azis, "Ratusan Pesantren Di Madura Apel Serentak Sambut HSN 2022," *AntaraJatim* (Pamekaan, 2022).

³ Israpil Israpil, "Budaya Patriarki Dan Kekerasan Terhadap Perempuan (Sejarah Dan Perkembangannya)," *Jurnal Pusaka: Kahzanah Keagamaan* 5, no. 2 (2017): 141–150.

still uses the kyai (male) leadership tradition. However, along with the times there are signs of a paradigm shift in pesantren due to the increasing insight of public knowledge and the emergence of gender equality issues in Indonesia⁴. So it is characterized by the existence of matriarchal practices in madurese boarding schools. In addition, the existence of matriarchal practices in Madurese boarding schools is due to changes in people's attitudes towards gender roles, the influence of female leaders and an ideal managerial system between men and women. One of them is in Al-Huda Pamekasan boarding school and Aqidah Usumuni Sumenep boarding school.

Although this matriarchal practice is still full of pros and cons and still has shortcomings in Madurese boarding schools. But at least it can provide a scientific discourse to encourage policy makers and women to have an equal position with men to develop the nation through the management of educational institutions⁵. In this research, the author wants to describe the stages of changing patriarchy to matriarchy in Madurese boarding schools and wants to explain the paradigm shift in determining pesantren leaders in Madura and can understand the supporting and inhibiting factors in the practice of matriarchy in Madurese boarding schools.

In this research, the author will use descriptive qualitative research with a case study approach that has a gender theory paradigm. The location of this research is at the Al-Huda boarding school in Pamekasan⁶. In order to obtain relevant and specific data, researchers use 3 data collection techniques, namely observation, interviews and documentation⁷. while the data analysis uses data reduction, data presentation and conclusion drawing. So that this can be a reference for researchers to record, understand and report this research data⁸.

⁴ Andri Sutrisno and Dina Salsabela, "Konsep Kesetaraan Gender Perspektif Fatima Mernissi," *Sophist : Jurnal Sosial Politik Kajian Islam dan Tafsir* 4, no. 2 (February 15, 2023): 225–241.

⁵ Hasanatul Jannah, "Pondok Pesantren Sebagai Pusat Otoritas Ulama Madura," *Jurnal Al-Hikmah* 17, no. 1 (2019): 91–108.

⁶ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R & D* (Bandung: Alfabeta, 2013).

⁷ Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktek*, III. (Jakarta: Rineka Cipta, 2000).

⁸ Moleong, *Metodologi Penelitian Kualitatif / Penulis, Prof. DR. Lexy J. Moleong, M.A. | OPAC Perpustakaan Nasional RI., Remaja Rosdakarya*, 2018.

Stages of Change from Patriarchy to Matriarchy in Madura Island Islamic Boarding Schools

The change from patriarchal to matriarchal structure in Madurese boarding schools is an interesting case study to be discussed carefully. Islamic boarding schools in Indonesia are very close to patriarchal traditions. In particular, the people of Madura have a patriarchal social structure. Where the role of men is very dominant in family and community life. Even Islamic boarding schools also apply patriarchal traditions. Where the madurese kyai has a very central role in organizing the lives of the students to the religious life of the social community. Changes from patriarchal to matriarchal structures in Madurese boarding schools require time and patience⁹. Discussions about gender equality must continue to be carried out to increase awareness and understanding among all parties concerned. This change will not only benefit women but also the pesantren itself, by adopting a more inclusive and innovative approach, which will ultimately improve the quality of education and social life in the pesantren environment.

The change from patriarchy to matriarchy in Madurese pesantren is a gradual process influenced by various social, cultural, and internal factors. Despite facing many challenges, this change has a positive impact on women's empowerment and innovation in pesantren education¹⁰. Pesantrens that successfully make this change can be a model for other Islamic educational institutions in adopting a more inclusive and gender-equitable approach.

In general, in Madura, a kyai has great authority in making decisions both in pesantren and in community life. However, along with the development of science, women also have a very good role for the development of pesantren or even society. So that a Nyai can have trust for the madurese community and then there is a change in male leadership to female leadership in madurese pesantren. The stages of changing patriarchy to matriarchy in madurese Islamic boarding schools are as follows:

⁹ Dahniar Th. Musa, Rupita Rupita, and Nikodemus Niko, "Taboo of Madura Women: Patriarchal Construction in Madurese Tradition," *Sawwa: Jurnal Studi Gender* 16, no. 2 (2021).

¹⁰ N Nurhilaliati, "Kepemimpinan Perempuan Dan Edupreneurship Di Pondok Pesantren Al-Kautsar Ranggo Pajo Dompu," *Qawwam* 11 (2017): 13–23.

1. Initiation Stage: where at this stage due to the initial awareness of the importance of the role of a Nyai (Woman) in the boarding school environment. this is in accordance with UR's statement that Nyai Aisyatul As'adiyah always guides and discusses with the students. thus, this fosters a woman's self-leadership spirit to be confident in leading and playing a role with the students¹¹.

In addition, it is also due to the provision of space for participation in educational activities and the management of the boarding school. as this was said by BR that after the departure of his father and mother (KH. Mahfudz and Nyai As'adiyah), Nyai Aisyatul As'adiyah often conducted recitations and teaching with the students¹².

2. Adaptation Stage: At this stage, a woman is given the mandate to become a structure in the pesantren either as the head of the school or as a daily administrator in the pesantren environment. Thus, according to the SF that nyai aisyatul as'adiyah was once the head of the al-huda larangan pamekasan Islamic education foundation¹³.

In addition, due to the involvement of women in various aspects of policies in the boarding school, such as Nyai Aisyatul As'adiyah who is also involved in the deliberation of the management system policy of Pesantren Al-Huda larangan Pamekasan.

3. Implementation Stage: where women began to have support from the pesantren environment, both teachers, students and the community to be the leader of the pesantren with a very long discussion in determining it. This is in accordance with UR's statement that there was a deliberation conducted by the head of the foundation along with teachers in the pesantren environment.

¹¹ Interview with Nyai Aisyatul As'adiyah, "Transformasi Patriarki Ke Matriarki Di Pondok Pesantren Al-Huda" (Pamekasan: PP. Al-Huda, 2022).

¹² Bapak Riyadi, "Patriarki Ke Matriarki Di PP. Al-Huda Pamekasan" (Pamekasan: PP. Al-Huda, 2022).

¹³ Interview With Ustadzah Siti Fatimah, "Transformasi Patriarki Ke Matriarki Di Al-Huda" (Pamekasan: PP. Al-Huda, 2022).

Paradigm Shift in Determining Pesantren Leaders in Madura

The paradigm shift in determining pesantren leadership in Madura is an interesting and complex phenomenon. The pesantren tradition that is thick with patriarchal values has begun to change along with the growing social, cultural, and educational dynamics. The paradigm shift in determining pesantren leadership in Madura is a gradual process influenced by various social, cultural, and educational factors. Despite facing challenges, this change has a positive impact on women's empowerment and innovation in pesantren education¹⁴. Pesantren that successfully make this shift can be a model for other Islamic educational institutions in adopting a more inclusive and gender-equitable approach. This shift reflects the adaptation of pesantren to the evolving social dynamics, as well as strengthening the role of pesantren as progressive agents of social change.

Traditionally, the leadership of pesantren in Madura is held by a male, usually a kiai who has full authority in all aspects of pesantren life, from teaching to management. Leadership is often also passed down within a family, where the kiai's son is considered the rightful successor¹⁵. This reinforces the patriarchal structure of pesantren leadership.

The paradigm shift in determining leaders in Islamic boarding schools is as follows:

- a. Increased Access to Education: As more women gain access to higher education, including religious education, they become more competent and ready to take on leadership roles.
- b. Gender Awareness: Increased awareness of the importance of gender equality and women's empowerment in various fields, including education and religion, is driving changes in the way leadership is viewed.
- c. Influence of Globalization: Interaction with the outside world and exposure to various global ideas and practices that are more inclusive and egalitarian also affect the leadership paradigm in pesantren.

¹⁴ Wahyudin Wahyudin, "The Dynamics of Gender Equality: The Girls Ddi Mangkoso Islamic Boarding School in South Sulawesi," *Musāwa Jurnal Studi Gender dan Islam* 19, no. 1 (2020).

¹⁵ Mohammad Takdir, "Kiprah Ulama Perempuan Nyai Hj. Makkiyah As'ad Dalam Membentengi Moralitas Umat Di Pamekasan Madura," *'Anil Islam* 8 (2015): 72–97.

- d. Social and Cultural Dynamics: Social and cultural changes in Madurese society, including the increasing role of women in public life, contributed to changes in the leadership structure of pesantren¹⁶.

Supporting and inhibiting factors in the practice of matriarchy in Madurese boarding schools

The supporting factors for women's leadership practices are as follows:

1. Massive education: Increased awareness of gender equality among the community, including in the pesantren environment, encourages changes in social structure. This is as found in the observation that teachers at the al-huda boarding school often socialize the importance of gender equality education.
2. An increase in women's education: More and more women are getting higher education and returning to serve in pesantren. This helps change the perception and role of women in pesantren. As according to FZ, Nyai Aisyatul As'adiyah's education now has a master's degree and is active in politics.
3. The Dynamics of Internal Pesantren Problems: The dynamics within the pesantren itself, such as the need for updated teaching methods and more inclusive management, are also drivers of change. Where with the presence of nyai aisyatul as'adiyah can discuss in the management of educational development of Al-Huda pondok pesantren larangan pamekasan.

The barriers to women's leadership can be divided into three parts as follows:

1. Conservative group resistance: Some groups within the community and the pesantren environment may resist these changes because they are considered to be against tradition.
2. Gender bias: gender gaps may still exist in some aspects, ranging from access to resources and recognition of women's contributions.

¹⁶ Ade Irma Sakina and Dessy Hasanah Siti A., "Menyoroti Budaya Patriarki Di Indonesia," *Share : Social Work Journal* 7, no. 1 (2017): 71.

3. Gender Stereotypes: an unbalanced judgment that men are rational, powerful and have leadership skills while women are intuitive, gentle and find it difficult to make choices¹⁷.

CONCLUSION

As for the conclusions in this study, the researchers can describe them as follows:

1. That the stages of changing patriarchy to matriarchy in madurese Islamic boarding schools go through the initiation stage, the adaptation stage and the implementation stage.
2. That the paradigm shift in determining leaders in Madurese boarding schools with increased access to education, gender awareness, the influence of globalization and socio-cultural dynamics.
3. That the supporting factors in the practice of matriarchy are through massive education, an increase in women's education, the dynamics of internal pesantren problems and inhibiting factors due to resistance from conservative groups, gender bias and gender stereotypes.

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We express our gratitude to the big family of Al-Huda Islamic boarding school, Duko Timur Village, Larangan Pamekasan, which has provided space for researchers to collect data in this research, especially to Nyai Aisyatul As'adiyah as the leader of the Islamic boarding school. We also do not forget to express our gratitude to the rector and the academic community of Al-Amien University Prenduan who have provided assistance both in thought and funding in participating in international conferences organized by the faculty of ushuluddin and philosophy of Sunan Ampel Surabaya State Islamic University. And finally we express our gratitude for the acceptance of this article to be published in the journal proceedings International conference on Muslim Society and Thought organized by the Faculty of Ushuluddin and Philosophy UIN Sunan Ampel Surabaya. If there

¹⁷ Asna Husin, "Women of Aceh: The Struggle for Peace and Justice," in *Economic Empowerment of Women in the Islamic World: Theory and Practice*, 2020.

are errors in the writing of this article, please forgive and corrections will be made if necessary. Hopefully it can spread goodness through the writing of this article and as a form of improving the quality of the author's self.

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MAHKOTA BAGI KEDUA ORANG TUA: PAHALA MEMBACA AL-QURAN (STUDI *TAKHRIJ* DAN SYARAH HADIS)

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Abstrak. Penelitian ini membahas mahkota bagi kedua orang tua: pahala membaca al-Quran (studi *syarh* dan *takhrir* hadis). Tujuan dari penelitian ini adalah untuk mengetahui kualitas hadis dan kandungan hadis tentang mahkota bagi kedua orang tua: pahala membaca al-Quran. Metode yang digunakan adalah kualitatif dengan studi pustaka (*library research*). Hasil dari penelitian ini menunjukkan bahwa hadis tentang mahkota bagi kedua orang tua: pahala membaca al-Quran yang diriwayatkan oleh Abu Dawud adalah *dha'if*. Hal ini disebabkan karena terdapat satu perawi dalam hadis ini yang di-*jarh*kan oleh ulama kritikus hadis. Meskipun status hadis ini *dha'if*, bukan berarti hadis ini tidak bisa diamalkan sama sekali. Sebagian ulama membolehkan periwayatan hadis *dha'if* dengan dua syarat, yaitu tidak berkaitan dengan akidah dan tidak menjelaskan hukum *syara'*. Hadis

tersebut menegaskan bahwa tidak ada batasan usia untuk membaca, menghafal dan mempelajari al-Quran, sehingga siapa pun dapat memulainya. Orang tua akan mendapatkan keutamaan dari anak yang menghafal al-Quran dengan syarat anak tersebut membaca, mempelajari, dan mengamalkan isi al-Quran. Penjelasan dalam kitab “Al-Manhal al-’Azb al-Mawrud Syarh Sunan al-Imam Abi Dawud” menyoroti tiga poin penting dari hadis ini: pertama, pentingnya membaca al-Quran dengan tartil; kedua, pentingnya mengamalkan isi al-Quran dalam kehidupan sehari-hari; dan ketiga, keutamaan bagi orang tua dari anak yang menghafal al-Quran.

Kata Kunci: *Takhrir al-Hadis; Syarh al-Hadis; Hadis dba’if.*

PENDAHULUAN

Membaca al-Quran dan mengamalkan ajaran yang terkandung di dalamnya merupakan suatu tindakan mulia yang menjadi tuntutan bagi setiap umat Muslim karena al-Quran dianggap sebagai sumber pedoman hidup yang sempurna dan penuh dengan petunjuk bagi umat manusia.¹ Al-Quran adalah kitab suci umat Islam yang diwahyukan oleh Allah swt. kepada Nabi Muhammad saw. sebagai panduan bagi umat manusia dalam menjalani kehidupan mereka.² Dalam al-Quran, terdapat petunjuk-petunjuk yang mencakup berbagai aspek kehidupan, mulai dari hubungan manusia dengan Allah swt., hubungan antar sesama manusia, hukum-hukum yang mengatur kehidupan bermasyarakat, nilai-nilai moral yang harus diterapkan, serta petunjuk-petunjuk untuk mencapai kebahagiaan dunia dan akhirat.³

Al-Quran juga mengandung hukum-hukum syariat Islam yang menjadi landasan bagi umat Muslim dalam menjalani kehidupan

¹ Fathul Mu’in and Rudi Santoso, ‘Konstruksi dan Arah Baru Pemahaman terhadap I’jaz Al-Quran’, Ri’ayah: Jurnal Sosial Keagamaan, 5.1 (2020), 51–66

² Abdul Majid and Arif Sugitanata, “Sebuah Kajian Historis: Periodisasi Dan Tartib Mushafi Ayat-Ayat Al-Quran,” Al-Bayan: Jurnal Ilmu Al-Qur’an Dan Hadist 4, no. 2 (2021): 213–31, <https://doi.org/10.35132/albayan.v4i2.109>.

³ Najiha Amalia Jihan and Sutrisno, “Pola Asuh Orang Tua Dalam Menumbuhkan Akhlak Anak Usia Dini Dalam Perspektik Al - Quran,” Pernik Jurnal Paud 6, no. 2 (2023): 124–36, <https://doi.org/10.31851/pernik.v6i2.13996>.

sehari-hari.⁴ Membaca al-Quran bukan hanya sekedar membaca teks, tetapi juga memahami makna dan ajaran yang terkandung di dalamnya, serta mengamalkannya dalam kehidupan sehari-hari.⁵ Dalam hadis yang diriwayatkan oleh Imam Muslim Rasulullah saw. bersabda:

عَنْ أَبِي أُمَامَةَ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: اقْرَأُوا الْقُرْآنَ، فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ⁶

Hadis menegaskan pentingnya membaca al-Quran dalam kehidupan seorang Muslim. Hal ini menunjukkan bahwa al-Quran memiliki kedudukan yang sangat mulia di sisi Allah swt, dan membaca serta mengamalkan isi al-Quran akan memberikan manfaat besar di hari kiamat, di mana al-Quran akan menjadi pemberi syafaat bagi orang-orang yang rajin membacanya.

Selain itu, dalam riwayat lain dikatakan bahwa orang yang membaca al-Quran dan mengamalkan isinya akan diberikan mahkota kepada kedua orang tuanya pada hari kiamat.⁷ Hadis-hadis tersebut menggarisbawahi pentingnya membaca, memahami, dan mengamalkan al-Quran dalam kehidupan seorang Muslim serta memberikan gambaran yang sangat mendalam tentang hubungan yang erat antara al-Quran dan keberkahan bagi keluarga. Membaca al-Quran bukan hanya sebagai kewajiban, tetapi juga sebagai amalan yang akan memberikan syafaat. Oleh karena itu, pentingnya untuk mempelajari, memahami, dan mengamalkan isi al-Quran tidak hanya

⁴ Y Yusraini, M Hasan, and I Ishandawi, "Ayat Muhkamat Dan Ayat Mutasyabihat: Tinjauan Sumber Hukum Ekonomi Islam," *Eco-Iqtishodi: Jurnal Ilmiah* ... 5, no. 2 (2024): 217–24, <http://journal.ikopin.ac.id/index.php/ecoiqtishodi/article/view/4115>.

⁵ Amrul Aziz Lubis and Munawir Pasaribu, "Manajemen Program Hafalan Quran Di Pondok MAS Subulussalam Madina," *EduInovasi: Journal of Basic Educational Studies* 4, no. 1 (2023): 499–516, <https://doi.org/10.47467/edui.v4i1.5533>.

⁶ "Ilmuislam.Id," accessed May 29, 2024, <https://ilmuislam.id/hadits/25439/hadits-muslim-nomor-1337>.

⁷ Mamluatun Nafisah, "Tipologi Resepsi Tahfiz Al-Qur'an Di Kalangan Mahasiswi IIQ Jakarta Tipologi Resepsi Tahfiz Al-Qur'an Di Kalangan Mahasiswi IIQ Jakarta," no. January 2020 (2021): 197–215.

memberikan manfaat bagi individu yang melakukannya, tetapi juga memberikan keberkahan bagi orang tua pada hari kiamat.⁸

TAKHRIJ AL-HADIS

Redaksi teks hadis

مَنْ قَرَأَ الْقُرْآنَ وَعَمِلَ بِمَا فِيهِ أَلَيْسَ وَالِدَاهُ تَاجًا يَوْمَ الْقِيَامَةِ ضَوْءُهُ أَحْسَنُ مِنْ ضَوْءِ الشَّمْسِ فِي بُيُوتِ الدُّنْيَا لَوْ كَانَتْ فِيكُمْ فَمَا ظَنُّكُمْ بِالَّذِي عَمِلَ بِهِذَا

Dalam proses *takhrij* al-Hadis, peneliti menggunakan potongan matan yaitu; أَحْسَنُ مِنْ ضَوْءِ الشَّمْسِ Berdasarkan penelusuran hadis tentang hubungan antara membaca al-Quran dan pemberian mahkota kedua orang tua di hari kiamat melalui HaditsSoft, dengan membatasi pencarian pada kitab sembilan (*kutub al-tis'ah*), ditemukan hadis yang relevan dalam riwayat Imam Abu Daud pada kitab Shalat, bab pahala membaca al-Quran dengan nomor indeks 1453, dan terdapat juga terdapat dalam musnad Imam Ahmad, nomor indeks 15645.

(١) سنن أبو داود

1453 حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنُ السَّرْحِ أَخْبَرَنَا ابْنُ وَهْبٍ أَخْبَرَنِي يَحْيَى بْنُ أَيُّوبَ عَنْ زَيْبَانَ بْنِ فَاذِلٍّ عَنْ سَهْلِ بْنِ مُعَاذٍ الْجُهَنِيِّ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَرَأَ الْقُرْآنَ وَعَمِلَ بِمَا فِيهِ أَلَيْسَ وَالِدَاهُ تَاجًا يَوْمَ الْقِيَامَةِ ضَوْءُهُ أَحْسَنُ مِنْ ضَوْءِ الشَّمْسِ فِي بُيُوتِ الدُّنْيَا لَوْ كَانَتْ فِيكُمْ فَمَا ظَنُّكُمْ بِالَّذِي عَمِلَ بِهِذَا⁹

(٢) مسند الإمام أحمد

15645 حَدَّثَنَا حَسَنُ حَدَّثَنَا ابْنُ لَهِيْعَةَ حَدَّثَنَا زَيْبَانُ عَنْ سَهْلِ بْنِ أَبِيهِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ مَنْ قَالَ سُبْحَانَ اللَّهِ الْعَظِيمِ نَبَتْ لَهُ عَرْسٌ فِي الْجَنَّةِ وَمَنْ قَرَأَ الْقُرْآنَ فَأَكْمَلَهُ وَعَمِلَ بِمَا فِيهِ أَلَيْسَ وَالِدَاهُ يَوْمَ الْقِيَامَةِ تَاجًا هُوَ أَحْسَنُ مِنْ ضَوْءِ الشَّمْسِ فِي بُيُوتِ الدُّنْيَا لَوْ كَانَتْ فِيهِ فَمَا ظَنُّكُمْ بِالَّذِي عَمِلَ بِهِ¹⁰

⁸ Lilik Indri Purwati, "Faktor-Faktor Yang Mempengaruhi Kemampuan Menghafal Al-Quran Santri Pondok Pesantren Darussalam Metro," in Skripsi (Lampung: Institut Agama Islam Negeri (IAIN) Metro, 2018).

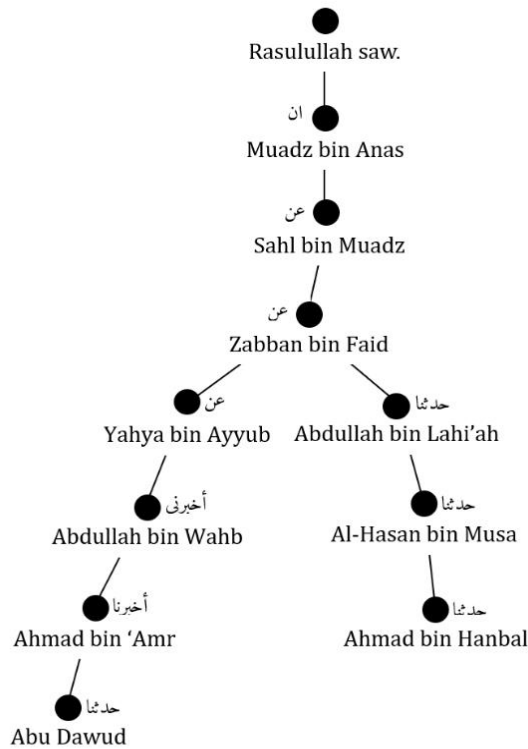
⁹ "Islamweb.Net," accessed May 30, 2024,

<https://www.islamweb.net/ar/library/content/4/1241/القرآن-في-ثواب-قراءته>.

¹⁰ "Islamweb.Net," accessed May 30, 2024,

<https://www.islamweb.net/ar/library/content/6/15091/حديث-معاذ-بن-أنس-الجهني>
رضي الله تعالى عنه.

Skema hadis mengenai hubungan antara membaca al-Quran dan pemberian mahkota kedua orang tua di hari kiamat dapat dilihat dalam bentuk gambar berikut:



KUALITAS HADIS

Al-Khattabi dan Ibn al-Salah menjelaskan bahwa para ulama mengelompokkan hadis ke dalam tiga kategori, yaitu sahih, hasan, dan *dha'if*. Dalam klasifikasi ini, terdapat hadis yang diterima (*maqbul*) dan hadis yang ditolak (*mardud*).¹¹ Hadis yang dianggap *maqbul* adalah yang memenuhi standar penerimaan tertinggi (hadis sahih) atau standar penerimaan yang lebih rendah (hadis hasan). Sebaliknya, hadis yang termasuk dalam kategori *mardud* (ditolak) adalah hadis *dha'if*. Dengan demikian, yang termasuk hadis *maqbul* adalah hadis sahih dan hadis hasan. Ulama mendefinisikan hadis sahih sebagai hadis yang

¹¹ Sonia Purba Tambak and Khairani Khairani, “Kualitas Kehujjahan Hadis (Sahih, Hasan, Dhaif) ,” *Tarbiatuna: Journal of Islamic Education Studies* 3, no. 1 (2023): 117–28, <https://doi.org/10.47467/tarbiatuna.v3i1.2663>.

sanadnya bersambung, periwayatnya bersifat ‘adil dan *dhabit*, serta terhindar dari *syadz* dan ‘*illat*.¹² Adapun hadis hasan, juga sesungguhnya adalah hadis yang memenuhi 5 kriteia yang disebutkan definisi hadis sahih, namun terdapat sedikit kekurangan pada kriteria *dhabit*-nya. Sementara hadis *dha’if* menurut al-Nawawi dan al-Qasimi ialah hadis yang didalamnya tidak terdapat syarat-syarat hadis *shahih* atau hasan.

No	Nama Perawi	Lahir/wafat		Tempat Tinggal	Kunyah	Komentar Ulama	Tabaqat
		L	W				
1 ¹³	معاذ بن أنس الجهني	-	-	مصر، والشام	-	• Abu Hatim al-Razi: له صحبة • Dzahabi: صحابي • Ibnu Hajar al-'Asqalani: صحابي	1
2 ¹⁴	سهل بن معاذ	-	-	حمص، ومصر	-	• Yahya bin Ma'in: ضعيف • Dzahabi: ضعيف • Ibnu Hajar al-'Asqalani: لا بأس به إلا في روايات زبان عنه • Ahmad bin Saleh Al-Jaili: تابعي ثقة	4
3 ¹⁵	زبان بن فائد	-	155 H.	مصر	أبو جوين	• Yahya bin Ma'in: ضعيف • Ahmad bin Hanbal: أحاديثه مناكير • Dzahabi: ضعيف • Ibnu Hajar al-'Asqalani: فاضل خير ضعيف	6

¹² Abu Amr Usman bin Abd al-Rahman Ibn Al-Salah, Muqaddimat Ibn Al-Salah (Suriah: Dar al-Fikr, 1986).

¹³ “Mausu’ah Al-Hadis,” accessed May 30, 2024, <https://hadith.islam-db.com/narrators/7544/معاذ-بن-أنس>.

¹⁴ “Mausu’ah Al-Hadis,” accessed May 30, 2024, <https://hadith.islam-db.com/narrators/3679/سهل-بن-معاذ-بن-أنس>.

¹⁵ “Mausu’ah Al-Hadis,” accessed May 30, 2024, <https://hadith.islam-db.com/narrators/2991/زبان-بن-فائد>.

No	Nama	Lahir/wafat		Tempat	Kunyah	Komentar Ulama	Tabaqat
						الحديث مع صلاحه وعبادته، وضعيف • Ibnu Hibban: منكر الحديث جدا، يتفرد عن سهل بن معاذ بنسخة كأنها موضوعة، لا يحتج به	
4 ¹⁶	يحيى بن أيوب	-	168, 169, 163 H	مصر	أبو العباس	• Yahya bin Ma'in: صالح، ومرة: ثقة • Bukhari: صدوق، وفي رواية: ثقة • Ibnu Hajar al-'Asqalani: صدوق ربما أخطأ • An-Nasai: قال في (الضعفاء): ليس بذاك القوي وقال في موضع آخر: ليس به بأس	7
5 ¹⁷	عبد الله بن وهب بن مسلم	125 H	196, 197 H	مصر	أبو محمد	• Ibnu Hajar al-'Asqalani: ثقة حافظ عابد فقيه • Ahmad bin Hanbal: صحيح الحديث • Ad-daruquthni: ثقة • Dzahabi: أحد الأعلام • Yahya as-Saji: صدوق ثقة	9
6 ¹⁸	أحمد بن عمرو بن عبد الله بن	170 H	249,250 H	مصر	أبو الطاهر	• Abu Hatim al-Razi: لا بأس به • Ibnu Hajar al-'Asqalani: ثقة	10

¹⁶ “Mausu’ah Al-Hadis,” accessed May 30, 2024, <https://hadith.islam-db.com/narrators/8213/يحيى-بن-أيوب>.

¹⁷ “Mausu’ah Al-Hadis,” accessed May 30, 2024, <https://hadith.islam-db.com/narrators/5147/عبد-الله-بن-وهب-بن-مسلم>.

¹⁸ “Mausu’ah Al-Hadis,” accessed May 30, 2024, <https://hadith.islam-db.com/narrators/477/أحمد-بن-عمرو-بن-عبد-الله-بن-عمرو-بن-السر-ح>.

No	Nama	Lahir/wafat	Tempat	Kunyah	Komentar Ulama	Tabaqat
	عمرو بن السرح				- An-Nasai: ثقة - Abu Zar'ah al-Razi: لا بأس به	
7 ¹⁹	سليمان بن الأشعث بن إسحاق بن بشير بن شداد	202 H	275 H	أبو داود	- Ibnu Hajar al-'Asqalani: ثقة حافظ مصنف السنن وغيرها من كبار العلماء - Dzahabi: الحافظ صاحب السنن ثبت حجة إمام عامل - Abu Bakr al-Baihaki: ثقة إمام - Abu 'Abdullah al-Hakim al-Naisaburi: إمام أهل الحديث في عصره بلا مدافعة	

Tabel di atas merupakan daftar perawi hadis riwayat Abu Daud No. 1453 yang membahas hubungan antara membaca al-Quran dan pemberian mahkota kepada kedua orang tua di hari kiamat. Berdasarkan hasil penelitian di atas, penulis dapat menyimpulkan bahwa hadis tersebut berkualitas *dha'if*. Alasan yang mendukung kelemahan hadis tersebut ialah salah satu dari perawi dalam hadis ini, yaitu Zabban bin Farid, mendapatkan banyak komentar *jarb* (kritik) dari banyak ulama hadis terkemuka. Yahya bin Ma'in menilai hadis tersebut *dha'if*, Ahmad bin Hanbal menilainya munkar al-Hadis (hadis yang sangat lemah), Al-Dzahabi juga menilainya *dha'if*, dan Ibn al-Hibban menilainya sebagai munkar al-hadis. Kritik-kritik ini menunjukkan bahwa Zabban bin Farid sebagai perawi hadis tersebut

¹⁹ "Mausu'ah Al-Hadis," accessed May 30, 2024, <https://hadith.islam-db.com/narrators/3567/سليمان-بن-الأشعث-بن-إسحاق-بن-بشير-بن-شداد-بن-عمرو-بن-عمران>.

dipertanyakan, sehingga melemahkan keabsahan hadis secara keseluruhan. Dengan demikian dapat ditarik kesimpulan bahwa salah satu rawi dalam jalur sanad ini dapat dikatakan tidak *tsiqah*. Disisi lain, dalam hadis tersebut tidak memiliki jalur penguat yang lain atau yang dikenal dengan *syawahid* (periwayat dari kalangan sahabat).

Dengan demikian, penulis menyimpulkan bahwa hadis tersebut berkualitas *dha'if*. Meskipun demikian, para ulama berbeda pendapat dalam pengamalan hadis *dha'if*. Ajjaj Al-Khatib dalam Ushul Hadits sebagaimana yang dikutip oleh NU Online menjelaskan tiga perbedaan pendapat terkait status kehujjahan hadis *dha'if*, di antaranya:

1. Pendapat yang menyatakan bahwa hadis *dha'if* tidak dapat diamalkan secara mutlak, baik dalam keutamaan amalan maupun dalam persoalan hukum, sebagaimana yang diberitakan oleh Ibnu Sayyid dari Yahya bin Ma'in. Pendapat ini diikuti oleh ulama terkemuka seperti Abu Bakar bin al-'Arabi, Imam al-Bukhari, Imam Muslim, dan Ibn Hazm. Mereka berpendapat bahwa hadis *dha'if* tidak boleh dijadikan dasar dalam amalan keagamaan atau dalam menetapkan hukum *syari'ah*.
2. Pendapat yang menyatakan bahwa hadis *dha'if* dapat diamalkan secara mutlak. Menurut pendapat Abu Daud dan Imam Ahmad, hadis *dha'if* dapat diamalkan secara mutlak baik dalam keutamaan amal maupun dalam masalah hukum. Mereka berpendapat bahwa hadis *dha'if* memiliki kekuatan yang lebih besar daripada pendapat para ulama. Dengan demikian, Abu Daud dan Imam Ahmad memandang bahwa hadis *dha'if* dapat dijadikan dasar dalam amalan keagamaan dan penentuan hukum.
3. Hadits *dha'if* dapat diamalkan dalam keutamaan amal, nasihat serta *targhib wa tarhib* jika memenuhi beberapa persyaratan sebagaimana yang dipaparkan Ibnu Hajar al-Asqalani, yaitu tidak terlalu *dha'if*, tergolong dalam hadis yang diamalkan dan tidak meyakini kebenarannya ketika mengamalkan, tetapi karena berhati-hati semata.²⁰

Selain dari pada itu, sebagian ulama membolehkan periwayatan hadis *dha'if* sekalipun tanpa menjelaskan kedha'if-annya dengan dua syarat, yaitu;

1. Tidak berkaitan dengan sifat-sifat Allah swt.

²⁰ Muhammad Alvin Nur Choironi, "Cara Mengenal Hadits Dhaif," NU Online, 2017, <https://nu.or.id/ilmu-hadits/cara-mengenal-hadits-dhaif-XIKd5>.

2. Tidak menjelaskan hukum *syara'* yang berkaitan dengan halal dan haram, tetapi berkaitan dengan masalah *man'idzah* (motivasi), hadis-hadis tentang ancaman dan janji, kisah-kisah, dll.²¹

Berdasarkan penjelasan diatas serta melihat teks hadis tersebut, maka dapat disimpulkan bahwa hadis tersebut tidak membahas tentang sifat-sifat Allah swt. dan hukum *syara'* yang terkait dengan halal dan haram, hadis tersebut memiliki nilai dalam hal motivasi. Dalam konteks motivasi, hadis tersebut memberikan dorongan dan insentif bagi umat Muslim untuk lebih giat dalam membaca, menghafal, memahami, dan mengamalkan al-Quran.

Meskipun status hadis tersebut *dha'if*, sebagian ulama memperbolehkan untuk mengamalkannya dengan beberapa catatan. Salah satu catatan penting adalah bahwa pengamalan hadis *dha'if* tidak boleh digunakan sebagai dasar untuk menetapkan hukum *syara'* atau ajaran agama yang bersifat wajib atau haram. Dalam hal ini, hadis tersebut dapat dijadikan sebagai sarana untuk memotivasi umat Muslim dalam meningkatkan hubungan mereka dengan al-Quran, serta sebagai penghormatan kepada orang tua yang telah berjasa dalam mendidik anak-anak mereka dalam memahami ajaran agama.

SYARAH HADIS

1. Syarah hadis Al-Manhal al-'Adhb al-Mawrūd Sharḥ Sunan Abī Dāwūd (المنهل العذب المورود شرح سنن أبي داود) karya Mahmud Muhammad Khattab al-Subki.

Dalam penjelasan yang terdapat dalam kitab (المنهل العذب المورود) (شرح سنن أبي داود) “Al-Manhal al-'Azb al-Mawrud Syarḥ Sunan al-Imam Abi Dawud” karya Mahmud Muhammad Khattab al-Subki, dijelaskan terdapat beberapa poin penting dari hadis ini: مَنْ قَرَأَ الْقُرْآنَ : yaitu membaca dengan tartil (membaca dengan perlahan-lahan dan memperhatikan tajwid), karena dialah yang berhak mendapatkan penghormatan, berdasarkan firman Allah Ta'ala (وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا) “Dan bacalah Al-Quran itu dengan perlahan-lahan.” Berbeda halnya dengan orang yang membaca tanpa tartil, maka ia mendapatkan dosa dan hukuman.”

²¹ Mgr. Sinomba Rambe, Jannatul Husna, and Waharjani Waharjani, “Hukum Mengamalkan Hadist Dhaif Dalam Fadha'il a'mal,” Kontemplasi: Jurnal Ilmu-Ilmu Ushuluddin 10, no. 2 (2022): 257–72, <https://ejournal.uinsatu.ac.id/index.php/kon/article/view/7243>.

Al-'Askari dalam kitab al-Mawa'izh menyebutkan bahwa: Rasulullah saw. menganjurkan agar ayat-ayat Al-Quran dibaca dengan tartil (bacaan yang jelas dan perlahan-lahan), serta dipahami maknanya. Jangan membaca al-Quran dengan cepat dan terburu-buru tanpa memperhatikan makna dan tajwidnya. Berhenti dan renungkanlah ayat-ayat yang memiliki keajaiban dan hikmah yang mendalam. Tujuan membaca Al-Quran bukanlah hanya untuk menyelesaikan surah, tetapi untuk memahami, merenungkan, dan mengamalkan ajarannya.

وعمل بما فيه : pentingnya mengamalkan isi al-Quran, yang mencakup etika, adab, dan hukum-hukum yang terkandung di dalamnya. Penjelasan ini menekankan pentingnya tidak hanya membaca Al-Quran tetapi juga mengimplementasikan ajarannya dalam kehidupan sehari-hari dengan mengikuti perintah-perintahnya, menjauhi larangan-larangannya, dan mengambil hikmah dari nasihat-nasihat yang terkandung di dalamnya.

ألبس والداه تاجاً يوم القيامة : Orang tua dari anak yang membaca, mempelajari, dan mengamalkan al-Quran akan diberi kehormatan dengan mengenakan mahkota di hari kiamat. Mahkota ini dikiaskan sebagai kebahagiaan dan kemuliaan yang akan diperoleh orang tua pada hari kiamat, bahkan sinarnya lebih indah daripada sinar matahari. Perlu ditekankan bahwa mahkota ini harus dipahami secara harfiah, sebagai mahkota yang terbuat dari emas dan permata, seperti yang biasanya dipakai oleh raja-raja. Ini menunjukkan kemuliaan dan penghargaan yang sangat besar, dan cahaya mahkota yang lebih indah dari cahaya matahari bukan hanya menunjukkan kilau dan terang, tetapi juga memperhatikan elemen keindahan dan kemegahan. Ini menunjukkan bahwa penghormatan ini bukan hanya karena sinarnya, tetapi juga karena keindahan dan kemuliaan.

فما ظنكم بالذى عمل بهذا : Maksudnya, jika ini adalah ganjaran bagi kedua orang tuanya karena mereka menjadi sebab keberadaannya (di dunia), maka bagaimana dengan ganjaran bagi orang yang membaca Al-Quran dan mengamalkannya? Ini menunjukkan bahwa pahala bagi orang yang membaca Al-Quran telah mencapai tingkat yang sangat besar yang tidak dapat dijangkau oleh akal manusia, sehingga hanya Allah Ta'ala yang mengetahui sebesar apa pahala tersebut."

Berdasarkan penjelasan di atas, membaca Al-Quran dengan tartil (perlahan-lahan dan memperhatikan tajwid) adalah sangat penting dan dianjurkan oleh Rasulullah saw. Hal ini karena dengan membaca Al-

Quran secara tartil, pembaca akan mendapatkan penghormatan dan pahala yang besar dari Allah swt. Selain itu, membaca Al-Quran juga harus disertai dengan pemahaman akan makna dan kandungannya, serta pengamalan dalam kehidupan sehari-hari. Jangan hanya membaca tanpa memperhatikan makna dan tajwid, atau membacanya dengan tergesa-gesa tanpa penghayatan. Berhentilah sejenak untuk merenungkan keajaiban dan hikmah yang terkandung dalam ayat-ayat Al-Quran, sehingga dapat meningkatkan keimanan dan ketakwaan.

Bahkan, orang tua dari anak yang rajin membaca, mempelajari, dan mengamalkan Al-Quran akan mendapatkan kehormatan di hari kiamat kelak, yaitu dengan dikenakan mahkota yang sinarnya lebih indah daripada sinar matahari. Hal ini menunjukkan betapa besar pahala yang akan diterima oleh mereka yang senantiasa berinteraksi dengan Al-Quran, baik secara fisik maupun penghayatan. Oleh karena itu, sudah sepatutnya kita sebagai umat Islam untuk berusaha membaca, memahami, dan mengamalkan isi Al-Quran dalam kehidupan sehari-hari.

2. Kitab syarah Al-Mafāṭih fī Sharḥ al-Maṣābiḥ المفاتيح في شرح المصابيح, karya al- Husain bin Mahmud bin Hasan az-Zaidani.

Dalam kitab syarahnya disebutkan لو كانت فيكم : jika matahari berada di dalam rumah salah satu dari kalian, bagaimana cahayanya? Cahaya mahkota tersebut lebih terang daripada cahaya matahari jika berada di dalam rumah salah satu dari kalian. فما ظنكم بالذي عمل بهذا : Jika orang tua dari pembaca Al-Qur'an yang mengamalkan isinya diberi mahkota yang cahayanya luar biasa ini, bagaimana dengan ganjaran bagi pembaca Al-Qur'an itu sendiri? Artinya, ganjaran bagi pembaca Al-Qur'an yang mengamalkan isinya tidak dapat dibayangkan oleh siapa pun.

Hadis ini memberikan gambaran yang sangat kuat tentang ganjaran luar biasa yang diberikan kepada orang tua dari seseorang yang membaca dan mengamalkan Al-Qur'an. Dinyatakan bahwa mereka akan dipakaikan mahkota pada hari kiamat yang cahayanya lebih terang daripada cahaya matahari jika matahari berada di dalam rumah salah satu dari mereka. Ini adalah sebuah analogi untuk menunjukkan betapa besarnya penghargaan dan kemuliaan yang diberikan kepada mereka. Lebih dari itu, hadis ini mengajak kita untuk merenungkan ganjaran yang akan diterima oleh pembaca dan pengamal Al-Qur'an itu sendiri. Jika orang tua saja mendapatkan ganjaran yang begitu besar, maka ganjaran bagi sang anak yang membaca dan mengamalkan

Al-Quran pasti jauh lebih besar dan tidak dapat dibayangkan oleh siapa pun. Ini menunjukkan betapa besar rahmat dan kasih sayang Allah swt. kepada hamba-hamba-Nya yang berpegang teguh pada kitab-Nya, serta pentingnya bagi umat Islam untuk terus membaca, memahami, dan mengamalkan ajaran-ajaran Al-Qur'an dalam kehidupan sehari-hari.

3. Kitab Syarh 'Awn al-Ma'būd Syarḥ Sunan Abī Dāwūd, karya Muhammad Asyraf bin Amir bin Ali bin Haidar al-Sadiqi al-Adzim Abadi²²

(مَنْ قَرَأَ الْقُرْآنَ) أَيُّ فَأَحْكَمَهُ كَمَا فِي رَوَايَةٍ أَيُّ فَأَتَقَنَهُ

“(Barang siapa yang membaca Al-Quran) yakni yang memahami/menguasainya, sebagaimana dalam riwayat lain, artinya yang membacanya dengan baik dan sempurna.”

Maknanya:

مَنْ قَرَأَ الْقُرْآنَ (Barang siapa yang membaca al-Quran): Ini adalah pernyataan umum yang menunjukkan tindakan membaca Al-Quran.

فَأَحْكَمَهُ (yang menguasainya): Menunjukkan bahwa membaca Al-Quran di sini bukan sekadar membaca biasa, melainkan harus disertai dengan pemahaman yang benar terhadap isinya.

كَمَا فِي رَوَايَةٍ (sebagaimana dalam riwayat lain): Ini merujuk pada penjelasan lebih lanjut yang ditemukan dalam riwayat lain yang menekankan makna kata yang digunakan.

فَأَتَقَنَهُ (artinya yang membacanya dengan baik dan sempurna): Kata ini memperkuat makna dari "فَأَحْكَمَهُ". Ini menegaskan bahwa membaca al-Quran harus dilakukan dengan cara yang benar dan tidak hanya sekadar melafalkan ayat-ayatnya tetapi juga dengan pemahaman yang mendalam dan penguasaan yang baik.

وَقَالَ بَنُ حَجْرٍ الْمَكِّيُّ أَيُّ حَفِظَهُ عَنْ ظَهْرِ قَلْبٍ (تَأْجَا يَوْمَ الْقِيَامَةِ) قَالَ الطَّبَّيُّ كِنَايَةً عَنِ الْمُلْكِ وَالسَّعَادَةِ

Dan Ibnu Hajar al-Makki berkata: Artinya menghafalnya di luar kepala. (Mahkota pada hari kiamat) Al-Tibi berkata: Ini adalah kiasan untuk kekuasaan dan kebahagiaan.

Maknanya:

وَقَالَ بَنُ حَجْرٍ الْمَكِّيُّ أَيُّ حَفِظَهُ عَنْ ظَهْرِ قَلْبٍ (Ibnu Hajar al-Makki: menjelaskan bahwa yang dimaksud dengan membaca Al-Quran adalah

²²

“Islamweb.Net,” accessed May 30, 2024, <https://www.islamweb.net/ar/library/content/55/2459/القرآن-باب-في-أحوال-قراءته>.

menghafalnya di luar kepala, menunjukkan pemahaman yang mendalam dan kemampuan untuk mengingatnya tanpa melihat teks).

تَأْجَا يَوْمَ الْقِيَامَةِ (Bagian ini merujuk pada pahala berupa mahkota yang akan diberikan kepada orang tua dari anak yang menghafal al-Quran pada hari kiamat).

كِنَايَةً عَنِ الْمُلْكِ وَالسَّعَادَةِ (Al-Tibbi menjelaskan bahwa pemberian mahkota ini adalah kiasan untuk simbol kekuasaan dan kebahagiaan di akhirat. Mahkota yang dimaksud bukan hanya secara harfiah, tetapi juga menggambarkan kedudukan tinggi dan kebahagiaan, ini memberikan gambaran tentang betapa besar dan istimewanya mahkota yang diberikan kepada orang tua).

Dalam hadis tersebut yang menyatakan orang yang membaca al-Quran dan mengamalkan isinya akan memberikan mahkota kepada kedua orang tuanya pada hari kiamat mengandung hikmah yang mendalam dan berharga bagi setiap muslim. Hikmah tersebut berupa keutamaan dan keberkahan yang diberikan oleh Allah kepada orang tua yang telah mendidik dan membimbing anak-anak mereka untuk mempelajari dan mengamalkan al-Quran. Dengan membaca dan mengamalkan isi al-Quran, seseorang tidak hanya mendapatkan pahala bagi dirinya sendiri, tetapi juga memberikan keberkahan kepada orang tua yang telah berjuang dalam mendidiknya.

Mahkota yang sinarnya lebih terang dari sinar matahari di dunia merupakan simbol dari keistimewaan dan kemuliaan yang diberikan kepada orang tua atas usaha dan dedikasi mereka dalam membimbing anak-anak mereka menuju jalan yang benar. Dengan demikian, hadis ini mengajarkan tentang pentingnya pendidikan agama dan pengamalan al-Quran dalam keluarga sebagai sarana untuk mendapatkan keberkahan dan keutamaan dari Allah. Selain itu, hadis ini menunjukkan betapa besar pahala yang diberikan oleh Allah kepada mereka yang mengamalkan al-Quran. Pahala tersebut tidak hanya dinikmati oleh individu yang membaca dan mengamalkan al-Quran, tetapi juga mengalir kepada orang tua mereka, yang pada hari kiamat akan dipakaikan mahkota yang sinarnya lebih terang daripada sinar matahari. Ini menggambarkan betapa besar nilai dan kedudukan orang yang taat kepada Al-Quran di sisi Allah. Hadis ini juga mengajarkan tentang pentingnya menghormati dan berbakti kepada orang tua dan bagaimana amal ibadah seorang anak dapat menjadi sumber kebanggaan dan kebahagiaan bagi orang tua di akhirat. Terakhir dalam hadis ini mengingatkan kita tentang keajaiban pahala

akhirat yang jauh melampaui segala kenikmatan duniawi, mendorong kita untuk berusaha keras dalam menjalankan ajaran agama dengan ikhlas dan sungguh-sungguh. Dengan demikian, hadis ini mengajak setiap muslim untuk selalu berusaha meningkatkan kualitas ibadah dan pengamalan al-Quran dalam kehidupan, karena ganjarannya tidak hanya terbatas pada diri sendiri, tetapi juga membawa keberkahan bagi keluarga dan orang tua.

KESIMPULAN

Hasil penelusuran hadis tentang hubungan antara membaca al-Quran dan pemberian mahkota kepada kedua orang tua di hari kiamat melalui HaditsSoft dengan membatasi pencarian pada kitab sembilan (*katub al-tis'ah*), ditemukan hadis relevan dalam riwayat Imam Abu Daud pada kitab Shalat dengan nomor indeks 1453, serta dalam musnad Imam Ahmad dengan nomor indeks 15645. Namun, hasil penelitian menunjukkan bahwa hadis tersebut memiliki kualitas *dha'if* karena salah satu perawi, yaitu Zabban bin Farid, mendapat banyak kritik dari ulama hadis terkemuka. Kritik-kritik ini menunjukkan keraguan terhadap kepercayaan terhadap Zabban bin Farid sebagai perawi, sehingga melemahkan keabsahan hadis secara keseluruhan. Meskipun hadis tersebut *dha'if*, sebagian ulama memperbolehkan untuk mengamalkannya dengan catatan bahwa tidak boleh digunakan sebagai dasar untuk menetapkan hukum syara' yang bersifat wajib atau haram. Hadis tersebut dapat dijadikan sebagai sarana motivasi bagi umat Muslim dalam meningkatkan hubungan dengan Al-Quran, serta sebagai penghormatan kepada orang tua yang telah mendidik anak-anak mereka dalam memahami ajaran agama.

Dalam konteks hadis tersebut, disebutkan bahwa membaca al-Quran tidak hanya sebatas membaca, tetapi juga mencakup menghafal dan memahaminya dengan baik. Ibnu Hajar al-Makki menjelaskan pentingnya menghafal al-Quran secara menyeluruh. Hadis juga menyebutkan bahwa orang tua dari anak yang menghafal dan mengamalkan al-Quran akan diberikan mahkota pada hari kiamat. Meskipun ada interpretasi simbolis tentang mahkota sebagai kebahagiaan dan kemuliaan, pemahaman yang lebih kuat adalah bahwa mahkota tersebut secara harfiah terbuat dari emas dan permata. Keindahan mahkota tersebut disebut lebih indah daripada sinar matahari di dunia, menunjukkan kemegahan dan keistimewaannya. Penjelasan ini menggambarkan bahwa kehadiran

mahkota bagi orang tua sangat istimewa, sebagaimana cahaya matahari yang lebih bermanfaat saat berada di dalam rumah daripada di luar.

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THE ESSENCE OF GIVING FOOD AS THE SPIRIT OF ISLAM IN THE BOOK "الاعطام روح الاسلام" BY SYEH ALI BIN ALI BIN IBRAHIM U'DHOBI

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Abstract. Social disparities are prevalent in our society. The imbalance in life and the terrifying contradictions among human lives continue to this day. These imbalances occur globally. We witness countries devastated by war, such as Palestine, Yemen, and Syria, where the inhabitants suffer from hunger and lack access to healthcare. Similarly, countries with high poverty rates like Cambodia, Myanmar, and Afghanistan experience hunger and poor sanitation. Conversely, there are many developed and prosperous countries with high income levels in other parts of the world. This study employs a literature review approach, examining verses from the Qur'an and hadiths of the Prophet Muhammad SAW concerning Ith'am as contained in the book "الاعطام روح الاسلام" by Syekh Ali bin Ali bin Ibrahim U'Dhobi. The book explains that Islam encourages people to help each other, have empathy, sympathy, and high social concern. As mentioned in Surah Adh-Dhariyat, verse 19: "And in their wealth, there is a right for those who ask and those who do not ask." Therefore, it is essential for Muslims to pay significant attention and care to convey and study the core teachings of Islam contained in Ith'am (charity by giving food). The five pillars of Islam (shahadah, prayer, fasting, zakat, and hajj) are the foundation of Islam and must be performed to be

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recognized as a Muslim. The pillars of Islam are closely related to Ith'am, making it a core teaching of Islam (the spirit of Islam).

Keywords: الاعطام روح الاسلام

Introduction

Islam encourages its followers to have empathy, solidarity, and integrity with others, known as social piety. Social piety reflects the religious adherence quality of a believer, evident in social life among individuals as religious followers and citizens. Social piety implies that religion is an institution that exists for the collective good, both for its followers and non-followers.

Poverty is a social reality and societal problem that has never been absent from human discourse throughout history. This is understandable as the Qur'an, an eternal holy book filled with universal messages relevant to all times and places, addresses poverty in several verses. The existence of poverty becomes clear when several verses in the Qur'an urge humans to pay attention to those classified as poor or underprivileged.

Ith'am is charity by giving food, a form of extending our hands to the poor, which can be directly felt. Infaq and shodaqoh in the form of giving food are repeatedly mentioned in both the Qur'an and the hadiths of the Prophet. There are numerous virtues and multiplied rewards for the act of Ith'am. In Surah Al-Ma'un, those who prevent others from doing Ith'am are considered among those who deny religion.

This article examines a work by Syekh Ali bin Ali bin Ibrahim U'Dhobi, a lecturer at Jami'ah Darul Ulum Asy-Syar'iyah Hudaidah Yemen (University of Darul Ulum Asy-Syar'iyah), titled "Al-Ith'am Ruhul Islam." He states that the spirit of Islam lies in the teachings of Ith'am (giving food). Ith'am as the spirit of religion is evidenced by verses in the Qur'an and hadiths of the Prophet Muhammad SAW that mention Ith'am directly or refer to it as infaq and shodaqoh. The teachings of Ith'am can also be found in the pillars of Islam, which are the conditions for being a Muslim. Both prayer, fasting, zakat, and hajj are related to the teachings of Ith'am, a connection also shown by the Qur'an and the sayings of Prophet Muhammad SAW.

Research Method

The research method used in this article is library research. This study aims to examine and analyze the meaning and importance of food charity from an Islamic perspective, as outlined in the book by Syekh Ali bin Ali bin Ibrahim U'Dhobi. This method involves collecting data from various relevant literature, including the main book, other books, journals, and written sources related to the theme of food charity in Islam. Text analysis is conducted to understand the essence of the teachings of food charity and how this practice is considered one of the core teachings of Islam. Through a literature approach, this research seeks to gain a comprehensive understanding of the role and benefits of food charity in shaping the character and spirituality of Muslims.

Results and Discussion:

Verses About Ith'am: Surah Al-Baqarah, Verse 177

In Surah Al-Baqarah, verse 177, the mention of giving beloved wealth occupies the second position after mentioning faith in Allah, the Last Day, angels, books, and prophets of Allah. Giving beloved wealth is also mentioned before performing prayers, zakat, fulfilling promises, and being patient. This order implies that the virtue of giving beloved wealth is more important than performing prayers. Below is the mention of the word Ith'am in various verses of the Qur'an:

Tabel.1 Ayat-ayat tentang Ith'am

No	Nama Surat	Ayat	No	Nama Surat	Ayat
1	Al-Baqoroh	3, 43, 83, 110, 129, 184, 195-196, 215, 219, 245, 261-262, 254-262, 254-267, 270-274, 276-277, 280	30	Al-Hujurat	15
2	Ali Imran	92, 104, 114, 134, 186	31	Adz-Dzariyat	19
3	An-Nisa'	2, 5, 8, 34, 38, 114, 161-162	32	An-Najm	32-35
4	Al-Maidah	54, 55, 89, 92-93, 95, 97	33	Al-Hadid	7, 10, 11
5	Al-An'am	141	34	Al-Mujadalah	4, 13
6	Al-Anfal	3,41, 72, 60	35	Al-Hasyr	7, 9
7	At-Taubah	5, 11, 18-20, 34-35, 41, 44, 53-54, 71, 75-81, 88, 91, 93, 98-104, 111	36	Al-Mumtahanah	8

8	Yusuf	88	37	Al-Haqqah	34
9	Ar-Ra'd	22	38	Al-Ma'arij	22, 24
10	Ibrahim	7	39	Al-Muzammil	20
11	An-Nahl	75, 90	40	As-Shaff	10-11
12	Al-Isra'	26, 93, 100	41	Al-Munafiqun	10
13	Maryam	31, 55	42	At-Taghobun	16-17
14	Al-Mukminun	1-4	43	Al-Muddatsir	44
15	An-Nur	22, 37, 57	44	Al-Insan	8
16	Al-Furqon	66	45	Abasa	7
17	Al-Qashas	67, 76-77	46	Al-A'la	14
18	Al-Ankabut	7, 9, 45, 58	47	Al-Fajr	17-18
19	Ar-Rum	15	48	Al-Balad	14
20	Luqman	4, 7	49	Al-Lail	18
21	As-Sajadah	12, 16	50	Ad-Dhuha	10
22	Al-Ahzab	4, 19, 33, 35	51	Al-Ma'un	3
23	Saba'	37, 39			
24	Fathir	10, 18, 29, 30, 33, 37			
25	Yasin	47			
26	Az-Zumar	9, 10, 58			
27	Fushilat	7			

Hadiths About Ith'am

Prophet Muhammad SAW also mentioned Ith'am in his sayings. In the hadiths, the Prophet SAW emphasized the importance of Ith'am, the virtues of those who perform Ith'am, the rewards of Ith'am, and the misfortune of those who do not encourage Ith'am, especially if they prevent themselves from doing it. These hadiths serve as motivation for us to reflect on the nobility of practicing Ith'am. One of the hadiths mentioned in the book "Kitab al-Iman" hadith no. 12 and in the book "Kitab al-Adab" hadith no. 6236 from Abdullah bin Amr bin Ash radhiyallahu 'anhuma states:

A man asked the Prophet SAW, "Which Islam is the best?" He said, "To feed the hungry and to greet those you know and those you do not know."

This hadith by Bukhari and Muslim emphasizes two important aspects of Islam: feeding others, which reflects social concern and compassion, and spreading peace, which reflects harmony and brotherhood among humans. Prophet Muhammad SAW prioritized feeding others, indicating the virtue and significant reward for those who feed the poor.

Doing good deeds in social matters is better than performing voluntary worship. Social goodness at a certain point determines

whether one's worship is accepted or beneficial. As mentioned in a hadith narrated by Bukhari:

"Not a believer who fills his stomach while his neighbor is hungry."
(HR. Bukhari)

The act of Ith'am (giving food) may seem trivial and easy to perform. However, it is not so simple. Ith'am is a challenging act, especially for those who are not accustomed to it. Due to the difficulty of performing this virtue, Allah SWT provides luxurious rewards for those who engage in it. These rewards are the virtues of practicing Ith'am.

Numerous hadiths about Ith'am can be found in Islamic literature and hadith books, which cannot all be mentioned in this article. These hadiths serve as reinforcement and explanation of the Qur'anic verses that mention Ith'am.

The Relationship Between the Pillars of Islam and Ith'am: The Relationship of Prayer with Ith'am

In Surah Al-Ankabut, verse 45, it is mentioned that performing prayers will have an impact, such as avoiding immoral and despicable acts. One of these despicable acts is stinginess, greed, and feeling insufficient. These traits prevent us from performing Ith'am. A Muslim's prayer can influence their psychology and build a positive character. Prayers create a connection with Allah, where one would feel ashamed to bring sins and immoral deeds when meeting Allah. This is a given fact as its existence is mentioned in the Qur'an.

The Relationship of Fasting with Ith'am

Syekh Al-Hafidz Ibnu Hajar Al-Asqalani defines fasting as abstaining from eating and drinking from dawn until sunset. "Fasting is abstaining from food, drink, and other invalidators from dawn until sunset."

Fasting involves abstaining from eating, drinking, and other invalidators from dawn until sunset. It is one of the five pillars of Islam that every capable Muslim must perform.

Everything ordained by Allah for His servants contains wisdom. Some of the wisdom and benefits of fasting include:

- 1) A righteous fast awakens the heart of a believer to fear Allah.
- 2) Ramadan is a holy month where Allah wants His servants to fill it with obedience and devotion. The fast facilitates

fulfilling the rights and performing the obligatory worship in it.

- 3) Continuous satiety obscures feelings and fosters causes of heart hardness and tyranny, which must be eliminated from a Muslim. Fasting cleanses the Muslim's heart and refines their feelings.
- 4) Fasting is the best thing that can influence the hearts of the rich, maintaining compassion and mercy.

The Relationship of Zakat with Ith'am

Zakat is the third pillar of Islam after shahadah and prayer. As narrated by Abdullah bin Umar bin Khathab:

"Islam is built upon five pillars: testifying that there is no god but Allah and Muhammad is the Messenger of Allah, establishing prayer, paying zakat, performing hajj, and fasting during Ramadan."

Originally, a Muslim's wealth cannot be taken except by textual evidence. Therefore, in collecting zakat, one must follow the teachings of the Prophet Muhammad SAW. Zakat includes obligatory zakat and zakat fitrah. Zakat mal must be given by a Muslim if it reaches the nishab and haul. Zakat mal can be in the form of gold, silver (currency), agriculture, fruits, trade, livestock, and rikaz. Although zakat mal may not be in the form of food, it can be used by the zakat recipient to fulfill their food needs. Zakat fitrah purifies the fasting person from vain actions and foul speech and feeds the poor. Zakat fitrah is Ith'am as it is given in the form of staple food that can be cooked for eating.

It is explained that fasting in Ramadan is not accepted by Allah SWT unless zakat fitrah is given. The essence of zakat fitrah is feeding the poor. Therefore, the acceptance of Ramadan fasting is determined by feeding the poor through zakat fitrah, demonstrating the relationship between zakat and Ith'am.

The Relationship of Hajj with Ith'am

The relationship between Hajj and Ith'am can be examined in Surah Al-Baqarah, verse 196.

This verse serves as evidence that performing Hajj must be completed according to the rules. If one is hindered from performing Hajj as per the rules, there is a ransom as compensation to ensure the Hajj and Umrah are valid. According to Al-Alusi, there are three types of Hajj:

- 1. Hajj 'Tamattu': Performing Umrah in the months of Hajj, followed by the rituals of Umrah and Ihram of Hajj in Mecca and performing its acts.
- 2. Hajj Qiran': Performing Umrah and Hajj simultaneously and performing the rituals of Hajj and Umrah during Hajj.
- 3. Hajj Ifrad: Performing Ihram for Hajj after completing Umrah.

Ransom for violating Hajj regulations is called dam. Dam varies according to the rules broken, one of which includes feeding the poor.

Tabel 2. Jenis *dam*, aturan, serta bentuk *dam*

Jenis dam (denda)	Aturan yang dilanggar	Dam yang harus dibayar
Dam tartib wa taqdir (pelaksanaan dan harus sesuai urutan	1. Meninggalkan Wukuf di Arafah 2. Melaksanakan haji tamattu' atau haji qiran 3. Menyembelih binatang buruan sebelum tahallul 4. Melakukan hubungan suami-istri 5. Meninggalkan wajib haji	1. Menyembelih seekor kambing 2. Berpuasa 10 hari (tiga hari Ketika haji, 7 hari dikampung halaman) 3. Memberi makan orang miskin satu mud /hari
Dam tartib wa ta'dil (dilaksanakan sesuai urutan	Jika tercegah menyempurnakan rukun haji dan umrah seperti sakit, terkepung musuh, hubungan suami istri	1. Menyembelih seekor unta. 2. Menyembelih seekor sapi atau lembu. 3. Menyembelih tujuh ekor kambing. 4. Memberi makan fakir miskin senilai seekor unta. 5. Berpuasa sebanyak hitungan mud dari makanan yang dibeli scharga seekor unta.
Dam takhyir wa ta'dil (pelaksanaan dam boleh memilih salah satu)	melakukan pelanggaran akan dua hal, yaitu 1. berburu atau membunuh binatang buruan ketika berada di Tanah Haram atau Halal setelah ihram menebang atau mencabut pepohonan di Tanah Haram Mekah.	1. Menyembelih binatang yang sebanding dengan binatang yang diburu. 2. Memberi makan dengan nilai harga binatang yang sebanding dan dibagikan kepada fakir miskin. Jumlah makanan yang harus diberikan adalah senilai dengan harga binatang yang diburu. 3. Berpuasa sejumlah bilangan mud yang senilai dengan binatang sebanding. Satu mud setara dengan 0,7 liter atau 675 gram. Jadi, jika



Jenis dam (denda)	Aturan yang dilanggar	Dam yang harus dibayar
		binatang yang diburu adalah unta, maka damnya adalah 14 mud ($14 \times 0,7 = 9,8$ kg). Jika dikonversikan ke dalam jumlah hari puasa, maka damnya adalah 9,8 hari puasa.
Takhyir wa taqdir	Memotong kuku Memotong rambut Menggunakan pakaian yang dilarang Menutup muka bagi Perempuan dan menutup kepala bagi laki laki Mengecat rambut dan jenggot Memakai wangi-wangian Memandang dengan syahwat Bersetubuh kedua kalinya selama haji Bersetubuh antara tahalul awal dan tsani	menyembelih seekor kambing atau bersedekah kepada 6 orang fakir miskin (tiap orang 2 mud) atau berpuasa 3 hari

Conclusion

The verses mentioning Ith'am appear in 51 surahs of the Qur'an. The hadiths discussing Ith'am are mainly found in the books "Kitab al-Iman" and "Kitab al-Adab." The relationship between the pillars of Islam and Ith'am is evident in the psychological impact of prayer, building positive character and motivating good deeds, including Ith'am. Fasting builds a pious character, fostering compassion for the poor. Zakat fitrah is intrinsically linked to Ith'am as it involves feeding the poor. Hajj regulations and their compensations often involve feeding the poor. The essence of the book "الاعطاعام روح الاسلام" includes discussions on expiation and penalties.

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COUNTER-RADICALIZATION IN MADRASAH: IMPLEMENTATION THE VALUES OF RELIGIOUS MODERATION AT MAN INSAN CENDEKIA PADANG PARIAMAN WEST SUMATRA

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Abstract. Since 2019, the Indonesian government has launched a program to strengthen religious moderation as a strategic step to counter-radicalization in various sectors of public institutions. Among these important sectors are madrasas. However, how madrasah residents respond to the idea of religious moderation and what religious moderation is like in practice, still needs to be researched more comprehensively. This article aims to show the response and implementation of religious moderation at MAN Insan Cendekia Padang Pariaman. A qualitative research method was employed with a case study approach. Data were collected through in-depth interviews, observation and document analysis. This article shows that at MAN Insan Cendekia Padang Pariaman, there is critical acceptance of diverse moderation and its implementation occurs in intra-religious tolerance. The implementation of various moderation that has occurred at MAN Insan Cendekia Padang Pariaman shows the success of madrasas in counter-radicalization.

Keywords. *Counter-radicalization; Madrasas; Religious Moderation*

INTRODUCTION

Indonesia is a country with a lot of culture and a good social life. The many cultures in Indonesia influence a person's religious habits, although sometimes this habit becomes a threat to Muslims or other religions in Indonesia. Many social or cultural cases in the name of

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one religion end in conflict, such as terrorism, radicalism, intolerance, etc.

Cases of intolerance in Indonesia are still prevalent. The existence of majority and minority feelings among people causes intolerance to increase. Not only is it caused by majority feelings, but a lack of knowledge about other religions and considering one's religion to be the best is also a trigger for intolerance. Do not want to try to open up to give people of other religions space to carry out their worship, as was the case with intolerance in Padang, West Sumatra, last August. This case is the prohibition of Christian worship in Muslim rented houses.

It is not only intolerant attitudes that divide religious communities in Indonesia; the existence of radicalism is an act that threatens peace in Indonesia and even the world. In Indonesia, the rise of radicalism developed after the reform era, resulting in violence in the name of Islam. Many Islamic movements have formed organizations, whether political or radical organizations, such as the Indonesian Mujahid Council, Hizbut Tahrir, the Committee for the Implementation of Islamic Sharia, the Ahlus Sunnah wal Jamaah Communication Forum (FKAWI), the Islamic Defenders Front, Laskar Jihad and other local radical movements (Mufid, 2013). The characteristics of this Radicalism ideology include considering that understanding outside the brand is a deviant understanding, being fanatical about the priests they follow, rejecting modernization, secularization, and westernization, and this understanding is oriented towards politics with an exclusive congregational basis. This understanding of radicalism ultimately gives rise to violence in the name of religion, which is often also called terrorism (Maulida, 2017).

Terrorism is no longer a common word with which to be familiar. Terrorism is a crime committed against civilization and humans, so terrorism is a threat to the sovereignty of every country (Novianti & Lase, 2021). The existence of this terrorism is due to the weakening of the knowledge possessed by Muslims and the ideas of radicalism within them. He misunderstands the meaning of jihad, which says, "Live a noble life or die as a martyr." Thinking that it is difficult to make life noble, so they sacrifice themselves for martyrdom by committing suicide bombings. One of the times this happened was during the bombing in Bali, which was considered a martyrdom (Kamala et al., 2022). In the justification for terrorism, the meaning of

jihad, mujahideen, is inversely proportional to that carried out by terrorism, which attacks civilians who are not involved in the war.

The existence of terrorism is a threat to the world community and Indonesia. Thus, terrorism becomes a terrifying thing. The public is terrified because the means used by terrorism are bombs and homemade weapons, as well as weapons that are often used by the authorities. Entering the 21st century, terrorism is a form of threat to the world in terms of peace. Because, at all times, terrorism has been a crime that has claimed many victims. The spread of terrorism tends to come from outside the family and education environment, not from families who have radical views (Novianti & Lase, 2021).

Several bombing cases that have occurred in Indonesia include those on December 24, 2000, Christmas Eve. This bombing resulted in 16 deaths, 96 injuries, and 37 cars damaged. Not only that, on June 8, 2005, there was a bombing in Pamulang, Tangerang. Even though there were no victims, this bomb was detonated in the yard of the Indonesian Mujahideen Council Policy Decision Expert Abu Jilbril alias M Iqbal's house in West Pamulang. After the terrorists were arrested, the reason they always gave was the struggle for jihad fi sabilillah. The Al-Qur'an also explains that killing is prohibited except for those who commit crimes that destroy civilization (Handoko, 2019). Even on March 28, 2021, a suicide bomb was detonated at the Makassar Cathedral Church (Samho, 2022).

The rise in cases of intolerance and radicalism, which have led to terrorism in Indonesia, is a concern that must be addressed immediately. One of the appropriate treatments is education regarding religious moderation. Moderation is often called the middle way. Thus, religious moderation is a process of understanding and practicing religious teachings in a balanced and fair manner to avoid excessive or extreme behavior. This religious moderation will bring about a moderate spirit so that when someone vilifies a religion, moderate people will not be easily influenced. Even moderate people will also provide education regarding religious moderation (Samho, 2022). So that over time, prejudiced attitudes towards other religions or radical thoughts will disappear. There is no more extended war but peace. We realize that differences are not an obstacle, but we can be friends and brothers without prejudice.

PRACTISING THE VALUES OF RELIGIOUS MODERATION AT MAN INSAN CENDEKIA PADANG PARIAMAN

Insan Cendikia is a prototype of a dormitory-based high school level school built by the Ministry of Religion of the Republic of Indonesia. Two education systems have been running within the Ministry of Religion: the school system (madrasah) and the boarding education system (Pondok Pesantren). In practice, the school system (Madrasah) is oriented towards mastering general knowledge, so mastery of Islamic knowledge is not optimal. In contrast, the Islamic boarding school system is more oriented towards mastery of Islamic sciences (Islamic Studies), so mastery of science and technology is less than optimal. The Ministry of Religion then formed MAN Insan Cendikia which has strong characteristics and advantages which are expected to be able to combine the two education systems, namely oriented towards science-technology and Islamic religious knowledge (tafaqquh fiddin) which is based on three civilizations (hadlarah), namely the Text, Book (hadlaratun-nash), Civilization of Science (hadlaratul ilmi) and Civilization of Philosophy (hadlaratul-falsafah) are very appropriate to do. This school also requires students to communicate daily in the madrasa environment using Indonesian, English, and Arabic.

MAN IC Padang Pariaman, West Sumatra, is the 10th MAN IC founded in 2016. Based on the list of Higher Education Entrance Test Institutes (LTMPIT), Madrasah Aliyah Negeri (MAN) Insan Scholar Padang Pariaman succeeded in getting first place as the best school in West Sumatra. This school received a total average UTBK score of 594,622 from 23,657 SMA, MA, SMK, and private high schools in Indonesia. For the SMA/SMK/MA national ranking, MAN Insan Scholar Padangpariaman, which was in 156th position in 2020, rose to 70th in 2021. Meanwhile, the SMA/SMK/MA provincial ranking in fifth in 2020 rose two steps to third place this year. If measured specifically for competitions at the Madrasah Aliyah (MA) level, MAN Insan Scholar Padang Pariaman is now ranked fifth nationally. Meanwhile, at the provincial level, it occupies the highest or first rank in the madrasah sector in West Sumatra.

Understanding Indonesia's current social and cultural situation is necessary to understand religious moderation, especially at the educational level. Because education is a place to gain knowledge for

the young, future generation of the Indonesian nation. One of the educational institutions that implements Religious Moderation lessons is Madrasah Aliyah Negeri Insan Cendekia (MAN IC) Padang Pariaman. MAN IC Padang Pariaman is a school under the auspices of the Ministry of Religion, with a solid religious base. MAN IC Padang Pariaman has made many efforts to convey and implement religious moderation, both in the school environment and outside the school, involving the entire MAN IC Padang Pariaman community. Efforts are made to create tolerance, national commitment, and love of the homeland, as well as non-violence and respect for the culture in the surrounding community. This is a pillar of religious moderation.

The implementation of religious moderation can be seen in terms of national commitment and love of the country. Many practices are carried out to create this national commitment and love of the country, such as character education and selecting the head of the organization. In character education, MAN IC Padang Pariaman collaborates with BABINSA, which provides material directly to students with the themes of prosperity, togetherness, solidarity, responsibility, and the importance of love for the homeland. By providing material directly from BABINSA, it is hoped that students will understand more about the importance of national commitment and love for their homeland. Filling in the material is carried out in the form of a camp where students are not only given material related to national insight but are also trained during the camp.

Apart from that, the election of the chairman of the MAN IC Padang Pariaman organization uses a democratic system where all MAN IC Padang Pariaman students have the right to vote, for example, during the election of the Intra Madrasah Student Organization (OSIM). Voting is carried out by voting on previously selected candidates. Not only that, there is also a democratic system when electing the chairman of the dormitory organization, namely the Boys' and Girls' Dormitory Family Association (IKAS), which is responsible for student discipline while in the dormitory. The IKAS Men were chosen through voting from all students, and conversely, IKAS Women were chosen through voting from all female students at MAN IC Padang Pariaman. This indicates that the democratic system, which is a form of national commitment, is being implemented well by MAN IC Padang Pariaman.

The second implementation of religious moderation is related to tolerance. The tolerance implemented by MAN IC Padang Pariaman is not only towards religions but also among Muslims. This can be seen from the tolerance towards differences adopted by Islamic organizations because every Islamic organization has different worship habits. The first example is during dhikr after prayer. The use of a microphone is only done when reading prayers, while when doing dhikr, it is enough to do it without a microphone. This is done to show appreciation to those who do not participate in dhikr but immediately perform the Maghrib ba'da prayer. This is where tolerance is exercised by students, teachers, and those around MAN IC Padang Pariaman who attend the evening prayers in the congregation. Next is when the morning prayer qunut is read. There are differences between NU and Muhammadiyah, with NU reading qunut and Muhammadiyah not. The Imam does not read the qunut during the morning prayer. However, no student or community member from MAN IC Padang Pariaman protested against this. They continued to perform morning prayers in the congregation, not separating themselves or praying individually. This form of tolerance is applied at MAN IC Padang Pariaman towards differences in prayer habits. NU adherents who usually perform morning prayers with qunut do not object.

Even though MAN IC Padang Pariaman is an Islamic religion-based school, students who study there still have relations or friends who are non-Muslim. They do not mind religion when making friends. Some female students with non-Muslim acquaintances still have good relations with them. Neither of them even discussed religion. This is a form of tolerance carried out by students at MAN IC Padang Pariaman outside of school. They apply the teachings of tolerance in the school environment and the environment outside the school.

The application of tolerance occurs not only in religion but also in clothing habits. MAN IC Padang Pariaman students wear a variety of clothes. Some students wear sarongs; some only wear trousers. Not only that but students are also allowed to wear robes, even in the clothes they wear. The peci used also have different variations. Even though there are many variations between I MAN IC Padang Pariaman students, none of them have any criticism regarding what is used. Students who wear different clothes than most are still

respected and treated well. This is one of the daily forms of students who have implemented religious moderation in their school environment.

The third implementation is anti-violence. MAN IC Padang Pariaman implements the absence of violence in school regulations. In this case, students are not allowed to use violence in any form. In fact, according to one of the students, violence is not the way to create peace. As expressed by one student at MAN IC Padang Pariaman: We do not have to solve problems with violence. There is a family way to make peace and talk about it carefully. So, we should not just push our ego. We have to do it even though it is difficult. How will the problem be solved if we continue to promote our ego? (Mayza Shabri Can, Student at MAN IC Padang Pariaman, interview, 17 February 2023)

The fourth implementation is acceptance of local traditions. MAN IC Padang Pariaman students come not only from the local area but also from various regions. Thus, students from outside Padang Pariaman need to learn what local traditions exist. An example of a famous local tradition is batabuik, which is carried out during Muharram. Respecting this tradition is one form of implementing religious moderation at MAN IC. Even though they know little about these traditions, the students still appreciate local traditions. Apart from that, students appreciate the existence of traditions at the time of death. Where NU adherents perform tahlilan several days after death, this tradition is not carried out among Muhammadiyah adherents. However, between the two adherents of the students/I, no one made a claim of justification for the traditions they practiced.

The implementation that has been carried out at MAN IC Padang Pariaman does not escape prior knowledge. Religious moderation has become very popular nowadays, to the point that at MAN IC Padang Pariaman, religious moderation is included in the RKKL. The knowledge of religious moderation obtained by students is none other than the subjects taught by the teachers who teach. Not only do students gain insight into religious moderation, but all staff who work at MAN IC Padang Pariaman, even the student's parents, also gain this insight.

Teachers follow guidance on varying moderation to convey it to all students and staff. Religious moderation is always included when the material is delivered, not only in dormitory lessons. In the light

conversation, the teacher, the pillar of religious moderation at MAN IC Padang Pariaman, still conveyed moderation. This is a form of implementing moderation to prevent radicalism in schools..

CONCLUSION

This article shows that at MAN Insan Cendekia Padang Pariaman, there is critical acceptance of diverse moderation and its implementation occurs in intra-religious tolerance. The implementation of various moderation that has occurred at MAN Insan Cendekia Padang Pariaman shows the success of madrasas in counter-radicalization.

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MODERN RELIGIOUS MOVEMENTS: FEMALE SCHOLARS AS AGENTS OF CHANGE

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Abstract: This research examines the role of female clerics as agents of change in modern religious movements in the Muslim world. Using the Systematic Literature Review (SLR) method, this study identifies, evaluates, and summarizes findings from various studies regarding the contribution of female ulama in encouraging social change, education, and religious policy. Data was collected from various databases indexed by Scopus, Eric, and Google Scholar, covering the publication period 2010-2024 using the PRISMA technique. Of the 301 articles, 40 were selected as research data. The findings show that female ulama play an

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important role in promoting inclusive religious understanding, fighting for women's rights, and developing progressive Islamic education. They also challenge traditional norms and influence religious policies to be more responsive to contemporary issues. However, female ulama face various challenges, including socio-cultural barriers. This research concludes that female ulama have significant potential as agents of change, but further support is needed to overcome the challenges they face.

Keywords: *Female Scholars, Modern Religious Movements, Agents of Change, Systematic Literature Review, Muslim World*

Introduction

In the development of modern religious movements in the Muslim world, a group of female scholars has emerged as agents of change.¹ They bring a spirit of renewal and a vision to spread a more inclusive understanding of religion, advocate for women's rights, and develop progressive Islamic education. Their presence challenges traditional norms that have long hindered progress and equality in Muslim societies.²

The role of female scholars has become increasingly important in the modern era, where Muslim societies face various contemporary challenges.³ They are able to offer solutions and guidance relevant to current issues. Female scholars bridge the gap between religious teachings and the evolving needs of society.⁴ They promote a moderate and inclusive understanding of religion, emphasizing values such as justice, tolerance, and respect for diversity.⁵

¹ Ellys Lestari Pambayun, "Identitas Dakwah Perempuan Dengan Techno-Religion," *El Madani: Jurnal Dakwah Dan Komunikasi Islam* 1, no. 02 (2020): 123–40, <https://doi.org/10.53678/elmadani.v1i02.126>.

² Imam Mustofa, "Sketsa Pemikiran Islam Liberal Di Indonesia," *Akademika: Jurnal Pemikiran Islam* 17, no. 2 (2012): 153–76.

³ Istina Rakhmawati, "Tantangan Dakwah di Era Globalisasi," *Addin* 8, no. 2 (2014): 391–408, <https://doi.org/10.21043/addin.v8i2.603>.

⁴ Frenky Mubarak, "Tradisi Sakral Dan Tradisi Populis Dalam Masyarakat Muslim Di Indramayu," *Living Islam: Journal of Islamic Discourses* 3, no. 2 (2020): 291–303, <https://doi.org/10.14421/lijd.v3i2.2288>.

⁵ Norma Fitria, "Perspektif Islam Tentang Kepemimpinan Perempuan Pada Lembaga Pendidikan," *Journal on Education* 6, no. 1 (2023): 1774–87, <https://doi.org/10.31004/joe.v6i1.3155>.

Historically, women's participation in religious and intellectual leadership in the Muslim world has faced many obstacles.⁶ However, recent decades have brought positive changes with an increasing number of women pursuing higher religious education and becoming scholars.⁷ This opens up opportunities for female scholars to contribute to religious debates and discourses.

Important contributions of female scholars include their efforts in advocating for women's rights in both religious and public spheres.⁸ They voice fairer and more equal interpretations of women's positions, as well as develop more progressive and inclusive Islamic education.⁹ Through active involvement in religious policy forums, they strive to influence policies to be more responsive to contemporary issues.

However, in carrying out this important role, female scholars often face significant challenges.¹⁰ Deeply rooted socio-cultural barriers such as patriarchy, gender stereotypes, and lack of access to education and resources are major obstacles.¹¹ They also face resistance from conservative groups that oppose change.

This research aims to provide deep insights into the contributions of female scholars and emphasize the importance of

⁶ Hani Nafi'ah Rachmawati dan Muhammad Jadid Khadavi, "Peran Tokoh Agama Dalam Menanamkan Akhlakul Karimah Pada Masyarakat Nelayan Di Kabupaten Probolinggo," *IMTIYAZ: Jurnal Ilmu Keislaman* 7, no. 1 (2023): 69–80, <https://doi.org/10.46773/imtiyaz.v7i1.1020>.

⁷ M. Nurul Ihsan dan M. Nurul Ikhsan Saleh, "Perbandingan Sistem Pendidikan di Tiga Negara; Mesir, Iran dan Turki," *Jurnal Pendidikan Islam* 4, no. 1 (2015): 49–70, <https://doi.org/10.14421/jpi.2015.41.49-70xxx>.

⁸ Abdul Ghofur dan Sulistiyono Susilo, "Perempuan Dan Narasi Kekerasan: Studi Kritis Peran Gender Dalam Deradikalisasi," *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 5, no. 2 (2015): 431–54, <https://doi.org/10.15642/teosofi.2015.5.2.431-454>.

⁹ Purnomo Purnomo dan Putri Irma Solikhah, "Konsep Dasar Pendidikan Islam Inklusif: Studi Tentang Inklusivitas Islam Sebagai Pijakan Pengembangan Pendidikan Islam Inklusif," *J-PAI: Jurnal Pendidikan Agama Islam* 7, no. 2 (29 November 2021): 114–27, <https://doi.org/10.18860/jpai.v7i2.13286>.

¹⁰ Budhy Munawar Rahman, "Masa Depan Wajah Islam Indonesia Kajian atas Islam Moderat-Progresif," *Nusantara: Journal for Southeast Asian Islamic Studies* 15, no. 1 (2019): 10–28, <https://doi.org/10.24014/nusantara.v15i1.10610>.

¹¹ Gasella Aurelia Azzahra, "Pengembangan Stereotip Gender Terhadap Persepsi Karyawan Pada Manajer Perempuan," *Konstruksi Sosial: Jurnal Penelitian Ilmu Sosial* 3, no. 4 (2023): 111–21, <https://doi.org/10.56393/konstruksisocial.v1i12.1375>.

recognizing and supporting their role in building a more just, inclusive, and progressive Muslim society. By conducting a systematic literature review, this research will explore and synthesize findings from previous studies on the contributions of female scholars in promoting social change, education, and religious policy.

Three research questions are posed: (1) what is the distribution and findings of articles discussing the contribution of female scholars as agents of change in modern religious movements in the range of 2010-2024; (2) what strategies are used by female scholars in promoting change in Muslim societies in the range of 2010-2024; and (3) what significant contributions have been proven from the role of female scholars as agents of change in modern religious movements.

The results of this systematic review can provide valuable input for policymakers in the fields of religion and gender, as well as serve as a basis for developing new strategies to support the role of female scholars in the future.

Distribution and Research Findings on Women Ulema as Agents of Change (2010-2024)

In the second decade of the 21st century, there has been a significant increase in research interest in women clerics as agents of change in modern religious movements in the Muslim world.¹² Between 2010 and 2024, a large body of research emerged exploring this phenomenon from various viewpoints and geographical contexts.

These studies cover various Muslim countries such as Indonesia, Malaysia, Turkey, and Middle Eastern countries, as well as a global perspective. The focus of the study includes the role of female ulama in promoting an inclusive and moderate understanding

¹² Fahrina Yustiasari Liriwati dan Sudirman Anwar, "Menelisik Peran Pesantren dalam Regenerasi Ulama Perempuan," *Al-Aulia: Jurnal Pendidikan dan Ilmu-Ilmu Keislaman* 8, no. 2 (2022): 108–15, <https://doi.org/10.46963/aulia.v8i2.752>.

of religion,¹³ as well as their efforts to advocate for women's rights and gender equality.¹⁴

The research results show the significant contribution of female ulama in encouraging positive change in contemporary Muslim society.¹⁵ They play an active role in voicing a fairer interpretation of religion, developing progressive Islamic education,¹⁶ and influencing religious policy to be more responsive to contemporary issues.¹⁷

However, female ulama also face major challenges such as socio-cultural barriers, patriarchy, gender stereotypes, and resistance from conservative groups.¹⁸ Nevertheless, they managed to overcome these challenges with extraordinary perseverance and fortitude.¹⁹

These studies emphasize the importance of recognizing and supporting the role of women ulama as agents of change. Support such as wider access to education, economic empowerment, and eliminating gender discrimination is considered key to maximizing their potential.

The contribution of female ulama has become an important force in driving social and religious transformation, bringing new,

¹³ Badrah Uyuni, Khairan Muhammad Arief, dan Mohammad Adnan, "Contribution of Woman Ulama in Digital Era," *International Journal of Emerging Issues in Islamic Studies* 3, no. 2 (2023): 16–26, <https://doi.org/10.31098/ijeis.v3i2.1926>.

¹⁴ Munawir Haris, "Partisipasi Politik NU Dan Kader Muslimat Dalam Lintas Sejarah," *Al-Tahrir: Jurnal Pemikiran Islam* 15, no. 2 (2015): 283–308, <https://doi.org/10.21154/al-tahrir.v15i2.267>.

¹⁵ Dewi Avivah, "The Importance of the Role of Women Ulama as the Effort to Actualate the Message of Islam to the Value of Equality," *Prosperity: Journal of Society and Empowerment* 1, no. 2 (2021): 129–36, <https://doi.org/10.21580/prosperity.2021.1.2.8542>.

¹⁶ Yusron Razak dan Ilham Mundzir, "OTORITAS AGAMA ULAMA PEREMPUAN: Relevansi Pemikiran Nyai Masriyah Amva Terhadap Kesetaraan Gender Dan Pluralisme," *PALASTREN: Jurnal Studi Gender* 12, no. 2 (2019): 397–430, <https://doi.org/10.21043/palastren.v12i2.5981>.

¹⁷ Samsul Zakaria, "Kepemimpinan Perempuan dalam Persepektif Hukum Islam (Studi Komparatif antara Pemikiran KH. Husein Muhammad dan Prof. Siti Musdah Mulia)," *Khazanah* 6, no. 1 (2013): 65–97, <https://doi.org/10.20885/khazanah.vol6.iss1.art7>.

¹⁸ Umma Farida dan Abdurrohman Kasdi, "The 2017 KUPI Congress and Indonesian Female 'Ulama,'" *JOURNAL OF INDONESIAN ISLAM* 12, no. 2 (2018): 135, <https://doi.org/10.15642/JIIS.2018.12.2.135-158>.

¹⁹ Halimatus Sadiyah, "Peran Ulama Perempuan dalam Memelihara Budaya Organisasi di Pesantren," *Dinamika Penelitian: Media Komunikasi Penelitian Sosial Keagamaan* 20, no. 2 (25 Januari 2021): 345–66, <https://doi.org/10.21274/dinamika.2020.20.2.345-366>.

fresher and more open perspectives. These studies provide a basis for understanding their struggles and achievements, and promoting their role in the future to create a more just, inclusive and progressive Muslim society.

Women Scholars' Strategies in Promoting Change in Muslim Societies (2010-2024)

Women clerics have adopted a variety of innovative and effective strategies to promote change in Muslim society. These strategies reflect their dynamism and creativity in facing challenges and exploiting opportunities to spread reform messages.

One of the main strategies is to utilize digital media and technology platforms.²⁰ Social media, blogs, podcasts and other online channels are becoming effective tools for female clerics to voice their ideas, reaching a wider audience, especially young, tech-savvy Muslims.²¹ Through digital platforms, they can spread messages of reform,²² promote the values of inclusivity, equality and tolerance, and respond to questions from the audience in real-time.

Female ulama are also active in starting and leading various social and religious movements at the grassroots level.²³ They founded non-profit organizations, study centers, and advocacy networks that focused on issues such as women's rights, inclusive education, and religious reform.²⁴ Through these organizations, they can mobilize a broader mass base and build solidarity among supporters of change.

²⁰ Uyuni, Arief, dan Adnan, "Contribution of Woman Ulama in Digital Era."

²¹ Iswandi Syahputra, "New Media, New Relations: Cyberstalking on Social Media in the Interaction of Muslim Scholars and the Public in West Sumatra, Indonesia," *Jurnal Komunikasi, Malaysian Journal of Communication* 34, no. 1 (2018): 153–69, <https://doi.org/10.17576/JKMJC-2018-3401-09>.

²² Muria Endah Sokowati, "Feminist Activism in Digital Culture: Problems of Class and Ethics," *Jurnal ASPIKOM* 7, no. 2 (2022): 60–79, <https://doi.org/10.24329/aspikom.v7i2.1146>.

²³ Liriwati dan Anwar, "Menelisik Peran Pesantren dalam Regenerasi Ulama Perempuan."

²⁴ Abdurrohman Kasdi, "MEMBANGUN KEMANDIRIAN MELALUI FILANTROPI KAUM PEREMPUAN; Potensi Kedermawanan untuk Pemberdayaan Perempuan Indonesia," *PALASTREN: Jurnal Studi Gender* 12, no. 1 (2019): 99–126, <https://doi.org/10.21043/palastren.v12i1.3184>.

In promoting a more inclusive and moderate understanding of religion, female clerics also use innovative teaching and education methods. They develop curriculum and learning materials that emphasize critical thinking, tolerance, and respect for diversity. They also collaborate with educational institutions to integrate the perspective of gender equality and women's rights in the Islamic education curriculum.²⁵

Another increasingly popular strategy is the formation of cross-sector networks and alliances. By building partnerships with civil society organizations,²⁶ educational institutions, government agencies, and other actors who support the change agenda, they can increase the impact and reach of their efforts.

Women ulama are also increasingly aware of the importance of contextualized and local approaches in promoting change. They seek to understand the specific socio-cultural dynamics of each region and adapt their strategies accordingly. This approach allows them to convey the reform message in a way that is more relevant and acceptable to local communities.

In addition to practical strategies, female scholars also build strong intellectual foundations through academic research and scientific publications.²⁷ Their academic works are an important source of reference for activists, policy makers and the wider community in supporting change.²⁸

In implementing these strategies, female ulama prioritize principles such as inclusivity, transparency, and accountability.²⁹ They

²⁵ Januar Januar, "Reconstruction of Religious Moderation: A Social Historical Perspective of Islamic Education," *AiCIM Proceeding* 1 (2023): 43–53.

²⁶ Ibtihal Ramadan, "When Faith Intersects With Gender: The Challenges and Successes in The Experiences of Muslim Women Academics," *Gender and Education* 34, no. 1 (2022): 33–48, <https://doi.org/10.1080/09540253.2021.1893664>.

²⁷ Kalsoom Paracha dan Aiman Khalid, "Inclusiveness of Women's Empowerment in Muslim Societies," *Islamic Studies* 62, no. 2 (2023): 275–88, <https://doi.org/10.52541/isiri.v62i2.2362>.

²⁸ Alissa Macoun dan Danielle Miller, "Surviving (Thriving) in Academia: Feminist Support Networks and Women ECRs," *Journal of Gender Studies* 23, no. 3 (2014): 287–301, <https://doi.org/10.1080/09589236.2014.909718>.

²⁹ Farida dan Kasdi, "The 2017 KUPI Congress and Indonesian Female 'Ulama.'"

try to build a movement that is open, participatory, and involves all interested parties in the change process.³⁰

Although the journey towards change is not easy, the innovative and contextualization approaches adopted by female clerics have proven effective in driving social and religious transformation in Muslim societies. Progress can be seen in the promotion of a more inclusive understanding of religion, the fight for gender equality, and the push for policy reforms that are responsive to contemporary issues facing Muslim communities.³¹

Significant Contributions of Women Clerics as Agents of Change in Modern Religious Movements

In the history of the world's religions, modern religious movements have emerged as reforms that offer new and progressive perspectives. Amidst these currents of change, a number of female scholars have emerged who have become significant agents of change, challenging established traditions and encouraging reform in religious thought and practice. One prominent figure is Amina Wadud, an American Muslim scholar who campaigns for gender equality in Islam. Her idea of female leadership in Friday prayers opened new debates and encouraged reinterpretation of religious texts.³²

In Morocco, Asma Lamrabet, a scholar and activist, has championed women's rights in Islam. Her work emphasizes the importance of re-reading religious sources with a more just and equal perspective for women. In the Christian tradition, feminist theologians such as Elizabeth Schüssler Fiorenza and Rosemary Radford Ruether have challenged patriarchal interpretations of the

³⁰ Margaret McGladrey, "On Making Academic Feminism More Public," *Signs: Journal of Women in Culture and Society* 45, no. 4 (2020): 1035–57, <https://doi.org/10.1086/707804>.

³¹ Khanum Shaikh, "Journeys Toward Gender Equality in Islam," *Politics, Religion & Ideology* 24, no. 2 (2023): 295–98, <https://doi.org/10.1080/21567689.2023.2196122>.

³² Dahlia Kartika Ariesita dan Galant Nanta Adhitya, "Seeing Muslim Men and Women Hermeneutically: A Liberal-Feminist Study on Amina Wadud's Qur'an Exegesis," *Rubikon: Journal of Transnational American Studies* 10, no. 1 (23 April 2023): 91, <https://doi.org/10.22146/rubikon.v10i1.78363>.

Bible and pushed for a more inclusive and empowering understanding for women.³³

In India, Shabana Azmi, an activist and human rights defender, has championed reforms in personalized Muslim law. She criticizes discriminatory practices and promotes gender justice in Indian Muslim society. Despite facing enormous challenges, these women scholars have never wavered in their fight for change. They have shown courage and perseverance in confronting entrenched patriarchal traditions and promoting a more progressive understanding of religion.³⁴

One of the important contributions of women scholars is the reinterpretation of religious texts that have been dominated by male perspectives. They call for a re-reading of religious sources with a more just and equal lens, taking into account the historical and social context in which the texts were written. Women clerics also promote greater participation of women in religious leadership and decision-making. They challenge the idea that women cannot be religious leaders and encourage more equal involvement in religious practice.³⁵

In an effort to promote gender equality, women ulama also campaigned for reforms in family law and women's rights. They criticized discriminatory practices such as polygamy, unilateral divorce, and unequal inheritance rights. Their voices became the impetus for change in the legal and social fabric of society.³⁶ Not only that, women clerics also fight for equal education for women in religion. They emphasize the importance of giving women equal

³³ Sadik Rddad, "Moroccan Feminists: Between Activism and 'Muslima' Theology," *Culture & Society* 9, no. 1 (2018): 11–30, <https://doi.org/10.7220/2335-8777.9.1.1>.

³⁴ Vikram Gautam, "The Politics Of Muslim Identity And The Personal Laws: Safeguarding The Rights Of The Internal Minorities," *IOSR Journal of Humanities and Social Science* 22, no. 06 (Juni 2017): 11–19, <https://doi.org/10.9790/0837-2206051119>.

³⁵ Amirudin Amirudin dkk., "Re-Interpretation of Women's Position in Religious Texts: A Gender Humanistic Study," *AMCA Journal of Religion and Society* 2, no. 1 (2022): 26–30, <https://doi.org/10.51773/ajrs.v2i1.152>.

³⁶ Gopika Solanki, "Beyond the Limitations of the Impasse: Feminism, Multiculturalism, and Legal Reforms in Religious Family Laws in India," *Politikon* 40, no. 1 (2013): 83–111, <https://doi.org/10.1080/02589346.2013.765678>.

access to study and teaching religious teachings so that women can become leaders and authorities in their religious communities.³⁷

Through their writings and lectures, these women scholars spread ideas of reform and brought new awareness about the importance of gender justice in religion. Their works became a source of inspiration and empowerment for women around the world. However, the path taken by these women scholars was not easy. They often faced intimidation, threats, and rejection from conservative circles who saw their ideas as a threat to tradition and male authority in religion. Despite this, these women scholars remained steadfast in their fight for change. They built solidarity networks with women activists from different religious and cultural backgrounds, supporting each other and strengthening their reform movements.

The contributions of women scholars in modern religious movements are not only limited to gender issues. They also promote values such as peace, tolerance, and respect for diversity in plural societies. With a loud and courageous voice, these women ulama oppose narrow and extremist interpretations of religion. They stress the importance of interfaith dialogue, mutual understanding, and respect for differences in order to create a more peaceful and harmonious world.³⁸

In addition, women ulama are also involved in social and humanitarian endeavors, such as fighting poverty, promoting education, and providing assistance to victims of natural disasters and conflicts. They show that religion is not only about rituals and dogma but also about caring for fellow human beings. In the midst of the change they strive for, these women clerics often face challenges from within their own religious communities. They have to fight against stereotypes and prejudices that women do not have the capacity to be religious leaders or provide interpretations of sacred texts.³⁹

However, with perseverance and fortitude, these women scholars continued to push for gradual change. They use smart

³⁷ Jessica Thurlow, "The 'Great Offender': Feminists and the Campaign for Women's Ordination," *Women's History Review* 23, no. 3 (2014): 480–99, <https://doi.org/10.1353/09612025.2013.820606>.

³⁸ Tale Steen-Johnsen, "A Social Capital Perspective on the Peace Work of Religious Women," *Journal of Ecumenical Studies* 56, no. 1 (2021): 55–75, <https://doi.org/10.1353/ecu.2021.0006>.

³⁹ Uyuni, Arief, dan Adnan, "Contribution of Woman Ulama in Digital Era."

strategies, utilizing spaces of dialogue and debate to voice their ideas. Every small step they take is a milestone in the long journey towards equality and justice. Through their academic works, lectures, and active involvement in social movements, these women scholars have inspired the younger generation to continue fighting for change. They serve as role models for young women who want to pursue religious education and become leaders in their communities.

The significant contribution of women scholars as agents of change in modern religious movements has paved the way for a more just and equal society. Although challenges remain, their voices have echoed around the world, inspiring and empowering women to fight for their rights and promote universal human values in religion. Another important contribution of women scholars is their efforts in deconstructing patriarchal narratives that have dominated the interpretation of religious texts for centuries. They call for a re-reading of religious sources with a more equitable gender lens that takes into account women's perspectives that have been neglected.⁴⁰

In this process, women scholars not only criticize gender bias in interpretation but also offer alternative readings that are more inclusive and give power to women. They show that sacred texts actually contain values of justice, equality, and respect for women's dignity. This deconstruction and reinterpretation effort is not an easy task, as women scholars have to deal with a long tradition of patriarchal interpretation that has been deeply rooted in society. However, with perseverance and analytical acumen, they are able to dismantle gender-biased assumptions and offer new perspectives that are more just and equal.⁴¹

Not only in the academic realm, women scholars are also directly involved in advocacy and community empowerment efforts. They work with civil society organizations, government agencies, and educational institutions to disseminate ideas of gender equality and promote reforms in religious practices. Through education programmes, training and public campaigns, these women clerics seek to change the way society views the role and rights of women in religion. They provide the knowledge and tools necessary for women

⁴⁰ Rakhmawati, "Tantangan Dakwah di Era Globalisasi."

⁴¹ Amirudin dkk., "Re-Interpretation of women's position in religious texts."

to fight for their rights and participate equally in religious and social life.⁴²

Through long and tireless struggle, women scholars have become significant agents of change in modern religious movements. They have broken down traditional boundaries, deconstructed patriarchal narratives, and promoted gender justice and equality in religion. Their contributions have not only impacted women's lives, but also changed the face of religion itself, making it more inclusive, progressive, and in line with universal human values. As such, women scholars have proven that women can be leaders and authorities in the religious sphere, as well as key drivers for necessary changes and reforms in modern society. They have inspired a new generation to continue fighting for justice, equality, and respect for human dignity, regardless of gender or background. Their contributions will continue to be a shining light for future religious movements that are more inclusive, peaceful, and just.⁴³

Conclusion

Women clerics have made significant contributions as agents of change in modern religious movements in the Muslim world in the second decade of the 21st century. Rapidly expanding research from 2010 to 2024 reveals their important role in promoting a more inclusive, moderate and gender-equitable understanding of religion. Through various strategies such as the use of digital media, grassroots movements, education, policy advocacy, and academic publications, women scholars strive to encourage holistic social and religious transformation. They advocate for the reinterpretation of religious texts with a more just perspective, deconstructing patriarchal narratives, and promoting women's participation in religious leadership. Despite facing challenges such as gender stereotypes and resistance from conservative groups, women clerics continue to struggle beyond these obstacles with extraordinary determination and resilience. Their academic work and advocacy became a source of inspiration and knowledge for the reform movement in changing the face of religion to be more open, moderate and respectful of diversity.

⁴² Liriwati dan Anwar, "Menelisik Peran Pesantren dalam Regenerasi Ulama Perempuan."

⁴³ Ellys Lestari Pambayun, *Perempuan vs Perempuan: Realitas Gender, Tayangan Gosip dan Dunia Maya*, vol. 1 (Bandung: Nuansa Cendekia, 2023), h. 38.

As agents of change, female ulama prove that women can be authoritative leaders as well as the main drivers of transformation in contemporary society, inspiring new generations to promote justice and equality without gender discrimination.

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THE EXISTENCE OF ISLAM IN THE FACE OF HOMOGENIZATION IN INDONESIA

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Abstract, A dialogic discourse suggests that globalization has marginalized the existence of religion. Religion no longer has the opportunity to address public issues. This is evident in the reality that globalization has shifted local values, including religion, and replaced them with homogenized values. Islam, as one of the world's religions, is aware that it has entered the global stage of preaching. Revitalization is one of Islam's efforts to face the challenges of the times. This article will address how Islam, as one of the world's largest religions, maintains the existence of its teachings and responds to the impact of globalization, namely homogenization. Several Western futurologists such as John Naisbitt, a scholar like John L. Esposito, and religious ideologists like Al-Maududi contribute their thoughts to this study. Using literature analysis, the author maps out the constructs of thought and responses of the Islamic community to globalization. In this context, there are differing perspectives between two groups. On one side, there are those who view homogenization negatively, believing it could destroy the existence of religion, while others believe that homogenization is not a threat but rather a motivation for Islam to maintain its existence.

Keyword: *existence of islam; homogenization*

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INTRODUCTION

In this modern era of globalization, human existence is experiencing a decline due to the rapid influence of globalization. The role of humans has been displaced by the advancements of the times, as humans are seen as machines controlled by specific interests. Human dignity and values have been destroyed by position and status. Globalization is a movement carried out by Western countries to lead humanity toward destruction. Globalization is the process of the internationalization of contemporary developments that significantly impact world progress. The major influence of globalization can eliminate various barriers, making the world more open and interdependent.

The impact of globalization is felt not only by those who embrace global culture but also by those who initially reject it (Hastuti et al., 2023). On one hand, religion strongly opposes the negative effects brought about by globalization. For instance, technological advancements lead people to neglect their religious duties and facilitate the spread of slander, fake news, pornography, and various other negative elements that contradict religious norms. As a result, globalization causes many changes, including how people practice their religion.

Mikel Burley's research suggests that as an alternative to addressing the tendency towards homogenization, D. Z. Phillips' contemplative philosophy develops a radical pluralist approach. This approach focuses more on deepening the understanding of religious diversity rather than enhancing individual theological preferences (Burley, 2020). Yayan Suryana posits that religious communities can respond to the rapid pace of globalization in two ways: by revitalizing religious life or by allowing religion to be swept away in the current of change (Suryana, 2020). Gita Aprinta explores cultural globalization, homogenization, and its impact on local cultural identity in the city of Semarang (Aprinta, 2023). Meanwhile, Charles Mercier examines religion and the contemporary phase of globalization from the perspective of John Paul II, stating that experts are deeply divided on whether religion has helped or hindered the latest strides toward globalization (Mercier, 2022).

Therefore, Muslims need to adopt a critical stance by analyzing each emerging issue from various perspectives. They should

also avoid rushing to support or reject the currents of globalization without a comprehensive understanding. This article does not aim to provide an in-depth explanation of the relationship between Islam and homogenization. Instead, the purpose of this study is to encourage readers to understand how Islam maintains the existence of its teachings and how Islam responds to one of the impacts of modernization and globalization, namely homogenization.

LITERATURE REVIEW

John L. Esposito's perspective on homogenization, particularly in the context of globalization, is that this phenomenon has the potential to integrate societies and cultures worldwide through the exchange of ideologies, values, and cultural practices (Suraiya, 2013). However, Esposito also acknowledges that homogenization can pose challenges, especially in terms of preserving unique local cultural identities. John L. Esposito, an expert in Islamic studies and interfaith relations, has contributed his thoughts on globalization in the context of religion and society (Maarif, 2022). He views globalization as a complex phenomenon that connects societies and cultures worldwide through various channels of communication and economic interaction. Esposito argues that globalization can have significant impacts on religion (Asep Arsyul Munir et al., 2018), facilitating the exchange of ideologies and values across cultures, and enhancing interreligious understanding and dialogue. However, he also acknowledges that globalization can pose challenges, such as increasing social tensions and interreligious conflicts in certain contexts.

The homogenization reflects the adoption and adaptation of various elements from outside into local culture, such as lifestyle, technology, and values that are increasingly integrated with globalization. John Naisbitt is known as a prominent futurist renowned for his work in predicting trends and socio-economic changes in the future. His most famous work is the book titled "Megatrends: Ten New Directions Transforming Our Lives," first published in 1982. In his book, Naisbitt identifies ten major megatrends believed to reshape human life in the future, such as globalization, information technology, and the shift of economic power from the West to the East (Lloyd & Naisbitt, 1994). His work attempts to provide insights into how these changes will impact

various aspects of life, including culture, economy, and politics (Kaivo-oja & Santonen, 2023). These trends reflect Naisbitt's analysis of ongoing transformations impacting various aspects of global society.

A thinker and Islamic politician from Pakistan, Abul A'la Maududi (1903-1979), is known for his critical views on various aspects of modernity, including globalization. Maududi's perspective on globalization can be found in various works such as "Towards Understanding Islam" and "Islamic Way of Life". In his works, he often elaborates on how Muslims should confront the challenges of modernity and globalization while remaining faithful to Islamic teachings. Maududi views globalization as a tool of Westernization, where Western values and culture dominate and erode Islamic traditions and values (Maarif, 2022). He is concerned that strong Western influence through globalization could weaken the identity and morality of Muslims.

METHOD

This research employs a qualitative method with a literature study approach focusing on phenomenological analysis. The literature sources utilized include books, articles, and other relevant materials. In this study, the researcher identifies various documents related to the researched topic. Data management follows the Miles and Huberman method. Once the data is collected, it is organized or cited as references for the findings, abstracted to provide comprehensive information, and interpreted to gain new knowledge and understanding of the phenomenon of globalization's impact, namely homogenization, on modern society. Additionally, the study explores how Islam, as the majority religion in Indonesia, demonstrates its existence in confronting this homogenization.

RESULT AND DISCUSSION

Forms of Homogenization in Indonesia

Society, religion, and culture are closely interconnected. Culture and religion are often seen as inheritances that humans must accept. However, viewed as a process, culture and religion progress, becoming guidelines that can improve conditions. One consequence of globalization is the process of homogenization, which refers to the

increasing uniformity across various aspects of life, more so than in the past, and this is not only physical.

Rather than believing that local cultures can develop more rapidly, global pessimists argue that the strong currents of globalization in this digital era lead to cultural homogenization. Concerns over cultural homogenization are quite reasonable, considering the influence of culture—especially from the United States—through various media that create standards about life values deemed worthy, obligations to modernize, concepts of beauty with specific features, music considered beautiful, food deemed delicious, and so forth (Putri, 2018). In market-oriented or consumer-driven societies, perspectives on the world, including religion, undergo significant changes. Religion here is no longer just a source of values to shape lifestyles but more as a tool for the lifestyle itself. Irwan Abdullah provides an example of the pilgrimage ritual of Hajj, which is no longer solely seen as a sacred spiritual journey but also as a consumer product for "self-identification." Religion then functions more as a label identifying an individual or group (Fakhruroji, 2012).

Identity of religion becomes increasingly intertwined between public and private spheres, prompting many middle-class Muslims to showcase their piety publicly. This image is further bolstered by the consumerist tendencies of the middle-class lifestyle. The need to display piety and adhere to a certain lifestyle becomes unavoidable. For instance, the phenomenon of homogenization is evident when many upper-middle-class Muslims simultaneously adopt trendy Islamic clothing, such as branded hijabs, reflecting a blend of piety and modern social status (Pertiwi & Kalijaga, 2023). Thus, the lives of religious communities in the modern era are characterized by various dynamics and changes influenced by globalization, technology, and social shifts. Here are some key manifestations of homogenization in Indonesia:

1. In the realm of technology integration, the use of social media and the internet has led many religious followers to utilize these platforms for sharing religious teachings through platforms like YouTube or Zoom, enabling remote participation.
2. The intertwined identity of religion between public and private spheres is depicted in two aspects: 1) expressions of piety—many individuals express their piety in public spaces, such as wearing religious attire or engaging in social religious activities; 2)

influence of lifestyle—religious life is often adjusted to modern lifestyles, such as attending religious studies in cafes or community centers.

3. The increasing trend of homogenization and cultural adaptation occurs as globalization introduces external cultural influences that require religious communities to adapt. For example, modes of dress and religious practices can be influenced by global trends.
4. The rise of religious consumption is marked by the emergence of religious products such as trendy Islamic clothing, halal food in fast-food restaurants, and religious tourism. Additionally, religion is used for economic purposes, such as the pilgrimage industry for Hajj and Umrah becoming a major economic sector, or the publication of religious books and media.
5. Changes in values and norms are characterized by the contextualization of teachings, where religious doctrines are often reinterpreted to align with modern values and norms, such as women's rights and gender equality.

The challenges and conflicts faced by Muslims, as mentioned above, include tensions between fundamentalism and modernism, where there are differing views between groups seeking to uphold traditional interpretations of religion and those advocating for more modern and contextual interpretations. Additionally, religious identity often becomes involved in political and social dynamics, serving both as a mobilization tool and a source of conflict (Asep Arsyul Munir et al., 2018). In this context, religious identity can complicate political and social situations, creating complex dynamics within society. With influences coming from various directions, religious communities are required to navigate between tradition and innovation.

Islam in Maintaining the Existence of Its Teachings in the Midst of Homogenization

The global system has undermined personal identities and cultures that have been inherited and constructed by previous generations. Additionally, this system has spurred efforts to recreate and revitalize specific identities as a means to counteract the pervasive influence of globalization. In other words, the broad influence of globalization threatens traditions and local identities, prompting individuals to discover and strengthen their unique identities to

preserve the existence and authenticity of their cultures (Muttaqin, 2014). Globalization has both positive and negative impacts. One positive impact of globalization on religion is the ease of spreading values of tolerance and cross-cultural understanding. Through cultural exchanges and more open interfaith interactions, people can gain broad insights into diverse beliefs and religious practices (Suraiya, 2013). This can reduce tensions between religious groups and promote cooperation among cultural actors.

In addition to the positive impacts of globalization on religion, there are also negative effects such as homogenization or the unification of cultural and religious diversity. This can lead to the loss of unique cultural identities and religious traditions due to the dominant influence of stronger global cultures and religions. Furthermore, globalization can accelerate the spread of ideologies that contradict specific religious values, potentially causing societal conflicts and tensions. This aligns with Aprinta's view that globalization is not solely about homogenization, but individuals or societies have the right to choose ideologies or beliefs that spread rapidly through global flows (Aprinta, 2023).

The development of new ways of thinking, often referred to as modern thought, has emerged. For example, the kenduren ceremony, a tradition that blends Javanese culture and Islam, serves as an expression of gratitude. Interestingly, in modern times, traditions like kenduren have thrived due to enhanced communication and information accessibility that increases public awareness. Moreover, this tradition attracts tourists, further introducing kenduren to a wider audience. This demonstrates that modernity does not erase traditions but instead serves as a means to introduce them to the public. Ultimately, modern human thinking now acknowledges traditions as part of national identity. Therefore, our heritage must be preserved by society and not allowed to disappear (Dian Cita Sari, 2020).

In the context of this research, there are differing perspectives between two groups. On one side, there are those who view homogenization negatively, fearing it may erode the existence of religion. Conversely, another group sees homogenization not as a threat but as a source of motivation for Islam to maintain its existence. This article focuses on the group that perceives homogenization as not posing a threat and instead sees Islam

continuing to demonstrate its existence in the global world through the following revitalization efforts:

1. Utilization of technology and digital media (*cybermuslim* or *cyberdakwah*), with the emergence of applications like Muslim Pro, digital Qur'an, daily prayers, and Islamic articles. Moreover, religious figures like Ustadz Adi Hidayat are actively using platforms like YouTube to deliver religious lectures and studies.
2. Establishment of more Islamic institutions or schools in Indonesia, such as Integrated Islamic Schools, which combine national curriculum with comprehensive Islamic education. These institutions are designed to provide general knowledge while deepening understanding and practice of religion.
3. Production of Islamic-themed films in Indonesia aims to promote and disseminate Islamic values through popular media among the public. Additionally, the world of religious music plays a crucial role, with singers and music groups like *Sabyan Gambung* creating songs with Islamic messages.
4. Participation in interfaith dialogue forums organized by organizations like Nahdlatul Ulama (NU) and Muhammadiyah plays a significant role in promoting peace and tolerance in Indonesia. Moreover, Indonesia's involvement in international organizations like the Organisation of Islamic Cooperation (OIC) demonstrates the country's commitment to addressing global issues relevant to the Muslim community.
5. Initiatives to enhance women's roles in society are evident in various empowerment programs led by organizations like *Fatayat NU* and *Aisyiyah*. Additionally, the emergence of Muslim women leaders in various fields, underscores women's significant roles in public and professional life.

Through various efforts of adaptation and actualization of Islamic teachings, Muslims in Indonesia demonstrate their ability to remain relevant and exist amidst rapid global changes. By integrating Islamic values into technological innovations, modern education, Sharia economics, strengthened roles of women, as well as through

media and contemporary culture, Muslims are able to preserve their religious identity and values while interacting with a constantly evolving world. This reflects the Muslim community's capability to confront the challenges of globalization in a progressive manner and strengthen their position in modern society.

CONCLUSION

Globalization, as a significant and influential force in religious life, introduces external values that differ from religious values, yet it will not easily replace religious values in human life. This holds true as long as religious activists confront these changes with spirit and optimism. Religion has long served as the character and guide for humanity in understanding the world. Religion, as a system of norms and ideology, must once again effectively play its role in its functional and performative dimensions. Revitalization efforts, such as those in Islam, continue to demonstrate their existence in globalization, such as through the use of the internet for preaching, the establishment of modern Islamic education, the offering of Sharia-compliant banking products, the increase in interfaith dialogues organized by religious societies to promote tolerance, the growing participation of women in society, and more. This study still has limitations in data exploration. For future researchers, it is hoped that they can access literature, especially from primary sources or international studies, so that the resulting data is of higher quality and provides readers with a more global insight into the forms of homogenization occurring and how religions worldwide perceive such homogenization.

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THE ROLE OF SUFISM AMONG TURKEY'S SECULARISM POLICIES

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Abstract, This paper examines the case of religious political movements and the development of Sufism in a Muslim country, with a focus on Turkiye, a country where secularism is strictly enforced. Since 1924, the Muslim-majority country has established itself as a secular state, which separates religion from state politics. The policy initiated by Kemal Atatürk represented a rejection of the Islamic caliphate system that had been implemented by the Uthmaniyah dynasty since the 13th century. Atatürk sought to modernize Turkiye based on democratic and secular principles. Although secularism has been a long-standing feature of Turkish society, the influence of Islam remains evident in the socio-cultural fabric of the country. Indeed, the passion for Islam has been visible in the political landscape since the early 1990s, particularly in sufism movement and political party. This paper is based on a qualitative study conducted through a literature search, supported by observation of events

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based on information from the mass media. The result of this study is an important finding about the reality of political religion and the Sufism movement in the implementation of secularism in the Muslim country of Türkiye. This insight reveals a paradox between the politics of religion and secularism in the Türkiye state.

Keywords: Sufism, Religion, Politics, Secularism, Türkiye

INTRODUCTION

The teachings of Islam are based on God's revelation, which was spread by his servant and messenger, Muhammad. In carrying out his duties, Muhammad only gave information, explanations, descriptions, and practical examples. Therefore, Islam cannot be called Muhammadanism (Religion of Muhammad) as the term is sometimes used by orientalist thinkers about religious studies.

Islam was born in Mecca in 610 AD and quickly spread throughout the world, including Türkiye. The global population is currently estimated at 7.888 billion, with 2 billion Muslims. Of this total, approximately 1,069 percent, or 85 million, reside in Türkiye. Despite the fact that 89.5 percent of Türkiye's population is Muslim, the country has established itself as a secular state since 1924, formally separating religion from state politics. The policy initiated by Kemal Atatürk represented a rejection of the Uthmanian Islamic caliphate system that had been in place since the 13th century. Atatürk sought to transform Türkiye into a modern state based on the principles of democracy and secularism.

This concept was first introduced by Atatürk a century ago through the gradual erosion of Islamic influence in the nation-state. Nevertheless, the fervor for Islam has persisted, exerting a profound influence on the socio-cultural and political landscape of Turkish society. Islamic culture persists as a salient feature within the complex tapestry of Türkiye's secular state. It has even become a dominant force in the realm of political party dynamics, particularly since the early 1990s.

This paper seeks to address the question of why sufism movement and religious politics can still flourish in the secular state of Türkiye. The results of this study will undoubtedly contribute to a deeper understanding of the complexities surrounding the implementation of secularism in Muslim countries, particularly in the

context of the paradoxical relationship between religious politics and secularism in countries like Turkiye. This study employs a qualitative methodology, with the literature on sufism movement, religion, politics, and secularism in Turkiye serving as the primary data source. Additionally, observations of relevant events based on information from the mass media have been incorporated.

Meanwhile, the Sufism movement developed in Turkiye since the era of the Ottoman Turkish Caliphate around the 13th century. The presence of Sufi groups in Turkiye is not homogeneous, but rather comprises various groups. These groups are perceived by traditional Turkish society as a socio-religious entity that has differences with others. By the Ottoman period of the thirteenth to twentieth centuries, Sufi groups had formed a large network in the Ottoman Caliphate. Most of them were involved in government. The Sufi groups subsequently spread to almost all parts of Europe and Central Asia. As a consequence, Sufism was able to exert an influence on the social, cultural and political order even in the context of modern Turkiye. In general, they represented the Sufi brotherhoods.

Despite the reforms that disbanded the Sufi movement in Turkiye and banned Sufi teachings in 1925, Sufism survived through underground networks and continues to flourish in Turkiye today. After the dissolution, only a small percentage of Turks became members of Sufi orders, but Sufism continues to have an impact on Islam in Turkiye, especially through the works of popular Muslim leaders such as Said Nursi and Fethullah Gulen. Moreover, Sufi orders have played an important role in Turkish political life. The Naqshbandiyyah, for example, provided crucial support in the election of Turgut Özal, who was also a member of the order. Furthermore, the Nursi and Gülen movements have been referred to as neo-Sufi movements, which have contributed to the increasing popularity of Sufism in Modern Turkiye.

The history of modern secular Turkiye is inextricably linked to the legacy of Mustafa Kemal Pasha, better known as Atatürk, the "Father of Turkiye." Atatürk was the driving force behind the Turkish nationalist movement, which sought to establish an independent Turkish state that was distinct from the previous Islamic caliphate. His vision was to transform the Turkish state into a secular, Western-oriented state. The collapse of the Ottoman Empire in the wake of

the First World War proved to be a pivotal moment in the establishment of the modern Turkish state.

SUFISM IN TURKIYE: A SOCIO-CULTURAL FORTRESS AGAINST SECULARISM

In order to reinforce secularism, Atatürk established the Republican People's Party (*Cumhuriyet Halk Partisi*, CHP) as the sole governing party in Turkiye. This condition persisted for an extended period, even evolving in 1945, when the party system underwent a transformation to accommodate multi-party governance, thereby facilitating the emergence of diverse political aspirations through the formation of numerous political parties. In the 1950 multiparty elections, the Democratic Party, which had emerged as an opposition to the CHP, won the election, indicating that the people were dissatisfied with Atatürk's policies. However, there were a series of Turkish military coups (1960, 1971, 1980, 1997, and 2016) against the elected government. These were military reactions to situations that were considered to be threats to the secular character of the Turkish state. In this context, the military is regarded as the guardian of Turkiye's secularization. This implies that various religious and ethnic groups that diverge from the secular regime will be suppressed or even prohibited from residing in the Turkish state.

Although Turkiye's secularism is supported by the authority of the party and even the military, Islamic culture continues to exert a significant influence on the socio-cultural and even political landscape of the Muslim-majority country. Islamic culture remains a prominent feature of society. In point of fact, Islamic politics has gradually returned to reinforce the constellation of Turkiye's secular state since the 1990, as evidenced by the victory of the Refah Party in the 1995 elections. This phenomenon occurred primarily because of the profound roots of the spiritual tree planted by the Naqshabandy tariqah figures, which can be traced back to the Uthmaniah Islamic caliphate, which was established in the 13th century AD.

An examination of the evolution of Islamic spiritual movements in Turkiye, from their inception as Sufi orders to their eventual transformation into political entities, is inextricably linked to the Naqshabandiyyah mujaddid Maulana Halid. During the Usmaniyyah Dynasty (1820s), the followers of Maulana Halid (the Halidis) proposed that the sultanate implement societal reforms based

on Islamic law. However, the sultanate appeared to favor the Western-oriented version of reform proposed by the *Tanzimat*. The Naqshabandis, on the other hand, consistently opposed this version of reform, which was driven by the Young Ottomans between 1839 and 1876 CE. In fact, Sheikh Ahmad of the Sulaemaniyah region led a rebellion against it. The unsuccessful event in 1859 AD (Mardin, 1993: 213) resulted in the Halidis being no longer able to move freely. It was only during the Russia vs. Turkiye war (1877-1878) that they became visible again on the political scene, as many Naqshabandiyyah sheikhs volunteered as soldiers to defend the Usmanid dynasty. Ahmad Ziyaeddin, known as Gumushanevi, a Naqshabandi Sufi leader, endeavored to fortify the community against the Russians and to initiate a new phase of Sufi resistance to *Tanzimat*. Gumushanevi established banks as a conduit for providing loans to his followers. He constructed four libraries, one of which was situated in Istanbul City. Through educational innovation, he aspired to enhance the caliber of Naqshabandiy followers. The substance of Gumushanevi's educational program was to facilitate an understanding of *kaffah* (comprehensive), relying on the correct interpretation of texts and the advice of Sufi figures. The combination of texts and the opinions of spiritual guides was expected to guide Gumushanevi's followers into a solid social structure.

The establishment of the secondary Turkish Republic saw Naqshabandiy Halidi led by Said Nursi, a Sufi figure with considerable experience in political movements, both during the Ottoman sultanate and the modern Turkish era. Nursi was exiled to Anatolia in 1909 for a year due to his involvement in a rebellion against the Ottoman government. In the modern Turkish era, precisely in 1925, Nursi was exiled to a mountainous region in western Turkiye as a result of being accused of involvement in a Kurdish rebellion led by Sheikh Said Palu, who was also a Naqshabandy figure. During this period of exile, Nursi was able to establish a network of leaders and merchants, as well as gain the support of middle-class farmers. Said Nursi's writings, collected in *Risale-I Nur*, were distributed in secret in order to strengthen the network. As a result, Nursi was imprisoned on several occasions for his activities against Atatürk's secularization (Mardin, 1993: 218). From this depiction, it can be observed that the primary force

opposing secularism in Türkiye has been the Naqshabandy Sufis, both during the sultanate era (*Tanzimat*) and in the modern era.

Periodization of Islamic struggles in Turkey shows the continuous efforts of Islamists to demonstrate their existence in the context of the secularization imposed by Kemal Atatürk. Their existence is inextricably linked to the Naqshabandy Sufi movement, which has a significant number of followers. They have been present since the era of the Usmaniyyah Dynasty, proposing to the sultanate to reform public life using Islamic law as a guide. They persisted in the authoritarian modern-secularist Türkiye, surviving in the cultural sphere (community development) and eventually even in the political sphere. When the secular Republic of Türkiye came into being, the Naqshabandy Sufi leader in Türkiye was Bediuzzaman Said Nursi, a product of Halidi education. Said Nursi succeeded in establishing a network of followers through the distribution of his collection of writings, *Risale-I Nur*. This collection played an important role in strengthening the network of followers. Nursi died in 1960, but his followers, known as the *Nurcu*, continued to be active in education. One of them was Fethullah Gülen. They built *Nur evleri*, student dormitories affiliated with *Nurcu cemaati*. *Nur evleri* are apartments for students in separate buildings. Each flat is inhabited by seven students who are close to the location of the campus. The organization under Gülen's leadership has *Mutevellis* (community administrators), *Abiler* (brothers) and *Ablalars* (sisters) who each run cemaat activities at the lowest level. The precise number of adherents is unknown, but it is evident that the movement has spread throughout Türkiye, as evidenced by the growing number of individuals appointed to oversee cemaat activities.

Those who are eligible to join the *mutevellis* have demonstrated a high level of commitment to the teachings of *Risale-I Nur*. They are selected from among the most dedicated *Risale-I Nur* students who have received a higher level of advanced education, called *Nur talebesi*. Their education is based on the Qur'an and the Sunnah of the Prophet, as recorded in Said Nursi's *Risale-I Nur* and books written by Fethullah Gülen. Periodically, the *mutevellis* administer oral and written examinations.

In *Nur Evleri*, *dersanes* is sometimes held, which is a course or tutoring before entering university. Fethullah Gülen's group even organizes *dersanes* for free or for a very low fee. These are guided by

abiler and *ablalar*, both related to subjects for university tests and Islamic subjects through religious lectures and discussions. Additionally, they read Said Nursi's guidebook *Risale-I Nur* and the writings of Fethullah Gulen. The primary objective of *nur evleri* is to cultivate a cadre of educated individuals who adhere to Islamic teachings. Students at *nur evleri* are consistently reminded to perform the five daily prayers and strive to align their lives with the principles espoused by Islam. The outcomes of the training of these Naqshabandy Sufi figures eventually manifested as cadres in the face of the secularization of the Turkish regime. Furthermore, they subsequently constituted the mass base of political parties that received support from the *Nurcu* (Naqhabandy Sufis).

Nursi died in 1960, and his struggle was continued by the *Nurcu*, even later taking the strategy of cooperation with political parties. Consequently, when Turkish politics was gradually directed towards democracy, "Islamist" parties developed significantly, armed with the mass base of *Nurcu*'s generation. With the introduction of democratic elections in 1995 AD, the Islamists were able to consolidate their position through the Prosperity Party (*Refah Partisi*). The party emerged triumphant in the contest, and its leader, Necmettin Erbakan, was appointed Prime Minister. This political event may come as a surprise to the international community, given that Islamic politics can exist and even eventually exert control over the political landscape of the secular Turkish state. However, for academics who are familiar with the core principles of Islamic teachings and have conducted consistent research into the religio-cultural aspects of Turkish Muslims, this political fact will not be a surprise.

CONCLUSION

Since coming to power, Mustafa Kemal Attaturk conducted a series of reforms through secularization and industrialization towards a modern state. Under Attaturk's leadership, modern *Turkiye* adopted Western social values to a greater extent and carried out legal and political reforms based on the principles of secularism and Western-oriented. Attaturk sought to rapidly transform *Turkiye* into a modern state without abandoning the Islamic identity of the Turkish people. Based on this vision, Attaturk and other supporters sought to limit

the role of religion to a private belief system excluded from the public space.

Although the political rationale of Kemalism was to make Türkiye a modern and democratic country, the face of Kemalism during the leadership of Türkiye has become an authoritarian government. Attaturk's policy, continued by the Kemalists, consisted of a single power oriented towards implementing the doctrines of Kemalism. This type of government clearly didn't have a modern character and wasn't characterized as a democracy. One of the characteristics appears to be "modern Türkiye" or secular Türkiye, closely related to the secularism patterns exceeding the Western countries and even to the intervention in the private domains, such as the Adzan, Iqomat and prayers required in a Turkish language.

The most interesting aspect of politics religious in secular Türkiye is the existence of Sufism and religious movement, which never claimed to be Islamic political parties. For example, the Refah Party only uses Islamic and humanitarian jargon. Officially, the Refah Party's political jargon prioritizes social justice, tradition, ethics and opposing Westernization. However, the Refah Party also claims to fight for an Islam suitable to the characteristics of the Turkish people. Based on this fact, the Refah Party can be classified as a moderate party upholding the values of democracy and pluralism.

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ALTRUISM AND LOCAL-BASED SOCIAL COOPERATION IN THE BAGARUMUTAN TRADITION OF BANJAR PEOPLE, SOUTH KALIMANTAN

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Abstract. This research delves into the forms of social cooperation and altruism in the cultural context of Banjar society, specifically focusing on the practice of the bagarumutan tradition. A qualitative approach was employed to gain a deeper understanding of this social phenomenon through a series of participant observations, in-depth interviews with community members, and analysis of related local narratives. The results of the study indicate that altruism, as a core value driving social actions, is manifested in various aspects of Banjar community life, particularly in the practice of the bagarumutan tradition. Bagarumutan, which originates from the word "garumut" meaning to gather, with the prefix "ba" (which means 'ber' in Bahasa Indonesia), translates to *berkumpul* or gathering. Gathering to carry out a task collectively or to help each other. In this framework, the Banjar community actively engages in social activities such as bagarumutan in events such as baaruhan or selamatan (religious feasts), pengantinan or wedding receptions, and haul (commemoration) ceremonies. The Banjar people view such events as important moments that motivate them to work together as a communal unit. In-depth analysis of the bagarumutan practice also reveals that religious and traditional values play a significant role in strengthening and preserving the spirit of altruism in Banjar society. Furthermore, this research highlights the importance of bagarumutan in

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reinforcing local cultural identity and maintaining social bonds amidst the currents of globalization and modernization.

Keywords: *Altruism, Tradition, Bagarumutan, Banjar, Social cooperation.*

INTRODUCTION

Pembahasan tentang altruisme memang telah banyak didiskusikan dalam beberapa literatur, baik itu permasalahan sosial maupun secara psikologis. Akan tetapi kajian yang menghubungkan antara altruisme dengan kebudayaan lokal masih sangat jarang. Salah satu tradisi yang sarat akan nilai altruistik di dalamnya adalah tradisi *bagarumutan* yang ada pada masyarakat Banjar, Kalimantan Selatan. Budaya *bagarumutan* bukanlah hal yang baru dalam kehidupan masyarakat Banjar. *Bagarumutan* dapat diartikan sebagai suatu tindakan yang dilakukan secara bersama-sama secara sukarela atau tanpa meminta imbalan apapun demi mencapai tujuan bersama. Sebagai bentuk solidaritas sosial, *bagarumutan* hampir bisa dikatakan sebagai budaya gotong royong yang muncul karena adanya bantuan dari pihak lain untuk kepentingan individu maupun kepentingan bersama dalam satu kesatuan. Fenomena ini mencerminkan ikatan sosial yang kuat di antara anggota masyarakat Banjar dan menjadi salah satu pilar penting dalam kehidupan sosial mereka.

Pernyataan bahwa masyarakat Indonesia memiliki jiwa gotong royong yang kuat nampaknya tak terbantahkan. Collette di dalam Bowen, (1986, hlm. 3) menegaskan bahwa "gotong royong telah berurat berakar dalam kehidupan masyarakat Indonesia dan merupakan pranata asli paling penting dalam pembangunan masyarakat". Ini menunjukkan betapa mendalamnya nilai gotong royong dalam kehidupan sehari-hari masyarakat Indonesia. Lebih lanjut, Koentjaraningrat (2000, hlm. 62) menyatakan bahwa gotong royong dilakukan atas dasar keyakinan bahwa manusia tidak bisa hidup sendiri. Secara hakikat, manusia bergantung pada sesamanya. Setiap individu berusaha untuk memelihara hubungan baik dengan sesamanya dan selalu berusaha untuk berkompromi serta berbuat sama dan bersama dalam komunitasnya, terdorong oleh prinsip kesetaraan. Koentjaraningrat membagi beberapa bentuk gotong royong di pedesaan, yang mewujudkan dalam kegiatan seperti upacara kematian, memperbaiki atap rumah dan menggali sumur, pesta

perkawinan, serta dalam pekerjaan untuk kepentingan umum seperti memperbaiki jembatan atau jalan yang rusak. Pendapat serupa dikemukakan oleh Nur, Bulkis, & Hamka (dalam Kusumastuti, 2015), yang menyatakan bahwa masyarakat Indonesia mengelola infrastruktur seperti jembatan dan jalan melalui gotong royong, baik dalam bentuk ide, tenaga, maupun dana. Ini menunjukkan bahwa semangat gotong royong tidak hanya terbatas pada kegiatan tradisional, tetapi juga dalam pengelolaan infrastruktur yang vital bagi kehidupan sehari-hari.

Koentjaraningrat, (1987, hlm. 155) menegaskan bahwa dalam kehidupan modern, tolong-menolong tidak akan pernah hilang karena setiap manusia pasti memiliki sahabat karib, kerabat dekat, dan teman-teman yang merupakan kelompok primernya. Jiwa gotong royong tidak terbatas hanya pada kelompok primer ini dan karenanya bisa dipertahankan dalam kehidupan modern. Bintarto (Fasya, 1987, hlm. 2) menegaskan bahwa kesadaran warga desa untuk terlibat aktif dalam kegiatan gotong royong didorong oleh kesadaran bahwa mereka tidak bisa hidup sendiri tanpa dukungan masyarakat dan lingkungan alam sekitarnya. Warga desa menyadari bahwa manusia pada hakikatnya tergantung pada sesamanya dalam segala aspek kehidupannya. Masyarakat Banjar, yang menjalankan tradisi bagarumutan, menunjukkan betapa gotong royong adalah bagian integral dari budaya mereka. Tradisi bagarumutan yang identik dengan budaya gotong royong, mencerminkan kehidupan masyarakat yang hidup bersama, menghasilkan kebudayaan, kebiasaan, nilai, dan tradisi yang kuat. Ini menegaskan bahwa gotong royong tidak hanya sekadar aktivitas sosial, tetapi juga merupakan bagian penting dari identitas budaya masyarakat Banjar dan Indonesia secara keseluruhan.

METODE PENELITIAN

Penelitian ini menggunakan pendekatan kualitatif dengan memanfaatkan metode wawancara dan observasi sebagai teknik pengumpulan data utama. Jenis wawancara yang diterapkan adalah wawancara semi-terstruktur, yang termasuk dalam kategori wawancara mendalam (*in-depth interview*) seperti yang diuraikan oleh Sugiyono, (2016). Pendekatan ini dipilih untuk memungkinkan peneliti mendapatkan informasi yang mendalam dan komprehensif dari para responden. Data yang diperoleh dari wawancara dikumpulkan dalam bentuk transkrip verbatim, yang kemudian dianalisis secara kualitatif.

Proses analisis ini melibatkan langkah-langkah pengkodean (*coding*) kata demi kata (*word-by-word*), pengkategorian hasil kode, serta interpretasi data sesuai dengan metodologi yang dijelaskan oleh Creswell (2014).

ALTRUISME DALAM TINDAKAN SOSIAL

Altruisme adalah tindakan sukarela yang dilakukan oleh seseorang atau kelompok orang untuk menolong orang lain tanpa mengharapkan imbalan apapun. Definisi ini, yang diberikan oleh Sears dkk (1994), menekankan bahwa altruisme merupakan perbuatan tanpa pamrih yang hanya didorong oleh niat baik dan perasaan telah melakukan perbuatan baik. Menurut G.Myers, (1993), altruisme adalah hasrat untuk menolong orang lain tanpa memikirkan kepentingan sendiri (Sarwono, 2002), sementara Kerr dkk., (2015) mendefinisikan altruisme sebagai sifat yang mengutamakan kepentingan orang lain, cinta kasih yang tidak terbatas pada sesama manusia, serta dorongan untuk berbuat baik dan membantu orang lain. Durkheim, (1973, hlm. 207) menyatakan bahwa indikator untuk mengukur seseorang dikatakan bersikap altruistik meliputi menolong sesama tanpa pamrih, tidak egois, bersedia berkorban, peka dan siap bertindak demi membantu sesama yang kesusahan, mempunyai rasa belas kasihan, murah hati, tidak tega, penuh kasih sayang, dan empati. Sachdev dalam Bhargava dkk., (2004) menambahkan bahwa terdapat tiga makna utama dari kata altruisme, yaitu mencintai orang lain seperti diri sendiri, tingkah laku yang mempromosikan mempertahankan kehidupan harapan orang lain dengan mengorbankan diri sendiri, dan pengorbanan diri untuk kebaikan orang lain. (Hidayati, 2017)

Perilaku altruisme, menurut Yunico dkk., (2016), adalah tindakan sukarela yang dilakukan oleh seseorang atau sekelompok orang untuk menolong orang lain tanpa mengharapkan imbalan apapun kecuali perasaan telah melakukan kebaikan. Penelitian ini mengungkapkan bahwa perilaku altruis dipengaruhi oleh berbagai aspek, seperti empati, keyakinan akan keadilan dunia, tanggung jawab sosial, kontrol diri internal, dan ego yang rendah. Menurut Kamilah & Erlyani (2017), seseorang yang memiliki sifat altruis selalu memiliki keinginan untuk menolong orang lain. Altruisme ini muncul dari alasan internal dalam dirinya yang menimbulkan kesadaran bahwa menolong dalam bentuk apapun memberikan kepuasan tersendiri. Salah satu aspek

yang mempengaruhi perilaku menolong ini adalah tanggung jawab sosial. Suparno, (2017) menambahkan bahwa individu yang memiliki kesadaran diri yang baik dapat memahami alasan di balik perilaku mereka dan menyadari konsekuensi dari tindakan tersebut. Menurut Dariyo (2016), kesadaran diri memungkinkan seseorang untuk mengendalikan diri dari sifat-sifat emosi negatif dan lebih menonjolkan hal-hal yang positif. Kesadaran diri adalah wawasan mengenai alasan dari tingkah laku sendiri atau pemahaman diri sendiri, seperti yang dinyatakan oleh Maharani & Mustika, (2017). Mereka menyebut kesadaran diri sebagai bahan baku penting untuk menunjukkan kejelasan dan pemahaman tentang perilaku seseorang, serta memungkinkan orang untuk mengamati dirinya sendiri.

Tradisi Bagarumutan dan Nilai Sosial Urang Banjar

Praktik tolong-menolong dalam upacara perkawinan, upacara keagamaan, atau upacara kematian dalam masyarakat Banjar dikenal sebagai gagarumutan atau bagarumutan (Sjarifuddin 1980:27),. Istilah ini berasal dari kata "garumut" yang berarti berkumpul, dengan awalan "ba" yang dalam Bahasa Indonesia berarti "berkumpul". Jadi, bagarumutan berarti berkumpul untuk melaksanakan pekerjaan secara bersama-sama, seperti dalam upacara perkawinan, upacara keagamaan, dan upacara kematian. Selain itu, masyarakat Banjar juga sering menyebut bagagarumutan dengan istilah lalawatan atau balalawatan. Dalam budaya Banjar, Istilah-istilah ini, termasuk memiliki makna yang sama, yaitu berkumpul untuk melaksanakan suatu pekerjaan bersama atau secara sederhana diartikan sebagai tolong menolong. (Subiyakto dkk., 2017)

Bagarumutan ini terdiri dari tiga kelompok gotong royong, yaitu:

1. Bubuhan Pangayuan, yang terdiri dari 5 hingga 10 orang pria dewasa yang bertugas menebang pohon dan mengolahnya menjadi kayu bakar.
2. Bubuhan Pangawahan, yang terdiri dari 3 hingga 7 orang pria dewasa yang bertugas menanam nasi.
3. Bubuhan Lalawatan, yang terdiri dari 10 hingga 50 orang wanita dewasa yang bertugas mengolah bumbu masak, memarut kelapa, mengolah sayuran, dan lauk.

Menurut Sjarifuddin (1980:65), para peserta bagarumutan terdiri dari pria, wanita, serta anak-anak, dengan jumlah antara 20 hingga 50 orang. Usia maksimal peserta tidak ditentukan, dan anak-

anak juga dilibatkan untuk mengerjakan tugas-tugas ringan seperti mengambil kayu bakar dan mencuci peralatan makan. Peserta utama biasanya adalah keluarga yang memiliki hubungan darah langsung (seperti saudara sepupu, saudara ayah/ibu, dan saudara paman/bibi) serta tetangga terdekat. Berdasarkan pengamatan penulis, jumlah peserta gotong royong bervariasi tergantung pada jenis acara yang dilaksanakan. Tradisi bagarumutan ini tidak hanya mencerminkan semangat gotong royong dan solidaritas sosial yang kuat dalam masyarakat Banjar, tetapi juga memperlihatkan bagaimana nilai-nilai kebersamaan dan altruisme terwujud dalam praktik sehari-hari. (Rahman, 2017)

Gotong royong yang terlaksana dalam tradisi *bagarumutan* bagi masyarakat Banjar adalah manifestasi dari sentimen komunitas. Soekanto (2013:75) menggambarkan gotong royong sebagai bentuk kerjasama tradisional yang didasari perasaan sepenanggungan dan saling memerlukan. Partisipasi aktif dalam gotong royong membuat warga desa merasa sebagai bagian dari komunitas dan mengidentifikasi diri mereka sebagai anggota desa. Ucapan seperti "gawian bubuhan kita jua!" (kerja bersama untuk kita) sering kali dilontarkan untuk menegaskan pentingnya kerja sama ini. Melalui gotong royong, warga desa menjalankan peran mereka dalam kelompok dan menyadari ketergantungan mereka pada komunitas untuk memenuhi kebutuhan fisik dan psikis. Kerja sama dalam bubuhan pangayuan maupun bubuhan pangawahan mencerminkan kesadaran bahwa manusia tidak bisa hidup sendiri dan harus membina hubungan baik dengan sesamanya. Tradisi bagarumutan masyarakat Banjar yang melibatkan banyak orang dalam gotong royong menunjukkan bahwa nilai-nilai ini masih sangat hidup dan menjadi bagian penting dari identitas budaya masyarakat Banjar. Gotong royong tidak hanya sekedar aktivitas sosial, tetapi juga merupakan fondasi dari kehidupan komunitas yang kuat dan harmonis.

Altruisme Berbasis Lokal dari Tradisi Bagarumutan

Tradisi tolong menolong seperti bagarumutan di masyarakat Banjar masih sangat kental dan terlihat jelas dalam setiap kegiatan mereka. Baik kegiatan rutin maupun insidental, semuanya dilakukan dengan semangat gotong royong. Kegiatan rutin contohnya adalah haulan ulama. Sedangkan kegiatan insidental misalnya membantu menyumbangkan beras kepada warga yang keluarganya meninggal

dunia. Selain itu, semangat bagarumutan juga tampak dalam kegiatan memperingati hari-hari besar Islam. Namun, arus globalisasi diduga telah membawa perubahan dalam tradisi bagarumutan di masyarakat banjar. Setiap individu kini memiliki perspektif yang berbeda terhadap berbagai hal, dan pembentukan persepsi ini dipengaruhi oleh faktor internal dan eksternal. Faktor internal mencakup motif, nilai-nilai, minat, sikap, pengalaman masa lalu, dan harapan. Sementara itu, faktor eksternal mencakup pendidikan, keluarga, sistem kepercayaan, dan pergaulan di masyarakat. Perbedaan faktor-faktor ini menyebabkan tradisi bagarumutan memiliki makna yang berbeda-beda di masyarakat Banjar. Pada masyarakat banjar, konsep bagarumutan tetap menjadi bagian penting dari kehidupan sehari-hari, namun pengertian dan maknanya bisa berbeda dari satu individu ke individu lain, tergantung pada faktor internal dan eksternal yang mempengaruhi persepsi mereka.

Gotong royong bagi masyarakat Banjar memiliki makna yang khas. Jika dicermati dari segi bahasa, masyarakat banjar menggunakan istilah 'bagarumut' untuk menyebut kegiatan saling tolong menolong. Istilah ini merujuk pada kegiatan bekerja bersama-sama untuk kepentingan umum. Di sisi lain, terdapat istilah "batutolongan" atau "memberikan pertolongan" digunakan untuk aktivitas membantu secara bersama-sama dalam ranah pribadi. Perbedaan terminologi ini mencerminkan pandangan masyarakat Banjar bahwa bagarumutan adalah kegiatan secara bersama yang ditujukan untuk kepentingan umum, sementara kegiatan serupa untuk kepentingan perorangan dianggap sebagai pertolongan biasa. Selain itu, bagarumutan bagi urang Banjar juga diartikan sebagai bekerja bersama dengan sukarela tanpa imbalan. Secara umum, gotong royong bisa dikatakan sebagai kegiatan fisik di mana seseorang atau sekelompok orang bekerja bersama-sama demi mencapai suatu tujuan. Dalam banyak konteks, ketika individu atau kelompok melakukan suatu pekerjaan, mereka biasanya akan mendapatkan imbalan berupa materi, baik uang maupun barang, sesuai dengan pekerjaan yang dilakukan dan hasil yang dicapai. Namun, dalam perspektif masyarakat Banjar, bagarumutan adalah pekerjaan yang dilakukan bersama-sama tanpa mendapatkan imbalan materi, meskipun terkadang tuan rumah menyediakan hidangan makanan dan rokok. Praktik bagarumutan ini memiliki satu indikator penting yang dikaitkan dengan pertukaran sosial, yaitu jasa orang yang melakukan gotong royong tidak pernah dibayar dengan uang atau

imbalan materi lainnya. Nilai gotong royong terletak pada kontribusi sukarela dan kesediaan untuk bekerja demi kepentingan bersama tanpa mengharapkan imbalan. Hal ini menunjukkan bahwa gotong royong adalah bentuk solidaritas dan komitmen sosial yang kuat, di mana kebersamaan dan kerja sama antar anggota masyarakat menjadi prioritas utama. Altruisme dalam tradisi bagarumutan berkaitan dengan berbagai aspek, diantaranya adalah 1) solidaritas Sosial, 2) Empati, 3) Tanggung Jawab Sosial, 4) Kontrol Diri dan Kepuasan Pribadi

Kesimpulan

Bagarumutan bukan hanya tentang kerjasama dalam pekerjaan fisik, tetapi juga tentang mengedukasi anak-anak mengenai pentingnya saling menolong dan gotong royong. Anak-anak terlibat dalam pekerjaan-pekerjaan ringan, seperti mengambil kayu bakar dan mencuci peralatan makan, yang mengajarkan mereka nilai-nilai solidaritas dan kebersamaan sejak dini. Peran masing-masing kelompok dalam bagarumutan menunjukkan sikap gotong royong, kerjasama, dan solidaritas, yang merupakan inti dari altruisme. Altruisme, atau sikap mengutamakan kepentingan orang lain di atas kepentingan pribadi, tercermin dalam tindakan-tindakan ini, di mana individu-individu bekerja bersama tanpa pamrih untuk mencapai tujuan bersama. Selain itu, tradisi bagarumutan juga menunjukkan bagaimana nilai-nilai lokal dapat mempertahankan relevansi mereka dalam konteks kehidupan modern. Meskipun teknologi dan perubahan sosial telah mengubah beberapa aspek kehidupan masyarakat, nilai-nilai gotong royong dan solidaritas tetap menjadi landasan dalam menjalani kehidupan bersama. Ini menggarisbawahi pentingnya melestarikan kearifan lokal sebagai bagian dari identitas budaya dan sosial masyarakat. Dengan demikian, bagarumutan dalam masyarakat Banjar bukan hanya sebuah tradisi, tetapi juga sebuah manifestasi nyata dari altruisme dan kearifan lokal. Tradisi ini memperlihatkan bagaimana nilai-nilai kebersamaan dan solidaritas dapat berperan penting dalam membangun dan memperkuat ikatan sosial dalam komunitas. Hal ini menegaskan bahwa gotong royong dan altruisme adalah elemen yang esensial dalam kehidupan bermasyarakat, yang dapat memberikan kontribusi signifikan terhadap kesejahteraan dan keharmonisan sosial.

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CONCEPTUALIZING LIVING QUR'AN AND HADITH

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Abstract. In recent years, there has been an increasing interest in the study of the Qur'an and hadith beyond the emphasize on the texts, in particular, among the students and scholars of both fields in Indonesia. Terms related to these studies such as living Qur'an and hadith emerge. A few of the Qur'an and hadith scholars attempt to discuss the detailed meanings and usages of the terms. Furthermore, many of them try to implement these terms in their studies. However, the elaborations related to the origin of the living Qur'an and hadith terms, as well as their conceptualization are few. Thus, this study aims to review previous literature, discuss the origin of the living Qur'an and hadith terms, and develop the conceptualization of these terms.

Keywords. Concept, Living Qur'an, Living Hadith

INTRODUCTION

Over the last two decades, the study of the Qur'an and hadith, particularly in Indonesia has taken a significant turn. Previously, researchers of this field rely on the textual existence of the Qur'an and hadith. Their concern was for instance, to the manuscript of the Qur'an and hadith including their transmission, compilation, and canonization. Other studies were related to the texts of the Qur'an and hadith from its variant readings, translations, philological studies, analytical or thematic studies, as well as sciences related to the Qur'an and hadith. In addition, the focus of the researchers in this field was on the interpretation of the Qur'anic and hadith texts.

Recently, the scholars and researchers also give attention to the study of the Qur'an and hadith beyond their textual used, namely living Qur'an and hadith. University thesis at State University of

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Sunan Kalijaga shows that the study of living Qur'an and hadith has been increasing since 2015. Approximately, there are more than 150 titles on living Qur'an and hadith studies from 2015 to 2023. Similarly, about 200 theses related to the Qur'an and Hadith studies are on living Qur'an and hadith since the same year. Based on data derived from State Islamic University of Saifuddin Zuhri's library website, there were 5 numbers of thesis on living Qur'an written by the first graduate students of *Ilmu al-Qur'an and Tafsir* (The science of the Qur'an and Tafsir) bachelor's degree department in 2019. This number declined in 2020 due to covid pandemic. However, the number growth since 2021 until June of 2024 (See figure 1 below). A study conducted by Wahyuni about the development of living Qur'an studies among the students of UIN Ar-Raniry Banda Aceh also indicated this fact (See figure 2 below). Another study done by Assidiqi among the students of *Ilmu al-Qur'an and Tafsir* department at State Islamic University of Syarif Hidayatullah Jakarta over the period of three years from 2017 to 2019 showed a substantial growth of living Qur'an study. According to Darmalaksana et al., the turn to the study of living Qur'an and hadith arose out of the need of higher education institutions to carry out knowledge integration between Islamic and other sciences such as social.

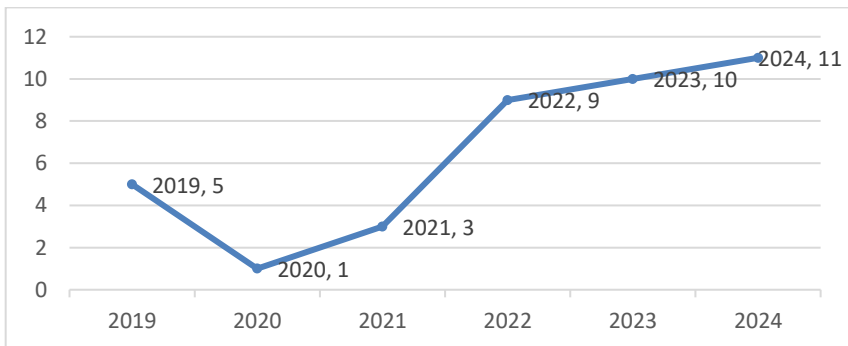


FIGURE 1. *Bachelor's degree thesis at UIN Prof. K.H. Saifuddin Zuhri from 2019 to 2024*

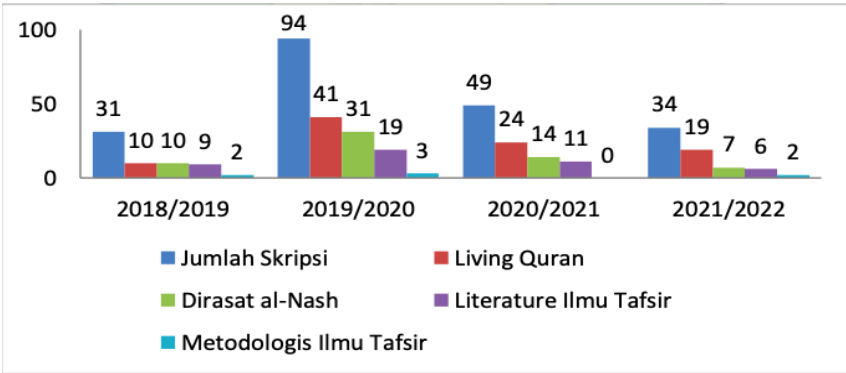


FIGURE 2. Bachelor's degree thesis at UIN Ar-Raniry banda Aceh from 2018 to 2022

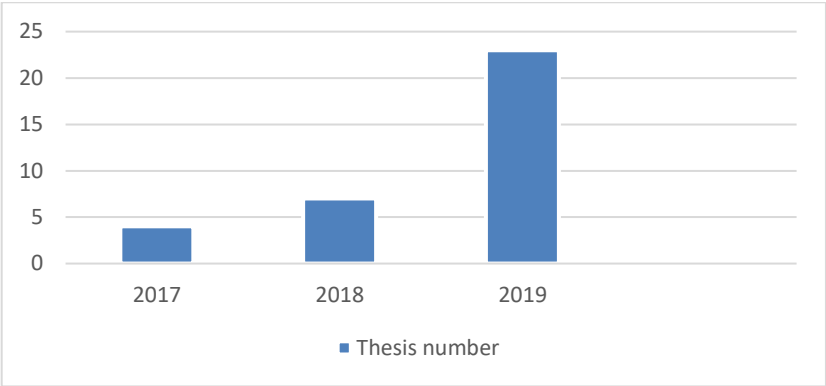


FIGURE 3. Bachelor's degree thesis at UIN Syarif Hidayatullah Jakarta from 2017 to 2019

The discussion regarding living Qur'an and hadith study is believed to appear for the first time among the faculty members of Qur'anic and Hadith studies at the Faculty of Ushuluddin, Religious Studies, and Islamic thought of Sunan Kalijaga State Islamic Institute in 2005. Since then, living Qur'an and hadith terms become key words in many articles, research, and literatures. What did previous literatures discuss about living Qur'an and hadith? What counts as living Qur'an and hadith? What do the terms living Qur'an and hadith mean exactly? By reviewing the studies that have been published related to the study of living Qur'an and hadith, what are the parameters of this study? What is the conceptualization of living Qur'an and hadith terms?

LIVING QUR'AN AND HADITH TERMS: A LITERATURE REVIEW

As mentioned above, in Indonesia, the living Qur'an and hadith terms emerged for the first time among the scholars of this field, namely Forum Komunikasi Tafsir-Hadis se Indonesia (Indonesian Tafsir-Hadith Communication Forum) at State University of Sunan Kalijaga Yogyakarta in January 2005. However, a study on living Qur'an was found before. The study was written by a university student at IAIN Antasari Banjarmasin Kalimantan titled "Fungsi Ayat-ayat al-Qur'an sebagai Syifa' (Studi Kasus pada Masyarakat Kuin Selatan Kec. Banjar Utara Kotamadya Banjarmasin)". After the informal discussion, in the same month, January 2005, Forum Komunikasi Tafsir-Hadis se Indonesia held a national conference with the topic "Living Qur'an: Al-Qur'an dalam Kehidupan Sehari-hari" at UIN Sunan Kalijaga Yogyakarta. A few days later, some news articles were written on this topic such as written by Hamam Faizin on Jawa Pos newspaper entitled "Living Qur'an: Sebuah Tawaran" on 10 January 2005 and by Islah Gusmian with the heading "Al-Qur'an dalam Pergumulan Muslim Indonesia".

The first book discussed the living Qur'an and hadith terms was probably an edited book called "Metodologi Penelitian Living Qur'an dan Hadis" (May 2007). The book was a compilation of some articles resulted from a "Metodologi Living Qur'an dan Hadis" workshop conducted by Tafsir Hadith department of UIN Sunan Kalijaga Yogyakarta. The contributors of this book were lecturers at the department and the compilation became most cited book in the study of living Qur'an and hadith. In this book, one of the contributors, Mansyur, argued that living Qur'an came from the phenomenon of the Qur'an in everyday life, namely the real meaning and function of the Qur'an that is understood and experienced by Muslim communities. Mansyur indicated that living Qur'an study does not only cover what regarded as "Islamic", but it encompasses all social phenomena related to the Qur'an (pp. 5-9). Similarly, Yusuf in this edited book said that the study of living Qur'an does not look for religious truth through the Qur'an or provide judgment on certain religious groups whether their interactions with the Qur'an are considered correct or not, but this study focuses on social phenomena related to the Qur'an. For instance, the phenomena of reciting the Qur'an in different places on various occasions among Muslim

communities, memorizing the whole or some Qur'anic verses, using Qur'anic verses as amulets and medications, writing Qur'anic verses on building walls, invitation letters, stickers, greeting cards, and others (pp. 42-50).

As for the study of living hadith, I found some descriptions proposed by two contributors of the edited book above. The first discussion provided by Suryadilaga. He concluded that living hadith study focuses on community traditions based on hadith (p. 115). Najwah in another part of this book added that living hadith includes research on a social phenomenon related to the Prophet Muhammad or his hadiths with a clear source or is believed to exist. On the contrary, the social phenomena in which people do not base their practices on hadith texts, they are not included in the scope of living hadith studies (p. 134). Faisal in his book "Living Hadis Versus Dead Hadis" stated that living hadith study includes all practices found among Muslim societies which are believed to be originated from hadith. He argued that the hadith can be interpreted in many ways. Nevertheless, as long as the practices produced by the various interpretations are in line with Islamic norms, they can be regarded as diversity of hadith practices (Faisal 2022, p. 45).

Another book I found is written by Hasbillah (2019) "Ilmu Living Qur'an-Hadis: Ontologi, Epistemologi, dan Aksiologi". Hasbillah mentioned that living Qur'an and hadith study means an effort to obtain solid and convincing knowledge of a culture, practice, tradition, ritual, thought or behavior in society that is inspired by Qur'anic verses or Prophetic hadith. Hasbillah's understanding of the living Qur'an and hadith is not very much different from his predecessors. Nevertheless, one of his comments in this book implicitly indicated that the study of living Qur'an and hadith should not contradict with the the Qur'an and hadith values. For instance, he commented on the book written by Geoghegan "The Living Qur'an: In Word and Images", and said "Unfortunately, this book is still stereotypical, does not reflect the scientific study of the living Qur'an-hadith. His content depicts great sentiment towards the Qur'an, so he displays the Qur'an in inappropriate words and images" (p. 52). Rafiq (2021) in his study identified three expressions related to the meaning of living Qur'an: living the Qur'an, lived Qur'an, and the living Qur'an. The first expression "Refers to an act of a subject who makes the Qur'an alive or who enlivens the Qur'an. In this context, there is

a subject, namely humans, who actively makes the Qur'an, the object, alive through their understanding or through their practices.” This understanding of living Qur'an is closely related to the way Muslim practice the Qur'an based on their 'correct' understanding of its text. The second expression “Gives more emphasis on the Qur'an as an object, which receives an act that makes it alive (...) In this context, the living character of the Qur'an comes from a subject external to the Qur'an, not from the Qur'an itself.” The third expression means that the Qur'an does not only regarded as a passive object that is alive through the understanding and practices of Muslim community, instead, it participates in defining meanings and shaping the community's practices (pp. 471-472). Rafiq argued that the third expression is able to contain the character of the Qur'an as a subject and object. This study covers cultural phenomena in which humans accept and interact with the Qur'an. In addition, it concerns not only with textual forms of the Qur'an, but with its function as scripture among its community (p. 474).

The previous literature give insights into the definition or meaning of the living Qur'an and hadith study. Many of them agree that living Qur'an and hadith study concerns social phenomena related to the Qur'an and hadith among Muslim society. This study does not look at the texts of the Qur'an and hadith. However, a few of them such as Hasbillah indicated implicitly that the study of living Qur'an and hadith should not contradict with the values of both texts.

FROM LIVED RELIGION TO LIVED (LIVING) QUR'AN AND HADITH

In this section, I would like to attempt another way to conceptualize living Qur'an and hadith. As Ali (2015) argued the study of living Qur'an and hadith is part of the study of lived religion, practical religion, popular religion, lived Islam. This study aims to explore how humans and society understand and practice their religion without only focusing on religious elites (thinkers, religious authority figures, preachers, and others) (p. 50).

Scholars use various terms to refer to lived religion such as everyday religion, popular religion, vernacular religion, as well as living religion. Referring to Ammerman (2016) and Bender (2003), Knibbe and Helena pointed out that lived religion is focusing on the way religion is practiced, the way it is encountered and experienced in

various contexts, whether official or unofficial, sacred, secular, or religiously neutral. Lived religion emphasizes on the activities and interpretations of individuals (2020, p. 159). It is an approach to study what people consider as religious or spiritual. Furthermore, Knibbe and Helena indicated that lived religion includes all religious phenomena such as practices, beliefs, rituals, norms and values, doctrines, objects, and institutions. McGuire (2008) said that lived religion means distinguishing the practices of religious individual from the beliefs and practices as prescribed in texts (p. 12). However, Ammerman, warned that lived religion is not only limited to study ordinary people, private setting, everyday places, mundane activities, and everyday life, but it encompasses also the study of religious experts and what happen in the context of religious institutions, public life, religious places, and in particular events (2007, p. 5; 2016, pp. 86-88). We place the study of lived religion in two big pictures: In all social practices and the different areas and situations that the practices take place. Therefore, we have to pay attention to the theories about the way people act in social world. In addition, we should think that practices in different places are influenced by cultures and laws, so they may differ from one place or person to another (Ammerman 2021, p. 12).

Now, we turn to lived, living, or everyday Islam. For Reinhart (2020), lived Islam is always local Islam. The contexts people live always shape their practices including their expressions related to Islam. He said, “Elements unique to localities, elements unique to scholars, and elements shared among diverse Muslim groups together make up the Lived Islam of a given community.” (p. 10). Marsden (2005) stated that living Islam focuses on the study of what means to live a Muslim life. It is included in the study of the anthropology of Islam (p. 8). Regarding the study of the anthropology of Islam, Asad argued that Islam is a discursive tradition which relates itself to the founding texts of the Qur’an and hadith. A practice is part of Islam when it is authorized by Islamic discursive tradition and is taught by an *alim*, a *khatib*, a *sufi syaikh*, or an untutored parent (Asad 2009, pp. 20-21). Islam is always being reshaped in different contexts.

The above description about lived religion and Islam revealed some theoretical foundations for the study of living Qur’an and hadith. First, living Qur’an and hadith is a concept, a field of study, an approach, or all. We can use various terms to refer to the study of

living Qur'an and hadith such as lived Qur'an and hadith, living Qur'an and hadith, or everyday Qur'an and hadith. Second, the substance of living Qur'an and hadith is to study the social phenomena and expressions related to the Qur'an and hadith such as practices, beliefs, rituals, norms, objects, institutions. Third, the study of living Qur'an and hadith encompasses ordinary people as well as elites, within or outside religious institutions, in public or private settings, mundane acts or on a particular occasion. Fourth, the diversity of living Qur'an and hadith expressions is part of Islamic discursive tradition. They are Islamic when they are authorized by Islamic discursive tradition and taught by an *alim*, a *kebatib*, a *sufi syaikh*, or an untutored parent as Asad argued. Fifth, the etic and emic perspectives should be considered in the study of living Qur'an and hadith. The etic perspective focuses on the external and objective perspective, while emic perspective refers to insider and subjective perspectives.

CONCLUSION

The previous literature give insights into the definition or meaning of the living Qur'an and hadith study which is the study beyond the Qur'anic and hadith texts. It studies social phenomena related to the Qur'an and hadith among Muslim society. Nevertheless, a few authors indicated implicitly that the study of living Qur'an and hadith should not contradict with the values of both texts. Considering the study of living Qur'an and hadith as part of the study of lived Islam as well as lived religion, I made some notes on the concept of living Qur'an and hadith. First, living Qur'an and hadith is a concept, a field of study, and an approach. We can use various terms to refer to the study of living Qur'an and hadith such as lived Qur'an and hadith, living Qur'an and hadith, or everyday Qur'an and hadith. Second, the substance of living Qur'an and hadith is to study the social phenomena and expressions related to the Qur'an and hadith such as practices, beliefs, rituals, norms, objects, institutions. Third, the study of living Qur'an and hadith encompasses ordinary people as well as elites, within or outside religious institutions, in public or private settings, mundane acts or on a particular occasion. Fourth, the diversity of living Qur'an and hadith expressions is part of Islamic discursive tradition. They are Islamic when they are authorized by Islamic discursive tradition and taught by an *alim*, a *kebatib*, a *sufi syaikh*,

or an untutored parent as Asad argued. Fifth, the etic and emic perspectives should be considered in the study of living Qur'an and hadith. The etic perspective focuses on the external and objective perspective, while emic perspective refers to insider and subjective perspectives. What is left? This short introduction to the concept of living Qur'an and hadith should be further discussed and developed including how to conduct the living Qur'an and hadith research.

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RE-INTERPRETING "GOD OF PERCEPTION": UNDERSTANDING COSMOPOLITAN SUFISM OF IBN ARABI

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Abstract: This article analyses the concept of "God of Perception" according to Ibn 'Arabi's perspective as an image of cosmopolitanism in his thought. This contribution of his thought implies the construction of awareness of the inevitability of religious plurality. The type of this research is library research, then the collected data is analyzed with a hermeneutic approach to Schleiermacher reconstruction. After conducting an analysis, the researcher gets the conclusion that: first, Ibn 'Arabi through his key concept of "tajalli" thinks about the idea of "God of Perception", in which he has criticized the existence of truth claims to the beliefs each individual. Second, Ibn 'Arabi through his "The Religion of Love" seeks to lead every human being to different religions towards harmony and tolerance based on love and peace. Third, Ibn 'Arabi's cosmopolitanism here same as his "Religion of Love", which in turn pushes tolerance to a more realistic level.

Keywords: Tajalli, God of Perception, Religion of Love, Cosmopolitan Sufism, Ibn 'Arabi.

Introduction

Intra-religious, cultural and ethnic tensions are a fact of life. These tensions lead not only to conflicts, but also to violence and war

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. Nowadays, of course, this is not only evident at the micro level, but there are also some conflict phenomena that have reached the macro level between countries. This was predicted long before by Samuel P. Huntington in his article “The Clash of Civilizations”.

In this context, Ibn `Arabi, as one of the Sufi philosophers, offers his idea “God of perception” as an epistemological basis for understanding the inevitability of religious plurality. Ibn `Arabi is a Sufi figure who has attracted the attention of many scholars through his views on the unity of the essence (*wahdat al-wujud*), which, from this perspective, marks the birth of the notion of the transcendent unity of religions (*wahdat al-adyan*). Both views are often attributed to Ibn `Arabi's. In fact, Ibn `Arabi's does not explicitly mention the term *wahdat al-adyan* at all, not even the term *wahdat al-wujud* in his works.

There are several studies that examine Ibn `Arabi response to the fact of plurality. However, some scholars analyse it with *wahdat al-adyan* as Ibn `Arabi's idea, where it was criticised long before by Karomi when he researched and found that. In addition, there is the same research in the response to the conflicts of diversity, but through the concept of *wahdat al-wujud*.

In this case, the following article seeks to reinterpret Ibn `Arabi thought on the “God of Perception” as an epistemological basis for an awareness of plurality in religion. In this perspective, Ibn `Arabi provides a breakthrough on the attitude to be adopted in responding to the fact of plurality. The researcher considers this study important because his worldview, which is presented as an attitude of tolerance, did not shape the birth of the concept of religious unity. However, it has succeeded in moving some of the shackles of the doctrine of thought towards an epistemological basis that is free of entanglements. Then, on a practical level, this article also seeks to understand the cosmopolitanism in Ibn `Arabi thought, which requires an awareness of plurality in order to achieve religious harmony.

The type of research used is library research. The data sources used are Ibn `Arabi own works, which include: *Fushush al-Hikam*; *Futuh al-Makkiyah*; and *Diwan Tarjuman al-Ashwaq*. In order to obtain the expected data, the researcher examined the topic raised on the basis of his work of thought, which then produced a keyword that needed to be deepened in the form of “God of perception”. This

keyword will serve as an introduction in this article in order to understand Ibn 'Arabi's model of cosmopolitanism. The data obtained will then be analysed using a reconstructive hermeneutic approach. Hermeneutic here (romantic hermeneutic) is the theory of understanding adopted by Schleiermacher.

Re-Interpretation of “God of Perception”: A Critique of The Unity of Religions As a Basis for Tolerance

Before understanding all the concepts in Ibn 'Arabi's worldview, including his notion of the “God of Perception”, it is worth noting that *tajalli* is the linchpin of his thought. No part or ontological structure of his thought can be understood without reference to this key concept. In summary, when we examine various themes and issues related to Ibn 'Arabi's worldview, it is actually an attempt to unravel the various aspects of the concept of *tajalli* itself.¹

Tajalli is the process by which God, who is absolutely unknowable, casts shadows of Himself in increasingly concrete forms. *Tajalli* can mean self-manifestation or it can mean embodiment. If this *Tajalli* of God is realised only through particular and determined forms, then this self-manifestation of His is the process of His self-determination as “God”.²

Ibn 'Arabi classifies this *tajalli* of God into two types: *tajalli ghaib* (vague, hidden) and *tajalli syahadah* (concrete, real).³ *Firstly*, it means God's self-manifestation in the occultation or the most holy emanation. In this first stage, God is still absolutely unknowable and He leaves Himself in a state of being a “hidden treasure” and wants to be known. *Secondly*, God's self-manifestation in concrete nature or holy emanation. In this second stage, God has begun to manifest Himself in various forms in concrete nature.⁴ The process of *tajalli* itself is continually updated and continues forever. That is, it is a continuous process with no end, no beginning and no end, which has

¹ Toshihiko Izutsu, *Sufisme: Samudra Makrifat Ibn 'Arabi*, terj. Musa Kazhim dan Arif Mulyadi (Jakarta Selatan: PT Mizan Publika, 2015).

² Chafid Wahyudi dan Ainul Yaqin, “Pandemi dalam Tafsir Sufi: Dialektika Trilogi Sufistik 'Abd al-Qādir al-Jīlānī, Ibn 'Arabī dan Achmad Asrori al-Ishaqi,” *Mutawatir: Jurnal Keilmuan Tafsir Hadith* 13, no. 1 (2023): 149–68, doi:<https://doi.org/10.15642/mutawatir.2023.13.1.149-168>.

³ Muhyiddin Ibn 'Arabi, *Fushush al-Hikam* (Beirut, Lebanon: Dar al-Kitab al-'Arabi, t.th).

⁴ Izutsu, *Sufisme: Samudra Makrifat Ibn 'Arabi*.

existed and will continue to exist forever. This is what Ibn ‘Arabi narrates with “*al-daim al-ladzi lam yazal wa la yazal*”.⁵

Revealing about God in the creation of ideas, or in this case called “God of perception”, Ibn Arabi mentions many terms in his *Fushush*, including “*al-ilah al-mu`taqad*; God of belief”, and “*al-ilah fi al-i`tiqad*; God in belief”.⁶ The “God of perception” or “belief” is the form or ideas, thoughts and notions about God created by the intellect of every human being. This kind of God is not God in the sense of who He really is, but merely God in the creation of human ideas and perceptions. Thus, this “God of perception” is merely the creation of humanity’s limited ideas, which are then believed and bound with strong beliefs.⁷

In this connection, Ibn ‘Arabi refers in his *Futubat* to QS. al-Baqarah (2): 115.⁸ Through this verse, he recalled al-Junaid’s statement in the form of “*lawn al-ma’ lawn inaihi*, the colour of water (essence) is according to the colour of its container (perception)”. This expression explains that when one sees water, what is judged as the form of water is the form/colour of its container.⁹ Through this metaphor, God who is believed is a form of thought (perception) that is adapted to the capacity of “readiness” (*al-isti`dad*) or human receptivity, which is certainly different from one capture to another.¹⁰ This means that people respond to the meaning of God according to their ability to grasp it, which then gives rise to a belief or creed. That is why Samiri calls “*ilahu musa*; God of Musa”, QS. Thaha (20): 88 as an image that God’s revelation to him is not the same as that experienced by the Nabi Musa.¹¹

So this self-manifestation of God to the prophets would have experienced the same thing. He would have different versions between one capture of *tajalli* and another. Since there is no end to this process of knowing Him, His Self-manifestation also experiences the same.¹² This cannot be separated from the type of *tajalli* already

⁵ Ibn ‘Arabi, *Fushush al-Hikam*.

⁶ Ibid.

⁷ Bahri, *Satu Tuban Banyak Agama: Pandangan Sufistik Ibn ‘Arabi, Rumi dan Al-Jili*.

⁸ Muhyiddin Ibn ‘Arabi, *al-Futubat al-Makkiyyah*, 1; 5; 8 vol. (Lebanon: Dar al-Kutub al-Ilmiyah, 1999)..

⁹ Ibid.

¹⁰ Ibn ‘Arabi, *Fushush al-Hikam*.

¹¹ Ibn ‘Arabi, *al-Futubat al-Makkiyyah*.

¹² Ibid.

mentioned by Ibn `Arabi, namely *tajalli ghaib*. In which God is still in the “hidden treasures” and difficult to know.

From all that has been described about the 'God of Perception' above, Ibn 'Arabi severely criticises the various truth claims in each belief, so as not to be shackled by the beliefs or doctrines adopted. Where the opposite effect is the occurrence of disbelief and denial of beliefs or doctrines that are felt to be different from what has been adopted. In this case, Ibn `Arabi wants people to be able to accept and appreciate the various differences of each existing belief. In fact, Allah Swt is the Exalted and Great. He can never be limited by any grasping or perception.¹³ Therefore, the variety of arrests in knowing Him is actually still at the level of *ẓanniy*, prejudice. So, it is appropriate to believe that Allah Swt is not limited to the beliefs and perceptions constructed by the human mind.¹⁴

To further explore the worldview of Ibn `Arabi, there is a poem written in his work “*Tarjuman al-Ashwaq*”:¹⁵

“My heart has become the receptacle for every form,
a pasture for gazelles, a monastery for monks,
A house of idols, a Ka’ba for the circumambulator,
tablets for the Torah, a volume for the Quran.
I have embraced the religion of love. Wherever it sails,
Love is my religion and my faith.”

Through the content of this poem, Ibn `Arabi promotes the idea of the “religion of love”. He combines “love” and “religion” into one, so that the religion (Islam) that Ibn `Arabi recognises feels more universal and can appreciate the existence of religious plurality. Although the text of this poem brings together the beliefs of different religions, this is actually still within the framework of the concept of “God of perception” that is mentioned. In a sense, the existing religions are different ways of accepting His self-expression among themselves.

In this context, Ibn `Arabi does not claim that “the essence of all religions and beliefs is the same and unique”, including Islam. Thus, some scholars have misunderstood the views of this Sufi figure. Among them is Karam Amin Abu Karam, who reveals that in this

¹³ Ibn `Arabi, *Fushush al-Hikam*.

¹⁴ Ibid.

¹⁵ Muhyiddin Ibn `Arabi, *Diwan Tarjuman al-Asywaq* (Lebanon: Dar al-Makrifah, 2005).

context Ibn `Arabi believes in *wahdat al-adyan* or the unity of religions, although the interpretation he reveals is deflected on the basis of affirming inter-religious harmony.¹⁶

According to Nurcholish and Dja'far, Ibn 'Arabi's Religion of Love is not a new religion. It is simply a term that encourages the bringing together of different beliefs in the sphere of togetherness and peace.¹⁷ Confirmed by Muhammad Salim al-Ansi, *din al-hubb* (religion of love), which he previously promoted, is in fact based on the contents of QS. Ali Imran (3): 31. Therefore, the religion of love desired by Ibn `Arabi is certainly the religion brought by the Messenger of Allah, namely Islam, because he did not remove the basis of the idea from the Qur'an as a guide to Islam. Then, “love” in his terminology is only as self-motivation to accept all *taklif* (religious burdens) given by the Beloved (Allah SWT) with a sense of *ridla*, love, and without difficulty. In conclusion, Ibn `Arabi does not want to understand the unity of religions (*wahdat al-adyan*). However, the religion he wants is still Islam, which according to him is sufficient to bring religious plurality to peace.¹⁸

From this it can be understood that this “God of Perception” can, in Ibn `Arabi's view, be an epistemological basis for promoting tolerance of existing religious plurality. At the same time, the religion of love that he promoted has also encouraged itself to be able to appreciate every existing belief and to lead it towards harmony and peace rather than conflict and division among people. If all the concepts of this proposal are taken into account, it will be possible to create a way of thinking and acting that is able to face the fact of religious plurality, which is undoubtedly a fact of life.¹⁹

¹⁶ Karomi, “Penolakan Ibnu Arabi terhadap Pluralisme Agama.”

¹⁷ Ahmad Nurcholish dan Alamsyah M. Dja'far, *Agama Cinta: Menyelami Samudra Cinta Agama-Agama* (Jakarta: PT Alex Media Komputindo, 2015).

¹⁸ Muhammad Salim al-Ansi, *Dzakhair al-A'laq Syarh Tarjuman al-Asywaq* (Beirut: al-Matba'ah al-Ansiyah, 1312).

¹⁹ M. Amaruddin and Amursid Asra, “Studi Tafsir Qur'an Karim Karya Mahmud Yunus,” *Syahadah* 3, no. 2 (2015): 2, <https://doi.org/10.32520/syhd.v3i2.78>; Achmad Najib et al., “Epistemologi Tafsir Surat al-Fatihah Karya Mahmud Yunus dan Peunoh Daly,” *Relinesia: Jurnal Kajian Agama dan Multikulturalisme Indonesia* 2, no. 2 (2023): 5, <https://doi.org/10.572349/relinesia.v2i2.621>.

The Concept of God Perception as The Basis of Ibn `Arabi's Cosmopolitanism

Through Schleiermacher's proposed hermeneutic approach, the researcher must go beyond Ibn `Arabi's text and discover the context of his creation, as the interpreter's image of art is better able to understand the work than its author. This highlights the importance of looking at the influence or context of Ibn `Arabi's thought in giving birth to the idea of the "God of Perception". However, for Bahri, Ibn `Arabi never revealed the specific context that triggered the birth of the idea. Thus, to talk about the context of Ibn `Arabi's thought on the subject in question is to talk about the influence of his entire world of thought. This is because Ibn `Arabi's Sufism is considered to be interconnected, as all his thoughts return to the key concept of *tajalli*.²⁰

In spite of all the above-mentioned influences, the great works of Ibn `Arabi, such as *al-Futubat* and *Fushush*, are considered to be an inspiration or a kind of *laduni* that comes directly from God. Not influenced by anyone. Indeed, Ibn `Arabi himself claimed that this product of his thought came from his spiritual experiences and Sufi revelations as a reward for obeying the Rasulullah Saw. However, historically speaking, Ibn `Arabi, who cannot be separated from his involvement in socio-cultural conditions as well as a long regular learning process, certainly cannot ignore historical influences.²¹

Understanding the "religion of love" that he initiated clearly brings interfaith harmony to a more realistic level. It is not very different from the concept of cosmopolitanism. A morality that requires every human being to live within a moral boundary characterised by peace and harmony, without exclusion or anything of the kind. In short, this morality should be seen as an ideology that is diametrically opposed to the nature of fundamentalism. Where, whatever ideas and practices are produced by the foundation of fundamentalism, they are often synonymous with violence and struggle.²²

The concept of cosmopolitanism itself is explored in a statement made by Diogenes of Sinope in 412 BC. He said: "I am a

²⁰ Bahri, *Satu Tuhan Banyak Agama: Pandangan Sufistik Ibn `Arabi, Rumi dan Al-Jili*.

²¹ Ibid.

²² Muhammad Said, "Nalar Islam Kosmpolitan: Studi Pemikiran Feethullah Gulen 1990-2004" (Tesis, UIN Sunan Kalijaga, 2016).

citizen of the world”. This statement is understood in Greek as “cosmopolites”. Diogenes expressed this as a breakthrough of all boundaries of identity, be it individual or social identity.²³ This means that cosmopolitanism does not recognise the boundaries that morally distinguish nations, countries, races or social societies. In this understanding, every human being with any identity should abide by the same moral boundaries.²⁴

Thus, Ibn 'Arabi's cosmopolitanism requires the construction of an awareness of religious plurality in every human being. Through the concept of “God's perception”, Ibn 'Arabi seems to show a way for every believer in every religion and belief not to fight over truth claims, which instead lead to mutual accusations. Since each belief is only a creation of human thought and understanding, the true God is the Most Extensive, beyond the boundaries of their beliefs. Then the “religion of love”, which is an extension of the previous concept, reflected the cosmopolitanism in Ibn 'Arabi's thought. Interestingly, unlike the notion of *wahdat al-adyan* (unity of religions), this idea suffices to be an offer that can place harmony between followers of different religions based on love and peace, without dissociating themselves from the existence of their respective religions individually, including Islam.

Conclusion

Through his key concept of “*tajalli*”, Ibn 'Arabi produces another interesting concept related to his response to religious plurality, namely “God of perception”. With this concept, Ibn 'Arabi states that differences in religion and belief are only differences in understanding and recognising the God they believe in. At the same time, his concept provides a space for every human being not to be trapped by religious rigidity. Thus, everyone can be tolerant of the undoubted religious plurality. Moreover, Ibn 'Arabi's concept of the “God of perception” is the epistemological basis for the birth of his “religion of love”. This last idea, although not more precisely interpreted as an understanding of *wahdat al-adyan* (unity of religions), is sufficient to lead religious diversity towards harmony and peace.

²³ M. Habibullah, “Kosmopolitanisme dalam Budaya Islam,” *As-Sbuffab: Journal of Islamic Studies* 1, no. 2 (2019): 19, doi:<https://doi.org/10.19109/as.v1i2.4859>.

²⁴ Bahrul Ulum dan Siti Raudhatul Jannah, *Kosmopolitanisme di Persimpangan Jalan: Hegemoni Sosial-Politik Putra Daerah* (Yogyakarta: Magnum Pustaka Utama, 2017).

Through this idea, it is possible to understand the cosmopolitanism of Ibn 'Arabi's thought, which brings together all different religious people in "one space" on the basis of love and peace. Although it has responded to the existing symptoms of plurality, further research on religious harmony must certainly continue to be carried out by future researchers so that this idea can be realised at a more realistic level, especially since this plurality conflict always surrounds the life of humanity.

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SUFISME KH. ASRORI AL ISHAQI SEBAGAI LEGITIMASI DAN SIGNIFIKANSI TASAWUF URBAN

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Abstrak: Manusia nestapa adalah narasi yang tidak terbantahkan dalam kehidupan di era modern. Akibatnya manusia menjadi terasing atas antropologis sosialnya. Di tengah narasi yang demikian, hadir pasar spiritualitas yang dijual bebas dengan menjanjikan pil penyembuhan. Beragam pil itu mengatasnamakan ajaran tasawuf seperti riset Julia D Howell tentang tasawuf masyarakat kota. Ia tidak mampu membedakan secara tegas antara tasawuf dan gairah keagamaan yang tidak memiliki akar pada ajaran tasawuf. Kegagalan ini yang menjadi pemantik untuk merespon dengan menghadirkan spiritual melalui para guru sufi, yakni KH Asrori Al Ishaqi Surabaya dengan TQN-nya. Fenomena terakhir inilah yang sebenarnya paling tepat disebut sebagai tasawuf urban. Yang menjadi pertanyaan adalah, bagaimana legitimasi dan signifikansi sufisme Asrori Al Ishaqi di masyarakat perkotaan? Melengkapi objek kajian ini pendekatan yang digunakan adalah strukturasi Anthony Giddens. Melalui analisis ini dimungkinkan mengetahui kreatifitas dan tindakan KH. Asrori Al Ishaqi sebagai agen sekaligus struktur untuk membentuk praktik spiritual masyarakat perkotaan di Surabaya. Adapun hasil dari penelitian ini, legitimasi dan signifikansinya menunjukkan pelaksanaan ritual sufistiknya memperhatikan kebutuhan dan kenyamanan jama'ahnya. Ia merupakan agen transformasi dalam membawa tradisi sufisme ke dalam konteks urban, tetapi juga sebagai pemimpin yang adaptif dan inovatif dalam menyesuaikan praktik keagamaan dengan tuntutan zaman.

Kata kunci: Tasawuf, Tarekat, Tasawuf Urban, dan KH. Asrori Al Ishaqi.

LATAR BELAKANG

Salah satu penanda diakhir abad ke 20 adalah munculnya *spiritual revival* dunia Barat maupun dunia Islam.¹ Spiritualitas ditandai maraknya gerakan fundamentalis maupun keruhanian. Di Islam artikulasi yang terakhir kerap disepadankan dengan gerakan sufisme dan tarekat (*conventional sufism*).² Hal serupa artikulasi tersebut terjadi ketika memotret urban sufisme di Indonesia, seperti tulisan J. D. Howell, “Sufism and the Indonesian Islamic Revival”³ dan J. Millie, “Contemporary Urban Sufism in Java: The Sovereign Muslim and the Quest for Spiritual Freedom.”⁴ Sebagai sebagian dari kebangkitan spritualitas, yakni sebagai fenomena tasawuf sebenarnya tidak bisa dikatakan sebagai praktik bertasawuf. Sebab, terminologi yang digunakan terlalu menyederhanakan kultur dan esensi tasawuf yang sangat dalam. Sisi lain, bicara tasawuf tidak lepas dan erat dengan praktik-ptaktik transmisi sebagai pendasaran atas otentisitas tasawuf itu sendiri.

Sebagaimana dilansir dari Seyyed Hossein Nasr, manusia modern telah dilanda kehampaan spiritual akibat pusaran kemajuan ilmu pengetahuan, teknologi dan filsafat rasionalisme sejak abad 18.⁵ Manusia yang demikian disebut Karl Marx sebagai alienasi (*alienation*), yaitu kondisi di mana manusia merasa asing dari dirinya sendiri karena dominasi teknologi sekaligus tercipta masyarakat abstrak (*the abstrack society*). Sebuah kehidupan yang digerakkan oleh mesin, akibatnya manusia bersifat pasif dan merasa kerdil.⁶ Melengkapi Mark, Lavine menyebut, alienasi terjadi dalam empat model: manusia diasingkan

¹Ruslani (ed.), *Wacana Spiritualitas Timur dan Barat* (Yogyakarta: Qalam, 2000), vi.

² Sokhi Huda, *Tasawuf Kultural; Fenomena Shalawat Wahidiyah* (Surabaya: Imtiyaz, 2015), 3.

³ J. D.Howell, “Sufism and the Indonesian Islamic Revival”, *The Journal of Asian Studies*, 60 Vol. 3, (2001), 701-729.

⁴ J. Millie, “Contemporary Urban Sufism in Java: The Sovereign Muslim and the Quest for Spiritual Freedom”. *Journal of Sufi Studies*, 9. Vol. 1-2 (2020), 69-97.

⁵ Seyyed Hossein Nasr, *Tasawuf Dulu dan Sekarang*, Terj. Abdul Hadi W. M. (Jakarta: Pustaka Firdaus, 1991), 198.

⁶ George Ritzer dan Douglas J. Goodman, *Teori Sosiologi: Dari Teori Sosiologi Klasik Sampai Perkembangan Mutakhir Teori Sosiologi Postmodern*, terj. Nurhadi, (Yogyakarta: Kreasi Wacana, 2009), 555-557.

dari hasil pekerjaannya, kegiatan produksi, sifat sosialnya dan rekan-rekannya.⁷

Ditengah-tengah selip persepsi tentang tasawuf dan kegagalan manusia modern adalah menjadi keniscayaan menghadirkan tasawuf secara genuine, yakni mendedahkan sosok mursyid Thariqah Qadiriyyah wa Naqsabandiyah (TQN), KH. Asrory al-Ishaqi sebagai lokus kajian dalam tulisan ini. Melengkapi objek kajian di atas, pendekatan yang digunakan adalah strukturasi Anthony Giddens. Dalam pendekatan strukturasi ini terdapat konsep utama yang digunakan untuk menganalisis fenomena tasawuf perkotaan KH. Asrory Al-Ishaqi, yaitu agen⁸ dan struktur⁹ dan dualitas struktur (*duality of structure*).¹⁰

SUFISME KH. ASRORI AL ISHAQI: BENTENG TRANSMISI SPIRITUALITAS PERKOTAAN

Di tengah problematika kehidupan manusia di perkotaan, kebutuhan spritualitas menjadi sangat dibutuhkan. Menurut Abdul Kadir Riyadi, tasawuf memiliki dua keunggulan sekaligus, yaitu sisi spiritualitas dan sisi ilmiah. Menurut Abdul Kadir Riyadi, spiritualitas tasawuf mampu mengisi ruang kosong yang dirasakan oleh manusia modern jenuh dan monoton dalam hidupnya akibat terjajah cara hidup yang materialistik, mekanistik dan nihilistik. Kondisi seperti ini diilustrasikan oleh Nasr dengan istilah “titik nestapa”. Situasi ini membuat manusia merasakan kerinduan akan nilai-nilai ketuhanan, dan nilai-nilai yang dapat menuntun mereka kepada fitrahnya. Sedangkan sebagai ilmu, tasawuf dapat berbicara kepada kaum cerdas cendekia dan menjawab dahaga intelektual yang mereka rasakan.¹¹

Sementara itu, Komarudin Hidayat mengemukakan ada empat alasan mengapa sufisme semakin berkembang di kota-kota di Indonesia. *Pertama*, sufisme dianggap oleh masyarakat perkotaan

⁷ T. Z. Lavine, *Konflik Kelas dan Orang yang Terasing* (Jogjakarta: Jendela, 2003), 12-14.

⁸ Agen di maksud adalah dimana tindakan-tindakannya tidak lepas dari struktur. Lihat Anthony Giddens, *The Constitution of Society: Outline of the Theory of Structuration* (Berkeley: University of California Press, 1984), 219.

⁹ Memusatkan perhatiannya pada kesaling ketergantungan antara struktur dan tindakan. Ia merupakan saran bagi tindakan, namun pada saat yang sama struktur hanya bisa diproduksi di dalam dan melalui tindakan. Lihat Ibid. 25.

¹⁰ Ibid.

¹¹ Abdul Kadir Riyadi, *Arkeologi Tasawuf* (Bandung: Mizan, 2016), 6.

sebagai sarana pencarian makna hidup; *Kedua*, sufisme menjadi sarana pergulatan dan pencerahan intelektual; *Ketiga*, sufisme dianggap sebagai sarana terapi psikologis; *Keempat*, adalah sarana untuk mengikuti *trend* dan perkembangan wacana keagamaan.¹²

Julia Day Howell pada tahun 2003 memperkenalkan istilah *Urban Sufism* untuk *trend* baru tasawuf di perkotaan ini. Istilah ini dipergunakannya pada kajian antropologi tentang sufisme yang marak di kota-kota besar di Indonesia. Terminologi ini memantik diskursus, sebab Howell dianggap terlalu menyederhanakan kultur dan esensi tasawuf yang sangat dalam. Sebagai seorang *outsider* Howell memang hanya memandang gairah keagamaan di perkotaan ini sebagai sebuah gejala sosiologis yang dialami oleh masyarakat kelas menengah. Howell dianggap mengartikan tasawuf sebagai kepatuhan (*piety*) semata, sehingga aktifitas-aktifitas keagamaan yang mengandung unsur kepatuhan ia sebut sebagai tasawuf. Bahkan, jika definisinya diaplikasikan lebih luas, padepokan spiritual yang tidak berakar pada Islam-pun bisa masuk ke dalam kategori tasawuf.¹³

Menurut para pengamat, *Urban Sufism* dikelompokkan menjadi empat macam. *Pertama*, *Urban Sufism* yang terlembagakan; *Kedua*, *Urban Sufism* yang lebih menekankan kepada zikir dan do'a; *Ketiga*, *Urban Sufism* yang ada korelasi dengan aliran tarekat tertentu; *Keempat*, *Urban Sufism* dengan jalan spiritual yang eklektis berupa pelatihan spiritual dan meditasi.¹⁴

Namun demikian tidak sedikit pula masyarakat perkotaan yang memiliki kesadaran spiritual yang akhirnya berlabuh dalam tarekat dan mengikuti pengajian-pengajian para guru sufi. Hal ini menunjukkan bahwa tarekat ternyata masih diminati oleh masyarakat Indonesia dan menjadi alternatif.¹⁵ Menurut Jhon O. Voll, *Urban Sufism* memang tidak bisa dipahami bahwa telah terjadi pergeseran tarekat konvensional, sebab realitasnya tarekat tetap berkembang di tengah

¹² M. Misbah, "Fenomena Urban Spiritualitas: Solusi atas Kegersangan Spiritualitas Masyarakat Kota", *Komunika*, Vol. 5, No. 1, Januari-Juni 2011, 140.

¹³ Abdul Kadir Riyadi, *Tasawuf Urban: Antara Fenomena Religi dan Gairah Keagamaan*, Orasi Ilmiah disampaikan dalam Rangka Wisuda Program Sarjana STAI Al-Fithrah Surabaya (Surabaya: STAI al-Fithrah Press, 2012), 5.

¹⁴ M. Misbah, "Fenomena Urban Spiritualitas", 141-142.

¹⁵ Julia Day Howel, *Sufism and The Indonesian Islamic Revival*, 729.

hiruk pikuk modernitas.¹⁶ Fenomena inilah yang sebenarnya paling tepat disebut sebagai tasawuf karena tarekat-tarekat ini secara konvensional, sejarah, muatan dan ajaran memenuhi semua syarat untuk disebut sebagai tasawuf.¹⁷

Menurut Sri Mulyati, saat ini terdapat delapan tarekat yang masih eksis di Indonesia, yaitu tarekat *Qa>diriyah*, tarekat *Sba>dbiliyah*, tarekat *Naqshabandiyah*, tarekat *Khalwatiyah*, tarekat *Sbat{t{a>riyah*, tarekat *Samma>niyah*, tarekat *Tija>niyah* dan tarekat *al-Qa>diriyah wa al-Naqshabandiyah*.¹⁸ Diperkirakan tarekat *al-Qa>diriyah wa al-Naqshabandiyah* adalah tarekat yang saat ini paling banyak pengikutnya, bahkan grafik pengikutnya terus bertambah.¹⁹ Hal ini dimungkinkan karena para murshid dalam tarekat ini mengadakan pembaruan dalam ritualnya sehingga selalu sesuai dengan perkembangan zaman. Menurut Martin, sejarah mencatat bahwa tarekat *al-Qa>diriyah wa al-Naqshabandiyah* adalah tarekat yang bersifat aktivis dan mengakomodir perubahan jaman dibandingkan dengan semua tarekat yang tersebar di Indonesia,²⁰ sehingga sangat memungkinkan hal ini menjadi sebab tarekat *al-Qa>diriyah wa al-Naqshabandiyah* lebih terkenal dan lebih banyak pengikutnya.

Adalah tarekat *al-Qa>diriyah wa al-Naqshabandiyah* yang berpusat di Kedinding Lor, Kecamatan Kenjeran, Surabaya yang pengikutnya terus bertambah dengan murshidnya, KH. Ahmad Asrori al-Ishaqy yang meneruskan murshid esebelumnya sebelumnya yang tidak lain adalah ayahandanya, yakni KH. Muhammad Usman al-Ishaqi.

Kunci sufisme KH. Asrori Al Ishaqi terus bertahan dan berkembang karena aktornya, yakni KH. Asrori Al Ishaqi sebagai agen mampu melakukan penyesuaian dengan perkembangan jaman baik sisi organisasi maupun ritual. Lebih jauh, sufisme dan tarekatnya KH. Asrori Al Ishaqi merupakan benteng transmisi yang berpusat di kota

¹⁶ Julia Day Howell, Martin van Bruinessen, *Sufism and The Modern in Islam* (New York: I.B.Tauris, 2007), 297.

¹⁷ Abdul Kadir Riyadi, *Tasawuf Urban: Antara Fenomena Religi dan Gairah Keagamaan*, Orasi Ilmiah disampaikan dalam Rangka Wisuda Program Sarjana STAI Al-Fithrah Surabaya (Surabaya: STAI al-Fithrah Press, 2012), 5-7.

¹⁸ Sri Mulyati (et. al.), *Mengenal dan Memahami*, 26.

¹⁹ Zamakhsyari Dhofier, *Tradisi Pesantren: Studi Tentang Pandangan Hidup Kyai* (Jakarta: LP3ES, 1994), 141.

²⁰ Martin van Bruinessen, *Kitab Kuning, Pesantren dan Tarekat* (Yogyakarta: Gading Publishing, 2012), 267-268.

metropolitan Surabaya, bahkan berkembang ke kota-kota lain di seluruh Indonesia dan luar negeri, bisa dikategorikan sebagai tarekat urban. Sufisme KH. Asrori Al Ishaqi tersebut sekaligus menjadi antitesis atas terminologi urban sufisme maupun praktik spiritual yang disepadankan dengan sufisme.

LEGITIMASI DAN SIGNIFIKANSI KH. ASRORI: SOSOK ADAPTIF DAN TRANSFORMATIF

Membicarakan KH. Asrori Al Ishaqi dalam diskursus sufistik adalah keniscayaan. Tersebab bagaimanapun ia adalah sosok pelaku tasawuf dengan kedudukan sebagai murshid TQN al-Oesmaniyah, bahkan beberapa kalangan menyakini KH. Asrori Al Ishaqi menduduki khalifah kesufian di Asia Tenggara. Dengan kapasitas yang demikian itu adalah wajar jika kemudian KH. Asrori Al Ishaqi memiliki ratusan ribu pengikut yang tersebar di Indonesia maupun luar negeri.

Dalam konteks sebagai pengikut, KH. Asrori Al Ishaqi merepresentasikan ke dalam tiga kelompok, yaitu murid, *muhibbin* dan jama'ah al-Khidmah. Pembagian ini merupakan kontekstualisasi yang dilakukan oleh KH. Asrori Al Ishaqi. Sebagaimana diketahui, secara umum dalam tradisi tasawuf seorang pengikut kepada murshid haruslah ber-*bay'at*. Akan tetapi tidak demikian yang terjadi pada pengikut KH. Asrori Al Ishaqi, hal tersebut lantaran dimungkinkan tidak merasa takut atau gamang untuk mengikuti Kyai Asrori, sehingga terdapat opsi memilih sebagai pengikutnya tanpa harus ber-*bay'at* dengan menempati sebagai *muhibbin* maupun jama'ah al-Khidmah. Meski demikian, kedua opsi tersebut terbilang aktif mengikuti ritual TQN al-Oesmaniyah bahkan baik *muhibbin* maupun jama'ah al-Khidmah pada akhirnya yang paling antusias mengikuti *bay'at* saat terdapat jadwal *bay'at*. Teoritis agen dalam strukturasi Giddens adalah berkenaan dengan kekuasaan. Adapun kekuasaan di maksud berada di antara signifikasi dan legitimasi.²¹ Kekuasaan dalam komunikasi mempunyai beberapa definitif. *Pertama*, kekuasaan adalah integral dari interaksi sosial. *Kedua*, kekuasaan merupakan hal yang penting yang terdapat dalam diri manusia. *Ketiga*, kekuasaan bagian konsep relational antara otonomi dan ketergantungan. *Keempat*,

²¹ Ibid., 14.

kekuasaan bersifat membatasi sekaligus memberi kebebasan. *Kelima*, kekuasaan sebagai proses.²²

Dalam kaitannya sebagai murshid, KH. Asrori Al Ishaqi berperan sebagai agen yang memiliki kekuasaan dan berimplikasi pada legitimasi. Jika merujuk pada pelaksanaan ritual tarekat para *murshid* sebelumnya di mana ritual khusus di selenggarakan di *ḡawiyah-ḡawiyah* khusus milik jama'ah atau imam *kehususi*, maka KH. Asrori Al Ishaqi sebaliknya menginstruksikan kegiatan khusus dipindahkan ke masjid *Jami'* baik masjid *Jami'* desa, kecamatan maupun kabupaten/kota.²³ Adapun signifikansi dari legitimasi tersebut agar pemindahan kegiatan *kehususi* menjadi majlis inklusif dan terbuka bagi siapapun. Signifikansi lainnya adalah agar majlis *kehususi* berjalan istiqamah sampai kapanpun, tidak dibatasi oleh pemilik *ḡawiyah*, pengasuh pesantren atau ta'mir masjid.²⁴

Konsep kekuasaan yang diterapkan juga berimplikasi pada legitimasi yang dibuat. Hal tersebut tentu menuntut dibuat aturan normatif pelaksanaan khusus di masjid *Jami'* harus mendapat persetujuan tertulis dari ta'mir masjid yang berisi keterangan bahwa siapapun tidak boleh merubah keputusan tersebut. Sejak keluarnya instruksi ini, maka hampir tidak ada lagi khususi TQN al-Oesmaniyah yang berada di *ḡawiyah* atau di masjid milik pondok pesantren. Bahkan banyak khususi yang bertempat di masjid agung seperti di kota Kudus, Makassar, Semarang dan lain-lain. Di Jakarta dan Bandung *kehususi* di adakan di masjid Lembaga Ilmu Pengetahuan Indonesia (LIPI), lembaga pemerintah non kementerian yang dikoordinasikan oleh Kementerian Negara Riset, Teknologi dan Pendidikan Tinggi. Sedangkan di Gresik khususi diadakan di masjid PT. Petro Kimia.

Legitimasi yang berdampak selain pada norma juga menginisiasi struktur, dalam hal ini adalah inisiasi pendirian Perkumpulan Jamaah al Khidmah.²⁵ Jamaah al-Khidmah adalah kumpulan orang yang

²² Ida Bagus Wirawan, *Teori-teori Sosial dalam Tiga Paradigma* (Jakarta: Kencana, 2012), 306-307.

²³ Wawancara dengan Ust. Syatori

²⁴ Ibid.

²⁵ Jama'ah al-Khidmah dideklarasikan dalam acara Halal bi Halal dan Sarasehan pada tanggal 23 Dhul Qa'dah 1426 H/25 Desember 2005 bertempat di Pondok Pesantren as-Salafi al-Fithrah, Semarang, Jawa Tengah. Dalam halal bi halal tersebut dihadiri oleh para pengikut tarekat *al-Qa'diriyah wa al-Naqshabandiyyah al-Uthmaniyyah* perwakilan dari seluruh Indonesia dan luar negeri, acara deklarasi ini juga dihadiri oleh pejabat pemerintah dari unsur TNI,

mengikuti kegiatan yang ditetapkan dan diamalkan oleh para guru tarekat atau para ulama salaf salih dan para pini sepuh pendahulu.²⁶

Dengan melihat struktur masyarakat perkotaan, sebagai agen, KH. Asrori Al Ishaqi terus mengembangkan ligetimasinya, jika semula instruksinya keluar dari *zawiyah* yang dipandang eksklusif bergerak menuju masjid, baik masjid desa, kecamatan, kabupaten atau kotamadya, selanjutnya KH. Asrori Al Ishaqi menginstruksikan agar majlis zikir diselenggarakan di tempat publik. Beranjak dari instruksi tersebut majlis-majlis zikir bergeser ke lapangan atau alun-alun desa, alun-alun kecamatan, halaman pendopo kantor kecamatan, halaman kantor kabupaten atau kotamadya, ke tempat publik lain yang sangat terbuka seperti di Tugu Pahlawan Surabaya dan di lapangan Karebosi, Makassar.

Interpretasi dari signifikan atas legitimasi tersebut menarik, sebab pemindahan lokasi dari dalam masjid ke luar bukan tanpa alasan, sebab setidaknya terdapat tiga signifikansi, *pertama*, agar kegiatan majlis zikir sebetuk *syiar* dan lebih bisa diketahui di masyarakat perkotaan, *kedua*, dapat lebih mudah dijangkau oleh transportasi umum sehingga jama'ah tidak kesulitan untuk hadir ke majlis-majlis tersebut, *ketiga*, agar pemerintah setempat baik desa, kecamatan, kabupaten, kota madya atau provinsi merasa memiliki acara tersebut sehingga merasa sebagai tuan rumah bukan sebagai tamu undangan.

Signifikansi lain yang dilakukan oleh KH. Asrori Al Ishaqi adalah pemilihan waktu pelaksanaan ritual zikir yang tepat untuk kalangan perkotaan, anak-anak muda yang masih sekolah atau kuliah dan para pekerja yang berkerja di sektor formal maupun non formal yang hari dan jam bekerjanya terikat waktu. Teks-teks dalam al-Qur'an, hadith dan *turath* tentang keutamaan hari atau waktu-waktu tertentu dikontekstualisasikan KH. Asrori Al Ishaqi sesuai dengan raung dan waktu kekinian.

Polri dan Sipil. Hadir juga beberapa rektor dan guru besar Perguruan Tinggi, diantaranya Prof. Dr. H. M. Nuh, DEA yang saat itu menjabat sebagai rector ITS, Prof. Dr. H. Rofiq Anwar, Rektor Unissula Semarang dan Dr. Aminuddin Sanwar, MM., dekan fakultas dakwah IAIN Wali Songo Semarang dan Habib Hasan Toha, ketua yayasan Unissula. Hasanuddin, "Wawancara", Surabaya, 6 Mei 2019.

²⁶ Ahmad Asrori Al Ishaqi, *Pedoman Kepemimpinan*, 47-48.

Dari kerangka ruang dan waktu di atas, tampak KH. Asrori Al Ishaqi sebagai agen, memiliki kemampuan komunikasi kekuasaan bergenre konsep relational (*power as relational concept, involving relations of otonomy and dependence*). Artinya, kekuasaan yang diperoleh melalui komunikasi tersebut bukan sekedar kapasitas tranformasi dirinya sebagai aktor untuk mencapai tujuan, melainkan juga konsep relational. Hal ini berarti, KH. Asrori Al Ishaqi dapat mempengaruhi mereka dalam menjalankan visi (keinginan) sufisme KH. Asrori Al Ishaqi yang hendak dicapainya. Upaya ini menjadi terbuka sehingga mandatnya berpeluang dilaksanakan pada akhir pekan diluar waktu-waktu ritual utama. Hal ini dimaksudkan agar ritual majlis zikir tersebut tidak mengganggu aktifitas di instansi atau lembaga tersebut sehingga tidak mengganggu produktifitas.

KESIMPULAN

KH. Asrori Al Ishaqi merupakan figur sentral dan dikenal sebagai murshid dari *TQN al-Oesmaniyah*. Ia memiliki pengikut yang tersebar luas di Indonesia dan luar negeri. Struktur pengikutnya terbagi menjadi murid, *muhibbin*, dan jama'ah al-Khidmah, hal tersebut menunjukkan fleksibilitas dalam pengikutan ritual tanpa perlu *bay'at* secara formal. Dalam sufismenya, ia mempertahankan trasn misi sufisme dari pendahulunya. Hal ini menjadi pembeda dengan spritualitas dalam urban sufisme selama ini. Sebagai agen dalam strukturasi, KH. Asrori Al Ishaqi dengan legitimasi dan signifikasinya mampu memberi pengaruh dalam menentukan ritual sufistik, seperti pemindahan majlis zikir ke tempat-tempat publik dari masjid-masjid. Hal ini memperluas partisipasi masyarakat, terutama di kalangan perkotaan, serta menunjukkan adaptabilitasnya dalam memadukan tradisi sufistik dengan konteks kehidupan urban modern. Pada sisi lain legitimasi kekuasaan diterapkan KH. Asrori Al Ishaqi menunjukkan bahwa kekuasaan tidak hanya sebagai kapasitas untuk mencapai tujuan pribadi, tetapi juga sebagai proses relasional yang melibatkan pengikutnya dan murshid. Ini tercermin dalam pendekatannya yang inklusif terhadap pelaksanaan ritual dan kegiatan sufistik di berbagai tempat dan waktu yang memperhatikan kebutuhan dan kenyamanan jama'ahnya.

Dengan demikian, KH. Asrori Al Ishaqi merupakan agen transformasi dalam membawa tradisi sufisme ke dalam konteks urban, tetapi juga sebagai pemimpin yang adaptif dan inovatif dalam

menyesuaikan praktik keagamaan dengan tuntutan zaman, menjadikannya sosok yang signifikan dalam perkembangan kehidupan keagamaan dan spiritualitas.

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TOWARDS A SPIRITUAL EXPERIENCE LEVEL: A NEED ASSESSMENT OF THE HAJJ AND UMRAH'S PILGRIMS IN KBIHU AL-FALAH MALANG

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Abstract: The spiritual experience that pilgrims have before Hajj and Umrah pray is an important role of the implementation of ritual. Spiritual experience has not been a commonly researched topic at this time. A preliminary study in the form of a needs analysis is a crucial first step in identifying and knowing the level of spiritual experience. This study aims to describe the level of experience of Hajj and Umrah's pilgrims at KBIHU Al-Falah. The method used in this research is quantitative survey with instruments that have been assessed as valid through adaptation of a previous instrument. Data from the analysis of spiritual experience needs for Hajj and Umrah pilgrims at KBIHU Al-Falah Malang (n = 30 participants) showed 33,33% have high spiritual experience, 56,67% have moderate spiritual experience, and 10% have low spiritual experience. This study provides preliminary evidence that pilgrims need a qualified spiritual experience before Hajj and Umrah.

Keywords: Hajj, Need Assessment, Spiritual Experience Level, Survey, Umrah

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Introduction

Hajj and Umrah are still in demand by Moslems until now. This is evidenced by the rapid development of official travel for Hajj and Umrah in Indonesia, which has amounted to 2659 pieces offices (Kemenag, 2024). In addition, the Ministry of Hajj and Umrah from Saudi Arabia explained that the number of Hajj and Umrah's Pilgrims in Mecca reaches an average of 2.5 million people and 7 million people each year (BPKH, 2021). Hajj and Umrah have a high position in Islam, because they are the fifth pillar of Islam that must be performed by every Moslem who is financially and physically able (*istiitho'ah*). If one performs it, then he will get a great virtue (Muhammad & Akmal, 2023). Therefore, Moslems are competing to be able to practice it.

Every Pilgrims who performs Hajj and Umrah will have a spiritual experience, which is an individual's feelings or experiences while performing Hajj and Umrah related to divine aspects and then stored in memory (Muflikhatin, 2021). During the rituals of Hajj and Umrah, there are various bonds of relationship in it. Among them are the bonds of self-relationship with oneself, oneself with others, and oneself with Allah SWT (James, 2015). The spiritual experience felt and experienced by each individual can have differences and special characteristics (James & Admiranto, 2004). This depends on the quality of each congregation and different environmental factors. Thus, careful preparation is needed before carrying out the Hajj and Umrah rituals in order to achieve *mabrur* and maximum results, one of which is through Hajj and Umrah guidance.

Hajj and Umrah guidance are needed before the actual implementation of Hajj and Umrah. The guidance is in the form of preparation for everything from physical, material, mental, and knowledge aspects of Hajj and Umrah activities (Darmawan, 2019). Generally, the guidance is called Hajj and Umrah "manasik". The different backgrounds of each Hajj and Umrah pilgrims, causes the preparation to be more mature. Hajj and Umrah not only travel physically, but also spiritually which affects the smoothness of ritual (Sari & Mahendra, 2024). Therefore, each pilgrim must also have spiritual preparations to gain sufficient spiritual experience before traveling for Hajj and Umrah.

The quality of Hajj and Umrah rituals is an important consideration for the success of pilgrims in understanding Hajj and Umrah material (Darwan, 2021; Aisah, 2014). However, in its implementation, there are often obstacles that result in prospective pilgrims still not maximizing their understanding of the manasik material directly (Muawanah, 2022). The government through the Ministry of Religious Affairs cooperates with various Hajj and Umrah guidance services to continuously improve the quality of services for the convenience and achievement of learning standards for Hajj and Umrah guidance. In fact, Hajj and Umrah material is also one of the materials taught in Islamic Religious Education subjects at various levels of education ranging from kindergarten to university (Muslim et al., 2023; Nisa, 2023). However, the ever-increasing human needs and the ever-evolving times bring up challenges that cannot be avoided and have not been maximally resolved by Hajj and Umrah guidance institutions and educational institutions. One of these challenges is technological advancement (Kominfo, 2023). Among the Hajj and Umrah guidance services that experience this challenge is the Hajj and Umrah Guidance Group (KBIHU) Al-Falah Malang City.

Hajj and Umrah Guidance Group (KBIHU) Al-Falah Malang City is an institution that provides business services for Hajj and Umrah guidance located on Semarang St., 5, Sumbarsari, Lowokwaru Sub-district, Malang City. KBIHU Al-Falah Malang City is one of the business entities under the auspices of the State University of Malang. This institution has about 58 guidance participants in 2020. Until now, the KBIHU Al-Falah Malang City institution is still actively conducting Hajj and Umrah ritual guidance. In fact, according to Dr. Nur Faizin as the Chairperson of KBIHU Al-Falah Malang City through an interview on the Edoostory news page, in 2024, KBIHU Al-Falah Malang City for the first time carried out direct practice and previously only theoretical (Marsadi & Shobirin, 2024). Based on observations that have been made at KBIHU Al-Falah, some service improvements are still needed to improve the quality of Hajj ritual guidance. Therefore, the researcher conducted a needs analysis through the following research to KBIHU Al-Falah Malang City pilgrims who have carried out Hajj and Umrah manasik to provide their responses about the spiritual experiences they get after participating in Hajj and Umrah manasik activities. Thus, it is hoped that researchers can contribute to finding a solution to help KBIHU

Al-Falah Malang City in improving the quality of Hajj and Umrah manasik services, especially to provide maximum guidance for Hajj and Umrah.

Methods

This research used a quantitative method of research in the form of surveys (Schwarz et al., 1998). Surveys refer to the systematic collection of data about samples obtained and taken from a larger population, where the final results of the survey are statistics in the form of percentages up to the level of the variable to be measured. Research instrument in the form of a questionnaire consisting of 15 items based on a Likert scale. The study is based on a questionnaire distributed to candidate pilgrims who conduct Hajj ritual guidance in KBIHU Al-Falah, Malang, Indonesia. A total of 30 respondents volunteered to fill in the questionnaire ($n = 30$). In the questionnaires, respondents were asked to answer questions based on the Likert scale with a range of one to five. Thirty respondents came from six cities with different backgrounds.

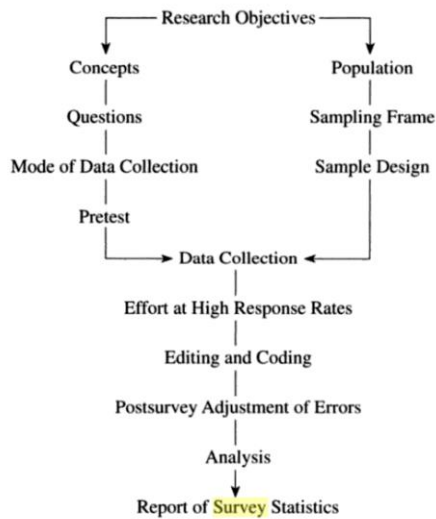


Figure 1. Survey Process

Details of the number of respondents in each city are given in Table 1. This quantitative survey uses instruments that have been evaluated valid through the adaptation of previous instruments. Furthermore, the results of the survey will be analyzed to find out the

level of spiritual experience of pilgrims Haji and Umrah as well as the media needs required in KBIHU Al-Falah City Malang.

Table 1. List of Cities by Participants (n = 30)

City	Number of Participants
Kediri	10
Lamongan	1
Tuban	3
Ponorogo	1
Malang	15

The main part of the questionnaire deals with the views of the candidate pilgrims Haji and umrah on the spiritual abilities and experiences they acquired during the guidance activities of Haji and Umrah at KBIHU Al-Falah. To provide a comprehensive definition of what is meant by spiritual experience, the questionnaires provide descriptions and indicators based on instruments developed and adapted by previous research (Sharma et al., 2012). Spiritual experience is defined as the digestion of something experienced. In this case, the spiritual experience of Hajj and Umrah directs how the involvement of each activity of ritual in daily spiritual life.

Results and Discussion

A. Survey Results of The Spiritual Experience Level of Pilgrims Hajj and Umrah

The following are the results of data analysis from questionnaires that have been filled in by 30 respondents as prospective Hajj and Umrah Pilgrims who have attended the Hajj and Umrah guidance rituals at KBIHU Al-Falah Malang City.

Table 2. Survey Results of The Spiritual Experience Level of Pilgrims Hajj and Umrah

No	Question	Response
Aspects of Spiritual Experience		
1	Ability to communicate with others Hajj and Umrah Pilgrims	Very smoothly (13.3%), smoothly (43.3%), fairly smoothly (30%), not smoothly (10%), very not smoothly (3.3%).
2	Ability to manage stress	Very good (10%), good (60%), fair (13.3%), not good (10%), very poor (6.7%)



3	Ability to share thoughts and feelings with others (either to fellow pilgrims or family)	Very good (20%), good (43.3%), quite good (26.7%), not good (6.7%), very bad (3.3%).
4	Experiencing worry or anxiety about family	Always (10%), often (16.7%), sometimes (50%), rarely (16.7%), never (6.7%)
5	Knowing the meaning and purpose of the Hajj	Very well (23.3%), know (40%), know enough (20%), don't know (16.7%), don't know very well (0%)
6	Understanding the terms involved in Hajj and Umrah	Very familiar (6.7%), familiar (46.7%), fairly familiar (33.3%), less familiar (10%), not familiar (3.3%)
7	Curiosity about the implementation of Hajj and Umrah	Very high (40%), high (23.3%), quite high (30%), low (6.7%), very low (0%)
8	Level of consistency in ritual in daily life	Very high (10%), high (46.7%), quite high (30%), low (6.7%), very low (6.7%)
9	The level of peace of mind when performing the ritual	Very high (6.7%), high (30%), quite high (50%), low (13.3%), very low (0%)
10	Ability to recite Arabic prayers	Very fluent (3.3%), fluent (46.7%), fairly fluent (43.3%), not fluent (6.7%), very not fluent (0%)
Aspects of Media Needs		
11	The use of <i>virtual reality</i> technology-based media in Hajj ritual activities	Always (6.7%), often (23.3%), sometimes (20%), rarely (10%), never (40%).
12	The need for technology as a supporting facility in Hajj ritual	Very necessary (40%), necessary (40%), quite necessary (10%), not necessary (10%), very unnecessary (0%).

	activities	
13	Level of ability to operate a smartphone	Very fluent (46.7%), fluent (40%), fairly fluent (6.7%), not fluent (0%), very not fluent (6.7%)
14	Can the explanation from the trainer or teacher be understood in the process of implementing the Hajj rituals?	Very understandable (10%), understandable (43.3%), quite understandable (40%), not understandable (6.7%), very not understandable (0%).
15	Do you agree if <i>virtual reality</i> media is developed to help the process of performing the Hajj rituals?	Strongly agree (53.3%), agree (30.3%), moderately agree (16.7%), disagree (0%), strongly disagree (0%).

Based on the table above, it can be seen that researchers categorized the components of the needs analysis questionnaire into 2 aspects, namely aspects of spiritual experience and aspects of media needs. The questionnaire regarding the aspect of spiritual experience asks the responses of prospective pilgrims as students of the Hajj and Umrah manasik guidance at KBIHU Al-Falah Malang City, while the media needs aspect questionnaire asks about the urgency of the level of media needs in the implementation of Hajj and Umrah manasik guidance at KBIHU Al-Falah Malang City. The results of the questionnaire above are then converted into a diagram as below.

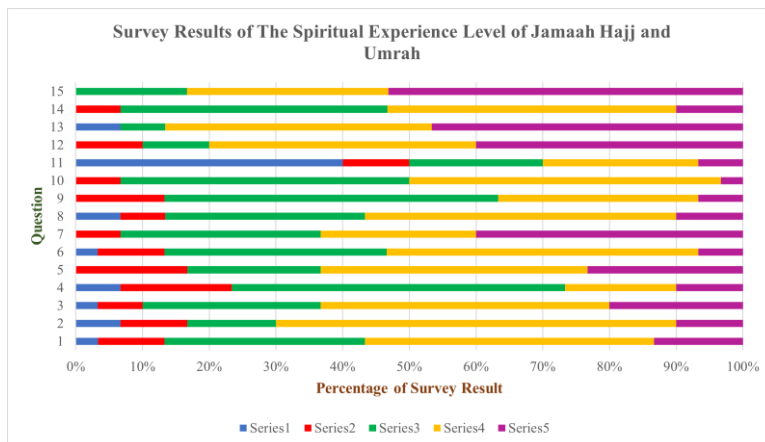


Figure 2. Diagram of Survey Result about Spiritual Experience Level by Pilgrims Hajj and Umrah in KBIHU Al-Falah Malang City

Questions regarding the aspect of spiritual experience consist of 10 questions from number 1 to 10. Indicators of questions on this aspect include the level of the ability to communicate between prospective Hajj and Umrah's pilgrims; the level of stress management; the level of ability to share thoughts and feelings with fellow prospective Hajj and Umrah's pilgrims; the level of duration when experiencing anxiety; how much understanding of the meaning, purpose, and terms in Hajj and Umrah activities; the level of curiosity about the implementation of the Hajj ritual; the level of consistency of ritual; the level of peace of ritual in everyday life; and the level of ability to recite Arabic prayers. While the questions regarding the media needs aspect consist of 5 questions, starting from number 11 to 15. The question indicators in this aspect consist of the experience of using virtual reality technology, the level of technology needs in the implementation of Hajj and Umrah rituals, the level of ability to operate a smartphone, the level of understanding of the explanation of the Hajj and Umrah ritual guidance mentor, and the level of approval for media development for Hajj and Umrah ritual guidance. The results of the answers to these questions will be accumulated to find a solution that can solve the obstacles that occur at KBIHU Al-Falah Malang City appropriately and effectively.

B. Analysis and Profile of the Spiritual Experience Level of Pilgrims Hajj and Umrah

Results from the analysis of survey data that has been obtained show that the questionnaires that have been completed by the participants are dominated by a Likert scale score with a level of spiritual experience of medium to low levels. From some statements, most participants obtained low scores on the aspects of often experiencing concerns or anxiety to the family. About 50% of the participants stated that they often feel anxiety about their families when they are going to perform Hajj for 40 days. This is because the new participants first leave their families in a sufficiently long period of time so that they find it difficult to manage their feelings of anguish. Besides, the lack of familiarity of the participants who will perform Hajj and Umrah also causes them to feel unprepared and anxious (Setyanigsih et al., 2021). Despite often feeling anxious, the candidate Pilgrims at KBIHU Al-Falah Malang is quite good at managing stress, it is characterized by their indicators of consistency in ritual that are also quite high.

Although spiritual experience plays an important role in performing Hajj, spiritual experience is not a capacity that can stand alone in the human body, but spiritual experience covers all things that have ever been experienced so it also affects the mental and emotional intelligence of the candidate Pilgrims Hajj and Umrah (Razak et al., 2024). Moreover, spiritual experience relates to the digestion of something experienced. Spiritual experience involves extraordinary events in the process of thinking, feeling, and doing something. In addition, Maslow, et al (1982) explaining the spiritual experience is *peak experience, plateau the farthest reaches of human nature*. Where spiritual experience is the highest peak that can be reached by man and is the consolidation of his existence as a spiritual being and has passed the hierarchy of human needs, *"going beyond humanness, identity, self-actualization, and the like"* (Bouzenita & Boulanouar, 2016).

Furthermore, another aspect of the spiritual experience that needs improvement is related to the tranquility of mind during ritual. Survey data shows that 50% of respondents are at a moderate level. Given that the understanding of the significance of performing Hajj and Umrah is already quite good, the spiritual experience obtained needs enhancement. This impacts the spiritual experience of prospective Hajj and Umrah pilgrims, which is predominantly at a moderate level,

with 33.33% having a high spiritual experience, 56.67% having a moderate spiritual experience, and 10% having a low spiritual experience. Based on the analysis of the scores obtained, the profile of the spiritual experience of prospective Hajj and Umrah pilgrims at KBIHU Al-Falah in Malang City is at a moderate to low level. This indicates that the level of spiritual experience of prospective pilgrims before performing ritual in Mecca needs improvement.

In addition to score data from surveys distributed through questionnaires, researchers also conducted surveys related to the media needs for Hajj and Umrah at KBIHU Al-Falah in Malang City. From the guidance process carried out, only 53.3% of prospective Hajj pilgrims were able to understand the explanations well. Besides age factors, the media used by trainers also hindered understanding of the Hajj rituals being performed. As many as 90% of prospective Hajj pilgrims revealed that they needed more adequate facilities and resources, such as technology-based solutions, to facilitate Hajj ritual activities. Currently, technology that is quite in demand includes virtual technology such as virtual reality, augmented reality, and even the metaverse. Therefore, it is important for Hajj and Umrah organizers to provide comprehensive education and information to pilgrims, both before departure and during their time in the holy land. This education can be conducted through various media or by providing support services for pilgrims, especially for those performing Hajj or Umrah for the first time. Through proper education and support, prospective pilgrims can feel more prepared and comfortable in performing Hajj and Umrah, thereby enhancing their spiritual experience.

Conclusion

Each prospective Hajj and Umrah pilgrims who undertakes ritual in the holy land has a different spiritual experience. This also depends on the quality of understanding of ritual by each pilgrims and the environmental factors they perceive. A survey study conducted revealed that the level of spiritual experience among prospective Hajj and Umrah pilgrims at KBIHU Al-Falah in Malang City is predominantly at a moderate level, with 33.33% having a high spiritual experience, 56.67% having a moderate spiritual experience, and 10% having a low spiritual experience. The need for more comprehensive media, such as technology-based solutions, is also an

indicator that needs to be addressed. Based on the survey results, recommendations for future research include studies aimed at enhancing the spiritual experience of prospective Hajj and Umrah pilgrims, whether through the development of media or specific experimental studies.

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SOLUSI AL-QUR'AN TERHADAP FENOMENA FoMO (FEAR OF MISSING OUT)

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Abstract: This research aims to offer a preventive solution to Fear of Missing Out (FoMO) syndrome, which is a syndrome of anxiety caused by the perception that other people have more satisfying experiences than oneself. The fundamental factor triggering the onset of this syndrome is the low level of life satisfaction in a person, which is further exacerbated by the temptation of other people's enjoyment of life on social media. In this case, the researcher examines two verses of the Qur'an, namely Q.S Ibrāhim: 7 and Q.S al-Hājj: 36 to explore and find solutions to the FoMO phenomenon from the Qur'anic perspective. The research method in this article is a literature study that seeks to study and understand theories from various written literature related to the research topic. The results showed that Q.S Ibrāhim : 7 and Q.S al-Hājj : 36 can be an antidote solution to the FoMO phenomenon. These two verses contain the essence of two noble life attitudes, namely gratitude and qana'ah, which are very appropriate to fight the triggering factor of FoMO in the form of low levels of life satisfaction.

Keywords: Al-Qur'an, Tafsir, Happiness, Fear of Missing Out

Pendahuluan

Dewasa ini di tengah pesatnya perkembangan penggunaan internet dan media sosial yang menyuguhkan keterbukaan informasi, hingga ranah kehidupan pribadi dengan sistem akses yang sangat mudah memicu suatu bentuk problematika yang berpotensi menyebabkan gangguan kesehatan mental yang disebut dengan istilah *syndrome FoMO (Fear of Missing Out)*. Akronim *FoMO* yang dicetuskan pertama kali di tahun 2004 oleh salah seorang mahasiswa MBA dari *Harvard Business School (HBS)* Patrick J. McGinnis diartikan sebagai suatu perasaan cemas yang ditimbulkan oleh persepsi bahwa orang lain memiliki pengalaman hidup yang lebih memuaskan dibanding diri sendiri dan biasanya hal ini banyak dialami melalui terpaan media sosial (McGinnis, Fear of Missing Out 2020).

Seseorang yang terjangkit *syndrome* ini akan menunjukkan gejala berupa kecanduan bermain gadget, mengutamakan kehidupan di dunia maya, terobsesi untuk mengetahui aktivitas orang lain dan selalu ingin update hal-hal yang menyangkut trend terkini. Bahkan sebagaimana penjelasan dari *Department Psychology, School of Social Science, Nottingham Trent University*, yang dipaparkan Lira Aisafitri dkk dalam artikelnya bahwa *syndrome FoMO* bisa menyebabkan penderitanya melakukan hal-hal diluar batas kewajaran dalam bermedia sosial seperti mengunggah tulisan atau gambar bahkan mempromosikan diri yang belum tentu sesuai dengan keadaan sebenarnya hanya untuk terlihat update (Yusriyah 2020).

Selain faktor pengaruh media sosial, instrumen pemicu *FoMO* yang banyak ditemukan adalah permasalahan internal berupa rendahnya tingkat kepuasan hidup pada diri seseorang (Farida 2021). Alston dan Dudley sebagaimana yang dikutip Akhmad Rizqi dalam tulisannya menjelaskan bahwa kepuasan hidup adalah suatu kemampuan dalam menikmati pengalaman yang dimiliki disertai dengan kegembiraan (Shafrizal 2023). Seseorang dengan tingkat kepuasan hidup yang rendah berarti mereka yang kurang bahagia dengan hidupnya, sehingga mereka mengupayakan berbagai hal untuk mencari kebahagiaan dan kepuasan hidup salah satunya dengan mengikuti beragam hal yang terlihat menarik dilakukan orang lain di media sosial.

Perilaku *FoMO* dapat menyebabkan efek jangka panjang bagi kesehatan jiwa dan fisik. Bella dkk dalam disertasi doktoral nya yang dikutip oleh Taswiyah menyebutkan bahwa diantara dampak yang

ditimbulkan oleh *syndrome FoMO* adalah: Pertama, keletihan otak dan anggota tubuh lainnya akibat *overload* (kelimpahan) informasi; Kedua, mengalami gangguan ketakutan berlebih saat tidak terkoneksi dengan orang lain; Ketiga, memiliki kebencian terhadap diri sendiri karena selalu memandang kehidupan orang lain; dan mengalami gangguan kesehatan mental seperti cemas, iri dengki hingga depresi (Taswiyah 2022).

Dengan beragamnya dampak negatif yang dihasilkan, *syndrome FoMO* banyak menarik perhatian dunia sedari awal kemunculannya. Akronim *FoMO* ini sangat populer hingga mampu mengubahnya dari fenomena segelintir orang menjadi isu dunia internasional yang banyak diulas dan diteliti di berbagai negara. Seperti artikel dengan judul “*Is FoMO Making You Paranoid?*” (Apakah FoMO membuatmu paranoid?) yang diterbitkan *Times of India* (2013), “*Le FoMO, Nouvelle Maladie du Siecle?*” (FoMO penyakit baru abad ini?) dalam surat kabar *Le Figaro* Prancis (2015), “*Generacion FoMO*” (Generasi FoMO) dalam kolom koran *El Pais*, Spanyol (2018), “*Hastaligin adi FoMO! Siz de yakalanmis olabilirsinişiz.*” (Penyakit itu Bernama FoMo! Setiap orang bisa tertular..) dalam koran Turki *Daily Sabah* (2019). Bahkan hingga saat ini pengkajian akan gangguan *syndrome FoMO* terus dianjurkan sebagaimana yang disampaikan salah seorang penulis buku *Fear of Missing Out: Prevalence, Dynamics and Consequences of Experiencing FoMO*, yang mengatakan bahwa “secara umum mereka percaya bahwa psikologi sosial masih tertinggal dalam hal ini dan penelitian lebih lanjut terhadap fenomena *FoMO* ini sangat dianjurkan” (McGinnis, *Fear of Missing Out* 2020).

Oleh karenanya dalam rangka hal tersebut penelitian ini hadir untuk memberikan kontribusi berupa gagasan solusi untuk menghadapi gangguan *syndrome FoMO* dengan sudut pandang pengetahuan keislaman yang bersumber dari Al-Qur'an dan penjelasan para mufassir untuk menyempurnakannya.

Metode

Penelitian ini merupakan jenis penelitian kualitatif yang menggunakan metode studi kepustakaan (*library research*) yaitu penelitian yang berupaya mempelajari dan memahami teori-teori dari berbagai literatur tertulis yang berkaitan dengan topik penelitian. Sumber data yang digunakan adalah Al-Qur'an, kitab tafsir, buku, jurnal dan bahan dokumen tertulis lain yang memiliki kesesuaian

pembahasan dengan artikel ini. Pengumpulan data dilakukan dengan teknik dokumentasi, yaitu suatu teknik pengumpulan data yang bertujuan mengungkapkan peristiwa, objek, dan tindakan-tindakan yang dapat menambah pemahaman peneliti terhadap gejala permasalahan yang sedang diteliti (Rukajat 2018). Sehingga dalam hal ini peneliti lakukan dengan menelaah al-Qur'an, kitab tafsir, buku-buku dan artikel yang berkaitan dengan penelitian yang dilakukan.

Hasil

Pandangan Al-Qur'an tentang Kecemasan

Kecemasan merupakan indikator utama *syndrome FoMO* yang dirasakan oleh penderitanya. Rasa cemas atau kecemasan merupakan keadaan risau nya hati (khawatir, takut, gelisah) (KBBI). atau suatu bentuk emosi yang kompleks dengan adanya rasa takut sebagai unsurnya yang paling menonjol dengan khusus pada beragam gangguan mental dan saraf (Ikhsan 2021). Dalam Al-Qur'an perasaan cemas, takut dan khawatir disebutkan dengan empat macam istilah yaitu: Pertama, *Khouf* yang berarti takut, dalam al-Qur'an ia disebutkan sebanyak 122 kali. Kedua, *Huzn* yang diartikan sebagai perasaan sedih, al-Qur'an menyebut istilah ini sebanyak 42 kali. Ketiga, *Dhoyiq* yang bermakna rasa sempitnya jiwa, ia disebutkan sebanyak 12 kali dalam al-Qur'an. Keempat, *Halu'a* yang berarti keluh kesah yang hanya disebutkan 1 kali dalam al-Qur'an.

Al-Qur'an menegaskan bahwa perasaan cemas yang dirasakan oleh manusia merupakan salah satu wujud ujian atau cobaan yang diberikan Allah Swt kepada hamba-nya. Allah Swt berfirman:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالتَّمْرِتِ وَبَشِيرٍ الصَّابِرِينَ

"Dan sungguh akan Kami berikan cobaan kepadamu, dengan sedikit ketakutan, kelaparan, kekurangan harta, jiwa dan buah-buahan. Dan berikanlah berita gembira kepada orang-orang yang sabar." (Q.S al-Baqarah [2]: 155)

Quraish Shihab dalam tafsirnya menjelaskan bahwa informasi Allah pada ayat diatas yang menjelaskan tentang ragam bentuk ujian ini menjadi nikmat tersendiri bagi manusia, karena dengannya manusia dapat mempersiapkan dirinya dalam menghadapi berbagai ujian tersebut. Sesungguhnya ujian adalah hal yang baik, sebab ia merupakan jalan kenaikan tingkat kedudukan seseorang hamba di sisi Allah. Adapun yang buruk adalah kegagalan kita dalam menghadapinya (Shihab 1989).

Solusi *Fear of Missing Out* Perspektif Al-Qur'an

Berangkat dari instrumen pemicu *FoMO* yang berasal dari dalam diri yakni rendahnya tingkat kepuasan terhadap hidup yang diartikan pula sebagai kondisi seseorang yang merasa kurang bahagia atas hidupnya maka salah satu jalan keluar untuk meredam *syndrome* ini dapat dilakukan melalui upaya peningkatan kebahagiaan diri yang dalam hal ini akan kita tinjau berdasarkan perspektif qur'ani.

Istilah bahagia atau kebahagiaan dalam al-Qur'an diungkapkan dengan kata *al-Sa'adah*. Kata ini berasal dari wazan سَعِدَ-يَسْعُدُ-سَعَادَةً yang berarti beruntung, bahagia (Munawwir 1984). Selain itu dalam mengungkapkan istilah kebahagiaan, al-Qur'an juga menggunakan *term* yang memiliki keserupaan makna dengan *al-Sa'adah* seperti *faiz* (kemenangan), *falāh* (kemenangan), *tuwbā*, (berbahagia sentosa), *farah* (bahagia), *sūrur* (kebahagiaan), *toyib* (baik), *busyro* (kabar gembira), *hasanah* (baik) dan *as-salām* (keselamatan atau kedamaian).

Dalam merumuskan konsep kebahagiaan, al-Qur'an menjelaskan bahwa indikator yang mampu menjadi instrument pembangkit rasa bahagia dalam diri adalah pengamalan perbuatan-perbuatan mulia (Sari 2018). Indikator ini menyiratkan arti bahwa seorang manusia bisa mendapatkan kebahagiaan dalam hidupnya dengan jalan melakukan perbuatan baik atau amal shalih. Maka untuk menumbuhkan perasaan bahagia dalam rangka mengcounter rasa cemas dan khawatir berlebih pada *syndrome FoMO* dapat dicegah dengan pengamalan sikap syukur dan *qana'ah*.

Istilah “syukur” berasal dari kata (شَكَرَ) yang dalam kamus *al-Munawwir* diartikan sebagai ungkapan terima kasih (Munawwir 1984). Adapun dalam kitab *Mu'jam Mufradat al-Fāzihil Qur'an* kata syukur diartikan sebagai perbuatan membayangkan suatu nikmat dan menampakkannya (al-Isfahani 2013). Sebagaimana firman Allah Swt:

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

“Dan (Ingatlah) tatkala Tuhanmu memaklumkan, “Sesungguhnya jika kamu bersyukur, niscaya Aku menambah (nikmat) kepadamu, tetapi jika kamu mengingkari (nikmat-Ku), sesungguhnya azab-Ku benar-benar sangat pedih.” (Q.S Ibrahim [14] : 7).

Hamka dalam kitab tafsirnya mengungkapkan bahwa firman Allah Swt pada ayat diatas mengingatkan manusia untuk bersyukur,

yakni mengingat limpahan nikmat Allah yang saat ini ia miliki dan tidak mengeluhkan sesuatu yang belum dimiliki. Karena sejatinya cara terbaik dalam menyikapi hal-hal yang belum kita miliki adalah dengan mengusahakannya bukan mengeluhkannya (Hamka, Tafsir al-Azhar 2015). Selain itu pada ujung firman-Nya ini, Allah mengancam setiap hamba-Nya yang apabila mereka tidak mampu bersyukur dengan nikmat yang telah diberikan-Nya maka sungguh bagi mereka azab pedih dari Tuhannya. Menurut Hamka salah satu bentuk azab yang akan ditimpakan bagi orang yang kufur disini adalah diberikannya perasaan tidak pernah puas dalam hidup (Hamka, Tafsir al-Azhar 2015). Sehingga dengan kekufurannya terhadap nikmat Allah tersebut, ia akan merasakan kekosongan jiwa yang akan membuatnya selalu merasa kekurangan terhadap nikmat dan sibuk memandang kenikmatan orang lain. Gagasan Hamka ini dengan jelas menguatkan bahwa salah satu jalan untuk memperoleh kepuasan hidup adalah dengan bersyukur.

Selain konteks pandangan al-Qur'an, disiplin keilmuan lain seperti psikologi Islam juga mengungkapkan gagasan yang senada bahwa sikap syukur dinilai memiliki dampak yang signifikan terhadap kesejahteraan psikologis dan spiritual. Pandangan ini berpendapat bahwa syukur dapat memperkuat hubungan dengan Allah Swt sang pemberi nikmat, membantu individu mengembangkan sikap positif dan meningkatkan kesejahteraan psikologis (Yakup 2023). Hal yang sama juga dijelaskan oleh Robert A. Emmons, Ph.D dari Universitas California, Amerika Serikat melalui penelitiannya sebagaimana yang dikutip Choirul Mahfud, bahwa berdasarkan riset yang ia lakukan bersyukur dengan teratur dapat meningkatkan kesehatan, kebahagiaan, *mood*, hingga dalam konteks hubungan bersama pasangan (Mahfud 2014). Oleh karenanya sikap syukur dianggap sebagai salah satu indikator penting untuk mencapai kebahagiaan dan kepuasan dalam hidup

Selain syukur, perbuatan mulia yang juga mampu membawa perasaan bahagia yang sempurna dalam hidup adalah *qana'ah*. Istilah kata "*qana'ah*" pada dasarnya berasal dari kata (قَنَعَ) yang memiliki *wazan* (قَنَعَ-يَقْنَعُ-قَنَاعَةً) yang dalam kamus *al-Munawwir* diartikan merasa puas, atau rela atas bagiannya (Munawwir 1984). Allah Swt berfirman:

وَالْبُدْنَ جَعَلْنَا لَكُم مِّنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ فَإِذَا
لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطِعُوا الْقَانِعَ وَالْمُعْتَرَّ كَذَلِكَ سَخَّرْنَا

“Unta-unta itu Kami jadikan untukmu sebagai bagian dari syiar agama Allah. Bagimu terdapat kebaikan padanya. Maka, sebutlah nama Allah (ketika kamu akan menyembelihnya, sedangkan unta itu) dalam keadaan berdiri (dan kaki-kaki telah terikat). Lalu, apabila telah roboh (mati), makanlah sebagiannya dan berilah makan orang yang merasa cukup dengan apa yang ada padanya (tidak meminta-minta) dan orang yang meminta-minta. Demikianlah Kami telah menundukkannya (unta-unta itu) untukmu agar kamu bersyukur.” (Q.S al-Hajj [22] : 36).

Istilah kata yang digunakan untuk menunjukkan makna *qana'ah* dalam ayat ini adalah (الْقَانِع) yang merujuk pada sekelompok orang penerima kurban. Yaitu orang fakir yang membutuhkan namun enggan untuk meminta-minta dikarenakan rela dengan apa yang dimilikinya (Hamka, Tafsir al-Azhar 1989). Sehingga intisari perwujudan seseorang yang memiliki sikap *qana'ah* adalah mereka yang merasa cukup dan kenyang serta ridha terhadap pemberian Allah Swt kepadanya.

Merujuk pada beberapa ulasan teori tentang *Qana'ah*, ia dikatakan memiliki pengaruh yang besar terhadap kepuasan menjalani hidup dan peningkatan kebahagiaan serta ketenangan. Karena orang yang selalu merasa cukup dengan nikmat dan kondisi hidupnya akan jauh lebih bahagia dibandingkan orang yang tidak pernah puas dan selalu merasa kekurangan (Ramadhanty 2023). Sebagaimana yang diungkapkan Hamka dalam bukunya Tasawuf Modern bahwa sebaik-baik obat yang bisa membantu menghindarkan kecemasan dan keraguan dalam hidup adalah berikhtiar dan percaya kepada takdir Allah Swt (Hamka, Tasawuf Modern: Bahagia itu Dekat dengan Kita Ada dalam Diri Kita 2015). Rasulullah Saw dalam hadist-nya juga mengungkapkan bahwa *Qana'ah* adalah bentuk kekayaan yang sesungguhnya sedangkan kegelisahan adalah bentuk kemiskinan yang sebenarnya.

Kesimpulan

Perasaan cemas atau khawatir yang dirasakan oleh manusia termasuk juga kategori *syndrome FoMO* yang saat ini menimbulkan keresahan merupakan bentuk ujian dari Allah Swt kepada manusia.

Gangguan *FoMO* yang berasal dari pengaruh media sosial dan kurangnya rasa bahagia terhadap hidup dapat ditangkal dengan upaya peningkatan kebahagiaan diri. Al-Qur'an merumuskan bahwa salah satu cara menumbuhkan kebahagiaan adalah dengan melakukan perbuatan shalih atau amalan baik yang dalam kaitannya dengan rasa cemas pada *FoMO* dapat ditempuh melalui pengamalan sikap syukur dan *qana'ah*. Baik al-Qur'an maupun pendapat para ahli dari berbagai disiplin keilmuan mendukung bahwa syukur dan *qana'ah* merupakan instrumen pembangkit kebahagiaan yang ampuh bagi jiwa manusia. Sehingga dengan perasaan bahagia akan diri sendiri yang tercukupi dari hasil pengamalan dua sikap ini, akan menjadi perisai yang mencegah seseorang untuk terpapar gangguan *syndrome FoMO*. Maka tidak akan ada lagi perasaan cemas yang muncul dari persepsi bahwa kehidupan orang lain lebih baik dibanding diri sendiri, begitupun juga tuntutan keras terhadap diri sendiri untuk mengikuti berbagai kegiatan yang terlihat lebih menarik dilakukan oleh orang lain. Hal ini justru akan membuat kita fokus pada diri sendiri untuk memaksimalkan potensi dan bakat untuk mencapai mimpi dan cita-cita yang kita miliki.

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EKOLOGI DAN AGRONOMI PERSPEKTIF AL-QUR'AN (ANALISIS HISTORIS TAFSIR AL-AZHAR KARYA BUYA HAMKA)

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Abstract: This text discusses how the understanding of the Quran on ecology and agriculture has inspired many Islamic scholars and thinkers. It specifically examines Buya Hamka's interpretation of Surah Al-An'am verse 99, which forms the basis for the ecological understanding and agricultural practices within the Quran. The analysis aims to delve into Buya Hamka's views in his interpretation regarding ecological concepts, agricultural practices, as well as the moral and ethical values implied in the verse. Within a historical context, Al-Azhar's interpretation reveals the depth of Buya Hamka's thoughts concerning the relationship between humans, nature, and agricultural practices. Buya Hamka connects the messages of the Quran with the challenges of the time, highlighting the relevance of ecological values and sustainable agricultural practices in modern society. This analysis also explores the educational aspects and environmental awareness advocated in this interpretation, offering perspectives on spirituality and social values in the context of agriculture. Using a historical approach and contemporary relevance mapping, this research elaborates on how Buya Hamka's Al-Azhar interpretation provides a holistic view of ecology and agriculture in the

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Quran. The conclusion emphasizes the importance of moral, ethical, and practical values derived from Quranic verses related to agriculture. It also offers recommendations for practical implementation in preserving ecosystems and sustaining agriculture in line with Quranic teachings. This analysis contributes to enriching the understanding of the Quran's message concerning ecology and agriculture while providing a foundation for relevant practical applications in environmental preservation and improving agricultural practices in accordance with Islamic teachings.

Keyword: agriculture, ekologi, historical, al-Azhar interpretation.

Pendahuluan

Pandangan Al-Qur'an terhadap ekologi dan agronomi sangatlah relevan. Dalam Islam, menjaga alam sebagai amanah merupakan aspek krusial. Pertanian juga memiliki peran sentral dalam kehidupan masyarakat pada masa Nabi Muhammad SAW. Al-Qur'an mengandung banyak ajaran terkait tanggung jawab manusia sebagai khalifah di bumi dan pengelolaan sumber daya alam. Seorang ideolog dari Partai Hijau Jerman menyatakan bahwa awalnya, analisis krisis lingkungan cenderung menggunakan pendekatan struktural. Namun, ia mengemukakan bahwa masalah lingkungan bukan hanya sebatas isu lingkungan fisik, tetapi juga memiliki dimensi teologis. Akibatnya, muncul apa yang dikenal sebagai "ekologi dalam" atau deep ecology. Istilah ini merujuk pada pemahaman atau pandangan lingkungan yang berakar pada dimensi metafisis dalam diri individu. Oleh karena itu, lingkungan hidup diinterpretasikan sebagai konsep yang termanifestasi dalam susunan interaktif antara unsur spiritual dan material, yang saling mempengaruhi serta menentukan baik bentuk dan fungsi bumi sebagai tempat kehidupan (biosfer atau ekosfer), maupun bentuk serta keberadaan kehidupan itu sendiri.

Tafsir Al-Azhar karya Buya Hamka adalah karya penting yang memberikan analisis mendalam terhadap ayat-ayat Al-Qur'an. Melalui pendekatan historisnya, karya ini menggambarkan bagaimana pemahaman tentang ekologi dan pertanian dalam Al-Qur'an telah berkembang dari masa ke masa. Disini diterangkanlah kepentingan air hujan bagi hidup. Air hujan yang turun itu menyebabkan tumbuhnya

berbagai warna tumbuh-tumbuhan, besar dan kecil, sejak dari rumput sampai beringin, bumimenjadisubur. Yang dimaksud dengan hijau atau kehijauan di sini ialah pohon-pohon yang banyak menghasilkan buah dan biji-bijian. Kehijauan yang dimaksud ialah kesuburan tanah, pohon-pohon, dan tumbuh-tumbuhan.

Surat Al-An'am ayat 99 merupakan salah satu ayat yang menyinggung keajaiban ciptaan Allah dalam alam semesta. Melalui ayat ini, kita dapat mengeksplorasi hubungan antara ayat-ayat Al-Qur'an dengan konsep ekologi dan pertanian. Definisi pertanian menurut para ahli dalam perkembangan peradaban, meliputi pemahaman luas tentang berbagai aspek ilmu dalam sektor ini. Meskipun secara khusus dapat diartikan sebagai aktivitas bercocok tanam, namun dalam konteks yang lebih luas, pertanian juga mencakup beragam bidang seperti perikanan, peternakan, perkebunan, dan kehutanan.

Pendekatan analisis historis terhadap tafsir ini memungkinkan kita untuk memahami evolusi pemikiran tentang ekologi dan pertanian dalam Al-Qur'an seiring waktu, serta relevansinya dengan tantangan ekologi dan pertanian masa kini. Penelitian ini diharapkan dapat memberikan sebuah wawasan yang lebih dalam terhadap ekologi dan pertanian, serta aplikasinya dalam konteks modern saat ini.

Pembahasan

Ekologi dan Agronomi

Definisi Ekologi dan Agronomi

Ekologi memiliki asal-usul dalam bahasa Yunani, berasal dari kata Oikos yang berarti tempat tinggal dengan semua penghuninya, serta Logos yang merujuk pada ajaran, pengetahuan, dan ilmu. Secara etimologis, ekologi mengacu pada pengetahuan tentang cara mengatur tempat tinggal. Secara terminologi, ekologi adalah ilmu yang mempelajari makhluk hidup bukan sebagai entitas terpisah, tetapi sebagai bagian dari serangkaian organisme yang kompleks yang saling berinteraksi dan berhubungan satu sama lain dalam lingkungan hidup. Definisi ini pertama kali dikemukakan oleh Ernest Haeckel, seorang zoolog asal Jerman. Dengan demikian, ekologi merujuk pada studi tentang pola ruang hidup fungsional yang muncul dan berubah melalui interaksi antar organisme.

Dalam konteks lain, ekologi merujuk pada interaksi dan keterkaitan yang saling berhubungan antara makhluk hidup, baik satu

sama lain maupun dengan lingkungan geofisik dan kimianya. Oleh karena itu, dalam disiplin ekologi, ada segmen khusus yang mempelajari peran dan perilaku manusia dalam ekologi manusia, begitu pula dengan kajian yang fokus pada binatang dan tumbuhan sesuai dengan ruang lingkungannya. Peran ilmu ekologi sangat penting dalam perkembangan peradaban karena memberikan pedoman dalam diskusi ilmiah dan tindakan manusia untuk menjaga keseimbangan lingkungan. Dari perspektif arti lingkungan yang berasal dari ilmu biologi, setiap kelompok manusia dan individu memiliki lingkungan sendiri yang kemudian membentuk bagian penting dari lingkungan bagi banyak makhluk lainnya.¹

Dalam bahasa Latin, pertanian dikenal sebagai Agrikultura, yang terdiri dari dua kata kunci: Ager yang merujuk pada lapangan, tanah, atau ladang, dan kata Cultiva yang mengartikan pengolahan atau penanaman. Secara terminologi, *agriculture* diartikan sebagai proses pengolahan tanah. Menurut Kamus Oxford Advanced Learner's Dictionary, *agriculture* merujuk pada ilmu atau praktik farming.² Farming sendiri mengacu pada aktivitas bisnis yang berkaitan dengan pengelolaan di lahan pertanian.³ Sedangkan farm diartikan sebagai area lahan dan struktur bangunan yang digunakan untuk menumbuhkan tanaman atau memelihara hewan.

Anwar Adiwilaga, yang dikutip oleh Tati Nurmala,⁴ menggambarkan pertanian sebagai upaya menjaga tanaman dan hewan di suatu lahan tanpa merusaknya untuk produksi selanjutnya. Pandangan yang mirip juga diungkapkan oleh Bishop dan Toussaint,⁵ yang mendefinisikan pertanian sebagai penggunaan sumber daya alam dan manusia untuk menghasilkan produk pertanian. Dengan demikian, pertanian melibatkan pengelolaan tanah secara

¹ Raden Mas Sukarna, "Interaksi Manusia Dan Lingkungan Dalam Perspektif Antroposentrisme, Antropogeografi Dan Ekosentrisme," *Hutan Tropika* 16, no. 1 (2022): 84–100, <https://doi.org/10.36873/jht.v16i1.2969>.

² Oxford University, *Oxford Collocations Dictionary for Students of English*, ed. oleh Janet Philips Margaret Dueter, James Greenan, Joseph Noble, *International Journal of Lexicography*, 2 ed. (Oxford University Press, 2003), <https://doi.org/10.1093/ijl/16.1.57>. hal. 17.

³ University. hal. 294.

⁴ Abdul Rodjak, Tati Nurmala, Aisyah D.Suyono, *Pengantar Ilmu Pertanian*, ed. oleh Tati Nurmala, *Universitas Nusantara PGRI Kediri, Pertama* (Yogyakarta: Graha Ilmu, 2012).

⁵ C. E. Bishop dan W. D. Toussaint, *Pengantar Analisa Ekonomi Pertanian* (Jakarta: Mutiara, 1979). hal. 39.

berkelanjutan untuk menumbuhkan tanaman dan hewan, menggabungkan sumber daya alam dan manusia guna mencapai hasil pertanian yang optimal.

Di masyarakat maju, ada keyakinan bahwa perkembangan teknologi mampu mengatasi masalah lingkungan. Beberapa orang sangat yakin bahwa keterbatasan sumber daya energi dan alamiah bisa digantikan dengan produk-produk sintetis. Kerusakan lingkungan yang diakibatkan oleh sistem eksploitasi yang kurang tepat dapat dicegah dengan menerapkan sistem yang lebih canggih. Mereka percaya bahwa masalah polusi bisa diatasi atau dikurangi menggunakan metode ilmiah yang mampu mengidentifikasi, menjelaskan, dan meramalkan dampaknya secara tepat terhadap udara, air, dan daratan, yang merupakan elemen penting bagi kehidupan manusia.⁶ Namun, keyakinan semacam ini tidak sepenuhnya benar. Banyak orang telah menentang pandangan tersebut dengan menyatakan bahwa teknologi bukanlah solusi mutlak, bahkan bisa menciptakan masalah baru. Pernyataan ini mengemukakan bahwa teknologi baru tidak dapat menghentikan pencemaran lingkungan dan malah dapat menyebabkan timbulnya masalah baru.

Pertanian merupakan pengetahuan yang paling tua yang akhir-akhir ini mengalami perkembangan yang sangat pesat. Bidang pertanian sudah menjadi ilmu pengetahuan yang luas, karena memiliki sisi sains dan sains sosial. Hal ini ditandai dengan banyak berdirinya universitas pertanian yang berkembang di berbagai negara.⁷ Ini semua tidak lepas dari perkembangan peradaban Islam dalam bidang pertanian yang jika ditelaah literatur yang menegaskan kemajuan bidang pertanian di tangan muslim.

Sejarah dan Perkembangan Ekologi dan Agronomi dalam Islam

Dalam bahasa Arab, pertanian dalam arti luas dan mencakup konsep yang ideal, diwakili dengan istilah *al-Filahah*.⁸ Sedangkan kata

⁶ Muh. Syamsudin, *Krisis Ekologi Global Dalam Perspektif Islam*, *Jurnal Sosiologi Reflektif*, vol. 11, 2017, <https://doi.org/10.14421/jsr.v11i2.1353>.

⁷ Vindi Husnul Khuluq dan Syamsuri Syamsuri, "Perkembangan Pertanian Dalam Peradaban Islam: Sebuah Telaah Historis Kitab Al Filaha Ibnu Awwam," *Jurnal Tamaddun: Jurnal Sejarah dan Kebudayaan Islam* 8, no. 1 (2020), <https://doi.org/10.24235/tamaddun.v8i1.6076>.

⁸ Alfi Qotunnada, *Istilah pertanian bahasa arab dan padanannya dalam kamus al- 'asrî* (Universitas Islam Negeri Syarif Hidayatullah Jakarta, 2021).

az-Zira'ah mewakili kata pertanian dalam arti sempit yaitu bercocok tanam dan merupakan sebuah proses. Kata *filabah* berarti *cultivation* atau *tillage* (mengolah tanah). Pelakunya bisa disebut *al-Fallah* yang berarti husbandman, *tiller, of the soil, peasant*, atau *farmer*. Kata *filabah* berasal dari kata dasar *falaha* yang berarti *to cleave, split, to plough, till* atau *cultivate the land*, dan juga bisa berarti *to thrive, prosper, be successful, lucky*, dan *happy*. Ismail al-Faruqi mengatakan bahwa kata *falab* berasal dari kata *to grow vegetation out of the earth* (pertanian).⁹ Maka, antara kata *filabah* dan *falab* memiliki hubungan arti yang khusus.

Allah SWT mengajarkan prinsip kesatuan ekosistem global, menunjukkan bahwa isu lingkungan berdampak luas ke seluruh dunia. Bumi dipandang sebagai satu ekosistem besar, atau ekosfir, di mana keseimbangan dan fungsi yang tepat dari ekosfir ini sangat penting bagi kelangsungan hidup manusia. Sayyed Hossein Nasr, seorang cendekiawan Muslim, menjelaskan pandangan Islam tentang alam dan lingkungan yang didasarkan pada Al-Qur'an. Berbeda dengan pandangan Barat yang menempatkan manusia di atas alam dan melihat alam sebagai musuh yang harus ditaklukkan, Al-Qur'an melihat alam sebagai satu kesatuan dengan manusia. Alam dan semua fenomenanya dianggap sebagai tanda atau simbol yang mengandung makna dan pesan.¹⁰

Konsep ekologi sebagai ilmu yang mempelajari lingkungan hidup memiliki peran penting dalam menjaga keseimbangan kehidupan di dunia. Dalam konteks ini, Islam memberikan landasan norma dan etika yang jelas terkait konsep lingkungan hidup atau alam secara luas. Hal ini tercermin dalam banyak ayat yang menggambarkan berbagai aspek alam seperti matahari, langit, bumi, bulan, dan planet lainnya di angkasa luar. Menurut Soetriono,¹¹ pertanian merupakan kegiatan produksi yang berbasis pada pertumbuhan tumbuhan dan hewan.

⁹ Uus Rustiman, "The Ancient Script Of Al Filaha Al Andalusia: The Book Of Agriculture, The Golden Glory In Islam The Masterpieces Of Ibn Awwam Al Isbiliya Andalusia 7th Century Hijriyah/12 AD," *International Journal of Multidisciplinary Research and Literature* 2 (2023): 512–16, <https://doi.org/https://doi.org/10.53067/ijomral.v2i4>.

¹⁰ Reni Dian Angraini dan Ratu Vina Rohmatika, "Konsep Ekosufisme: Harmoni Tuhan, Alam Dan Manusia Dalam Pandangan Seyyed Hossein Nasr," *Al-Adyan: Jurnal Studi Lintas Agama* 16, no. 2 (2022): 1–30, <https://doi.org/10.24042/ajsla.v16i2.9971>.

¹¹ Soetriono, *Pengantar Ilmu Pertanian Agraris Agribisnis Industri* (Malang: Intimedia, 2017). hal. 17.

Dalam beberapa definisi, pertanian dijelaskan sebagai kegiatan biologis yang dilakukan di atas tanah dengan tujuan menghasilkan tanaman dan hewan untuk memenuhi kebutuhan manusia tanpa merusak lahan yang digunakan untuk kegiatan produksi selanjutnya.

Agronomi, sebagai disiplin ilmu dalam bidang pertanian, fokus pada aspek biofisik dan biokimia yang terkait dengan peningkatan budidaya tanaman. Lebih rinci, agronomi merupakan ilmu terapan yang mempelajari interaksi antara lingkungan biofisik dan biokimia seperti iklim, cuaca, lahan, organisme tanah, topografi, dan evaluasi yang berkaitan dengan tanaman. Tujuannya adalah menghasilkan fenotip tanaman sesuai dengan keinginan manusia, terutama bagi para petani. Pertanian, dalam perkembangan ruang lingkupnya, mencakup berbagai bidang seperti agroindustri, agrobisnis, agroservis, peternakan, perikanan, dan kegiatan yang mengubah input menjadi output pangan, sandang, dan papan. Bidang ini memegang peranan penting dalam pemenuhan kebutuhan pokok manusia seperti sandang, papan, dan pangan, yang berasal dari perkebunan, kehutanan, perikanan, dan peternakan.¹²

Dalam ilmu pertanian, terdapat berbagai bidang yang mencakup ekologi, fisiologi, ilmu tanaman (*plantologi*), ilmu hewan (*zoologi*), geografi, agroklimatologi, dan agroekosistem, serta bidang-bidang lain yang berkaitan dengan sistem pertanian. Selain itu, dari perspektif sains sosial, pertanian juga mencakup manajemen petani, antropologi petani, ekonomi petani, serta sistem keluarga dan sosial lainnya.¹³

Metodologi penelitian dalam pertanian dapat melibatkan pendekatan seperti ekologi manusia, agroekosistem, dan sistem pertanian yang menjangkau dimensi ilmu sains dan sains sosial. Secara keseluruhan, pertanian dianggap sebagai ilmu terapan yang memperhatikan aspek biologis, sosial budaya, dan bisnis. Ilmu pertanian mencakup segala hal yang terkait dengan pembudidayaan tanaman dan hewan, termasuk aspek fisik, ekonomi, dan sosial kelembagaan yang berkaitan dengan permasalahan dalam pertanian secara menyeluruh.¹⁴

¹² Erma Suryani Supriyati, "Peranan, peluang dan kendala pengembangan Agroindustri di Indonesia," *Forum Penelitian Agro Ekonomi* 24, no. 2 (2006): 92–106.

¹³ Yunus Arifien, *Pengantar Ilmu Pertanian, Universitas Brawijaya*. Malang (Padang: PT Global Eksekutif Teknologi, 2022). hal. 21.

¹⁴ Arifien. hal. 24.

Sebagai makhluk Allah yang diberi hak untuk menggunakan alam, manusia diharapkan untuk patuh pada aturan-aturan yang ditetapkan oleh pemilik sejati, yaitu Allah. Seiring berjalannya waktu, dimensi kosmis Al-Qur'an telah digali lebih dalam oleh para bijak dalam komunitas Muslim. Mereka merujuk pada Al Quran kosmis atau ontologis (*Al-Qur'an al-Takwini*) sebagai sesuatu yang berbeda namun melengkapi Al-Qur'an yang tertulis (*Al-Qur'an al-Tadwini*).¹⁵ Para bijak ini melihat huruf-huruf dan kata-kata dari halaman-halaman Al Quran kosmis dalam setiap wujud makhluk, yang hanya dapat dibaca oleh mereka yang bijaksana. Mereka menyadari sepenuhnya bahwa Al-Qur'an merujuk pada fenomena alam dan peristiwa dalam jiwa manusia sebagai ayat, yang secara harfiah berarti tanda atau simbol. Al-Qur'an menggambarkan alam sebagai ciptaan yang pada intinya merupakan penampakan ketuhanan yang mengelilingi dan mengungkapkan keberadaan Allah. Bentuk-bentuk alam menjadi puitis yang luar biasa, yang menyembunyikan berbagai kualitas ilahi namun pada saat yang sama juga mengungkapkan kualitas-kualitas tersebut bagi mereka yang mata hatinya belum tertutup oleh kesombongan diri dan kecenderungan egois yang menguasai jiwa.¹⁶

Teori Buya Hamka dalam Tafsir al-Azhar Surah al-An'am ayat 99

Biografi Buya Hamka

Hamka, yang lahir pada 16 Februari 1908 di Ranah Minangkabau, tepatnya di desa Kampung Molek, Nagari Sungai Batang, Sumatera Barat, memiliki nama kecil Abdul Malik. Karim diambil dari nama ayahnya, Haji Abdul Karim, sementara Amrullah berasal dari nama kakeknya, Syekh Muhammad Amrullah.¹⁷ Sebagai seorang ulama yang memiliki banyak dimensi, Hamka dihormati dengan gelar Datuk Indomo, yang dalam tradisi Minangkabau menunjukkan peran sebagai pejabat pemelihara adat istiadat. Dalam budaya Minangkabau, prinsip untuk mempertahankan adat disebut dengan pepatah "sebaris tidak

¹⁵ Theo Jaka Prakoso, "Al-Quran dan Kosmologi," *MAGHZA: Jurnal Ilmu Al-Qur'an dan Tafsir* 5, no. 1 (2020): 17–35, <https://doi.org/10.24090/maghza.v5i1.3300>.

¹⁶ Sukarna, "Interaksi Manusia Dan Lingkungan Dalam Perspektif Antroposentrisme, Antropogeografi Dan Ekosentrisme."

¹⁷ Dimas Lucky et al., "Peran Haji Abdul Malik Karim Amrullah Dalam Majelis Ulama Indonesia (1975-1981) Haji Abdul Malik Karim Amrullah ' S Roles in the Indonesian Ulema Council (1975-1981)," *Litera*, 2016.

boleh hilang, setitik tidak boleh lupa". Gelar Datuk Indomo ini merupakan warisan adat turun-temurun yang diterimanya dari garis keturunan ibunya; Engku Datuk Rajo Endah Nan Tuo, yang merupakan Penghulu suku Tanjung.¹⁸

Sebagai Abdul Malik atau yang akrab dipanggil Hamka sejak kecil, dia mulai pendidikannya dengan belajar membaca Al-Qur'an di rumahnya bersama keluarganya hingga menyelesaikan khatam.¹⁹ Keluarganya kemudian pindah dari Maninjau ke Padang Panjang, pusat gerakan kaum muda Minangkabau pada tahun 1914 M. Di usia 7 tahun, seperti kebanyakan anak sebayanya, Hamka mulai sekolah di sekolah desa. Pada tahun 1916, saat Zainuddin Labai el-Yunusi mendirikan sekolah Diniyah sore di Pasar Usang Padang Panjang, ayah Hamka mendaftarkannya ke sekolah tersebut. Jadwal harian Hamka saat itu terbagi antara belajar di sekolah desa pagi hari, sekolah Diniyah sore hari, dan belajar mengaji malam hari. Ketika Hamka berusia 10 tahun pada tahun 1918, yang juga merupakan usianya saat dikhitan di kampung halamannya di Maninjau, ayahnya kembali dari perjalanan pertamanya ke tanah Jawa.²⁰ Ayahnya kemudian mengubah surau Jembatan Besi tempatnya mengajar agama dengan metode lama menjadi madrasah yang kemudian dikenal sebagai Thawalib School. Dengan harapan agar anaknya menjadi seorang ulama, Syaikh Abdul Karim Amrullah memasukkan Hamka ke Thawalib School dan menghentikannya dari sekolah desa. Meskipun Thawalib School menerapkan sistem klasikal, kurikulum dan metode pembelajaran masih menggunakan cara lama dengan buku-buku kuno dan penekanan pada menghafal. Hal ini membuat Hamka cepat merasa bosan, meskipun terus naik kelas. Setelah empat tahun belajar dan mencapai kelas empat, mungkin karena sifat kritis dan semangat pemberontaknya, Hamka kehilangan minat untuk melanjutkan pendidikan di sekolah yang didirikan oleh ayahnya, meskipun programnya seharusnya berlangsung selama tujuh tahun.²¹

Salah satu keahlian unik Hamka, yang tidak umum dimiliki oleh ulama lain, adalah pengetahuannya yang luas dalam sejarah Islam.

¹⁸ Buya Hamka, *Sedjarah Islam di Sumatera, Medan*, vol. 6 (Medan: Pustaka Nasional, 1950). Hal. 11.

¹⁹ Agus Idwar Jumahdi, *Rijal al-Da'wah Melacak Gerakan dan Pemikiran Dakwah Para Dai di Indonesia Abad ke-20 M* (Jakarta: Makkatana, 2023). hal. 75.

²⁰ Jumahdi. hal. 76.

²¹ Jumahdi. hal. 83.

Melalui karyanya "Sejarah Umat Islam" (1977), Hamka menyusun sejarah Islam dengan mengelompokkan berbagai periode pemerintahan dari masing-masing kerajaan. Dalam bukunya ini, dia menekankan peran raja dan kerajaan yang pernah memerintah di wilayah Nusantara. Selain itu, Hamka juga memperkenalkan karya-karya sejarah klasik Indonesia seperti "Sejarah Melayu" oleh Tun Sri Lanang, "Hikayat Raja-raja Pasai" oleh Sheikh Nur al-Din ar-Raniry, "Tuhfat al-Nafis" oleh Raja Ali Haji, serta karya-karya lain seperti "Sejarah Cirebon," "Babad Giyanti," dan sebagainya.

Sumbangsih Teori Buya Hamka pada Kajian Historis Tafsir al-Azhar dalam Teori Ekologi dan Agronomi.

Dalam tafsirnya, Hamka memulai dengan membahas definisi Al-Qur'an, mukjizat yang terkandung di dalamnya, serta perbedaan antara lafadz (teks kata demi kata) dan makna yang tersirat. Ia juga menjelaskan tentang proses menafsirkan Al-Qur'an, arah tafsir yang diambil, latar belakang pemberian nama "Tafsir al-Azhar", dan menguraikan hikmah ilahi yang muncul setelah proses penafsiran. Hamka memberikan komentarnya tentang Ijaz al-Qur'an, yaitu kemampuan luar biasa Al-Qur'an sebagai mukjizat Nabi yang pada awalnya bersifat hissi (bisa dilihat oleh mata), namun seiring waktu, kekuatannya menurun dalam membuktikan kebenaran yang dihadirkan oleh Al-Qur'an secara langsung. Yang tetap ada adalah mukjizat Al-Qur'an yang berlaku sepanjang zaman dan dapat diterima secara rasional oleh berbagai bangsa.²² Kekuatan Al-Qur'an ini memiliki kemampuan untuk meredam ego manusia. Dari komentarnya ini, terlihat jelas bahwa pendekatan Hamka sangat kontekstual dalam menyikapi suatu masalah.²³ Meskipun suatu masalah memiliki nilai luar biasa lainnya yang menimbulkan kagum, Hamka menempatkannya dalam konteks yang jelas.

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا
مِنْهُ خَضِرًا نُخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ
وَجَنَّاتٍ مِنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَابِهٍ²⁴ انظُرُوا إِلَى
ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ²⁵ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ

²² Wirda Wati, Alfiah Alfiah, dan Sylvia Sofian, "Kemukjizatan Al-Qur'an dalam Pembuktian Sains Modern," *Journal on Education* 6, no. 1 (2023): 2303–10, <https://doi.org/10.31004/joe.v6i1.623>.

²³ Malkan, "Tafsir Al-Azhar Suatu Tinjauan Biografis dan Metodologis," *Jurnal Hunafa* 6, no. 3 (2009): 359–76.

“Dan Dialah yang menurunkan air hujan dari langit, lalu Kami tumbuhkan dengan air itu segala macam tumbuh-tumbuhan maka Kami keluarkan dari tumbuh-tumbuhan itu tanaman yang menghijau. Kami keluarkan dari tanaman yang menghijau itu butir yang banyak; dan dari mayang korma mengurai tangkai-tangkai yang menjulai, dan kebun-kebun anggur, dan (Kami keluarkan pula) zaitun dan delima yang serupa dan yang tidak serupa. Perhatikanlah buahnya di waktu pohonnya berbuah dan (perhatikan pulalah) kematangannya. Sesungguhnya pada yang demikian itu ada tanda-tanda (kekuasaan Allah) bagi orang-orang yang beriman”.

Ayat tersebut menyatakan bahwa Allah-lah yang menurunkan hujan dari langit. Hujan tersebut merupakan berkah dan rizki bagi hamba-hamba-Nya, berfungsi untuk memberi kehidupan dan memberi air kepada berbagai makhluk, serta menjadi rahmat bagi seluruh ciptaan-Nya. Dengan air hujan tersebut, tumbuh-tumbuhan beraneka ragam ditanam, dan dari tanaman-tanaman itu, Allah menciptakan tanaman yang hijau. Dari tanaman-tanaman itu pula, Allah menciptakan biji-bijian dan buah-buahan.

Ayat ini melanjutkan dengan perintah untuk memperhatikan buah pada saat pohonnya berbuah serta kematangannya. Ulama seperti Al-Barra bin Azib, Ibnu Abbas, adh-Dhahhak, Atha al-Kurasani, as-Suddi, Qatadah, dan lainnya menjelaskan bahwa ayat ini mengajak untuk memikirkan kekuasaan Pencipta dari ketiadaan menjadi keberadaan, ketika sebuah pohon awalnya hanya kayu kemudian berubah menjadi buah seperti anggur, kurma, dan sebagainya. Allah menciptakan berbagai makhluk dengan berbagai bentuk, rasa, warna, dan aroma. Allah dalam ayat ini menyatakan bahwa pada hal tersebut terdapat bukti-bukti yang menunjukkan kesempurnaan kekuasaan-Nya, hikmah, dan rahmat-Nya bagi mereka yang beriman. Ini bermakna bagi orang-orang yang meyakini-Nya dan mengikuti petunjuk para Rasul-Nya.

Berbagai kemajuan dalam ilmu pengetahuan dan teknologi adalah bukti nyata dari kebenaran yang ada dalam al-Qur'an. Berabad-abad sebelumnya, al-Qur'an telah memberikan petunjuk mengenai konsep dasar alam semesta ini. Konsep-konsep dasar yang disampaikan dalam al-Qur'an bersifat terbuka untuk kajian dan penelitian, sehingga manusia diharuskan untuk mengkaji, meneliti, dan menganalisisnya guna mengungkap maknanya. Konsep-konsep ini juga bersifat komprehensif dan menyeluruh, mencakup hubungan vertikal antara manusia dengan Tuhan (*hablu minallah*), hubungan horizontal antara

sesama manusia (*hablu minannas*), hubungan manusia dengan alam (*hablu minal 'alam*), serta aspek-aspek akidah, sosial, fisika, kimia, dan ilmu-ilmu lainnya.²⁴

Jadi, dalam konteks agronomi, Buya Hamka juga memberikan pandangan-pandangan penting melalui tafsirnya. Beberapa kontribusi Buya Hamka dalam teori agronomi adalah:

1) Pertanian yang Berkelanjutan

Buya Hamka menafsirkan ayat-ayat yang mengajarkan tentang pentingnya pertanian dan pengelolaan lahan secara berkelanjutan (Q.S. Al-An'am: 141). Beliau menekankan bahwa pertanian harus dilakukan dengan cara yang tidak merusak tanah dan lingkungan.

2) Penggunaan Teknologi dalam Pertanian

Buya Hamka juga menekankan pentingnya menggunakan teknologi yang tepat dalam pertanian untuk meningkatkan produktivitas tanpa merusak lingkungan. Tafsirnya mendorong penggunaan ilmu pengetahuan dan teknologi yang selaras dengan prinsip-prinsip Islam untuk mencapai keberlanjutan dalam pertanian.

3) Etika dalam Pertanian

Buya Hamka menafsirkan ayat-ayat yang menunjukkan bahwa manusia harus memperlakukan hewan dan tumbuhan dengan baik (Q.S. Al-An'am: 99). Beliau menekankan etika dalam pertanian, termasuk perlakuan terhadap hewan ternak dan cara-cara bertani yang tidak merusak ekosistem.

Kesimpulan

Pendekatan analisis historis terhadap tafsir ini memungkinkan kita untuk memahami evolusi pemikiran tentang ekologi dan pertanian dalam Al-Qur'an seiring waktu, serta relevansinya dengan tantangan ekologi dan pertanian masa kini. Penelitian ini diharapkan dapat memberikan sebuah wawasan yang lebih dalam tentang pandangan Al-Qur'an surat al-An'am ayat 99 terhadap ekologi dan pertanian, serta aplikasinya dalam konteks modern saat ini. Proses tumbuhan mengalami pertumbuhan dan perkembangan melalui serangkaian proses metabolisme. Ada dua jalur metabolisme yang dilalui oleh tumbuhan: katabolisme dan anabolisme. Katabolisme melibatkan

²⁴ M. Deni Hidayatulloh, "Makna Al-Qur'an Secara Umum dan Kedudukannya sebagai Sumber Ilmu Pengetahuan," *SETYAKI: Jurnal Studi Keagamaan Islam* 1, no. 1 (2023): 18–28, <https://doi.org/10.59966/setyaki.v1i1.5>.

pemecahan molekul kompleks menjadi molekul yang lebih sederhana, sambil menghasilkan energi. Contoh dari katabolisme adalah proses respirasi. Di sisi lain, anabolisme adalah proses pembangunan molekul kompleks dari molekul yang lebih sederhana, seperti yang terjadi dalam proses fotosintesis.

Kehadiran teknologi modern seharusnya tidak menjadi sumber ketakutan, selama teknologi tersebut dijalankan oleh individu yang beriman, berpengetahuan, memiliki moralitas, dan tanggung jawab individu dan sosial terhadap ciptaan Allah yang dititipkan kepada umat manusia. Manusia, yang diangkat sebagai khalifah di bumi, memiliki kewajiban untuk menerapkan ajaran yang terdapat dalam Al-Quran dan sunnah Rasul terkait dengan lingkungan hidup. Ini memerlukan penelitian yang lebih dalam oleh umat Islam untuk memahami peran aktif agama Islam dalam mengelola lingkungan, baik melalui pendidikan resmi maupun tidak resmi. Kekuatan dan keistimewaan manusia menempatkan mereka sebagai makhluk yang terhormat dan memiliki martabat tinggi di antara ciptaan lain, yang diakui dan dimuliakan oleh Allah SWT.

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DIALECTICS OF ISLAMIC AND CHRISTIAN PUBLIC SPHERE IN KEDIRI

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Abstract: Islam and Christianity are religions that have been present in Indonesia for centuries, the history of these two religions cannot be separated from the existence of the Indonesian nation. As time goes by, the relationship between these two religions fluctuates (between conflict and harmony), in certain areas Islam becomes dominant, but in other areas Christianity is the dominant religion. National History records that several times Islam and Christianity were involved in religious conflicts. The dialectic of the relationship between the two religions in the public sphere is the key to fluctuations in the relationship between Islam and Christianity, such as what happened in the Kediri area where Islam and Christianity both exist in the public sphere. Therefore, this research attempts to portray the relationship between Islam and Christianity in public spheres by using a qualitative approach in research, while the technique for obtaining data in research uses interview and observation techniques. The research results show that religion's control of public sphere has exceeded formal and informal

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boundaries as discussed by Jurgen Habermas. These formal and informal boundaries are exceeded in "public values", namely viewing religious teachings in the public sphere based on the principle of beneficial value. This also goes beyond Jurgen Habermas's thinking about "Public Reason" in looking at the formal and informal areas of religion in the public sphere.

Keywords: Islam, Christian, Public Sphere, Jurgen Habermas

Preliminary

Kediri has been known as the city of santri. The first fact, this refers to the rapid development of Islam in the Kediri region, even if people mention "Kediri" then the first thing that comes to mind is Lirboyo or Ploso. Both are famous pesantren in Indonesia, even their fame has also been known to foreign countries, having produced thousands of alumni who play a major role in Islamic education in Indonesia.¹ At least to describe the existence of pesantren in Kediri, it can be mapped into 3 periods, the first is pesantren with the age of 100 years, including in this category are Lirboyo pesantren (1910) and Kedunglo pesantren (1902). The second is 50-100 years old, such as Al Falah, Ploso (since 1925); Darussalam, Summersari (since 1943), Wali Barokah (since 1951), and Tahfidzul Quran Maunah Sari (since 1963), and the third is less than 50 years old, including Mambaul Hisan (since 1990), and Al Amin, Ngasinan (since 1995).²

The public perception that Kediri is a city of santri (Islam) is not too exaggerated, if referring to the historical records of Kediri then the existence of Islam has existed since the 12th century, the presence of Sheikh Wasil Samsuddin marks the entry of Islam in Kediri, as a great scholar from Persia who came to Kediri to discuss the book of Musarar at the invitation of King Sri Aji Jayabaya. The

¹ Fauzan Saleh dan Nur Chamid, "Rekonstruksi Narasi Sejarah Syekh al- Wasil Syamsudin dan Peranannya dalam Penyebaran Islam di Wilayah Kediri dan Sekitarnya: Menggali Pijakan Mempertegas Identitas IAIN Kediri", *Porsiding Nasional*, Vol. 1 No. 1 (November, 2018), 1-28

² Adi Nugroho, "Kediri dan Pesantren," <https://radarkediri.jawapos.com/catatan-minggu/781292645/kediri-dan-pesantren>; diakses 15 November 2023.

Setono Gedong tomb complex marks his grave, until now his grave is always visited by pilgrims from various regions in Indonesia.³

Secondly, the public perception of Kediri as an Islamic region is also built through the writings of Clifford Geertz in his book "The Religion of Java". Geertz's research on Javanese Islam, conducted in 1953-1954 in Mojokuto, East Java, has given people the perception that the reflection of **Islam** in Java is in Mojokuto, which is none other than one of the areas in Kediri district, known as the Pare region. In his research Geertz states that Javanese Islam is divided into three typologies, namely Abangan, Santri and Priyai Islam.⁴ Geertz as quoted by Najib Burhani, explains that Abangan represents an emphasis on the animist aspect of Javanese syncretism as a whole and is broadly associated with the peasant element of society. Santri, represents the emphasis on the Islamic aspect of syncretism and is generally associated with the trading element (as well as certain elements of the peasantry). The priyayi, on the other hand, emphasizes the Hindu aspect and is associated with the bureaucratic element.⁵ Although in the future Geertz's research that explains the typology of Javanese Islam has many pros and cons among anthropologists and scholars who are concerned with Islamic studies, among the researchers who criticize the results of Geertz's research are Mark R. Woodward,⁶ Andrew Beatty,⁷ Nur Syam.⁸ However, any

³ Fauzan Saleh dan Nur Chamid, "Rekonstruksi Narasi Sejarah Syekh al- Wasil Syamsudin dan Peranannya dalam Penyebaran Islam di Wilayah Kediri dan Sekitarnya: Menggali Pijakan Mempertegas Identitas IAIN Kediri", *Porsiding Nasional*, Vol. 1 No. 1 (November, 2018), 1-28

⁴ Clifford Geertz, *The Religion of Java*, (London: The University of Chicago Press, 1960).

⁵ Ahmad Najib Burhani, "Geertz's Trichotomy Of Abangan, Santri, and Priyayi Controversy And Continuity", *Journal of Indonesian Islam*, Vol. 11, No. 2 (Desember, 2017), 329-350

⁶ Mark R Woodward mengkritik hasil temuannya Geertz dengan membandingkannya terhadap hasil penelitiannya di Yogyakarta, dengan judul, Mark R Woodward, *Islam in Java: Normative Piety and Mysticism in the Sultanate of Yogyakarta*, (Assn for Asian Studies Inc, 1989).

⁷ Andrew Beatty, *Varieties Of Javanese Religion; An anthropological account* (Australia: Cambridge University Press, 2003)

⁸ Dalam penelitiannya tentang Islam di kecamatan Palang Tuban, Nur Syam menyimpulkan bahwa Islam Jawa direpresentasikan oleh Islam NU dan Muhammadiyah, baca dalam Nur Syam, *Islam Pesisir* (Yogyakarta: LkiS, 2005), 113.

researcher looking at the relationship between religion and culture in Indonesia will inevitably start with Geertz's work.

However, Islam was not the only religion that developed in Kediri during the early 20th century, as Christian history records that the first Javanese Catholics recorded in the Baptismal Book (*Libri Paroechiales*) of the Sacred Heart of Jesus Parish, Malang, were a woman born in **Salatiga** (baptized in 1910), a woman from Kediri, and another from Jombang (1917).⁹ On June 30, 1923, five Lazarist priests from the Netherlands came to Surabaya, following in the footsteps of the holy missionary, John Gabriel Perboyre and his colleagues who visited the city in mid-1835 on their way to China. The five missionaries were Dr. Th. de Backere (mission leader), Cornelius Klamer, J.H. Wolters, Th. Heuvelmans, and E. Sarneel. They took over the mission in the western part of East Java, namely the residencies in Surabaya, Rembang, and Kediri, and began their pastoral work from their headquarters in Surabaya.¹⁰

The existence of the Pohsarang Church marks the existence of Christianity in Kediri, its development being a holy place for Catholics. Routine activities both worship and other activities continue to exist **until** now. This cannot be separated from its success in building good relations with the local Javanese community through contextualization of Catholic teachings with Javanese culture making the Pohsarang Church exist and develop until now. The existence of Islam and Christianity in Kediri since the beginning of the 20th century, has not attracted much attention from researchers to focus on the study of the relationship between the two religions, if there is research that tries to examine the relationship between Islam and Christianity in Kediri, it is still limited to some time in the last decade, and even then it is still partial, it has not been able to thoroughly explain how the complexity of the relationship between these two

⁹ Jan Sihar Aritonang and Karel Steenbrink, *A history of Christianity in Indonesia* (Leiden: Koninklijke Brill NV incorporates the imprints Brill, Hotei Publishing, 2008), 719.

¹⁰ *Ibid*, 720.

religions in Kediri, call it Khainuddin's research,¹¹ Putri Nur Ashrofiah,¹² and Ali Mustofa.¹³

The meeting of Islam and Christianity is the focus of many researchers, as is also done in this study, trying to portray the public sphere discussion between Islam and Christianity in Kediri with Jurgen Habermas' theoretical approach. This research is different from previous studies that examine the relationship between Islam and Christianity together with other religions, has not had a focus on the study of Islam and Christianity, especially in relation to public sphere.

Religion and the Public Sphere; Jurgen Habermas

Habermas says that religion substantially contains epistemic power (rational truths) that are in line with the ideas of the democratic legal state. In fact, Habermas said that secular post-metaphysical thinking incarnated in liberal state legal theory misunderstands itself if it does not realize the elements of religious traditions that are embedded in its own origins. According to Habermas, religious ideas, particularly from the Judeo-Christian tradition, are also incarnated in philosophy and the democratic legal state itself.

That is why Habermas urges that religion be considered by the democratic legal state. Religion should not be ignored, but must be included in democratic political processes. However, religion is not allowed to circulate freely in the political sphere. There are conditions that religion must pass if it is to participate in the political processes of the rule of law, namely the obligation to translate its particular expressions into universal language. In other words, religion is required to do public reasoning when participating in politics. Habermas makes a distinction between the informal public sphere (pre-parliament) and the formal public sphere (political system). It is in the pre-parliamentary area that religious communities (along with

¹¹ Khainuddin, "Interfaith Religious Harmony in Besowo Kediri Landscape", *Tribakti; Jurnal Pemikiran Keislaman*, Vol. 33, No. 2 (Agustus, 2022), 326-344

¹² Putri Nur Ashrofiah, "Pola Interaksi Siswa-Siswi Kristen dan Muslim dalam Membangun Toleransi Beragama", *Journal of Islamic and Social Studies*, Vol. 1 No. 1 (Agustus, 2023), 25-36

¹³ Ali Mustofa, "Pendidikan Keagamaan Untuk Membentuk Kerukunan Antar Umat Beragama Di Medowo Kandungan Kediri", *Nazhruna; Jurnal Pendidikan Islam*, Vol. 3, No. 1 (Februari, 2020), 14-37.

secular citizens) are challenged to carry out public reasoning on their particular traditions through translation efforts into a language that can be understood by the public. Habermas' public reasoning is first procedural (religious groups are seen as part of public deliberation to achieve the legitimacy of democratic state law), but also substantive (religion is believed to contain rational truths that can be transformed and utilized by the rule of law).¹⁴

Habermas believes that religion can contribute to politics if the state opens up space for it. Then in that informal public sphere, citizens (regardless of religious or secular beliefs) are required, to work together to translate the vocabulary and epistemic dimensions of their religions that are beneficial to democracy. The results of the translation that can be understood by all parties are applied in the formal public sphere (state), because in the formal political area, only a language that can be understood by all citizens can apply. Habermas's arguments as described show a very moderate position, so it should be considered by today's democratic legal state, so that our political life is closer to the public civilization that is aspired to.

Habermas' consideration that religion is seen as part of the "Public Use of Reason" is not without substantial basis. Habermas emphasized that it is very important to pay attention to the inclusive rational content in religions that are in contact with issues of universal humanitarian social justice. Because according to Habermas religion is a very helpful source of meaning and motivation, especially in the face of the forces of global capitalism which tend to be anarchic. Habermas believes that religious practices and traditions can be a source of values that enrich multicultural citizenship ethics, encourage solidarity and respect for equality.¹⁵ This is very possible because religion holds values of tolerance, togetherness and mutual respect for individuals.

Discussion: "Public Value" beyond Public Reasoning

The people of Kediri are famous for their cultural diversity that is rooted in the community, the culture is also binding and

¹⁴ Jorgen Habermas, *Between Naturalism and Religion*, (Cambridge: Polity Press, 2008).

¹⁵ Gusti A.B Menoh, *Agama dalam Ruang Publik; Hubungan Antara Agama dan Negara dalam Masyarakat Post Sekuler Menurut Jorgen Habermas*, (Yogyakarta, Kanisius: 2023).

acculturated in all religions. With a basic society that is harmonious and harmonious in religious life, the implementation of a religious culture has attracted the enthusiasm of other religious communities to participate, this can be seen from the implementation of the earth alms tradition, unduh-unduh, and ogoh-ogoh celebrations, where the implementation does not only involve one religious community, but also other religious communities. According to Christian religious leaders, harmony in this tradition has become an inseparable part of religious life in Kediri.¹⁶

The unduh-unduh tradition is one example, this tradition is an inseparable part of the teaching tradition of the Jawi Wetan Christian Church (GKJW), therefore this implementation is routinely carried out every year within the Jawi Wetan Christian Church in Kediri, which is carried out as a form of thanksgiving ceremony to God for the abundant blessings of the earth to Christians. The implementation of the unduh-unduh tradition does not only involve the GKJW community, but also other religious communities who are present to help in the procession of implementation, this routine of mutual assistance has been a legacy of the community since long ago, built in a harmonious community structure.

In Habermas' view, religious communities must try to optimize their religious traditions and teachings in a more general language so that they can be accepted by society in general, and can even enter the formal sphere, a sphere where religious traditions and teachings are discussed more universally so that they can be accepted by all parties in a democratic society, this is what Habermas calls public reasoning. Habermas' view in discussing public reasoning becomes a logical framework that can bridge the debate between the concepts of the relationship between religion and the State, namely secular and religious states.

However, the practice at the micro level of the concept of state (village) in interfaith relations in Kediri shows a step ahead of what Habermas calls public reasoning, the implementation of various religious traditions that contain religious teachings, such as in the practice of the unduh-unduh tradition by the people. The Jawi Wetan Christian Church (GKJW) has become part of the routine agenda whose existence is accommodated by the village government, not only the implementation of the unduh-unduh tradition, but also the

¹⁶ Wawancara dengan Pdt. Edo. GKJW Bedali Ngancar Kediri, 5 Februari 2024

ogoh-ogoh tradition which is a religious tradition in Hindu society, as well as various other traditions in Islam.

This means that the religious tradition has entered the formal sphere not only because it can be reasoned by the public, but also because the value contained in the religious tradition has been understood, this has gone beyond what Habermas thinks about public reasoning. What is public value, that religious teachings that exist in the informal space can be formally accepted if they have positive value in society. Even some religious communities in a democratic society, no longer need to do public reasoning on the teachings of certain religious traditions, but can see the positive value in religious life so that it can be well accepted in the formal public sphere.

Multireligious society sees that religious diversity must be understood as a destiny that cannot be separated in religious life, this requires multireligious society to continue to produce a field of religious harmony that can strengthen relations between religious communities, including in building relations between Islam and Christianity in Kediri. The multireligious community has seen that the unduh-unduh tradition of the GKJW Kediri Community has a positive value in building interfaith relations in the multireligious community, this has an impact on the life of interfaith relations in Kediri.

Conclusions

Jurgen Habermas has laid a theoretical foundation in bridging the debate on the concept of the relationship between religion and the State, with the logic of public reasoning in religious societies, Habermas tries to find a middle way so that religious teachings can continue to contribute to community life. Habermas believes that religion has good teachings for people's lives, so its existence should not be ignored. Public reasoning as Habermas reveals is an attempt to bridge so that religious teachings can be accepted by the public sphere. However, in a multireligious society, harmonious inter-religious relations are very important to be maintained, certain religious teachings not only need to be reasoned by the public so that they can be accepted in formal life, but also must consider their positive value in building inter-religious relations. This is what is found in the research between Islamic and Christian relations in Kediri in the public sphere, where public values in multireligious societies are important to be guided.

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Kediri 6 Mei 2024.



KIMIYAUS SA'ADAH: EXPLORING THE MEANING OF THE HEART ACCORDING TO IMAM GHAZALI'S PERSPECTIVE

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Abstract: This research aims to describe the term heart according to Imam Ghazali's perspective in his book entitled *Kimiyaus Sa'adah*. This research is descriptive qualitative research in a literature review form, using content analysis techniques from the book *Kimiyaus Sa'adah*. Based on this research, Imam Ghazali explained that the heart or "*al-qalbu*" is the main controller or "*al-maliku*" which can command its troops in the form of reason and all its devices including the human senses so that it becomes the cause of the happiness through good management or in Imam Ghazali's words known by *akblaqul hasani* management.

Keywords: *Kimiyaus Sa'adah*, the meaning of the heart, Imam Ghazali.

Pendahuluan

Hati merupakan salah satu pemberian atau anugerah terpenting yang diberikan oleh Tuhan Yang Maha Esa (Nasikin, 2021). Hati memiliki peran yang sangat penting dan berfungsi sebagai penggerak maupun pengontrol anggota tubuh lainnya (Mansyur, 2017). Mansyur (2017) menyatakan bahwa hati atau *al-qalbu* merupakan aspek terdalam yang dimiliki manusia sehingga setiap individu dapat menilai

benar-salahnya suatu perasaan, angan-angan, niat, hasrat, pemikiran, maupun tindakan, terlebih untuk dirinya sendiri.

Olah hati yang cenderung mengarah kepada kebenaran atau kebajikan adalah kesadaran dari *lub* atau *bashirah* (sanubari) manusia. Sementara itu, kecenderungan hati yang mengarah pada keburukan atau hal-hal negatif terjadi di tatanan *shadr*, *qalb*, dan *fuad*. Keempat tingkatan ini merupakan tingkatan hati yang telah dijelaskan oleh Abrar (2022) dan Lailah (2021). Bahwasanya hati dapat dibagi menjadi 4 tingkatan, yaitu *shadr*, *qalb*, *fuad*, dan *lub* atau *bashirah*.

Menurut Duriana dan Anin Lihi (2015) hal yang paling penting mengenai hati adalah menyuruhnya untuk senantiasa berbuat kebaikan agar membentuk karakter terbaik untuk manusia. Hal tersebut dapat dilakukan untuk membersihkan hati dari sifat dan penyakit yang mengotorinya. Nabi Muhammad Saw. memberikan gambaran tentang baik buruknya hati melalui hadis berikut.

عن عامر قال سمعت رسول النعمان بن بشير يقول: سمعت رسول الله صلى الله عليه وسلم يقول: إن في الجسد مضغة، إذا صلحت صلح الجسد كله. وإذا فسدت فسد الجسد كله، ألا و هي القلب.

Dengan penjelasan dari hadis tersebut, dapat diketahui bahwa jika hati manusia baik, manusia secara keseluruhan akan menjadi baik pula. Sebaliknya, ketika hati manusia rusak maka rusaklah pula sosok manusia tersebut. Dengan pendekatan lain, Ibnu Rajab Hanbali yang telah dikutip oleh Mushtaq dalam Yuliana (2019) menjelaskan bahwa hati layaknya raja dalam suatu pemerintahan. Hati memerintah semua anggota tubuh lain untuk menjalankan kemauannya setiap hari. Lebih dalam, menurut Husnaini (2016) hati merupakan wadah utama yang memuat kecerdasan dan kearifan. Hati memiliki kecerdasan yang lebih jauh daripada kecerdasan abstrak yang dimiliki oleh otak. Hati seseorang dapat mengantarkan manusia atau pemilikinya untuk mencapai kemakrifatan menurut psikologi sufi.

Dalam karyanya Itha' Ulumuddin, Al-Ghazali mendefinisikan hati menjadi 2 penjelasan. Pertama, hati secara fisik atau daging menggumpal yang berbentuk bulat memanjang. Hati ini terletak di bagian kiri dari dada yang berperan dalam menyalurkan darah berwarna hitam. Al-Ghazali menyebutkan bahwa hati ini merupakan sumber dari nyawa manusia (Jalil, dkk, 2016). Penjelasan hati yang kedua, menurut pemaparan Jalil, dkk, (2016) dimaksudkan sebagai hati yang bersifat spiritual. Hati dalam penjelasan kedua ini bersifat *lathifah* (halus) dan berorientasi *rabbaniyah* (ketuhanan). Hati merupakan raja dan seluruh organ tubuh yang lain adalah tentara dari sang raja.

Tentara dalam hal ini dapat diartikan sebagai pelayan raja. Pelayan hati bertugas untuk menopang atau membantu hati dalam memahami atau menganalisis suatu pengetahuan, kejadian, maupun perkara yang terjadi (Jalil, dkk, 2016).

Kimiyaus Sa'adah merupakan salah satu karya yang terkenal dari Imam Ghazali. Kimiyaus Sa'adah adalah kitab kecil dan tipis yang membahas tentang nilai-nilai kehidupan. Menurut Rahem (2018) Kimiyaus Sa'adah berisikan tujuan penciptaan manusia dan hakikat serta potensi manusia. Rahem (2018) menambahkan bahwa Kimiyaus Sa'adah juga berisikan penjelasan mengenai penciptaan manusia dilengkapi dengan keistimewaan-keistimewaan yang tidak dimiliki oleh makhluk Allah yang lain.

Sementara itu, di sisi yang lain Nadia Safitri dan Idrus Al-Kaf (2021) menjelaskan bahwa Kimiyaus Sa'adah merupakan karya Al-Ghazali yang menjelaskan dengan sangat gamblang mengenai kebahagiaan secara umum. Untuk menggapai kebahagiaan, seseorang harus mengenal diri sendiri, Allah, dunia dan akhirat, senantiasa bermuhasabah dan berzikir, serta mencintai Allah. Menurut Najib (2024), Kimiya'us Sa'adah merupakan karya yang menjelaskan mengenai konsep kebahagiaan ala sufi yang masih relevan dengan kehidupan masyarakat saat ini. Konsep bahagia yang ditawarkan oleh Al-Ghazali dalam kitab ini adalah berdasarkan pendidikan Islami. Berdasarkan uraian-uraian di atas tentang Kimiyaus Sa'adah banyak dikaji untuk menjelaskan mengenai konsep kebahagiaan menurut Al-Ghazali.

Berbeda dengan penelitian-penelitian sebelumnya, penelitian ini akan berfokus pada aspek hati dan pemaknaannya yang ditulis Al-Ghazali dalam kitab tersebut, meskipun pada akhirnya kajian ini juga akan memunculkan konsep bahagia seperti penelitian yang telah dikaji sebelumnya.

Metode Penelitian

Penelitian ini merupakan penelitian deskriptif kualitatif dengan bentuk kajian pustaka atau *library research*. Sumber data utama dalam penelitian ini adalah kitab karya Imam Al-Ghazali yang berjudul Kimiyaus Sa'adah. Sementara itu, sumber data sekunder yang digunakan oleh peneliti adalah artikel jurnal maupun karya tulis ilmiah lain yang dapat mendukung sumber data utama. Sumber data primer (utama) dan sekunder yang digunakan agar hasil penelitian ini lebih komprehensif.

Teknik pengumpulan data yang diterapkan oleh peneliti adalah membaca dan mencatat dengan peneliti sebagai *instrument* utamanya (*human instrument*).

Hasil Penelitian

Sebelum membahas tentang hati, Kimiiaus Sa'adah mengajak pembacanya untuk mengenali diri atau *nafs* sebab diri atau *nafs* merupakan wadah utama dari hati atau *qalb*. Mengenali diri atau mengenali *nafs* merupakan jalan utama untuk mengenali Tuhan atau Allah seperti perkataan yang masyhur di kalangan sufi dan sering kita dengar, yaitu

من عرف نفسه فقد عرف ربه.

“Barang siapa telah mengetahui hakikat dirinya, niscaya dia telah mengetahui hakikat Tuhannya.”

Al-Ghazali menekankan bagi seluruh manusia untuk mengetahui hakikat dirinya sampai seseorang tersebut mengetahui sebenarnya mengenai diri mereka, dari mana mereka berasal, untuk apa mereka diciptakan, dengan apa mereka dapat bersuka ria atau berbahagia, dan dengan apa mereka dapat berduka. Dari penjelasan ini dapat diketahui bahwa tahapan awal untuk mencapai suatu kebahagiaan adalah mengenali diri sendiri.

Selanjutnya, menurut Kimiiaus Sa'adah ketika seseorang ingin lebih dalam mengenali dirinya sendiri maka mereka harus mengetahui bahwa dirinya merupakan kumpulan dari dua unsur atau bagian, yaitu hati secara fisik dan *nafs* atau ruh (hati yang sifatnya spiritual). Dalam hal ini dapat peneliti sederhanakan menjadi hati secara fisik dan hati secara spiritual. Hati secara spiritual adalah makna dari hati yang hanya dapat dilihat dengan mata batin, bukan hati yang berupa potongan daging yang terletak di sisi kiri dada manusia. Hakikat hati secara spiritual bagi Al-Ghazali merupakan raja dan pasukan-pasukannya adalah bagian tubuh yang lain. Dengannya manusia dapat mengetahui hakikat Tuhan (*ma'rifatullah*) dan keindahan sifat-sifat-Nya, dengannya manusia dapat merasakan kebahagiaan dan kesedihan, serta dengannya pula manusia memiliki ruh/nafsu hewani.

Pasukan yang menjadi pelayan hati ini terdiri atas 2 golongan, yaitu pasukan zahir dan pasukan batin. Pasukan zahir ini berupa syahwat dan *ghadab* (angkara murka) yang bersemayam dalam seluruh anggota tubuh manusia. Sementara itu, pasukan batin yang melayani hati bersemayam dalam otak atau pikiran berupa kekuatan berkhayal,

berpikir, menghafal, mengingat, dan berimajinasi. Kedua pasukan ini harus seimbang dalam hal kekuatan karena jika salah satu dari dua pasukan ini lemah, menurut Al-Ghazali akan berakibat lemahnya keberadaan manusia baik di dunia maupun akhirat. Lalu, di mana posisi hati? Jelas saja, hati merupakan pimpinan dari keduanya yang dapat mengarahkan dan menguatkan keberadaan manusia.

Raja dan perdana menteri layaknya suatu pemerintahan harus sering bermusyawarah demi kebaikan dan kemakmuran seluruh masyarakat yang menempati wilayahnya. Begitu juga dengan hati dan akal harus selalu tersinkronasi agar diri seseorang dapat sejahtera dan mampu mencapai kebahagiaan berupa mengetahui dan mengenai Tuhan (*ma'rifatullah*). Sementara itu, jika hati dan akal dapat dikalahkan oleh syahwat dan angkara murka (*ghadab*) maka dapat kita simpulkan bahwa pada saat itu diri seseorang tersebut sedang kacau dan hancur akibat hati dan akal yang sakit.

Untuk mengatur keseimbangan pengelolaan hati dan pasukan-pasukannya, menurut Al-Ghazali dalam Kimiyaus Sa'adqh manusia dibekali 2 keadaan dan sifat. Pertama, kita kenal sebagai perangai atau pekerti baik (*akblaql basami*) yang akan mengantarkan manusia memiliki akhlak karimah atau akhlak hasanah. Kedua, perangai yang kita kenal sebagai pekerti buruk (*akblaqls su'i*) yang akan mengantarkan manusia memiliki akhlak sayyiah.

Lebih rinci Al-Ghazali mengklasifikasikan kedua pekerti tersebut menjadi empat jenis. Untuk merinci keempat jenis akhlak ini, Al-Ghazali memberikan contoh sebagai berikut.

1. *Akblaql syaithon*, contohnya tipu daya, muslihat, dan curang.
2. *Akblaql bahaim*, contohnya lapar, haus, serta menikah.
3. *Akblaql siba'*, contohnya memukul, membunuh, dan berperang.
4. *Akblaql malaikah*, contohnya kasih sayang, ilmu, dan kebaikan.

Pada umumnya, manusia secara otomatis akan memiliki keempat jenis akhlak ini. Namun, manusia diberikan keistimewaan berupa hati yang dapat mengendalikan kesemuanya. Nabi Muhammad Saw. menganjurkan kita untuk menyibak tabir (menghilangkan) kebodohan menggunakan cahaya keilmuan agar terhindar dari fitnah. Hal ini sangat berkaitan karena kebodohan merupakan sumber utama yang akan mengantarkan manusia berperilaku seperti *syaiton*, *bahaim*, maupun *siba'*. Berikut sabda Nabi Muhammad Saw. yang dimaksud.

ما من أحد وله شيطان ولي شيطان، وإن الله قد أعاني على شيطاني حتى ملكته.

Kimiyaus Sa'adah juga menganjurkan hal yang sama seperti yang diperintahkan nabi, bahwa tidak hanya *akhlakus syaitan* saja yang harus dikendalikan dan ditaklukkan. Ada akhlak lain yang juga perlu dikendalikan yaitu *ghadab* (*akhlaqul siba'*) dan syahwat (*akhlaqul bahaim*) untuk melanggengkan serta berperilaku dengan *akhlaqul malaikah* atau setidaknya dapat menjadikan keempatnya seimbang seperti yang dijelaskan oleh Al-Ghazali sebelumnya. Ketika semua akhlak atau sifat ini dapat dikendalikan oleh akal dan ditaklukkan oleh hati maka jalan menuju kebahagiaan semakin terbuka lebar.

Hati menurut Al-Ghazali merupakan pembeda antara manusia dengan makhluk ciptaan Tuhan lainnya. Hal ini ditunjukkan bahwa syahwat dan *ghadab* (angkara murka) juga dimiliki oleh binatang pada umumnya. Al-Ghazali menegaskan bahwa keistimewaan berupa hati dengan segala pesukan dan serdadunya membuat ciptaan Tuhan berupa manusia memiliki kemuliaan dan kesempurnaan. Dengan hati, tidak ada kata mustahil untuk mengenali Tuhan lebih dalam atau yang kita kenal sebagai *ma'rifatullah*. Dengan hati manusia juga dapat mengagumi banyaknya ciptaan Tuhan yang tak terhingga sehingga memunculkan rasa syukur. Selain itu, manusia juga dapat merasakan kepedihan dan kesedihan yang akan memunculkan rasa sabar dan masih banyak sekali pengetahuan yang dapat digali dari manifestasi hati manusia.

Pembahasan

Berdasarkan hasil penelitian yang telah diketahui, secara sederhana Al-Ghazali dalam Kimiyaus Sa'adah membagi penjelasan mengenai hati menjadi 2, yaitu hati secara spiritual dan hati secara fisik/fisikal. Hal ini sesuai dengan penjelasan dan penelitian yang telah dilakukan oleh Jalil, dkk, (2016). Dalam penjelasan Jalil, dkk, (2016), Al-Ghazali dalam karya lainnya, yaitu Ihya' Ulumuddin juga menjelaskan hal yang serupa. Bahwa hati manusia dapat digolongkan menjadi 2 penjelasan atau definisi, yaitu fisikal dan spiritual. Di dalam karyanya, Al-Ghazali lebih memfokuskan pada penjelasan definisi hati secara spiritual.

Lalu, di dalam Kimiyaus Sa'adah juga dijelaskan bahwa hati merupakan pusat kontrol perjalanan kehidupan manusia untuk mencapai kebahagiaan. Hal ini juga sesuai dengan penjelasan bahwa hati memiliki peran yang sangat penting dan berfungsi sebagai penggerak maupun pengontrol anggota tubuh lainnya yang dijelaskan oleh Mansyur (2017). Hati tak ubahnya pusat kontrol yang

mengirimkan pesan dan informasi ke akal atau otak untuk digerakkan atau diwujudkan oleh anggota tubuh yang lain. Hati dan akal harus selalu tersinkronisasi agar menghasilkan perilaku yang benar sesuai pendidikan Islam. Namun, dalam penjelasannya, Mansyur (2017) menegaskan bahwa hati juga berpotensi memerintahkan ke arah yang salah maupun ragu.

Dalam Kimiaus Sa'adah dijelaskan bahwa hati merupakan tangga utama dalam mencapai derajat mengenal Tuhan (*ma'rifatullah*). Hal ini sesuai dengan penjelasan Husnaini (2016), yaitu hati seseorang dapat mengantarkan manusia atau pemiliknya untuk mencapai kemakrifatan menurut psikologi sufi. Husnaini (2016) menambahkan bahwa hati merupakan wadah utama yang memuat kecerdasan dan kearifan. Hati memiliki kecerdasan yang lebih jauh daripada kecerdasan abstrak yang dimiliki oleh otak. Aspek tersebut yang dapat mengantarkan manusia ke tangga lebih tinggi mengenal Tuhan atau (*ma'rifatullah*).

Secara gamblang, Kimiaus Sa'adah menjelaskan bahwa hati merupakan raja yang memiliki serdadu atau pasukan yang memerintah suatu daerah berwujud diri (*nafs*). Hal ini serupa dengan penjelasan Yuliana (2019) yang menukil dari Ibnu Rajab Hanbali dan telah dikutip oleh Mushtaq. Mereka menjelaskan bahwa hati layaknya raja dalam suatu pemerintahan. Hati memerintah semua anggota tubuh lain untuk menjalankan kemauannya setiap hari. Selain Yuliana (2019) yang menjelaskan bahwa hati adalah raja dalam sebuah pemerintahan, Jalil, dkk (2016) juga menjelaskan hal yang serupa. Jalil, dkk (2016) menjelaskan bahwa Al-Ghazali dalam *Ihya' Ulumuddin* juga menyebutkan bahwa hati merupakan raja dan seluruh organ tubuh yang lain adalah tentara dari sang raja. Tentara dalam hal ini dapat diartikan sebagai pelayan atau pembantu raja.

Dalam Kimiaus Sa'adah dijelaskan bahwa tahapan awal untuk mencapai kebahagiaan adalah mengenal diri sendiri sehingga dapat mengenalkan seseorang tersebut menuju derajat mengenal Tuhan atau *ma'rifatullah*. Hal ini sesuai dengan kajian Kimiaus Sa'adah yang dijelaskan oleh Nadia Safitri dan Idrus Al-Kaf (2021). Mereka menjelaskan bahwa Kimiaus Sa'adah dengan sangat gamblang membahas mengenai kebahagiaan secara umum. Menurut mereka, Al-Ghazali dalam Kimiaus Sa'adah memaparkan bahwasanya untuk menggapai kebahagiaan seseorang harus mengenal diri sendiri, mengenal Allah, mengenal dunia dan akhirat, senantiasa bermuhasabah dan berzikir, serta mencintai Allah.

Konsep keilmuan yang terkandung dalam Kimiiaus Sa'adah dapat diterapkan hingga saat ini. Di mana seseorang harus menjaga dirinya dengan pengelolaan hati yang benar. Dengan semakin berkembang pesatnya kemajuan dunia di segala aspek, akan timbul dan muncul celah-celah untuk melakukan perbuatan tercela atau *akhlauqussayyiah* serta mengakibatkan kekacauan atau ketidakbahagiaan. Hal ini sesuai dengan penjelasan Najib (2024), dia memaparkan bahwa Kimiya'us Sa'adah merupakan karya yang menjelaskan mengenai konsep kebahagiaan ala sufi yang masih relevan dengan kehidupan masyarakat hingga saat ini. Konsep bahagia yang ditawarkan oleh Al-Ghazali dalam kitab ini adalah berdasarkan pendidikan Islami.

Manusia layaknya makhluk ciptaan Tuhan yang lain, berpotensi melakukan kesalahan dan kekacauan. Manusia dibekali beragam sifat yang juga ada dalam makhluk lain, termasuk hewan. Akan tetapi, manusia dengan segala kekurangannya dibekali Tuhan dengan hati dan akal yang menjadikan mereka berbeda. Pengelolaan hati ini akan berakibat pada kebaikan atau keburukan yang ditimbulkan sehingga perannya yang vital ini harus selalu dijaga dan dirawat. Hal ini sesuai dengan penjelasan yang dipaparkan oleh Duriana dan Anin Lihi (2015). Mereka memaparkan betapa pentingnya merawat hati dan menjaganya karena menjadi parameter dalam membentuk kepribadian. Penjelasan ini diperkuat oleh hadis Nabi Muhammad Saw. Bahwa jika hati manusia baik, manusia secara keseluruhan akan menjadi baik pula, dan itu juga berlaku sebaliknya, yaitu ketika hati manusia rusak maka rusaklah pula sosok manusia tersebut.

Kimiiaus Sa'adah mengabarkan kepada kita bahwa hakikat penciptaan manusia itu dibekali dengan beragam kelebihan dan kekurangan. Hal tersebut hal menjadikan manusia lebih sempurna dibandingkan makhluk ciptaan Tuhan lainnya. Manusia tidak hanya dibekali dengan sifat kebaikan seperti yang diberikan kepada para malaikat, namun manusia juga dibekali sifat-sifat makhluk Tuhan lain, seperti hewan dan setan berupa syahwat maupun angkara murka (*ghadab*). Akan tetapi, manusia dibekali akal dan hati agar dapat menaklukkan semua sifat buruk tersebut untuk mencapai kehidupan yang bahagia dunia-akhirat dan menampakkkan kesempurnaannya.

Hal ini sejalan dengan kajian Rahem (2018) yang menjelaskan bahwa Kimiiaus Sa'adah berisikan tujuan penciptaan manusia dan hakikat serta potensi mereka. Rahem (2018) menambahkan bahwa Kimiiaus Sa'adah juga berisikan penjelasan mengenai penciptaan

manusia dilengkapi dengan keistimewaan-keistimewaan yang tidak dimiliki oleh makhluk Allah yang lain.

Kesimpulan

Kimiyaus Sa'adah merupakan karya Al-Ghazali yang banyak menjelaskan konsep kebahagiaan yang dapat diraih oleh manusia. Salah satu aspek dalam mencapai hal tersebut adalah pengenalan terhadap diri sendiri yang akan mengantarkan seseorang mengenal Tuhannya. Pengenalan diri seseorang bersumber pada hati yang menjadi kunci untuk mencapai derajat pengenalan terhadap Tuhan atau *ma'rifatullah*. Dalam Kimiyaus Sa'adah, Al-Ghazali secara gamblang dan jelas menjelaskan bahwa hati merupakan raja yang mengatur setiap Langkah kehidupan seseorang. Selayaknya makhluk ciptaan Tuhan yang lain, manusia dibekali sifat-sifat yang tidak berbeda dengan ciptaannya yang lain, baik hewan, malaikat, maupun setan. Akan tetapi, hati dan akal menjadi pembeda antara manusia dengan ciptaan Tuhan yang lain. Hati yang teguh dan akal yang kuat dapat menaklukkan dan mengendalikan sifat-sifat yang menjurus pada kepribadian buruk atau tercela. Al-Ghazali pun menjelaskan pentingnya peran hati dan akal dalam kehidupan manusia, yakni sebagai raja dan perdana menteri yang bertugas mengatur dan menjalankan pasukannya serta pemerintahannya. Lantas, sangat benar hadis Nabi Muhammad Saw. yang menjelaskan bahwa jika hati manusia baik, manusia secara keseluruhan akan menjadi baik pula, dan itu juga berlaku sebaliknya, yaitu ketika hati manusia rusak maka rusaklah pula sosok manusia tersebut. Selain itu, untuk mencapai kebahagiaan dalam kehidupan manusia baik di dunia maupun di akhirat, manusia harus dapat menjaga dan merawat hati agar senantiasa menjalankan *akblaqul hasani* seperti yang dijelaskan oleh Al-Ghazali.

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DOMINATIVE CRITIQUE OF HADITH MATN: A HABERMAS' CRITICAL HERMENEUTICS APPROACH

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Abstract, The dominant criticisms of hadith texts recently have caused a bit of 'disruption' in the methodology of hadith criticism outlined by the scholars. if this phenomenon is left unchecked, there is a potential for the influence of western biases to dominate one field of knowledge over another, even one value over a well-established knowledge. two examples of hadiths that have come under scrutiny are related to the marriage age of 'aisha and the hadith concerning female leadership. therefore, this study explores the application of jürgen habermas's critical hermeneutics, which has the ability to uncover dominance in exposing such issues. the essence of what will be unveiled is the issues in the criticism of hadith texts that are alleged to undergo ideological distortions. in order to address this problem, this paper employs a qualitative literature-based research method, relying on information sources from documents recorded in various books, articles, and magazines. through the critical hermeneutics approach of jürgen habermas, this paper elaborates on and reveals western biases such as ethical standards for marrying underage children and the standards of justice between women and men. it is also revealed in this paper that these values actually emerged post-enlightenment era, indicating that these values are still relatively new

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compared to the origin of the discussed hadiths. thus, this paper attempts to initiate a movement to dismantle the hegemonic dominance in the criticism of hadith texts.

Keywords: critical hermeneutics, jürgen habermas, matn criticism, ideological bias, domination.

INTRODUCTION

The interpretation of hadiths has recently been dominated by various interests or ideologies held by their critics. One example is the controversy over the interpretation of the hadith concerning female leadership. Initially, this hadith was not considered problematic by hadith scholars. However, it has since been rejected and deemed problematic due to the emergence of new values. This is evident from the criticism by Fatima Mernissi, who argues that the hadith is inconsistent with gender justice and is riddled with political intrigue (Mernissi, 1991). Furthermore, she asserts in her book that the narrator of the hadith, Abu Bakrah, was in a context that particularly favored such statements (Robikah, 2019). Other scholars, such as Amina Wadud and Riffat Hasan, have also commented on this issue (Stack, 2020). Based on this exposition, it is apparent that critiques, which tend to be dominant in the field of hadith criticism, are increasingly emerging.

To assess the presence of dominance in hadith matn criticism, an appropriate approach is required for this purpose. In this regard, the critical hermeneutics of Jürgen Habermas is deemed suitable to be employed. This is because this hermeneutics possesses several characteristics that allow for the detection of dominance. Among these characteristics are: firstly, the ability to detect ideologies as well as interests that influence the interpreter's interpretation; secondly, the capability to ensure the presence of psychological issues in the interpreter, thereby potentially disrupting the process of understanding their own writings. Thus, Habermasian hermeneutics aligns with the underlying assumptions of suspicion in this paper.

In the development of hadith matn criticism, a critic is highly likely to act non-objectively, thus influencing the spectrum of critiques presented. One of the reasons is the diverse ideological backgrounds among hadith critics, which can lead them to various interpretations (Muttaqin, 2008). Additionally, political and social interests at certain

times can also influence the acceptance or rejection of a hadith, where rulers or certain groups may have agendas to pursue (Rahmi & Taufiqurrahman, 2019). Psychological factors, such as a tendency to support views that align with personal or group beliefs, can also affect hadith matn criticism (Luthfi, 2015). Furthermore, the historical and cultural context in which a scholar lives can play a significant role in how they assess the authenticity and relevance of a hadith (Rizaka et al., 2023). From this perspective, hadith matn criticism becomes highly susceptible to dominance from various factors of its critics.

DISCUSSION

One of the hadiths that has been widely debated recently is the hadith concerning the age of 'Aisha at the time of her marriage. In this hadith, it is narrated that 'Aisha was married to the Prophet Muhammad (PBUH) at the age of six and began living with him at the age of nine. The complete wording of the hadith is as follows:

“Muhammad ibn Yusuf narrated to us, Sufyan narrated to us, from Hisham, from his father, from Aisha (may Allah be pleased with her), that “the Prophet Muhammad (PBUH) married her when she was six years old, and she began living with him when she was nine years old, and she lived with the Prophet for nine year” (Al-Bukhari, 2006).

The hadith clearly states that the Prophet Muhammad (PBUH) married Aisha at a relatively young age. If contextualized in the present context, the hadith portrays the Prophet Muhammad (PBUH) in the eyes of some scholars as an action that is highly unethical (Hanafi, 2020). This is because the hadith resembles deviant actions such as pedophilia or the like (Usman et al., 2019). For instance, it is considered normal for someone not to consider marrying a young child who is far from both mental and physical maturity. Moreover, in many places, the term 'underage' becomes highly sensitive, especially in the context of marriage (Musfiroh, 2016). This significantly illustrates the controversy in interpreting this hadith, leading to challenges regarding its validity.

In relation to this, criticisms of the hadith text regarding the marriage age of 'Aisha have eventually emerged quite significantly. One of the scholars who critiques this hadith text is Jasser Auda. In a seminar forum documented by Muzakkir, he points out the anomalies

in this hadith text. Firstly, he compares this hadith with the verse urging the marriage of orphaned women after they have reached the age of marriage in Surah Al-Nisa' verse 6 (Muzakkir, 2022).

With the verse above, Auda criticizes the hadith text that Prophet Muhammad, as a prophet, could not have violated what is stipulated in the Quran. Additionally, Auda also compares the hadith text with another hadith narrating 'Aisha witnessing her father's migration to Abyssinia, which occurred in the fourth year of prophethood (Muzakkir, 2022). Furthermore, Auda also critiques using a historical context approach. He explains that the hadith was fabricated to legitimize the practice of child slavery carried out by the leaders of the Umayyad Dynasty (Rofiq, 2019). In the end, he concludes that the hadith about 'Aisha's marriage age is a fabricated hadith.

Based on the explanation, Jasser Auda at least employs the hadith criticism approach in examining the authenticity of the hadith regarding the marriage age of 'Aisha. Firstly, he utilizes the first step in the method of hadith criticism as expressed by hadith scholars such as al-Adlabi, al-Khatib al-Bagdadi, and Ibn al-Qayyim, which is by comparing it with the Quran (Al-Adlabi, 1983). Secondly, he contrasts it with contradictory hadiths. Thirdly, although he does not utilize prophetic language considerations in the fourth step according to al-Adlabi, he takes historical context into account. Through this step, he argues that the emergence of this hadith is due to an attempt to justify child slavery during the Umayyad Dynasty era. This third step is pivotal in the presence of modernity dominance in Jasser Auda's thinking.

In relation to this, Jasser Auda's thinking has unconsciously been dominated by values that were formulated several centuries after the Enlightenment. This can be evidenced by the absence of criticism of the hadith regarding the marriage age of 'Aisha from the perspective of underage marriage. Several earlier literature works, such as the book "Ikhtilaf al-Hadis" by al-Shafi'i or "Ta'wil Mukhtalif al-Hadis" by Ibn al-Qayyim, do not mention any issues related to this hadith at all. Auda's thoughts regarding child slavery during the Umayyad Dynasty serve as evidence of a tendency to deny or at least discredit this practice in ancient times. However, upon investigation, values related to the taboo of marrying young children, to the extent of the emergence of the term "pedophilia," were only detected in the early 20th century. This means that these values are relatively new, and

their emergence is recorded after the Enlightenment of Western nations.

The analysis above is certainly based on the assumption of Habermas's hermeneutical theory, which suspects the presence of certain ideologies or interests that unconsciously pervade the author. In this case, the author is Jasser Auda, who is also a critic of the hadith regarding the marriage age of 'Aisha. According to Habermas, before arriving at an understanding of someone's interpretation, it is necessary to consider the possibility of ideological biases in the individual so that critical scrutiny can be maximized (Habermas, 1971). Based on Auda's explanation of the historical context of the Umayyad Dynasty, this indicates a negative portrayal or stigma attached to the act under scrutiny, namely underage marriage. Moreover, Jonathan A.C. Brown, in a seminar attended by Muzakkir, also revealed the influence of Western bias on Jasser Auda's thinking (Muzakkir, 2022). However, such criticism, if indeed significant, would have been thoroughly examined by previous scholars. If this were to become the standard in hadith criticism, it could lead to conclusions far from what has been delineated by the scholars of hadith.

The second hadith that often sparks controversy in society is the hadith regarding the leadership of women.

'Usman ibn al-Haisam narrated to us, 'Auf narrated to us, from al-Hasan, from Abu Bakrah, he said: "A people will not succeed if they let a woman be their leader" (Al-Bukhari, 2006).

Some circles argue that the hadith should always be applied according to its textual meaning (Anshori, 2015). Thus, the message of the hadith can clearly continue to be implemented without time or universal limits and is not temporal (Tohet & Maulidia, 2018). This opinion is based on the interpretation of the verse in Surah An-Nisa' regarding men who should always be leaders over women. Logically, if women lead, then men automatically become one of the types of people they lead. This clearly contradicts what has been outlined in the Quran.

The opposing view to the conclusion above is also expressed quite massively by various circles. In fact, this view is quite dominant compared to the first opinion. This opinion is initiated by the idea and the quite massive feminist movement, one of which was initiated

by Amina Wadud (Hakim, 2017). Although she did not directly criticize the hadith text on the leadership of women, other scholars have been quite intense in critiquing this hadith.

One noted figure who criticized the hadith text regarding women's leadership is Fatima Mernissi. She even considers that the first narrator of this hadith, Abu Bakrah, indeed forged it for political motives to avoid participating in battles or conflicts between Ali ibn Abi Talib and Aisha bint Abu Bakr (Dadah, 2018). By employing the steps in the method of hadith criticism, she first compared the hadith with the Quran, then with other hadiths. Next, she compared it with the values of justice. She argued that Islam should not discredit a particular gender; rather, this hadith suggests otherwise (Robikah, 2019). Thus, in this regard, Mernissi seems to engage in criticism that has been mixed with her feminist ideology. A strong impulse to adhere to the correct 'justice' standards, according to her, makes her quite discerning in criticizing even to the realm of companions who might be involved in political intrigue.

From the perspective of Habermasian hermeneutics, this indicates the influence of ideological dominance. According to some data found, Mernissi was born at a time when Morocco was under the rule of nationalists who desired an extraordinary gender equality movement (Handayani, n.d.). Under the influence of her environment, it is strongly suspected that the ideology shaping the 'equal' standard between men and women had taken root in her thinking. Therefore, her criticism of the hadith regarding women's leadership shows a strong ideological bias, namely from a feminist ideology. Moreover, with all her abilities, she directs the conclusion that the hadith is merely a fabricated one based on political interests (Yunita, 2015). From this standpoint, the author concludes the existence of a strong dominance in the criticism of this hadith text, thus leading to new conclusions that have not been questioned by previous scholars for centuries.

CONCLUSION

Jurgen Habermas's critical hermeneutics can be employed as a tool to explore the presence of dominance in the criticism of hadith texts. The critique of hadith, which should ideally evolve from the scholarly tradition of hadith studies, has indeed been compelled to conform to contemporary standards derived from Western modernity post-

Enlightenment. The existence of dominant criticism in the hadith texts concerning the marriage age of 'Aisha and women's leadership serves as strong evidence of mental hegemonic colonization among scholars engaging in hadith criticism. Therefore, there is a need for a movement to break free from the shackles of domination, which can even infiltrate the minds of scholars and 'contaminate' their ways of thinking. Through the critical hermeneutics offered by Habermas, this becomes one way to initiate such a movement.

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DECOLONIZING METHOD OF HADITH MATN CRITICISM ON THE CASE OF AISHA'S AGE AT MARRIAGE IN WESTERN SCHOLARSHIP

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Abstract. This paper critically examines the methodological framework employed in Western scholarship regarding the age of 'Aisyah at the time of her marriage to Prophet Muhammad PBUH. In the context of contemporary Western modernism, which has introduced new ethical standards and norms previously non-existent but now deemed authoritative, this study aims to investigate the impact of these norms on the interpretation within the scholarship of hadith. Through a decolonial perspective applied to the critique of hadith matan (text), this paper seeks to uncover or deconstruct colonial biases and Eurocentric perspectives that have historically shaped academic discourse on this issue. Additionally, the research highlights the contributions and perspectives of prominent figures in Western hadith scholarship, including Jonathan AC Brown, to enrich the dialogue on this subject. Using content analysis methodology, this study concludes that inherent biases of Western modernity are present in Jasser Auda's method of hadith matan criticism regarding the hadith on 'Aisyah's age at marriage. Furthermore, Joshua Little's

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dissertation also contains Western biases, such as the standardization of underage marriage for women.

Keywords: Decolonizing, Method of Hadith Matn Criticism, Aisha's Age at Marriage.

INTRODUCTION

Recent critiques of hadith matn appear to be heavily influenced by various interests or ideologies held by their critics. As Linda Smith has stated, such phenomena are forms of colonization that dominate minds and shape methodologies deemed correct (Smith, 2021). One example is the colonization of Western values in the criticism of matn hadith concerning the age of Aisha's marriage (Muzakkir, 2022). According to an argument presented by Jasser Auda in a seminar, this hadith should be rejected or considered unauthentic because it describes actions that he believes are inappropriate for the prophet. However, as noted by Jonathan Brown (Rofiq, 2019a), ethical standards regarding the appropriateness of marrying a young girl only emerged after the advent of Western modernity. This indicates an epistemic imposition on the critique methods previously established by hadith scholars (ulama).

The colonization of hadith criticism methods—including hadith matn criticism—by some Western scholars marginalizes these methods. In fact, the criticism methods born from the early Islamic intellectual tradition have the right to speak for themselves, at least through the hadith scholars of that period (Tayob, 2018). If this continues unchecked, such hegemonic colonization will become objectified (justified), thereby oppressing or dominating hadith scholarship, particularly the methods of hadith criticism (Stilz, 2015). Moreover, there exists an inherent hegemonic system among many circles that views Western contributions as more authoritative, such as being valid, academically methodological, or more scientific—which only emerged post-Western Enlightenment (Husaini, 2020). Therefore, it is important to expose such colonial discourse to defend the criticism methods that are appropriate and aligned with the knowledge produced by hadith scholars.

To uncover or dismantle the colonial discourse (colonization) present in the methods of matn criticism, further investigation into recent literature is necessary. This can be achieved by mapping the

opinions of Western scholars that contain colonial discourse, such as Jasser Auda. Additionally, mapping should include opinions that seek to liberate from this colonial discourse, or what can be termed as decolonization. A well-known reference in this context is Jonathan A.C. Brown's perspectives, expressed through various media. Using the content analysis method, this paper aims to reveal both discourses within the context of matn criticism. These approaches operate under the umbrella of decolonization as an effort to analyze colonial discourse, such as Western biases.

Development of Hadith Matn Criticism

Matn criticism has existed in works addressing contradictory hadiths and has gradually evolved into a systematic and theoretical discipline. According to research, the first work of this nature was written by al-Shafi'i (d. 204 AH) titled *Ikhtilaf al-Hadith*. Following him, Ibn Qutaibah (d. 276 AH) authored *Ta'wil Mukhtalif al-Hadith*. Al-Khatib al-Baghdadi (d. 463 AH) then continued this tradition with his work *al-Kifayah fi 'Ilm al-Riwayah*, followed by Ibn al-Jawzi (d. 597 AH) with *al-Mawdu'at*. Ibn al-Qayyim al-Jawziyyah (d. 751 AH) later wrote *al-Manar al-Munif fi al-Sahih wa al-Da'if*, and al-Zarkashi (d. 794 AH) contributed with his book *al-Ijabah li Iradi ma Istadrakathu A'ishah ala al-Sahabah* (Kusnandar, 2020).

In recent times, matn criticism has begun to be systematically organized and formulated by hadith scholars. One contemporary scholar who has significantly contributed to this field is Muhammad Mustafa al-A'zami (d. 1439 AH). He not only sought to critique the views of Orientalists on hadith but also formulated works centered on matn criticism. One of his renowned works on this subject is *Manhaj al-Naqd 'ind al-Muhaddisin Nasyatuh wa Tarikhuh* (Al-A'zami, 1990). In the same era, Muhammad Tahir al-Jawabi (d. 1433 AH) also enriched the scholarly discourse on matn criticism with his work *Juhud al-Muhaddisin fi Naqd Matn al-Hadith al-Nawabi al-Sharif* (Al-Jawabi, 1986).

Subsequently, Salah al-Din al-Adlabi contributed with his work *Manhaj Naqd al-Matn 'ind 'Ulama al-Hadis al-Nabawi*, which has become a reference for many contemporary scholars in the field of hadith matn criticism (Al-Adlabi, 1983). He is even considered by some to be a pioneer in formulating systematic works in matn criticism, inspired by al-A'zami (Maulanida & Kamalia, 2022).

Therefore, to this day, al-Adlabi's work stands as the most current theoretical source on hadith criticism written by a hadith scholar.

The formulation of hadith criticism itself has undergone development over time. For instance, al-Khatib al-Baghdadi (d. 463 AH) proposed six criteria for the authenticity of the matn. In subsequent developments, Ibn al-Qayyim (d. 751) even formulated twelve criteria for rejecting a matn (Hudaya, 2014). Salah al-Din al-Adlabi then summarized the opinions of these two earlier figures by formulating four accepted (*maqbul*) criteria for the matn. Among these four criteria are: firstly, it should not contradict the Quran; secondly, it should not contradict authentic hadiths and the Prophet's biography (*sirah*); thirdly, it should not contradict reason, senses, and history; fourthly, it should be similar to the Prophet's sayings (Al-Adlabi, 1983). These criteria represent at least the current reference for the acceptance of a hadith matn.

In addition to its peak period, hadith criticism has also undergone various dynamics due to the development of modernity, accompanied by the increasing complexity of life's issues. One example is the criticism posed by Ignaz Goldziher regarding the lack of matn criticism among scholars. According to him, many hadiths that were initially deemed authentic based on the *isnad* aspect are, upon examination of the matn aspect, found to be false (Idri & Baru, 2019). Matn criticism can also be influenced by the ideological backgrounds of specific groups. For instance, matn criticism among Sunni and Shia differs in several aspects (Hasan, 2020). Furthermore, the dynamics of matn criticism are also greatly influenced by recent Western modernity, such as feminism, humanistic values, and individual freedom regarding LGBTQ issues. One hadith subject to this influence is the hadith regarding female leadership by Fatima Mernissi (Dadah, 2018). Based on this exposition, it can be mapped that hadith criticism has undergone significant development and dynamics in recent times.

Hadith Matn Criticism on the Case of Aisha's Age at Marriage

Based on exploration employed, the matn of the hadith concerning the age of 'Aisyah at the time of her marriage has been narrated by various credible hadith scholars. Among them is al-Bukhari in his *Sahih* collection. The following presents the complete matn and *isnad* (chain of transmission) as found in this collection.

Muhammad ibn Yusuf narrated to us, Sufyan narrated to us, from Hisham, from his father, from Aisha (may Allah be pleased with her), that "the Prophet married her when she was six years old, and consummated the marriage with her when she was nine years old, and she remained with him for nine years." (Al-Bukhari, 2006)

The above hadith is not only narrated by al-Bukhari but also by Muslim in his *Sahih* (Al-Naisaburi, 1989). Additionally, it is narrated by al-Nasa'i, Ibn Majah, and al-Darimi in their respective *Sunans* (al-Khurasani, 1984; Al-Quzwaini, 1985), as well as by Ahmad ibn Hanbal in his *Musnad* (Al-Syaibani, 2001). When the status of the narrators in the chain of transmission is traced through al-Bukhari's route, it is found that all of them are considered trustworthy (*siqah*) by the majority of hadith critics (Al-Mizzi, 1980). The uninterrupted chain of transmission from the hadith codifiers to the Prophet Muhammad (peace be upon him), along with the absence of any anomalies (*shaz*) or hidden defects (*'illah*) (Al-Syafi'i, 1986), makes this hadith, according to the authenticity standards established by classical hadith scholars, classified as *sahih*. Therefore, the above hadith, besides being found in many canonical hadith collections, is also regarded as *sahih*.

Colonization within Method of Hadith Matn Criticism

The colonial discourse asserting the 'more scientific' recognition of the methods employed by Western scholars over traditional hadith criticism methods can be found in Joshua J. Little's dissertation. He conducted his research under the title "The Hadith of 'Ā'ishah's Marital Age: A Study in the Evolution of Early Islamic Historical Memory." In his dissertation, he utilizes the Historical Critical Method, which is employed by Western scholars and considered sufficiently accurate for testing the historicity of hadith sources (Hashmi, 2022). A notable distinction of this method is its emphasis on the reasonableness of content within the historical context itself. Moreover, he does not employ the source criticism methods commonly formulated by the majority of hadith scholars but rather uses the Isnad Cum Matn Analysis theory popularized by Harald Motzki (Little, 2022). It is evident that he adopts tools from the perspective of Western scholarship, along with the theories and methods associated with it.

One notable aspect worth highlighting here is the testing of a hadith matn's reasonableness as historical information. The standard of testing whether the content of a hadith is reasonable or not is a point that requires scrutiny. This is because the standard of what is considered reasonable can vary significantly between different regions or eras (Afwadzi, 2017). If marrying someone deemed underage is considered taboo in the present day, it does not necessarily mean that it was perceived the same way a thousand years ago. Historical data shows that the standard of underage marriage, particularly in the context of sexuality, only emerged around the 1900s (Green, 2002). This indicates the presence of Western bias and the assumption of more scientific methods attributed to Western theories. The author underscores this as a colonial discourse specifically intervening in the method of hadith matn criticism.

Another source found on Jasser Auda's official website explains that the hadith concerning 'Aisyah's age at marriage to Prophet Muhammad does not indicate that she was 6 or 9 years old, but rather 16 years old (Auda, 2016). Another relevant discussion is presented by Muhammad Rofiq Muzakkir in his book, "Decolonization: Critical Methodology in the Study of Humanities and Islamic Studies." He recounts his experience attending a seminar featuring Jasser Auda. During the seminar, Jasser Auda criticized the hadith about 'Aisyah's age at marriage, asserting that it is inauthentic, fabricated, and filled with political intrigue. He argued that the portrayal in the hadith does not reflect the propriety expected of a prophet (Muzakkir, 2022). Following Muzakkir's perspective, the author suggests that Auda's hadith criticism method is influenced by Western colonial discourse, particularly the standardization of marriageable age (Rofiq, 2019b). Consequently, both Jasser Auda and Joshua Little engage in the colonization of hadith matn criticism methods, whether consciously or not. The adoption of these standards indirectly implies that the source criticism methods formulated by Western scholars are more scientific and reliable, regardless of their appropriateness.

Decolonizing Method of Hadith Matn Criticism

A form of decolonization in the context of the hadith about 'Aisyah's age at marriage has been undertaken by Jonathan AC Brown. In many of his writings available online, including various public debates on social media, he highlights the Western biases

inherent in the criticism methods employed by hadith critics. He reveals that Jasser Auda, among others, employs a criticism methodology tainted with Western modernity biases. Brown argues that the modern standards regarding the minimum age for marriage have only emerged recently. Furthermore, if the hadith in question were problematic in that aspect, it would have been cited by several scholars before the Western Enlightenment era. However, according to Brown, the hadith was not challenged in earlier works, such as al-Shafi'i's "Ikhtilaf al-Hadith," which was authored by an early generation Islamic scholar (Muzakkir et al., 2023). This indicates a clear decolonization effort by Jonathan AC Brown against the matn criticism method employed by Jasser Auda.

In addition to the case of Jasser Auda, the author also regrets what Little has done in his dissertation, as discussed in the previous subsection. According to the author, Little—perhaps unconsciously—has colonized the sources and methods of matn criticism used by hadith scholars. He predominantly employs the Historical Critical Method, which is well-known in the West as a highly accurate method in historical science. However, what is considered scientific in one context may not be scientific in another. Furthermore, the standardization of what is deemed 'appropriate' regarding the marriage age of women has only emerged recently (Green, 2002). This represents a methodological gap in the matn criticism approach taken by both Jasser Auda and Joshua Little.

CONCLUSION

The development of hadith matn criticism methods has not been immune to Western biases, such as modernity and general ethical standards. Regardless of their awareness, researchers can fall into tendencies that lead to the domination and even colonization of hadith criticism, marginalizing the original scholarship of hadith scholars. By analyzing the arguments put forth by Jasser Auda and Joshua Little, this paper can reveal the presence of colonial discourse (colonization) within the methodological aspects of Western scholarship. Jonathan AC Brown, as one who engages in decolonization in this area, plays a significant role. Evidently, Western modernity and its ethical standards, perhaps unconsciously, inherently shape methods that intervene in the traditional methods of hadith scholars. Such decolonization efforts represent a concrete step in

challenging this by uncovering the colonial discourse underlying these methods.

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PERAN MODAL SOSIAL TOKOH ISLAM DALAM MEMIMPIN UMAT ISLAM DAN KELOMPOK PETANI TEBU MUSLIM DI INDONESIA

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Abstract. Kiai berperan sebagai pemimpin spiritual dan moral. Penelitian ini bertujuan untuk mengetahui modal sosial khususnya tokoh Islam dalam usahatani tebu dan mengetahui variabel dominan dalam industri gula Indonesia. Penelitian ini menggunakan jenis penelitian eksplanatori. Analisis hubungan menggunakan software Decision Explorer versi 3.3. analisis hubungan dan variabel dalam industri gula, semakin banyak variabel yang terlibat, hubungan antar variabel yang paling penting, dari temuan penelitian ini disimpulkan bahwa modal sosial tokoh Islam dan kelompok kepentingan gula Indonesia terdiri dari Kiai Kelompok Petani Tebu Pemerintah dan Pabrik Gula, variabel Kiai mempunyai kekuatan terhadap seluruh variabel.

Keywords: Modal Sosial, Kiai, Kelompok Petani Tebu, Decision Explorer.

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PENDAHULUAN

Tokoh Islam masa lalu, seperti kyai, ulama, dan pemimpin pesantren, berperan sebagai pemimpin spiritual dan moral. Mereka memberikan bimbingan keagamaan dan etika kepada umat Islam, termasuk petani tebu muslim. Nasihat-nasihat mereka tidak hanya mencakup aspek ritual keagamaan tetapi juga prinsip-prinsip moral yang diterapkan dalam kehidupan sehari-hari, termasuk dalam bekerja dan bertani (Smith, 1925; Todeva, 2010). Tokoh Islam juga berperan dalam penyebaran ilmu pengetahuan melalui madrasah dan pesantren. Mereka mengajarkan tidak hanya ilmu agama tetapi juga pengetahuan umum yang relevan bagi pertanian dan kehidupan sehari-hari (Bayer & Aklin, 2020; Chepkoech et al., 2020; McDougall et al., 2020). Hal ini membantu meningkatkan pengetahuan dan keterampilan petani tebu dalam mengelola lahan mereka.

Tokoh Islam memiliki peran penting dalam membangun dan memelihara jaringan sosial yang kuat di masyarakat (Bowles et al., 2014; Freeman & Qin, 2020; Masoomi & Zamani, 2020). Mereka sering menjadi penghubung antara berbagai kelompok masyarakat, termasuk antara petani tebu dan pedagang atau pemerintah kolonial. Jaringan ini memfasilitasi pertukaran informasi, bantuan mutual, dan kerjasama ekonomi.

Pada masa lalu, banyak tokoh Islam terlibat dalam advokasi sosial dan ekonomi untuk meningkatkan kesejahteraan petani. Mereka mungkin mengorganisir komunitas untuk melawan ketidakadilan, seperti penindasan oleh tuan tanah atau pemerintah kolonial. Mereka juga mendorong pembentukan koperasi dan bentuk-bentuk organisasi ekonomi lainnya yang membantu petani mendapatkan harga yang adil dan meningkatkan produktivitas. Tokoh-tokoh Islam sering kali memimpin gerakan sosial dan politik yang bertujuan untuk memperbaiki kondisi sosial-ekonomi umat Islam (Choi & Labhsetwar, 2020; Ramadhan, n.d.).

Dalam konteks masyarakat yang seringkali terfragmentasi, tokoh Islam membantu memperkuat identitas Islam dan solidaritas di kalangan petani tebu. Mereka mempromosikan nilai-nilai kebersamaan, gotong royong, dan tolong-menolong, yang esensial untuk keberhasilan usaha kolektif dan ketahanan sosial. Tokoh Islam juga terlibat dalam pemberdayaan ekonomi dengan mengajarkan cara-cara bertani yang efisien dan berkelanjutan (Abegunde et al., 2020; Bui

et al., 2022; Lamlert & Yenbutra, 2020; Mejía et al., 2021). Mereka juga membantu mengorganisir pasar lokal dan memfasilitasi akses ke kredit atau sumber daya lain yang diperlukan untuk pengembangan pertanian.

Tokoh Islam sering kali menjadi panutan moral dan spiritual bagi umat Islam. Mereka memberikan bimbingan tentang nilai-nilai Islam, etika kerja, dan kehidupan sehari-hari. Dalam konteks kelompok petani tebu muslim, tokoh-tokoh ini bisa membantu mengintegrasikan prinsip-prinsip Islam ke dalam praktik pertanian, seperti kejujuran, kerja keras, dan tanggung jawab sosial. Modal sosial juga mencakup kemampuan untuk membangun jaringan dan komunitas yang kuat (King & Singh, 2020; Umami et al., 2021; Vlotman et al., 2020). Tokoh Islam sering memiliki jaringan luas yang mencakup lembaga pendidikan, organisasi masyarakat, dan pemerintah. Mereka bisa memobilisasi sumber daya untuk membantu kelompok petani tebu muslim meningkatkan produktivitas, mengakses pasar, dan mendapatkan dukungan teknis serta keuangan.

Tokoh Islam sering terlibat dalam advokasi kebijakan yang mendukung kepentingan umat Islam dan kelompok petani. Mereka bisa berperan dalam memperjuangkan kebijakan yang mendukung sektor pertanian, seperti subsidi, perlindungan harga, dan akses terhadap lahan serta air (Li & Yu, 2011; Zheng & Yueming, 2021). Pengaruh politik mereka bisa digunakan untuk memastikan bahwa kebijakan pemerintah berpihak pada kesejahteraan petani tebu muslim. Tokoh Islam dapat mendukung pendidikan dan penyuluhan bagi petani tebu muslim. Mereka bisa memfasilitasi pelatihan tentang teknik pertanian modern, manajemen keuangan, dan inovasi pertanian. Selain itu, mereka juga bisa mengedukasi petani tentang pentingnya menjaga lingkungan dan praktik pertanian berkelanjutan.

Modal sosial tokoh Islam dapat membantu petani tebu muslim mengembangkan usaha kecil dan menengah (UKM) yang terkait dengan produksi tebu, seperti industri gula dan produk turunannya. Mereka bisa mendorong koperasi dan bentuk-bentuk kerjasama ekonomi lainnya yang menguntungkan para petani (Roland-Holst, 2020; Zhang et al., 2020).

Tokoh Islam sering terlibat dalam program-program kesejahteraan sosial yang membantu mengurangi kemiskinan dan meningkatkan kualitas hidup petani tebu muslim. Ini bisa mencakup bantuan langsung, program kesehatan, dan inisiatif pemberdayaan

ekonomi. Tokoh Islam memainkan peran penting dalam memperkuat identitas dan solidaritas di kalangan umat Islam dan kelompok petani. Mereka bisa membantu menciptakan rasa kebersamaan dan kerja sama yang kuat, yang esensial untuk keberhasilan proyek-proyek kolektif dan perjuangan bersama (Burman et al., 2023; Ehsan et al., 2021; Grala, 2020).

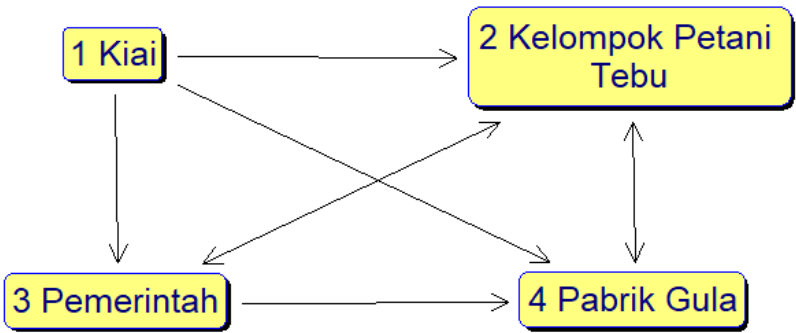
Pemimpin agama Muslim sering kali juga berperan sebagai pemimpin politik dan sosial. Khalifah, sultan, dan amir sering kali memegang kendali penuh atas urusan agama dan negara. Peran pemimpin agama Muslim lebih terfokus pada aspek spiritual dan keagamaan. Pemimpin agama seperti mufti, ulama, dan imam cenderung tidak memegang kekuasaan politik langsung, meskipun mereka masih memiliki pengaruh sosial yang signifikan. Penelitian ini bertujuan untuk mengetahui modal sosial khususnya tokoh Islam dalam usahatani tebu dan mengetahui variabel dominan dalam industri gula Indonesia.

METODOLOGI

Penelitian ini menggunakan jenis penelitian eksplanatori. Penelitian eksplanatori adalah jenis penelitian yang bertujuan untuk menjelaskan hubungan sebab-akibat antara variabel-variabel dalam suatu fenomena (Hariyono, 2021; Zaltman, 1972). Penelitian dilakukan di Situbondo Jawa Timur, dengan variabel Kiai, Kelompok Petani Tebu, Pemerintah dan Pabrik Gula. Penelitian ini mencoba memahami mengapa dan bagaimana suatu peristiwa atau keadaan terjadi dengan mencari faktor-faktor yang mempengaruhinya. Analisis hubungan menggunakan software Decision Explorer versi 3.3.

HASIL DAN PEMBAHASAN

Berdasarkan beberapa faktor yang telah kami dapatkan dan telah kami analisis maka gambar yang terbentuk sebagai berikut :



Gambar 1. Hasil Analisis Decision Explorer

Peran Kiai

Para kiai dapat mempengaruhi Kelompok Petani Tebu, Pemerintah dan Pabrik Gula. Peran Kiai memberikan bimbingan spiritual dan moral kepada umat Islam. Mereka mengajarkan nilai-nilai Islam yang mendorong persatuan, toleransi, dan saling menghormati. Kiai sering mengutip ayat-ayat Al-Qur'an dan hadits yang menekankan pentingnya persaudaraan dan kesatuan umat manusia. Para kiai sering berperan sebagai mediator dalam konflik, baik di dalam komunitas Muslim maupun antara umat Islam dan komunitas agama lain. Dengan kebijaksanaan dan pengetahuan agama mereka, kiai dapat membantu menyelesaikan perselisihan secara damai dan adil, sehingga mencegah terjadinya konflik yang lebih besar (Dressel et al., 2020; Mburu et al., 2003).

Para kiai aktif mempromosikan dialog antaragama untuk meningkatkan pemahaman dan toleransi antarumat beragama. Mereka sering terlibat dalam forum-forum dialog dan kerja sama antaragama, di mana mereka berbagi pandangan dan mencari solusi bersama untuk masalah-masalah yang dihadapi masyarakat (Lonie et al., 2020; Malang & Holzinger, 2020). Para kiai mengorganisir berbagai kegiatan sosial yang melibatkan umat dari berbagai latar belakang agama. Kegiatan seperti bakti sosial, gotong royong, dan bantuan kemanusiaan tidak hanya membantu memenuhi kebutuhan masyarakat tetapi juga membangun hubungan yang harmonis antara berbagai kelompok agama.

Kiai berperan sebagai pendidik yang mengajarkan pentingnya toleransi dan kerukunan dalam kurikulum pendidikan Islam (Kafid & Rohmatika, 2020). Mereka mengajarkan siswa tentang sejarah

toleransi dalam Islam dan pentingnya hidup berdampingan secara damai dengan penganut agama lain. Para kiai sering menjadi teladan hidup bagi umat Islam. Dengan menunjukkan sikap toleran, menghormati orang lain, dan bekerja sama dengan pemimpin agama lain, kiai memberikan contoh konkret tentang bagaimana hidup harmonis dalam masyarakat yang beragama.

Kiai juga terlibat dalam advokasi kebijakan yang mendukung toleransi dan kerukunan antarumat beragama. Mereka bekerja sama dengan pemerintah dan organisasi masyarakat untuk mendorong kebijakan yang melindungi hak-hak semua kelompok agama dan mencegah diskriminasi. Para kiai membangun dan memelihara jaringan sosial yang kuat di antara umat Islam dan komunitas agama lain. Jaringan ini memfasilitasi kerja sama dalam berbagai bidang, seperti ekonomi, pendidikan, dan budaya, yang pada gilirannya memperkuat ikatan sosial dan mengurangi potensi konflik.

Peran Kelompok Petani Tebu

Kelompok petani tebu dapat mempengaruhi pemerintah dan pabrik gula. Mengintegrasikan nilai-nilai Islam dalam praktik pertanian dan kehidupan sehari-hari. Mendorong anggota kelompok untuk bekerja sama dan membantu satu sama lain, menciptakan lingkungan yang harmonis. Menyelesaikan konflik yang mungkin timbul di antara petani, baik dalam kelompok maupun dengan pihak luar, dengan cara-cara yang adil dan bijaksana. Mendukung dan berpartisipasi dalam kegiatan dialog dan kerja sama dengan komunitas agama lain, terutama yang berkaitan dengan masalah-masalah sosial dan ekonomi (Medvedeva, 2020; Ostapchuk et al., 2021; Zinaly & Ras, n.d.).

Mengorganisir kegiatan gotong royong dan kerja sama antar petani, serta berpartisipasi dalam program-program sosial yang melibatkan berbagai komunitas agama. Mengedukasi petani tentang teknik pertanian yang berkelanjutan dan praktik bisnis yang adil, serta pentingnya toleransi dan kerja sama antar sesama petani. Menunjukkan kerja sama yang baik dan sikap adil dalam mengelola kelompok, sehingga menjadi contoh bagi anggota kelompok dalam hal toleransi dan kerja sama (Berg et al., 2020; Léger-Bosch et al., 2020; Turner et al., 2020; Villanueva, 2015). Mengadvokasi kebijakan yang mendukung kesejahteraan petani dan kerja sama antar komunitas, serta berpartisipasi dalam diskusi-diskusi kebijakan yang mempengaruhi pertanian dan komunitas petani. Membangun jaringan

dengan kelompok petani lain, organisasi pemerintah, dan komunitas agama lain untuk mendukung kerja sama yang saling menguntungkan. Mengorganisir koperasi dan usaha bersama yang mendukung kesejahteraan anggota kelompok, serta memastikan praktik bisnis yang adil dan berkelanjutan.

Peran Pemerintah

Pemerintah dapat mempengaruhi Kelompok petani tebu dan Pabrik gula. Pemimpin daerah dapat membangun kemitraan dengan perusahaan swasta untuk menarik investasi ke daerah tersebut. Mereka dapat memfasilitasi pertemuan antara investor dan pelaku usaha lokal serta menciptakan iklim usaha yang kondusif. Membangun jaringan dengan pemimpin daerah lain untuk saling bertukar pengalaman dan best practices serta bekerja sama dalam proyek-proyek regional yang dapat meningkatkan perekonomian secara keseluruhan (Cao & Meng, 2020; Firbank, 2020; Han et al., 2020).

Mengelola sumber daya alam dengan bijak dan berkelanjutan untuk memastikan manfaat jangka panjang bagi masyarakat. Pemimpin daerah dapat mengimplementasikan kebijakan yang mendorong eksploitasi yang berkelanjutan dan adil. Memfasilitasi akses petani, nelayan, dan pelaku UMKM ke sumber pembiayaan dengan bekerja sama dengan lembaga keuangan dan pemerintah pusat untuk menyediakan program kredit yang mudah diakses. Memastikan pembangunan dan pemeliharaan infrastruktur dasar seperti jalan, jembatan, listrik, air bersih, dan fasilitas kesehatan yang mendukung aktivitas ekonomi.

Mendorong pembangunan infrastruktur digital untuk meningkatkan konektivitas dan akses informasi, yang sangat penting bagi pengembangan bisnis dan pendidikan di era digital. Meningkatkan kualitas pendidikan di daerah dengan menyediakan fasilitas yang memadai, pelatihan guru, dan kurikulum yang relevan dengan kebutuhan pasar kerja. Menyediakan program pelatihan dan pemberdayaan bagi masyarakat untuk meningkatkan keterampilan mereka, termasuk pelatihan kewirausahaan dan teknologi pertanian modern. Memberikan dukungan kepada UMKM melalui program pelatihan, akses ke pasar, dan bantuan teknis untuk meningkatkan produktivitas dan daya saing mereka.

Mendorong pembentukan dan penguatan koperasi sebagai salah satu cara untuk meningkatkan kesejahteraan masyarakat melalui ekonomi berbasis komunitas. Membangun pusat-pusat inovasi yang

dapat mendukung pengembangan teknologi lokal dan memfasilitasi kerjasama antara universitas, lembaga penelitian, dan industri. Mendorong adopsi teknologi pertanian yang dapat meningkatkan hasil panen dan efisiensi produksi, seperti penggunaan bibit unggul, teknik irigasi modern, dan mekanisasi pertanian. Mengajak masyarakat untuk berpartisipasi aktif dalam proses perencanaan dan pengambilan keputusan. Ini termasuk melibatkan komunitas dalam proyek-proyek pembangunan dan program-program pemberdayaan.

Mengimplementasikan program-program yang mendukung kesejahteraan sosial, seperti layanan kesehatan, program pemberantasan kemiskinan, dan perlindungan sosial bagi kelompok rentan. Mengimplementasikan tata kelola pemerintahan yang baik, bersih, dan transparan untuk meningkatkan kepercayaan masyarakat dan investor. Membuka ruang bagi partisipasi publik dalam proses pengambilan kebijakan dan pengawasan terhadap pelaksanaan program pemerintah.

Peran Pabrik Gula

Pabrik gula dapat mempengaruhi kelompok petani tebu. pabrik gula memainkan peran yang sangat vital dalam industri gula nasional. Mereka tidak hanya berkontribusi pada produksi gula dan stabilisasi harga, tetapi juga berperan dalam pembangunan ekonomi lokal, pemberdayaan petani, dan pengembangan teknologi. Pabrik gula yang beroperasi secara efisien dan berkelanjutan dapat membawa manfaat yang besar bagi perekonomian dan masyarakat secara luas (Ayala & Bergad, 2020; Moldabekova et al., 2021; Sutrisna, 2020).

KESIMPULAN

Peran tokoh islam atau Kiai dalam memimpin umat Islam dan kelompok petani tebu muslim mempunyai kekuatan didalam setiap variable Kelompok Petani Tebu, Pemerintah dan Pabrik Gula. Peran Kiai sebagai kunci keberhasilan industri gula.

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