LIBERALISM IN ISLAMIC SOCIETY BASED ON THE KEMI'S NOVEL: THE MORAL AND SOCIO CRITICS TOWARD ISLAMIC VALUES AND EDUCATION

THESIS

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Liberalism In Islamic Society Based On The Kemi's Novel:

The Moral and Socio Critics Toward Islamic Values And Education

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Liberalism In Islamic Society Based On The Kemi's Novel: The Moral and Socio Critics Toward Islam Value And Education

I recommend the thesis to be submitted to Dean of Faculty of Tarbiya and Teacher Training, State Institute of Islamic Studies Purwokerto, to be examined and declared qualified for achieving the degree of *Sarjana Pendidikan* (S.Pd.) in Islamic Education.

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MOTTO

اُدْعُ اِلَى سَبِيْلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَ جَادِلْهُمْ بِلَّتِي هِيَ اَحْسَنْ اِنَّ رَبَّك هُوَ اَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيْلِهِ وَ هُوَ أَعْلَمُ بِالْمُهْتَدِيْنَ

"Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided."(An-Nahl:125)

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DEDICATION

I dedicate this thesis to people who have given me inspiration and support me

Everyday to pass this life, for you:

1. My beloved parents Abdul Manaf and Ngasimah
2. My beloved old sister and brother Lisa Lutfiana, AMd.RO and Yuli Anggara, AMd.RO, S.Pdi and all of my family whom always give me support and pray
3. The big family of Al-Ikhsan Beji Islamic boarding school Purwokerto, especially to K.A Shodiq Mukhtar Idris, A.H and his family, Mrs Idatul Faizah, Mrs Aniqotul Mila Zakiyyah S.S, M.M,. and the family
4. My friends who always give me the best support in my life. I thank to you all, may Allah bless us. *Amin.*

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ABSTRACT

LIBERALISM IN ISLAMIC SOCIETY BASED ON THE KEMI'S NOVEL: THE MORAL AND SOCIO CRITICS TOWARD ISLAM IC VALUES AND EDUCATION

LINDA UMI HUMAEROH
1617402021

Liberalism is based on the moral argument that ensuring the right of an individual person to life. The aim of the liberal project is today what it has always been: to build a free, fair, and prosperous society. Liberalism in religious matters means freedom to adhere, believe and practice anything, according to their inclinations, wishes, and tastes. While the Islamic liberalism is an effort to position itself as an agent of change in contemporary Islamic thought. There are many discussion about Islamic liberalism, one of the intellectual Islam named Adian Husaini wrote his thinking of Islamic liberalism in a novel entitle Kemi. This thesis is talking about the Islamic liberalism based on novel Kemi. The only novel that discussed about Islamic Liberalism.

The question of the research of this thesis is how the content of this novel toward the Liberalism issue. And how the position of writer towards the Liberalism movement in Islamic society in Indonesia. And how the moral message towards the liberalism in Islamic moral based on this Novel. This research is a library research with using the content analysis method.

The result of this research are, firstly the content of this novel toward the Liberalism issue are about tolerance, justice and freedom. Secondly, the position of writer towards the Liberalism movement in Islamic society in Indonesia is critics the understanding of Islamic Liberalism based on his experience, because according to him the effect of Islam liberalism has negative impact for the believer in understanding of the religion. Thirdly, the moral message towards the liberalism in Islamic moral and education are about tolerance, justice and freedom in a wise way and take the positive thinking from Islamic Liberalism.

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Keywords: Islamic Liberalism, Islamic Education, Novel Kemi

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The compiling of this thesis can be finished because of the mercy and guidance of Allah and support from various parties that contributed to the creation of this work. Therefore, with all humility the writer wish to thank:

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been giving encouragement, support, and motivation in studying. And all my family.

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There is no worth word to convey gratitude, except prayer that May Allah always bless us and keep us on the right path. The write realizes that this thesis are still many shortcomings and weaknesses. Therefore, criticism and suggestions are always writer expects. Hopefully this thesis can be useful for many people.

Aamiin

Purwokerto, 10 May 2020
The researcher

Linda Umi Humaeroh
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CHAPTER I
INTRODUCTION

A. Background of The Problem

Liberalism is deeply rooted in American mainland, so much so that in the years after World War II, many historians and social scientists regarded the liberal project and the American civic creed as more or less the same. The proposition that each of us has a right to "life, liberty, and the pursuit of happiness" remains as good a definition as anyone has ever come up with of liberalism's first principle and America's historic promise.[1]

Liberalism is based on the moral argument that ensuring the right of an individual person to life, liberty and property is the highest goal of government. Consequently, liberals emphasize the wellbeing of the individual as the fundamental building block of a just political system. A political system characterized by unchecked power, such as a monarchy or a dictatorship, cannot protect the life and liberty of its citizens. Therefore, the main concern of liberalism is to construct institutions that protect individual freedom by limiting and checking political power.[2] The aim of the liberal project is today what it has always been: to build a free, fair, and prosperous society.[3]

The above definition suggests that liberal denotes mental condition of an individual in the society that pervades political, social, economic and religious thought of that individual. In fact, by the end of the eighteenth century, the word has been applied more and more to certain tendencies in the intellectual, religious, political, and economical life, which implied a partial or total emancipation of man from the super natural, moral, and Divine order. The origin of those tendencies is back to the principles of French Revolution (1789) which was considered as the Magna Charta of Liberalism. The most

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[1] Paul S ta r r, why liberalism works, the American prospect. page.34

[2] Jeffrey W. Meiser, Introducing Liberalism in International Relations Theory, 2018. Page.1

[3] Paul S ta r r, why liberalism …... page.34

fundamental principle asserts an absolute and unrestrained freedom of thought, religion, conscience, creed, speech, press, and politics.[4]

Indonesia can be said to have commenced at the beginning of thought and political activism in Indonesia. Almost all ideologies and political thought that developed afterward began to be disseminated during this time. There were at least two causes that generated the rise of Islamic liberalism in Indonesia. The first was return of Indonesian Muslim students from Middle East, and the second was Dutch colonial government's implementation of Ethical Policy in 1900. The return of Muslim students from the Middle East particularly from Makkah and Cairo, accelerated the diffusion of Islamic reformist thought in country. The implementation of the Ethical policy, on the other hand enabled the native people to catch up with the modern educational system.[5]

Liberalism in religious matters means freedom to adhere, believe and practice anything, according to their inclinations, wishes, and tastes.[6] While the Islamic liberalism is an effort to position itself as an agent of change in contemporary Islamic thought. By seeing globalization and modernization as a positive response to the historical dynamics of human thought. Liberal Islam tries to come as an unorthodox face of Islam, but a modern-looking Islam, compatible with the changing times and oriented toward the future. the spread of liberal Islam is easily associated as a discourse that tends to Western. Thus, it is easy to bring suspicion.

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According to Arifin, this type of thinking can have a negative effect on the continuity of the authenticity of Islamic teachings. This negative impression naturally arises because the term liberal, especially in religious life, is understood by pejorative. For example, some understand the term liberal as the perspective of agnostics who doubt the truth of religion.

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[4] Hamid Fahmy Zarkasyi, Liberalism, Liberalization and Their Impacts of Muslim Education (Special Case of Indonesian Intellectuals), Vol. 8, No.1, April 2012. Page.185

[5] Kamaruzzaman dkk, Islamic Thought Inshoutheast Asia (New Interpretation And Movement), Kuala Lumpur: University Of Malaya Press, 2013. Page 7

[6] Islam Di Indonesia, *Institut Agama Islam Negeri (IAIN) Sunan Ampel Surabaya, Page 139-140*

Therefore, it is necessary to study the roots that build the foundation of liberal Islamic ideology.[7]

The discussion about liberalism is still being discussed from formerly until now by the society. It's written in Jeremy Menchik in his book entitled "Islam and democracy in Indonesia: tolerance without liberalism" that has a particular theme about liberalism in society which is written in the title "Banner at the 2010 NU congress: save NU from the influence of Fundamentalism, Radicalism, and Liberalism", This means that liberalism ever being discussed at 2010 by the society.

At 2015, reported from a newspaper that MUI banned pluralism, secularism and liberalism. Liberalism in religion means understanding the context of Al-Qur'an by free thinking and only receive and admit the doctrine based on their thinking. According to the MUI, in terms of faith and worship, Muslims must be exclusive. For social affairs that are not related to creed and worship, Muslims are inclusive. "In the sense of continuing to engage in social relations with followers of other religions as long as they do not harm each other," Ma'ruf explained. A number of religious leaders immediately reacted to the MUI fatwa. They worry that the fatwa will cause anarchistic reactions. "This is not an Islamic state, but a nationalist," said former Chairman of the Nahdlatul Ulama Executive Board Abdurrahman Wahid in a press statement at the PB NU building, Jakarta.[8]

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It's reported also from a newspaper that The Central Jakarta Ulema Council (MUI) held a muzakaroh of ulemas and asatiz (ustaz) throughout Central Jakarta with the theme 'dismantling the heresy of liberalism and its leaders in the world and Indonesia' at the Central Jakarta Mayor Building, Friday (11/10/2019). The influence of its impact reaches Indonesia, since the 1970s the thought of polarizing liberalism was welcomed enthusiastically by Islamic intellectuals and studied intensively in Islamic universities, such as

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[7] Umi Halwati, *Aplikasi Analisis Diskursus Pada Teks Wacana Islam Liberal Dan Wacana Formalitas Syariat Islam,* (Yogyakarta: Kepompong, 2015) Page 29

[8] https://koran.tempo.co/read/nasional/46924/mui-haramkan-pluralisme-sekularisme-dan-liberalisme-agama, accesed on 10 June 2020 at 11.45 am.

IAIN. Until came the liberal Islamic figures who began to harass to attack the establishment of Islamic thought.[9]

As for some cases in education, liberalism has become something familiar. Pesantren liberalism is not only interpreted as the courage to stir up religious texts with an adequate set of methodologies, but also carry out strategies to read religious texts themselves so that continuity can produce new meaning that is relevant. Liberalism in the pesantren environment does bring a positive side but there is also a negative side. He has delivered Islamic thoughts that are tolerant, open, and progressing in dealing with global issues such as democracy, pluralism, gender equality and modernization. But what you have to observed is that liberal Islam has lost enthusiasm tracking with current conditions[10]

Another case is the concept of *Milkul Yamin*, quoted from a news written by Umi Kalsum entitled "knowing the concept of milkul yamin in the dissertation of halal adultery controversy" that a lecturer in the Islamic Shari'a Institute of Islamic Religion (IAIN) of Yogyakarta Abdul Aziz caused controversy. He took the concept of *Milkul Yamin* namely having sex outside of marriage to a certain extent does not violate Islamic law.[11]

A book entitled, Jihad Against Religious Extremists, Raising Progressive Islam (published first October 2009) written by Sumanto Al Qurtuby, is a collection of articles one of which is titled Religion, Sex, and Morals. The author of this book is an alumnus of the IAIN Semarang Sharia Faculty who is currently taking a doctoral program at Boston University According to Adian Husaini in his papaer, book this openly justifies the

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[9] https://kalam.sindonews.com/berita/1447780/70/ulama-dan-asatiz-se-jakarta-pusat-bahas-paham-liberalisme, accesed on 10 June 2020 at 11.45 am

[10] Umma farida, "Radikalisme, Moderatisme, dan Liberalisme Pesantren: Melacak Pemikiran dan Gerakan Keagamaan Pesantren di Era Globalisasi", *Edukasia: Jurnal Penelitian Pendidikan Islam*, Vol. 10, No. 1, Februari 2015, page. 157

[11] https://www.vivanews.com/berita /nasional/4988-mengetahui-konsep-milkul-yamin-di-disertasi-kontroversial-zina-halal, accessed on 16 July 2020 11:45 pm

practice of free sex, as long as it is done voluntarily, without coercion. He included the writer's opinion as evidence.[12]

The theme of liberalism is an interesting topic for the public. So many people are interested in raising that issues, the issues are made interesting by the mass media in different ways, both in the form of news, journals, scientific works and even a literary work called a novel.

One of the writer who interested in raising the issue of liberalism in the mass media is Adian Husaini. He raised the issue of Islamic liberalism in a literary work in the form of a novel called KEMI.

KEMI novel is the only novel that tells how liberal Islam came easily to Muslims even though he had experienced learning labeled *pesantren* for several years, the interesting side of the Kemi novel is the notion of thinking that can be studied indirectly how the mindset of liberalism and how to respond to patterns they thought.

In this novel, Adian Husaini refused the thinking about Islamic liberalisme, the implementation he used more focus on the understanding the basis of Islam. He critics the Islamic Education in every institution must educate the student truly, based on the Muslim's source. Based on this novel, the Islamic liberalism is something we need to be careful of that. Adian Husaini ilustrates the danger of understanding liberalism againts the basic understanding of religion. Through his novel he wants to share his idea and critics about liberalism in Islamic education according to him by using the narrative, monolog and the dialog text through his novel.

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On the other hand, the researcher also wants to know the correlation of liberalism between Islamic society and the Islamic education. So that the writer research the thesis entitled "Liberalism In Islamic Society Based On The Kemi's Novel: The Moral and Socio Critics Toward Islamic Values And Education"

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[12] Yunie Syamsu Dinia dkk, "Ancaman Liberalisme Bagi Pendidikan Tinggi Islam Indonesia", *Jurnal Tawazun* Volume 8 No.2 Juli – Desember 2015. Page. 321.

B. Affirmation of Terms

1. Liberalism

Liberalism is an expression of modern freedom which formulated by Bunyamin Constan, a French liberal figure who lived at the same time as the maistre (anti-liberal figure). In his monumental lecture at the Athene Royal Paris in 1819 entitled "Ancient Freedom Than Modern Freedom". Constan emphasized, the modern freedoms which he seen in France, Britain and America were new discoveries of modernity that were diametrically different from ancient freedoms. The new freedom referred to as constant is primarily concerned with the freedom of the individual to enjoy his private life without being interfered with by the state.[13]

Liberals had better decide just what things they want us all to be free from and why, and whether we too want to be free from them, before we find that none of us has any further choice in the matter. There are some things—love, friendship, duty, loyalty—for whose expression we seek freedom, but from which the normal conscience seeks never to be free. The normal conscience accordingly deserves our, and the liberals', respect. If liberalism withholds that respect, it is certain to find itself despised, its enactments disobeyed, the political order it has created crumbling to dust, and the door opened to tyranny. It is thus of the utmost importance for those of us who value liberalism's positive aspects to ensure that the liberal elites who rule us learn to recognize, to fear, and to inhibit its opposite tendencies towards social dissolution[14]

The thought of liberalism which is described based on the perspective of Adian Husaini in his novel is an irresponsible understanding about the Islamic of liberalism, which is those who want to get out of stagnation, obscenity to equalize all aspects that even come out of the Qur'an. The Liberalism what the writer means is the liberalism in Islamic education such as in *pesantren*, school or university.

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[13] Umi Halwati, *Aplikasi Analisis* .....page. 13

[14] Zdenek Suda, *The Meaning of Liberalism: East and West, USA:* Central European University Press. 2000. Page. 82

2. Islamic society

According to Akbar, to discover Islam, Islam in the future will continue to be a dynamic force in Muslim society, checking growth in certain directions, encouraging it in others. Unlike those societies which have relegated religion to the place of worship only, Islam will continue to pervade all aspects of life in Muslim societies: Islam as dress, as food and as behavior. And there are a great many Muslims about who will be influenced by these ideas.

There are estimated to be over 210 million Muslims in Indonesia.[15] The Islamic society what the researcher means is Islamic society in Indonesia. Which means that Islamic society is a community which consciously sets out to implement the *SharVa* is a Muslim community.[16] The Islamic society what the writer means is the society from the school, *Madrasah* or university. They have the correlation in Islamic education system which are interrelated and interact with each other to achieve the expected results optimally in accordance with the goals set are in accordance with Islamic teaching

3. Kemi's novel

Kemi's novel is the only novel told about liberalism. This novel told how the liberalism spread in society easily even though he has studied for several years. This novel told the main character named Kemi. He was a young man who had studied at an Islamic boarding school for six years, after he had left his Islamic boarding school he was exposed to liberalism. The liberalism that he adheres to is an example of the understanding of liberalism that is not responsible for its shallow knowledge

Reason for liberalism in Kemi as the main character was so instrumental in his life which made him far from the religion he believed, the change that occurred in Kemi which was described as a problem,

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[15] Akbar S.Ahmed, Discovering Islam Making Sense of Muslim History and Society, USA: Routledge, 2002. Page 8

[16] P. M. Holt dkk, Islamic Society And Civilization, New York: Cambridge University Press, 2007. Page. 637

apparently provided a solution on how to respond to this understanding described by the author as a figure named Rahmat.

The liberalism in this thesis focused on the definition of liberalism and the effect to the society based on Kemi's novel.

C. Problem Formulation

Based on the background of the problems above, the formulation of the problem in this study are:

1. How does the content of this novel toward the Liberalism issue?
2. How does the position of writer towards the Liberalism movement in Islamic society in Indonesia. Is he supporter, critictor, or protestor?
3. How does the moral message towards the liberalism in Islamic moral based on this Novel?

D. The Objectives and Benefits of the Research

Based on the formulation of the problem above, so the objectives and benefits of the research are:

1. The Objectives Research
   a. To find out the content of this novel toward the Liberalism issue
   b. Find out the position of writer towards the Liberalism movement in Islamic society in Indonesia
   c. Find out the moral message towards the liberalism in Islamic moral based on this Novel
2. Benefits of the Research

   The benefits expected in this study include:

   a. The theoretical benefits of research

      This research can add to the realm of science in the field Islamic education

   b. The benefits of research include being able to provide uses for:

      1) Researcher

         Enable to know the right mindset according to Islam, which does not tend to right or left.

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2) Institutions

Add library materials for IAIN Purwokerto, in the form of research results in the field of education

3) Reader

This research is expected to add insight to the reader in order he continues to study carefully and diligently so that he is not easily exposed to understand those are incompatible with Islam and knows how liberalism affects Muslims so that it is not easy to embrace wrong ideas. Know the thing deeply, then we can do wisely.

E. Literature Review

A literature review is a systematic description of the information that has been collected from libraries related to research and support the conduct of research. To that end, the writer suggest several studies that have been conducted where the research relates to the problem in this study. Now, the creation are:

1. The thesis of Febrian Setyo Yuwono's entitled "Pesan Moral Tokoh Kemi Dalam Novel "Kemi: Cinta Kebebasan Yang Tersesat" Karya Adian Husaini" UIN Sunan Kalijaga Yogyakarta in 2016, this scientific work aims to explore the moral message in Kemi's novel Adian Husaini, besides that he method used is a descriptive qualitative method using documentation study techniques.

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The findings made by researchers are not all that come from the west is good and modern, there are good and bad sides. From the Kemi case found several moral messages including; in terms of text analysis 1) happy not to put forward the commendable character in behaving and interacting in people's lives, 2) serving both parents, teachers and loving friends 3) continuing to learn and work and be grateful for God's grace.

In terms of the analysis of social cognition namely; 1) do not be easily tempted by the fantasy of a mortal world, so that it ignores the noble

purpose of life, 2) always get closer to the scholars and learn a lot from them, 3) few friends and bring goodness akirat better than many friends but plunges into a despicable world

As for the similarities, the thesis of brother Febrian Setyo Yuwono's thesis and the author's thesis both have a premier source of the Kemi novel, the difference is that the thesis of Febrian Setyo Yuwono's examines moral education, while this thesis focuses more on liberalisim society based on novel Kemi and the moral and socio critics toward Islamic value and education.

2. The thesis of Yahya Edi Ruswandi's entitled "Pemikiran Islam liberal dalam perspektif pendidikan agama Islam (telaah buku menyegarkan kembali bunga rampai surat-surat tersiar karya ulil abdala)" UIN Sunan Kalijaga Yogyakarta 2015. This work aims to find out how the concept of liberal Islamic thought in the book refreshing Islamic thought the pastiche of letters spread by using library research methods.

   The findings made by researchers are the concept of liberal thought of Ulil Abshar Abdalla, an attempt to make Islam a religion that does not conflict with modernity. Ulil's liberal thought view, Islam is interpreted as a religion as well as a universal civilization and is understood comprehensively by all humanity together. Basically, Ulil's thought is an antithesis of classical theology. If classical theology tends to be abstract and historical, Ulil's thoughts are more concerned with contemporary issues.

   The difference is that the thesis of Yahya Edi Ruswandi's focuses only on the study of liberalism and reviews the writings of Ulil Abdala, while this thesis focuses on the liberalism in society baesd on Kemi novel and review the writing of Adian Husainii.

3. The thesis of Amar Suhadi's entitled "Liberalisasi Pemikiran di Perguruan Tinggi Islam di Indonesia (Studi Terhadap Buku "Virus Liberalisme di Perguruan Tinggi Islam" karya Adian Husaini) UIN SUSKA Riau 2017.

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This study focused on two issues, namely the meaning of liberalism as understood Adian impact and influence on the Islamic university.

This study used a descriptive approach of analysis, namely interpreting and in-depth study of the data collected so easily understood. In the final analysis of this study, it was found that liberalism is understood Adian as a virus that is destructive to the ideas and beliefs of Muslims, especially if the West's assessment principles adopted into part of a series of studies at the Islamic university.

Regarding its significance, this study found that liberalism in the Islamic university has spawned the legality of homosexual behavior or mating sesam based on the type of contextual ijtihad. Not limited to that, through the reading of the work in question Adian, the researcher also found a number of fundamental differences between IAIN past and present, which in essence became the institution and printer generations love Islam, instead becoming individual anti-Islamic.

As for the similarities, the thesis of brother Amar Suhadi's and the researcher's thesis both have the same theme about liberalism and the work of Adian Husaini, the difference is that the thesis Amar Suhadi's examines liberalism in the University by using study descriptive approach of analysis, while this thesis focuses more on liberalisim society based on novel Kemi and the moral and socio critics toward Islamic value and education.

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CHAPTER V

A. Conclusion

From the study above based on the discussion on this thesis, so, the writer able to take some conclusion according to the problem statement that

1. The content of this novel toward the Liberalism issue
   a. Tolerance

      To admit the tolerance according the society Islamic Liberalism, they should have no truth claim. They need to admit all religions are same. Then in the reality. The regulations of the Indonesian Ulema Council stating that this is forbidden understanding.

   b. Justice

      The justice according to them is the equal between man and woman in everything. They understand the Matriarchate too extreme so it will get negative impact. Than Adian conclude that Understanding Islam in everything should be balance weather matriarchate or patriarchate.

   c. Freedom

      The freedom that Islamic liberalism means is freedom the law Islam which they thing only suitable for formerly, not now. Then the writer conclude that the law Islam since it doesn't disobey from the source (Al-Quran and Hadits) and the MUI it doesn't matter.

      The writer conclude, to spread something to the other we have to spread the positive thing according to all aspect.

2. The position of writer towards the Liberalism movement in Islamic society in Indonesia he made the novel based on his sadness, so he wanted to straighten the reader towards misguided understanding. Adian has written a book containing a serious discussion about Islamic thought, but it turned out to be difficult to be understood, because of that, he made it in a novel that has interactive dialogue and is easily made to be understood.

   Adian Husaini disagrees the word of Islam propped up Liberalism. Because when the word of Islam combined with liberalism, it has different meaning that really effect to the religion itself.

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He critics the understanding of Islamic Liberalism based on his experience, because according to him the effect of Islam liberalism has negative impact for the believer in understanding of the religion.

3. The moral message towards the liberalism in Islamic moral based on this Novel the writer relate the massage based in Islamic moral that more focus to the Islamic education, are:

   a. Tolerance

      Tolerance that is needed in society is not just the meaning of similarity, but rather deepens the meaning of mutual understanding of each other. In Islamic education, interpreting tolerance can be interpreted in respecting each other's religions without blaming them, without looking at people of different faiths as our enemies, without sacrificing their own beliefs

   b. Justice

      In the practice of justice in Islamic education, the need to display Islamic law along with the wisdom and purpose of these provisions. So that in understanding justice, students do not understand the meaning of fairness as an equation, but fair in the sense of being in accordance with their respective sizes

   c. Freedom

      The freedom to respond to the provisions of Islam should be related to the main goal in Islamic education, one of which is to create students to become human beings that occur not only transfer of values, but also foster science and technology to understand the meaning of life with the aim of achieving a lasting relationship with The Creator.

IAIN PURWOKERTO

B. Suggestion

1. Suggestions for writers, especially novelists, continue to preach through the work. Indict according to the guidelines of the Islamic teachings of the Qur'an and hadith.

2. Suggestion for the teachers of Islamic Education, choose your book wisely and you can teach your students in the blessed way,
3. Suggestion for the readers, study everywhere and every time without bragging yourself, be sincerely and choses your teacher wisely

C. Closing

All praises be to Allah who has been giving mercies and blessings so this thesis has finished completely. Thanks for everyone who has help the writer to do this. I hope this thesis will useful for the reader. Aamiin

IAIN PURWOKERTO

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APPENDICES

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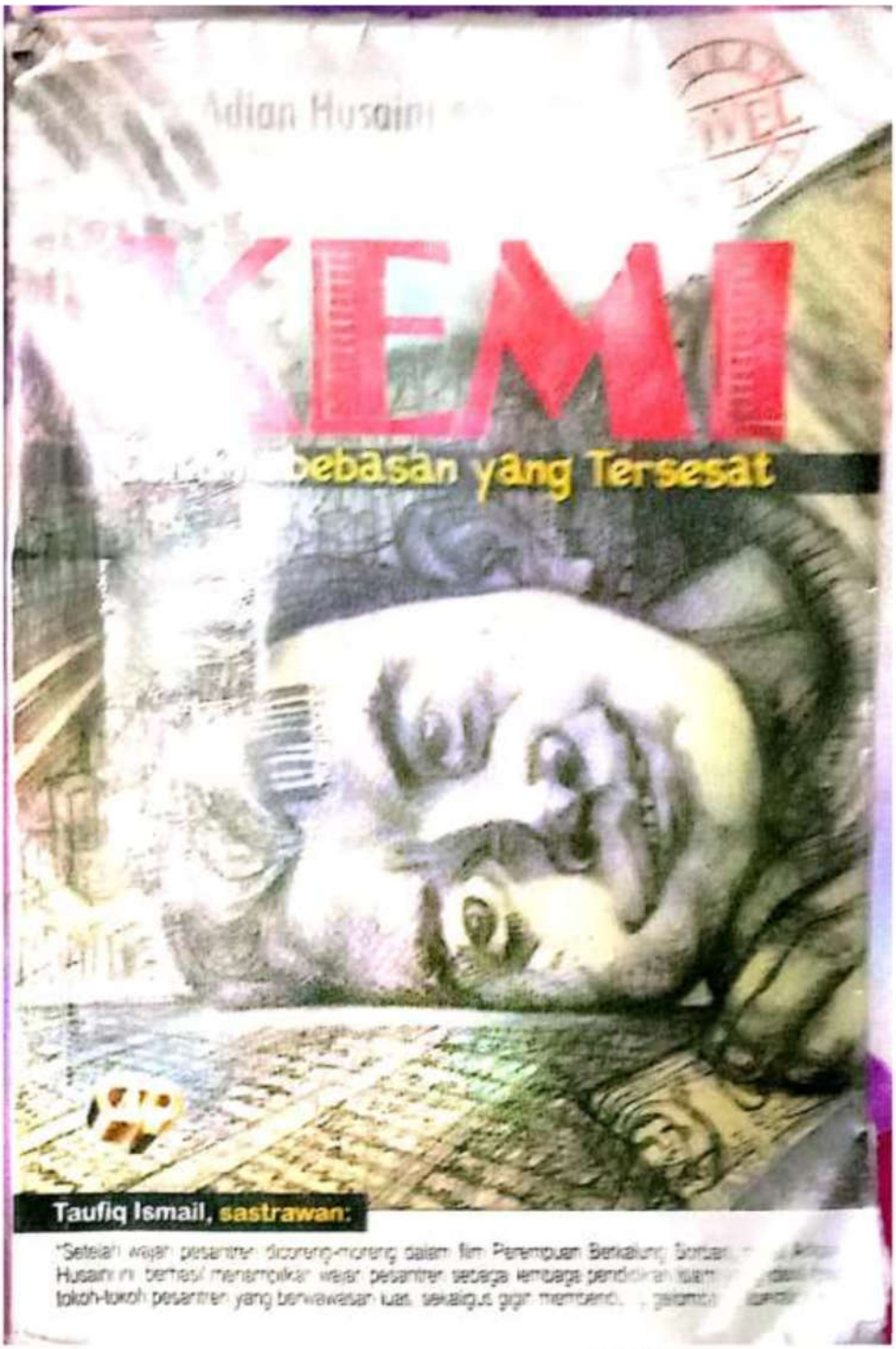

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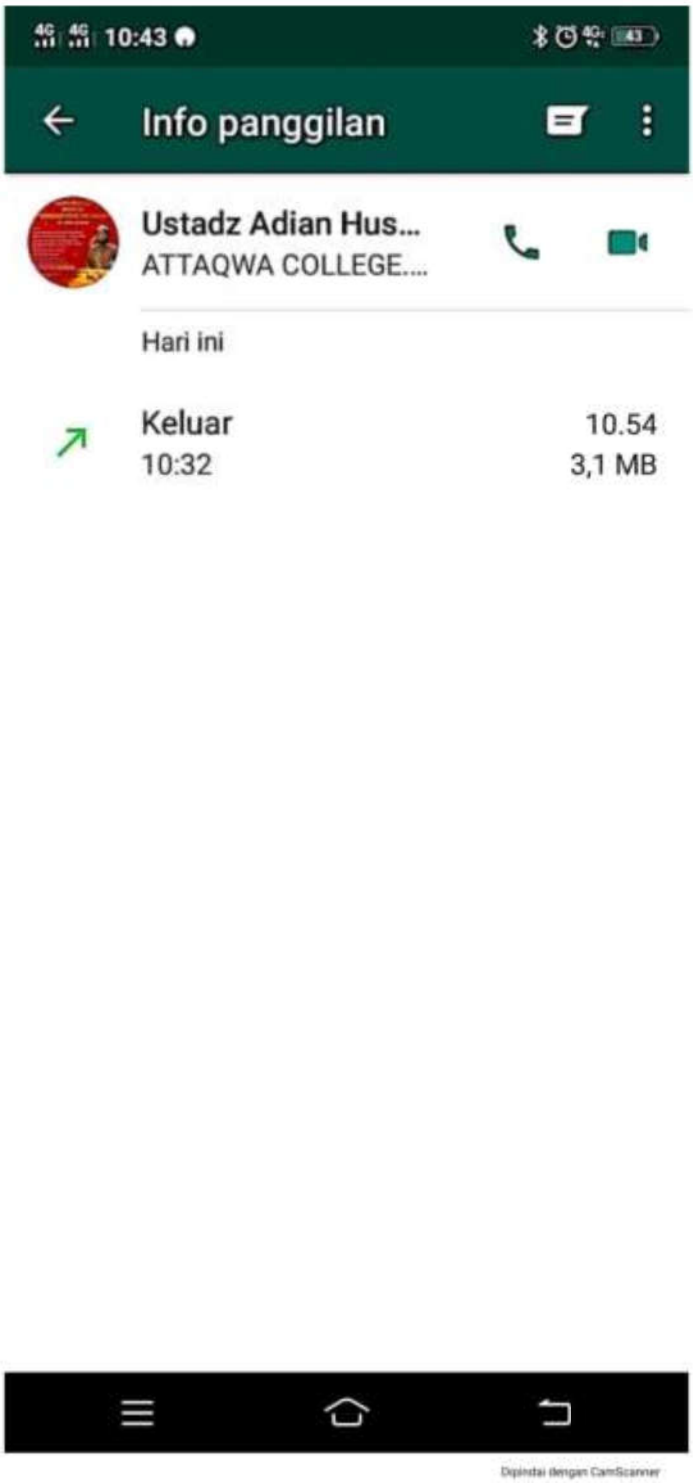

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INTERVIEW WITH THE WRITER

The interviews both contain the following:

The writer : What is your purpose to create a Kemi novel?

Adian Husaini : Making it easier to understand the problem of liberalism, because before I had written a number of serious books, but when I gave a test to the public, their students were not aware that they were influenced by liberalism, so finally I wrote with an easier form of dialogue, the second, I see the challenge of liberalism is still spread through literary works, and I feel obliged to write Kemi novels, I have once ordered a friend who used to write novels to write about it, but it has not yet been made, I finally made Kemi novels.

The writer : is the novel plot fact?

Adian Husaini : Fictional story,

The writer : does it Mean that there is no university like that Ustadz?

Adian Husaini : Nothing, but some are a bit similar

The writer : Does it mean that you positioned yourself as the person who rebuked liberalism?

Adian Husaini: Not really, I play a number of actors, there are Rahmat Bejo, sometimes I convey my ideas through Rahmat Bejo etc.

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The writer : for the selection of characters in the novel, is the result of imagination or departing from the experience yourself?

Adian Husaini : both of them

The writer : then why are the main characters santri? Not from the ordinary public?

Adian Husaini : Because the liberalism virus will be very damaging if the religious experts are affected

The writer : According to you, how to view the true religion? Is it like Kyai Rois, Rahmat?

Adian Husaini : Indeed the ideal figure there is Kyai Rois,

The writer : Is Islamic theology education important, especially *pesantren* or other educational institutions so that students do not have the wrong understanding according to their religion?

Adian Husaini : In my opinion, it is important, especially in *pesantren* to study Aqidatul Awwam, tawhid etc. formerly the challenge was the muktazilah, now it is liberalism, pluralism, multicultural, transgender, that is the most severe.

The writer : But nowadays there is also education in pluralism, not pluralism religion, how about that?

Adian Husaini : Depending on the definition, if it is criticized by the Vatican, MUI is a religious pluralism that equates all religions. If pluralism is not the point, it means that liberalism is not included. What is meant by pluralism religion is to justify all religions.

The writer : What is the message for the reader?

Adian Husaini : Kemi's novel is read for all groups, from elementary to magister, but for elementary school students it is still rare. If you want to explore Islamic thought easily with that.

The writer : According to what I read, there are indeed many theological discourses, Ustadz?

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Adian Husaini : Yes

The writer : What is the message for today's youth, for all people who have read and haven't read

Adian Husaini : Be sincere in seeking knowledge, because many cases they are wrong intentions and wrong looking for teachers so that many are misguided, so looking for knowledge not sincere, because of the world.

The writer : Does anyone claim the your perspective that the cleric is in an extreme position right?

Adian Husaini : Rarely, I do not care about it like that, as long as I spread what I know, and I write, the issue of value is up to people, because by writing he can know we are wrong or not, if they disagree, please. Its function is to remind each other so we know what is wrong and right, we must be willing to correct.

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TUVRheinland

SURAT KEPUTUSAN DEKAN FAKULTAS TARBIYAH DAN ILMU KEGURUAN
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NOMOR : B. 855 /In.17/D.FTIK/PP.00.9/IX/2019
Tentang
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DEKAN FAKULTAS TARBIYAH DAN ILMU KEGURUAN
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Menimbang :a. Bahwa dalam rangka pelaksanaan penelitian dan penulisan skripsi, perlu ditetapkan dosen pembimbing.
b. Bahwa untuk penetapan dosen pembimbing skripsi tersebut perlu diterbitkan surat keputusan.
c. Hasil sidang judul proposal skripsi Jurusan PAI pada tanggal **17 September 2019**.

Mengingat :1. Undang-undang Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional.
2. Undang-udang Nomor 12 Tahun 2012 tentang Pendidikan Tinggi.
3. Peraturan Pemerintah Nomor 19 Tahun 2005 tentang Standar Nasional Pendidikan;
4. Peraturan Presiden RI Nomor 139 Tahun 2014 tentang Perubahan Sekolah Tinggi Agama Negeri Purwokerto menjadi Institut Agama Islam Negeri Purwokerto.
5. Peraturan Menteri Agama RI Nomor 3 Tahun 2015 tentang Organisasi dan Tata Kerja IAIN Purwokerto.

MEMUTUSKAN

Menetapkan :
Pertama : Mengangkat saudara-saudara yang namanya tersebut dalam lampiran surat keputusan ini sebagai dosen pembimbing skripsi.
Kedua : Memberi tugas kepada pembimbing untuk membimbing penelitian dan penulisan skripsi mahasiswa yang disebut dalam surat keputusan ini.
Ketiga : Proses pelaksanaan bimbingan skripsi dilaksanakan paling lama 2 (dua) semester.
Keempat : Semua biaya yang timbul sebagai akibat keputusan ini, dibebankan pada dana anggaran yang berlaku.
Kelima : Keputusan ini berlaku sejak tanggal ditetapkan dan akan ditinjau kembali apabila dikemudian hari terdapat kekeliruan dalam penetapannya dan belaku sejak tanggal ditetapkan.

Ditetapkan di : Purwokerto
Pada tanggal : **17 September 2019**
Dekan,

Dr.H. Suwito, M.Ag.
NIP. 19710424 199903 1 002

Tembusan :
1. Rektor IAIN Purwokerto
2. Kabag AUAK
3. Wadek I
4. Kaur PAI
5. Arsip

IAIN.PWT/FTIK/05.02.
Tanggal Terbit : 17-September- 2019
No. Revisi :

2020.05.19

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Lampiran SK Dekan FTIK Nomor : B. 855 /In.17/D.FTIK/PP.00.9/IX/2019

No.	Nama Pembimbing	Nama Mahasiswa	NIM	Judul
1	Sony Susandra, M.Ag.	Tulis Krismiatun	1617402085	Implementasi Pendidikan Kebersihan di Pondok Pesantren Dukuhwaluh Banyumas.
2	Dr. Subur, M.Ag.	Nur Hidayat Sholihin	1323301076	Nilai-Nilai Pendidikan Spiritual (Telaah Atas Pemikiran K.H. Abdurrahman Wahid dalam Buku Mengarungi Jagad Spiritual Sang Guru Bangsa).
3	Dr.M. Misbah, M.Ag.	Tansah Pinayungan S.	1522402039	Konsep Menuntut Ilmu Menurut Ustad Adi Hidayat.
4	Dr. Suparjo, S.Ag., M.A.	Tholib Ma'ruf Asshidqi	1323301084	Konsep Toleransi Beragaman Perspektif K.H. Abdurrahman Wahid dan Penerapannya dalam Pendidikan.
5	Dr.H.M. Slamet Yahya, M.Ag.	Lu'Luul Maknunah	1617402065	Pembelajaran Kitab Aqidatul Awwam dalam Penanaman Nilai-Nilai Aqidah di Madrasah Diniyah Al-Ittihad Pasir Wetan.
6	Dr. Rohmat, M.Ag., M.Pd.	Prima Aulani Putri	1617402075	Implementasi Penilaian Autentik dalam Pembelajaran Aqidah Akhlak di MTs N 3 Sumbang Kecamatan Sumbang, Kabupaten Banyumas.
7	Ali Muhdi, M.S.I.	Rokhmah Yulianti	1617402216	Implementasi PAI melalui Kegiatan PDLS (Praktik Dakwah Lapangan Santri) oleh Santri Pondok Pesantren Al-Hidayah Karangsuci Purwokerto.
8	Abu Dharin, M.Pd.	Seli Fadriyah	1617402220	Implementasi Metode Tartili dalam Pembelajaran Al-Qur'an di TPQ As-Salam Kecamatan Kalimanah Kabupaten Purbalingga.
9	Dr.Hj. Sumiarti, M.Ag.	Diyanah Filaeli	1617402189	Pengembangan Kepribadian Muslimah Melalui Pembelajaran Fiqih Perempuan dalam Kegiatan Keputrian pada Siswi di SMK Muhammadiyah Bobotsari.
10	Dr. Kholid Mawardi, S.Ag., M.Hum.	Nurul Avifah	1617402073	Pemahaman Agama dan Sikap Keberagamaan Santri di Pondok Pesantren Fattimatuzzara Purwokerto.
11	Dony Khoirul Aziz, M.Pd.I.	Noviana Indah Saraswati	1617402118	Implementasi Metode Yanbu'a dalam Pembelajaran Membaca Al-Qur'an di TPQ Abshaufa Syafa'ah Kecamatan Rakit Kabupaten Banjarnegara.
12	Dr. Suwito, M.Ag.	Eko Budi Pramono	1323308088	Penerapan Metode Pataisula dalam Pembelajaran Agama Islam dan Budi Pekerti di Kelas 5 Materi Asmaul Husna SD Negeri 02 Windunegara Kecamatan Wangon Kabupaten Banyumas Tahun Pelajaran 2019/2020.
13	Dr.H. Asdlori, M.Pd.I.	Nurul Fatonah	1617402033	Penanaman Karakter Religius pada Siswa Melalui Kegiatan Pagi Barekah dan Keagamaan di SMP Telkom Purwokerto.

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SURAT KETERANGAN SEMINAR PROPOSAL SKRIPSI

Nomor : B. /In.17/FTIK.J.PAI/PP.00.9/X/2019

Yang bertanda tangan di bawah ini, Ketua Jurusan PAI FTIK IAIN Purwokerto menerangkan bahwa proposal skripsi berjudul :

"Kemi Novel By Adian Husaini (The Discourse Of Islamic Theological Education)"

Yang disusun oleh :

Nama	: LINDA UMI HUMAEROH
NIM	: 1617402021
Semester	: VII (TUJUH)
Jurusan/Prodi	: PAI/PAI

Benar-benar telah diseminarkan pada tanggal : 22 OKTOBER 2019

Demikian surat keterangan ini dibuat dan dapat digunakan sebagaimana mestinya.

Dibuat di : Purwokerto
Pada tanggal : 31 OKTOBER 2019

Mengetahui,
Ketua Jurusan PAI

Dr. H. M. Slamet Yahya, M. Ag
NIP. 19721104 200312 1 003

Penguji,

Dr. H. M. Slamet Yahya, M. Ag
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BLANGKO BIMBINGAN PROPOSAL

Nama : Linda Umi Humaeroh
No. Induk : 1617402021
Fakultas/Jurusan : FTIK/ PAI
Pembimbing : Muh. Hanif, S.Ag., M.Ag., M.A.
Nama Judul : Kemi Novel By Adian Husaini (The Discourse Of Islamic Theological Education)

No	Hari / Tanggal	Materi Bimbingan	Tanda Tangan	
			Pembimbing	Mahasiswa
1	1 Oktober 2019	Bimbingan latar belakang masalah		
2.	7 Oktober 2019	Bimbingan proposal skripsi		
3.	16 Oktober 2019	ACC Seminar proposal skripsi		

Dibuat di : Purwokerto
Pada tanggal :

Muh. Hanif, S.Ag., M.Ag., M.A
NIP. 19730605 200801 1 017

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1. Hari tanggal : Selasa, 22 oktober 2019
2. Waktu : 08.45
3. Nama : LINDA UMI HUMAEROH
4. NIM : 1617402021
5. Semester : VII (Tujuh)
6. Jurusan Prodi : Pendidikan Agama Islam
7. Tahun Akademik : 2019-2020
8. Tempat : 1.4
9. Peserta seminar : (dalam tabel)

NO	NIM	NAMA	ANGKATAN	TANDA TANGAN
1	1617402017	Siyah Wardiantin	2016	1.
2	1617402033	Nunti Tahoun	2016	2.
3.	1617402118	Novana Indah Pramwati	2016	3.
4.	1522402025	Shifa Auliya N-H	2016	4.
5	1722301041	Dian Kurnia	2014	5.
6	1725301208	Fajrul Muhamad	2019	6.
7	1423301139	Heru Mulyadi	2014	7.
8	1617402215	Riza Putri M	2016	8.
9	1617402216	Rothmah T.	2016	9.
10	1617402108	Ika Wahyuningrih	2016	10.
11.	1617402220	Sri Fatehyah	2016	11.
12.	1617402218	Sarah Puriani . K.	2016	12.
13.	1617402195	Fauziah Gorin A.	2016	13.

Purwokerto, 22 Oktober 2019

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Nomor : B. /In.17/FTIK.J.PAI/PP.00.9/X/2019

Yang bertanda tangan di bawah ini, Ketua Jurusan PAI FTIK IAIN Purwokerto menerangkan bahwa proposal skripsi berjudul :

"Kemi Novel By Adian Husaini (The Discourse Of Islamic Theological Education)"

Yang disusun oleh :

Nama	: LINDA UMI HUMAEROH
NIM	: 1617402021
Semester	: VII (TUJUH)
Jurusan/Prodi	: PAI/PAI

Benar-benar telah diseminarkan pada tanggal : 22 OKTOBER 2019

Demikian surat keterangan ini dibuat dan dapat digunakan sebagaimana mestinya.

Dibuat di : Purwokerto
Pada tanggal : 31 OKTOBER 2019

Mengetahui,
Ketua Jurusan PAI

Dr. H. M. Slamet Yahya, M. Ag
NIP. 19721104 200312 1 003

Penguji,

Dr. H. M. Slamet Yahya, M. Ag
NIP. 19721104 200312 1 003

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IAIN PURWOKERTO

KEMENTERIAN AGAMA
INSTITUT AGAMA ISLAM NEGERI PURWOKERTO
UPT MA'HAD AL-JAMI'AH
Alamat : Jl. Jend. A. Yani No. 40 A Purwokerto 53126
Telp : 0281-635624, 628250, Fax : 0281-636553, www.lainpurwokerto.ac.id

SERTIFIKAT

Nomor: In.17/UPT.MAJ/Sti.005/009/2016

Diberikan oleh UPT Ma'had Al-Jami'ah IAIN Purwokerto kepada:

LINDA UMI HUMAEROH

1617402021

MATERI UJIAN	NILAI
1. Tes Tulis	81
2. Tartil	85
3. Kitabah	95
4. Praktek	80

Sebagai tanda yang bersangkutan telah LULUS dalam Ujian Kompetensi Dasar Baca Tulis Al-Qur'an (BTA) dan Pengetahuan Pengamalan Ibadah (PPI).

NO. SERI MAJ-UM-2016-178

Purwokerto, 20 September 2016
Mudir Ma'had Al-Jami'ah,

Drs. H. M. Mukti, M.Pd.I
NIP. 19570521 198503 1 002

2020.05.19 0
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SERTIFIKAT
APLIKASI KOMPUTER

KEMENTERIAN AGAMA
INSTITUT AGAMA ISLAM NEGERI PURWOKERTO
UPT TEKNOLOGI INFORMASI DAN PANGKALAN DATA
Alamat: Jl. Jend. Ahmad Yani No. 40A Telp. 0281-635624 Website: www.iainpurwokerto.ac.id Purwokerto 53126

IAIN PURWOKERTO

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No. IN.17/UPT-TIPD/811/V/2020

SKALA PENILAIAN

SKOR	HURUF	ANGKA
86-100	A	4.0
81-85	A-	3.6
76-80	B+	3.3
71-75	B	3.0
65-70	B-	2.6

MATERI PENILAIAN

MATERI	NILAI
Microsoft Word	65 / B
Microsoft Excel	90 / A
Microsoft Power Point	80 / B+

Diberikan Kepada:

LINDA UMI HUMAEROH
NIM: 1617402021

Tempat / Tgl. Lahir: Bandung, 18 Juli 1997

Sebagai tanda yang bersangkutan telah menempuh dan **LULUS** Ujian Akhir Komputer pada Institut Agama Islam Negeri Purwokerto **Program *Microsoft Office®*** yang telah diselenggarakan oleh UPT TIPD IAIN Purwokerto pada tanggal 18-02-2017.

Purwokerto, 16 Mei 2020
Kepala UPT TIPD

Dr. H. Fajar Hardoyono, S.Si, M.Sc
NIP. 19801215 200501 1 003

IAIN PURWOKERTO

MINISTRY OF RELIGIOUS AFFAIRS
INSTITUTE COLLEGE ON ISLAMIC STUDIES PURWOKERTO
LANGUAGE DEVELOPMENT UNIT

Jl. Jend. A. Yani No. 40A Purwokerto, Central Java Indonesia, www.iainpurwokerto.ac.id

CERTIFICATE

Number: In.22/UPTP.Bhs/PP.00.9/777/2016

This is to certify that :

Name : **LINDA UMI HUMAEROH**
Study Program : **PAI**

Has completed an English Language Course in Intermediate level organized by Language Development Unit with result as follows:

IAIN PURWOKERTO

SCORE: **86** GRADE: **EXCELLENT**

Purwokerto, September 19th 2016
Head of Language Development Unit,

Dr. Subur, M.Ag.
NIP. 19670307 199303 1 005

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وزارة الشؤون الدينية
الجامعة الإسلامية الحكومية بورووكرتو
الوحدة لتنمية اللغة

عنوان: شارع جندرل أحمدياني رقم: ٤٠أ، بورووكرتو ٥٣١٢٦، هاتف ٠٢٨١-٦٣٥٦٢٤ www.iainpurwokerto.ac.id IAIN PURWOKERTO

الشهادة

الرقم: ن.UPT. Bla/17 /... /PP /778/ ٢٠١٨

تشهد الوحدة لتنمية اللغة بأن:

الاسم: ليندا أمي حميرة

القسم: PAI

قد استحق/استحقت الحصول على شهادة إجادة اللغة العربية بجميع مهاراتها على المستوى المتوسط

وذلك بعد إتمام الدراسة التي عقدتها الوحدة لتنمية اللغة وفق المنهج المقرر بتقدير:

84/100 (جيد جدا)

بورووكرتو، 22 سبتمبر 2016

الوحدة لتنمية اللغة،

الدكتور صبور، M.Ag.

رقم التوظيف: 19670307 199303 1 005

IAIN PURWOKERTO

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KEMENTERIAN AGAMA
INSTITUT AGAMA ISLAM NEGERI PURWOKERTO
LEMBAGA PENELITIAN DAN PENGABDIAN KEPADA MASYARAKAT

Alamat Jl. Jend. A. Yani No.40A Telp. 0281-635624 Fax. 636553 Purwokerto 53126

IAIN PURWOKERTO

SERTIFIKAT

Nomor: 0522/K.LPPM/KKN.44/11/2019

Lembaga Penelitian dan Pengabdian kepada Masyarakat (LPPM) Institut Agama Islam Negeri Purwokerto menyatakan bahwa :

Nama	: **LINDA UMI HUMAEROH**
NIM	: **1617402021**
Fakultas / Prodi	: **FTIK / PAI**

TELAH MENGIKUTI

Kuliah Kerja Nyata (KKN) Angkatan Ke-44 IAIN Purwokerto Tahun 2019 yang dilaksanakan mulai tanggal 15 Juli 2019 sampai dengan 28 Agustus 2019 dan dinyatakan **LULUS** dengan Nilai **93,9 (A).**

Pas Foto
3 x 4

Purwokerto, 18 November 2019
Ketua LPPM,

Dr. H. Ansori, M.Ag.
NIP. 19650407 199203 1 004

Digitally signed by CamScanner

2020.05.19 0

KEMENTERIAN AGAMA
INSTITUT AGAMA ISLAM NEGERI PURWOKERTO
UPT PERPUSTAKAAN
Alamat : Jl. Jend. A. Yani No. 40 A Purwokerto 53126
Telp : 0281-635624, 628250, Fax : 0281-636553, www.iainpurwokerto.ac.id

IAIN PURWOKERTO

SURAT KETERANGAN WAKAF

No. : 603/In.17/UPT.Perpust./HM.02.2/V/2020

Yang bertandatangan dibawah ini menerangkan bahwa :

Nama	: LINDA UMI HUMAEROH
NIM	: 1617402021
Program	: S1/SARJANA
Fakultas/Prodi	: FTIK/PAI

Telah menyerahkan wakaf buku berupa uang sebesar **Rp 40.000,00 (Empat Puluh Ribu Rupiah)** kepada Perpustakaan IAIN Purwokerto.

Demikian surat keterangan wakaf ini dibuat untuk menjadi maklum dan dapat digunakan seperlunya.

Purwokerto, 9 Mei 2020
Kepala

Aris Nurohman

IAIN PURWOKERTO