

Nahdhatul Ulama: from traditionalist to modernist

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Abstract

This article is aimed to discuss the change shades of thought in Nahdhatul Ulama (NU) organization, from traditionalist to modernist. This is a literature study on thought that develop within related to NU bodies with Islamic cosmopolitanism discourse for interact and absorb of various element manifestation cultural and insight scientist as a part from discourse of modernism. This study put any number figures of NU as subject. The results of the study show that elements thought from figure of NU, like Gusdur which includes effort eliminate ethnicity, strength plurality culture, inclusive, liberal, heterogeneity politics, and life eclectic religion, has been trigger for the birth of the modernism of thought in the body of NU. It caused change of religious thought from textual to contextual, born in freedom of thinking atmosphere.

Keywords: Nahdhatul Ulama, traditionalist, modernist, thought, organization

Introduction

The dynamic of Islamic thought that continues to develop within the NU organization in the present context, it is difficult to say that NU is still traditional, especially in the area of religious thought. This can be seen in the concept of inclusivism, cosmopolitanism, and even liberalism developed by NU figures such as Abdurrahman Wahid, Achmad Siddiq, and some young NU figures, such as Ulil Absar Abdalla. This shows a manifestation of modern thought. Critical thinking as a feature of modernism seems to have become the consumption of NU activists today. Therefore, a new term emerged among those called "re-interpretation of *ahlussunah-waljamaah*" and the re-interpretation of the concept of "*bermazhab*" or sect. It means that for contemporary NU leaders, their religious practices and thoughts that have been going on, need to be questioned again, even sued.

Indeed, when the birth of the NU organization in 1926, perhaps a traditional Islamic label deserves to be held until the late 1970s. But if looking at the dynamics that exist, especially nowadays, there needs to be a review to question "is the discourse of traditionalist and modernist dichotomy still relevance in the context of Islamic thought movement in Indonesia?" The reason is simple, that the polarization of traditionalist and modernist thought cannot be retained again. Especially the traditional label is given to NU, is unacceptable. Because since returning to Khittah 1926 at NU 27th congress in 1984 in Situbondo, NU under the leadership of Abdurrahman Wahid (Gusdur), NU made many changes, ranging from vision, orientation, and strategy. Evidence of intellectual development and Islamic thought in the body of NU, many sponsored by young NU figures. They have progressive religious ideas in response to modernity by using their own tradition base. They focus not only on modernity but also revitalize their own traditions. It

is this factor that distinguishes the *Muhammadiyah* organization, which cleverly corrects others, while never wanting to correct itself.

These small groups are revitalizing and transforming. In the process of revitalization and transformation, they criticize tradition, not just the traditions of others, but also their own traditions. The implication is that when there is contact with compounds with new knowledge, the reading of the vision of modernism and cosmopolitanism is growing in the body of NU.

Historically the emergence of the flow of modernism in the minds of the NU began when a number of ideas emerged from NU younger activists who were less populist. Their presence emerged from a group of scientific studies incorporated in Lakpesdam (Institute for Human Resource Research and Development) NU. The institute gave birth to a scientific journal called *Tashwinul Afkar*, where it published the writings and research results of young NU figures. Likewise, there is The Asia Foundation, The Wahid Institute which publishes a book that speaks of the intellectual development of thought among NU figures.

Those who actively gave birth to writings and scientific papers, generally are educated in traditional rural *pesantren* who then moved to big cities. It called a few young NU figures, such as Ahmad Baso, Ulil Absar Abdalla, Khamami Zada, Marzuki Wahid, Yenni Wahid, and Zuhairi Misrawi, are the figures of renewal of modernist thought. In Yogyakarta, the Institute for Islamic and Social Studies (LKiS) provides information on the labels of Islamic modernism, when publishing translations of several world-class Islamic articles such as al-Jabiri and Mohammad Ar-Koun.

Historical studies show that the emergence of the idea of modernism within the body of NU began from the thinking that is developed in the organization of Indonesian Islamic Student Movement (PMII). This movement of young intellectualism of NU, since the 1980s experienced a progressive development of discourse, even touching urgent issues in the body of NU, including questioning the tradition of *Aswaja* which is a genre of the NU community. It can even be said that this young NU figure has modernist and liberal ideas, concepts, and ideas compared to those who had already declared themselves modernists.

NU Intellectual Network: Evidence of Rejection of Traditionalism Labels

It cannot be denied that the intellectual discourse within NU's body is developing very dynamically. Its roots can be traced backward since the 17th and 18th centuries.¹ This study shows that at that time, the archipelago of the archipelago has shown an impressive intellectual dynamics. The dynamics are, among others, visible from the involvement of the archipelago of *ulama* or theologian on the network of scholars based in Mecca and Medina. The pioneers are those Jawi clerics represented by Nur al-Din ar-Raniri, Abdul Rauf-al-Singkili, Muhammad Yusuf al-Maqassari, and Muhammad Arsyad al-Banjari.²

The intellectual network continued to develop until the 19th and 20th centuries when this intellectual genealogy of the NU began to manifest itself. In the long span of time, before the early NU established a relationship with Mecca and Medina, the Jawi cleric has absorbed the Middle Eastern tradition, as well as developing a *Sunni*-based religious

¹ A full discussion of this issue can be seen in Azyumardi Azra's work, *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII dan XVIII, Melacak Akar-Akar Pembaruan Islam di Indonesia*, Bandung: Mizan, 2007, xvii-xxiv.

² Rumadi, dkk, "Post-Tradisionalisme Islam: Wacana Intelektualisme dalam Komunitas NU," *ISTIQRQ*, Volume 2, Nomor 1 (2003), 203-205.

discourse on both theological, *fiqh* and *tasawuf* aspects which became the Islamic scholar standard of Nusantara.

In the middle of 19th century, religious discourse in the archipelago is characterized by the increasingly advanced position of the archipelago of the archipelago in Mecca and Medina. If previously scholars Jawi more a student of scholars in Haramain, then in the 19th century, began to born international-class archipelago clergy who became professors in Mecca and Medinah. These teachers gave birth to a new network called Southeast Asia Connection. The most prominent names are Nawawi al-Bantani, Ahmad Khatib al-Sambasi, Abdul Karim al-Bantani, Ahmad Rifa'i Kalisasak, Ismail al-Khalidi al-Minangkabawi, Daud Ibn Abdullah al-Fatani, Junaid al-Batawi, Ahmad Khatib al-Minangkabawi, Shaykh Ahmad Nahrawi al-Banyumasi, Muhammad Mahfuz al-Tirm, Hasan Musthafa al-Garuti, Sayyed Muhsin al-Palimbani, Muhammad Yasin al-Padani, Abdul Kadir al-Banjari, Ahmad Damanhuri al-Bantani etc³.

The intellectual network of NU in the early period was inseparable from the characters. If Hasyim Asy'ari (W.1945), made a central figure of NU intellectualism, then there are some scholars who can be referred to as the intellectual network of ulama NU scholars, namely Mahfuz al-Tirm, Nawawi al-Bantani, Ahmad Khatib al-Minangkabawi, Kiyai Khalil Bangkalan. The first generation of NU's contemporary Hashim Asy'ari, such as Bisri Syamsuri (1886-1990) and Wahab Hasbullah (1888-1971) whose intellectual network is inseparable from the names.

In addition to the domestic network, the intellectual genealogy of the NU scholars, as previous scholars, also made Mecca and Medina as a center of intellectual orientation. All NU scholars in this early period studied in Mecca.⁴ Hasyim Asy'ari as NU locomotive, for 8 years living in Mecca since the age of 20 years and studied at Akhmad Khatib al-Minangkabawi, Mahfuz al-Tirm and Nawawi al-Bantani. They are scholars with international reputations, have a great influence on the discourse of Islamic intellectualism in the archipelago. For example, Nawawi al-Bantani who received praise from Snouck Hurgronje as the most pious Indonesian of his time, as well as very humble, is a very productive scholar writing various books in various disciplines studied in *pesantren*. Nawawi al-Bantani can be regarded as a scholar who opens the horizon of NU intellectualism.⁵

The assertion of the intellectual tradition of the NU, cannot be separated from the archipelago's network of scholars with the clerics in Mecca and Medina. With the philosophy of *al-muhafadzah-ala-al-qadim al-shalih wa al-akhdzu bi al-jadid al-ashlah* (maintaining something old and good, and taking something new better). With this principle, NU's intellectual property stretched from the time of Prophet Muhammad SAW, the classical, mid-to-modern era today.⁶

The above description shows that the dynamics of Islamic thought that developed in Indonesia was not only based on local but has roots far from their home country that is in Mecca and Medina (Saudi Arabia). Its appearance is also not abrupt, but through a long historical process, there is continuity and change. This shows the importance of using a historical perspective in view of the various thoughts that develop because after all, it is a historical phenomenon. As the very important is the dynamics of Islamic thought in

³ Azyumardi Azra, "Ulama Indonesia di Haramain: Pasang Surut Sebuah Wacana Keagamaan" dalam *Jurnal Ulumul Qur'an*, Volume III, Nomor 3 (1992), 76-85.

⁴ Zamaksyari Dhofier, *Tradisi Pesantren: Studi Tentang Pandangan Hidup Kiai*, Jakarta: LP3ES, 1994, 85-96.

⁵ Karel A Steinbrink, *Beberapa Aspek tentang Islam di Indonesia Abad ke-19*, Jakarta: Bulan Bintang, 1984, 117-127.

⁶ Azyumardi Azra, "Mengkaji Ulang Modernisme Muhammadiyah" dalam *Kompas*, 9 November 1990.

Indonesia colored by two mainstream thoughts that have been rooted in the history of Muslims, namely between traditionalist and modernist. But after research, it turns out what is inherent in the NU organization so far, the traditional label cannot be maintained anymore. The reason is that since the nineteenth century, intellectual development among NU scholars has been worldwide with the formation of intellectual clerical networks in the archipelago (Indonesia) with ulama in the Middle East (Saudi Arabia).

The intellectual mobility of NU is getting more and more excited after entering the 1970s, marked by the start of many young NU children who not only study in *pesantren* but also many who continue their studies to public colleges. The reason for this is because NU is not institutionally involved in political parties any longer, so the organization has plenty of time to think about the education of its young generation. This can be done because NU as the largest Muslim organization in Indonesia, has social capital which is the socio-cultural foundation. With this social capital, NU organization is able to make adjustments to the development of the times. NU is very accommodating of new ideas to build an egalitarian cosmopolitanism.⁷ This social capital can manifest itself in various ways, among others: First, the information channels that exist in the community as a means to spread the idea. Second, the collective action undertaken by social networks owned. Third, the identity and solidarity of NU residents that have been well established.⁸

Another factor, the cause of the change of paradigm of thought among NU intellectuals, that this organization has the basis of the intellectual property passed down from generation to generation through education in *pesantren*. Although, *pesantren* often gets criticism from its culture aspect, and its teaching system, NU as an organization must be acknowledged to have a big role in the context of developing Islamic science. The intellectual property, making NU very appreciative and accommodative. These two factors make NU able to interact with all groups and groups. Compare for example with Muhammadiyah organizations that experienced the intellectual breakdown, for the exclusion of intellectual treasures in the mid-period, because it is mixed with *bid'ah* and *khurafat*. Because the Muhammadiyah tradition is limited to generations of friends (*salaf al-shalih*). Therefore, Muhammadiyah according to Azyumardi Azra, precisely when viewed from the objectives and philosophy of the organization is exclusive and closed with new understandings that come from outside.

The Collapse of Traditionalist Theory and the Appeal of Modernist Theory in NU (1980-Present)

As a frame of mind, we should first discuss the meaning of the word modernist. In the Big Indonesian Dictionary (KBB) the term "modern" or "modernist" has the meaning: attitude and way of thinking, and acting in accordance with the demands of the times. Modern can also be interpreted with dynamic words, which mean besides the energetic and totality, as well as the ability to adapt and respond creatively to the difficult environment. Dynamics basically includes two processes, namely the re-treatment of old values with new values that are considered more perfect. Meanwhile, the process of change in value can be called modernization.⁹ One of the characteristics of modern man is to have open nature to new experiences, and not suspect new opinions or new thoughts. He is always open and aroused

⁷ M.Lutfi Mustofa, *Pembaruan Pemikiran Islam Indonesia: Negosiasi Intelektual Muslim dengan Modernitas, Ulul Albab: Jurnal Studi Islam*, Volume 12, Nomor 2 (2011), 8-10.

⁸ Fawaizul Umam, "Modal Sosial NU, Ekonomi Pemberdayaan Warga Nahdliyyin.," *Gerbang*, Volume V, Nomor 12 (2002), 7-10.

⁹ Greg Barton, *Traditionalisme Radikal: Persinggungan Nahdatul Ulama-Negara*, Yogyakarta: LKiS, 1997, 176.

to know new things. In contrast, traditional human beings are closed from new ideas, intolerant to new opinions, highly dependent on authority.¹⁰

From the above understanding, in the course of its history, NU has long been able to hold a modernist degree as well as Muhammadiyah? At least since the 1980s. Because in this decade in the body of NU experienced a significant change. The change can be seen, that along with the process of de-politicization, it grew a renewed interest in educational development and the tradition of Islamic intellectualism. At first, the intellectual excitement of NU was slow, but at the late 1980s, the passion and the spirit of intellect were experiencing a very fast after the presence of Abdurrahman Wahid (Gusdur) and Ahmad Shiddiq.¹¹ So the view that NU is based on traditional still attached to the 26th Conference in Semarang in 1979. But after entering the 1980s until the 27th NU Congress in 1984 in Situbondo which resulted in the decision back to Khittah 1926, NU with a very passionate absorbing the values of modernism.¹² Absorption is based on the framework of modern religious science and adaptation through political structures.¹³ This is shown by KH. Mahfudz Shiddiq, as a symbol of modernity among the NU. In his youth, he dared to appear in public without wearing a cap. He is even the first NU figure to appear in a suit and tie. At that time, wearing a jacket and tie is still forbidden, because it includes the habit of colonizers or people Gentle. He was also able to provide arguments in the presence of NU leaders. In his youth, he likes to exercise and enjoy classical music.¹⁴

NU, which has been labeled a traditional Islamic and *pesantren*-based organization, is showing new passion and a new passion in developing an increasingly advanced Islamic horizon, compared to other modern organizations such as Muhammadiyah. Understanding religion is no longer textual, but contextual. The goal needs to be seen as progress within the body of NU. Is not civilization's progress always born in an atmosphere of freedom of thought? Civilization is driven by creativity minority, a small group that continually strives to drive creative thinking. Even from the results of research, it was found that Muhammadiyah belongs to the traditionalist group.¹⁵ That is, Muhammadiyah appears as a modernist only in the world of education and limited to understand the *Qur'an* and *Sunnah* as a source of *ijtihad*. It is therefore classified into traditionalist groups.¹⁶

The return to Khittah 1926 means that NU must return to a religious social organization and no longer be in touch with politics. This is the condition that makes the younger generation of NU, no longer busy with political affairs, but turning to scientific studies, discussions, seminars, and research. Therefore there was a renewal of discourse

¹⁰ Jalaluddin Rakhmat, *Rekayasa Sosial: Reformasi, Revolusi atau Manusia Besar?*, Bandung: Rosdakarya, 2005, 122-123.

¹¹ M.Wahid Nur Tualeka, Gerakan Neomodernisme Islam di Indonesia (Perspektif Cak Nur dan Gusdur), *Alhikmah: Jurnal Studi Agama-Agama*, Volume 1, Nomor 1 (2015),176-177.

¹² Miftahuddin, Runtuhnya Dikotomi Tradisionalis dan Modernis: Menilik Dinamika Sejarah NU dan Muhammadiyah, staff.uny.ac.id/sites/default/files/penelitian/Miftahuddin%20MHum/Artikel%20Runt%20Dik%20Modern%20&%20Trad.pdf, Diakses, 4 Juni 2018.

¹³ Arif Mudatsir, "Dari Situbondo Menuju NU Baru: Sebuah catatan Awal," *Prisma*, Volume V, Nomor 7 (1984), 131-132.

¹⁴ A. Sunarto AS, "Paradigma Nahdatul Ulama Terhadap Modernitas," *Jurnal Sosiologi Islam*, Volume 3, Nomor 2 (2013), 56-57.

¹⁵ Zainal, Dinamika Islam Indonesia, Harmonisasi Modernisme dan Tradisionalisme dalam Tinjauan Sejarah, https://www.academia.edu/19759219/Dinamika_Islam_Di_Indonesia_Harmonisasi_Modernisme_dan_Tradisionalisme_dalam_Tinjauan_Sejarah, Diakses 4 Juni 2018.

¹⁶ Arbiyah Lubis, Pemikiran Muhammadiyah, dalam A.Sunarto AS, *Jurnal Sosiologi Islam*, 59.

among young NU with various ideas through writings in journals, magazines, newspapers, and the internet.¹⁷ Concerning this phenomenon, Nurcholis Madjid states:

"The young people of NU that I have recently heard and I have seen, have produced many written works, both in the media and in the form of books, and Journals. This phenomenon, of course, should be grateful, because during this NU known as a group of archaic, traditionalist and anti-modernism. That is, the twisting of thoughts that occurred in the midst of these young NU people proves that tradition is not always bad and anti-modernism."¹⁸

NU after returning to the Khittah 1926 in Congress in Situbondo 1984, and then Abdurrahman Wahid as NU (Tanfidziah) Chairman with Ahmad Shiddiq as the Second Syuriah Council, is a very important new era for the renewal of thought within the NU organization. What is interesting, however, is that this organization is led by open people who reject a form of religious fanaticism and seek to make religious adjustments to modernity.

The presence of Abdurrahman Wahid and Achmad Siddiq as determinant figures can provide a new support for NU intellectual arousal. Interestingly, since the leadership of Abdurrahman Wahid, NU has been increasingly open to external reforms, due to the emergence of vertical and horizontal mobility, especially among the young NUs who migrate to cities and enter the modern higher education world. The consequences of this direction of change, making the map of thought in NU increasingly varied, even gave birth to a number of critical scientists.¹⁹

Another important point, to note that at the 27th NU Congress in Situbondo, NU has accepted Pancasila as a sole principle, and also marks the beginning of a new chapter in the course of its political organization. In contrast to the Muhammadiyah Organization, which accepted Pancasila as the sole principle, when the time was running out. It means NU organization, more nimble in responding to the demands of the times. In this case, NU holds the view that Islam is a religion of *fitrah*, so as long as a value is not contrary to Islamic belief, it must be responded well. Departing from the concept of this nature, making NU increasingly becoming inclusive, open to accept new and good values that already exist in society for further development.²⁰ In addition, the form of the open attitude held by NU is the establishment of BPR Nusumma Bank that precedes Muhammadiyah. This is in line with the statement of Nurcholish Madjid that Islamic modernism thought will arise among the NU that has a classical tradition, rather than Muhammadiyah, and it is evidenced by the birth of the Liberal Islam Network (JIL) which is dominated by young NU.²¹

Reformulation of Islamic Modernism in the body of NU

The birth of a new generation within the NU organization that is responsive to various events in the Islamic world, practically making NU as the largest Islamic organization in Indonesia increasingly shows its gait and concern for various economic, social, cultural and

¹⁷ Shonhaji Sholeh, *Arus Baru NU*, Surabaya: JP Books, 2004, 37.

¹⁸ Nurcholis Madjid, "NU antara Tradisi dan Relevansi Pemikiran," dalam Kata Pengantar Zuhairi Misrawi (ed.), *Menggugat Tradisi: Pergulatan Pemikiran Anak Muda NU*, Jakarta: Kompas, 2004, x.

¹⁹ Andree Feillard, *NU vis a vis Negara, Pencarian Isi, Bentuk dan Makna*, Yogyakarta: LKiS, 1999, 364-411.

²⁰ Martin van Bruinessen, *Konjungtur Sosial Politik di Jagat NU Pasca Khittah 1926: Pergulatan NU Dekade 1990-an*, dalam Ellyyasa KH. Darwis (ed.), *Gusdur dan Masyarakat Sipil*, Yogyakarta: LKiS, 1997, 89.

²¹ Muhammad Azhar, *Fiqh Peradaban*, Yogyakarta: Ittaqa Press, 2001, 89.

political issues. From here then NU that was very traditionalist changed the paradigm of thinking to be modernist.

Another factor is the advancement of development in the field of education, has provided encouragement and motivation for students and students from various villages and cities to enter religious colleges and public colleges in the country, as well as those studying abroad. The increasing mobility of santri who turn to secular general education contributes to the birth of a multidisciplinary way of thinking to modernism.²² They are generally incorporated in organizations and learning groups, discussions and intellectual forums, such as seminars and symposiums on Islam and Pluralism, Islam, and Gender, Islam and Cosmopolitanism, Islam and Civil Society, independent of NU's organizational control. They tend to be critical of Aswaja's doctrine and even form their own schools, such as the Liberal Islam Network (JIL).²³

These young NU intellectuals, born out of their educational outcomes to contemporary Western and contemporary Arab thought. Critics of thought addressed to the old ways of thinking, especially in the classical period, brought NU to a new methodology based on modernism.²⁴ In practical terms, they formed discussion groups, research-based research groups, such as LKiS (Institute for Islamic and Social Studies) in Yogyakarta, eISAD (Institute for Religious Studies and Democracy) in Surabaya, Lakpesdam NU (Institute for Human Resource Research and Development) in Jakarta, LKPSM (Lajnah Human Resource Development Study) in Yogyakarta, and others.

The interesting thing about these young NU intellectuals is that they are implementing their ideas and programs, each having its own way of packing its work program. LKiS for example, in addition to publishing critical and transformative Islamic books, also conducts research, regular studies, community assistance, and publishes a number of books and scientific journals. The same is done by other discussion groups.

Methodologically, their thinking was heavily influenced by the ideas of NU's liberal-minded senior scholars, such as Gusdur. Gusdur who has a major contribution in building a liberal-minded thinking among young NU.²⁵ This is acknowledged by Ahmad Baso, an admirer of Gusdur's thoughts. Through Gusdurlah some fresh ideas lifted. Gusdur's own ideas were inspired by reading contemporary Arab thought, becoming the theoretical foundation for thinking in the minds of young NU children. Examples of some of the ideas that are now often used as references among young NU, are contemporary Arab thinking, such as Hassan Hanafi, Miiad Hanna, Said Asymawi, Jamal Banna, Thariq Bysri, Younanna Qaitan, Nasr Hamid Abu Zayd, Nawal Sa'dani, Shalah Qanshumah, Ali Mabruk, Anwar Muqhits, Mahmud Amin Al'Alim, Yusuf Al-Qardlawi, Shaykh Muhammad Al-Ghazali, Shaykh Abdurrahman Badawi, Zaki Naquib Mahmud, Jabir Ushtur, Ali Harb, Jabir al-Ansari, Muhammad Abed Al-Jabiri, Salim Yafuth, Thaha Abdurrahman, Muhammad Ramaihi, and Sulayman Al-Ansyari.²⁶

²² Moehammad Sodik, *Gejolak Santri Kota: Aktivitas Muda NU Merambah Jalan Lain*, Yogyakarta: LKiS, 2000, 70.

²³ M.Imam Azis, "Melampau al-Firqah an-Najiyah Menuju Teologi Sosial NU," dalam Zainal Arifin Thoaha dkk (ed.), *Membangun Budaya Kerakyatan: Kepemimpinan Gusdur dan Gerakan Sosial NU*, Yogyakarta: Titihan Ilahi Press, 1997, 217.

²⁴ Marzuki Wahid, "Post-Tradisionalisme Islam: Gairah Baru Pemikiran Islam di Indonesia," dalam *Jurnal Taswirul Afkar*, Volume 2, Nomor 10 (2001), 14.

²⁵ Greg Barton, *Gagasan Islam Liberal di Indonesia, Pemikiran Neo-modernisme, Nurcholis Madjid, Djohan Effendi, Ahmad Wahib, dan Abdurrahman Wahid*, Jakarta: Paramadina, 1999, 5-10.

²⁶ Ahmad Ali Riyadi, "Gerakan Pembaruan Islam Kaum Muda Nahdlatul Ulama," https://120.708.0&p_Gerakan+Pembaruan+Islam+kaum+muda+Nahdlatul+Ulama&rd=2739. Accessed on June 3, 2018.

The triggering factor that encouraged the renewal of Islamic thought among NU youth was the orthodoxy of thinking among senior NU figures with the concept of the *Ahlusunnah Waljamaah*. The senior NU ulama who hold the religious doctrines of Ash'ari and al-Maturidi, and follow the Shafi'i school of thought, cause NU to have standard and standard references (*mu'tabarah*) as authorities in the exercise of worship. But for the NU's critical youth it tries to get out of the shackles of the doctrine, both individually and organically. NU youths are trying to play their own role in society. They are convinced that the knowledge of Islam and piety that he learned in *pesantren* is enough to equip them. Therefore they want to travel to seek a broader knowledge beyond *pesantren* for a renewal. But even though they are like that, they still recognize NU as its parent organization.²⁷

These NU youth re-read the tradition with the typology of contemporary Arab intellectual thought as a result of reading their works. Why do they model the intellectual thinking of contemporary Arab Islamic intellectuals as a cornerstone of renewal? Ahmad Baso, a young NU initiator said that there is a methodological filling, especially concerning the aspects of thinking. As more important to do in the context of the Aswaja freeze, the methodological relevance of contemporary Arab intellectual Islam in relation to the NU tradition as a whole. NU youths see that aswaja dogmatism still remains in the paradigm of thinking among senior NU figures. Aswaja's concepts and doctrines are still the subjects of training and regeneration among NU citizens ranging from lower to elite levels, without intelligent criticism, and without a lawsuit "whether it is still relevant to the present context". NU inherited a vast network of intellectuals, but with Aswaja's doctrine made the intellectual backward process among the NU people. Therefore, it is necessary to criticize tradition again.²⁸

With regard to the methodological question of thinking, Ahmad Baso explains that modernism historically is a construct of intellectualism based on the dynamics of local Indonesian culture, and not the influence of external pressure, which interacts openly, not only with different groups of society, but conditions those with outside ideas that are not from within the traditional culture of NU. Modernism within the NU body developed by the young NU leaders, in addition to appreciating and adopting radical and liberal thought such as Hassan Hanafi, Mahmoud Toha, Al-Naim, Arkoun, Abu Zayd, Syahrour and Kham Abdul Karim but also adopting Marxist socialist thought tradition, Post-Structuralist, the movement of feminism and civil society.²⁹ Thus through the methodology of modernist thinking, the young NU can make an epistemological critique of the NU tradition as well as reformulate thinking based on modernism.

Agenda for Renewal of Young NU

Regarding the agenda of renewal in the body of NU, there are three main components produced by the young NU, namely: First, the birth of a group of Liberal Islam Network (JIL) sponsored by activists Ulil Absar Abdalla, Lutfi Assyaukani, Ahmad Sahal, Nong Mahmad, Masdar Farid Mas'udi and Abdul Muqsit Ghozaly. The birth of this group is strongly influenced by the emergence of conservative and fundamentalist Islamic

²⁷ Zuhairini dan Noviantoni, *Doktrin Islam Progressif: Memahami Islam Sebagai Ajaran Rahmat*, Ciputat: LSIP, 2004, 150-151.

²⁸ Ahmad Baso, "Neo-Modernisme Islam versus Post-Tradisionalisme Islam," dalam *Jurnal Tashwinul Afkar: Refleksi Pemikiran Keagamaan dan Kebudayaan*, Volume 10, Nomor 2 (2001), 33.

²⁹ Ahmad Ali Riyadi, "Menelusuri Gerakan Post-Tradisionalisme Islam di Indonesia," dalam *Profetika: Jurnal Studi Islam*, Volume 6, Nomor 1 (2004), 73.

movements that utilize the political liberalization of the reform period by vigorously voicing the importance of refreshing the new atmosphere of Islam with a liberal approach.³⁰

The idea of liberalism in NU's body started from Gusdur, I just went on. Thus says Ulil Absar Abdalla. Ulil is a Liberal Islam Network activist (JIL) who is now famous for his liberal ideas. Got many opponents, especially among NU followers of Aswaja doctrine.³¹ Through radio news agency 68 H and 10 JIL network radio, every Thursday afternoon broadcast interviews and interactive discussions with liberal Islamic contributor. Site: islamlib.com launched for JIL communication media special. Some young NU leaders, such as Ulil (Lakpesdam NU), Ahmad Sahal (Jurnal Kalam, published under JIL management) Luthfi Assyaukani, editor of the islamlib.com site, stated that the birth of JIL in response to the rise of religious "extremism" and "fundamentalism" in Indonesia This marked the emergence of Islamic militant groups, the destruction of the church, the slogan of jihad in the name of religion. According to those incorporated in the JIL, all the nuanced terms of hostility must be countered with militancy as well, otherwise, if not against the threat of religious life and democracy in Indonesia Democracy requires an open, plural, and humanist religious view Liberal Islam comes as a protest and opposition to orthodox Islamic domination.³²

JIL is as an identity to refer to the tendency of critical, progressive, and dynamic modernist Islamic thought. Liberal Islam is not something new. The foundation has existed since the 19th century AD JIL in campaigning ideas and ideas assisted by several campaigners and contributor. They are Djohan Effendi, KH. Said Agil Siradj, Azyumardi Azra, Nurcholish Madjid, Jalaluddin Rachmat, Goenawan Moehammad, Komaruddin Hidayat, and Rizal Mallarangeng. Then from foreign countries, such as Edward Said (Palestine), Asghar Ali Engineer (Pakistan), Abdullahi Ahmed an-Na'im (Sudan), Mohammad Arkoun (France), and Charles Kurzman (America). JIL provides space for article writing in newspapers, radio, booklets, and websites for contributors to present their views to the public.³³

Several contributing factors in NU's young intellectual movement which then crystallized within the JIL community are: First, the political development factor. This factor became important in the dynamics of NU history, both structurally and culturally, much influenced and determined by political development factors. The decision to return to Khittah 1926 in 1984 was also influenced by the political spectrum of the New Order.³⁴ This influence proved to have a significant significance for NU's social-intellectual movement. The national political map changes that took place in 1988 also had an influence on the NU community. On the one hand, there is a very strong political movement, marked by the establishment of the National Awakening Party (PKB) and several NU-based political parties, but on the other hand, a small portion of NU youth, specifically involved in NGOs, keeping a distance from political power, while still doing social-intellectual movements. Second, the rise of progressive intellectualism in the Arab world also encourages and inspires the spirit of intellectualism. Even the developed

³⁰ Mohammad Muslih, *Dinamika Pemikiran Islam di Indonesia*, <https://muhammadmuslih.wordpress.com/200908/08/dinamika-pemikiran-islam-indonesia/> Diakses 4 Juni 2018

³¹ KH. Muh. Najih Maimoen, <http://teknologi.ee.itb.ac.id/content/membuka-kedok-tokoh-tokoh-liberal-dalam-tubuh-nu>, Diakses 4 Juni 2018.

³² Ahmad Amir Azis, *Neo-Modemisme Islam di Indonesia*, Jakarta: Rineka Cipta, 1999, 41.

³³ Fauzan Saleh, *Teologi Pembaruan, Pergerakan Wacana Islam Sunni di Indonesia Abad XX*, Jakarta: Serambi, 2004, 240.

³⁴ S. Sinansari Ecip, *NU, Kihittah dan Godaan Politik*, Bandung: Mizan, 1994, 16-18

discourse is the theme as it is in the works of figures, such as Nasr Hamid Abu Zayd, Hassan Hanafi, Muhammad Syahrur, Muhammad Abed al-Jabiri, and so on.

Islamic modernism within the NU community can be understood as a movement of "tradition jump." This movement departs from a tradition that has been sharpened continuously, renewed and discussed with modernism, a new tradition which is different from the previous tradition, exclusive and closed, becomes inclusive and open.³⁵ A passionate spirit in every intellectual activity of the young NU, it is the spirit to continue to question the doctrinal and tradition abilities, based on the ethical values they derive, after struggling with various scientific traditions, both through study, research, and the publication of books and journals. Various forms of interpretation of scriptures, traditions, and ideologies that do not serve humanity, let alone humiliation, they account for its validity, both its relevance and the possibility of manipulation and politicization.³⁶ This movement, an awareness to reformulate to make tradition the basis of cultural transformation, is thus methodological and epistemological.

If liberalism is interpreted as freedom of expression (ijtihad), religion and belief, then this is not something new in NU. The tradition of ijtihad in "bahtsul masail" has its roots in NU. Especially after the presence of Gusdur, who has high freedom of expression, has become the historical dynamics of NU. Gusdur's life has been intertwined with controversy, both his thinking and his political stance. In terms of thought, Gusdur has voiced the indigenization of Islam by asserting *Assalamu Alaikum* can be replaced with good morning, noon, and afternoon.³⁷ Their views are widely rejected, but Gusdur and other liberal groups continue to go according to their reform agenda.

The modernism of thought puts Islam as a system and order of values that must be earthed in accordance with the Tafseer and the demands of the age, which is increasingly dynamic. The character of NU people's minds should be more inclusive, moderate, and plural to form a complete religious attitude, respect for differences. Of course, while still using the frame of Islamic thinking is pure, and still based on tradition.

Seeing this frame of mind, it is only natural that people then connect the discourse of modernism in the body of NU has to do with the paradigm of thought that carried by the famous Muslim intellectual, Fazlur Rahman. This reformist Pakistani figure is considered to have a great influence and strong influence on the development of liberal Islamic discourse in Indonesia. This can be reconciled from Rahman's closeness to young Islamic reformers such as Nurcholish Madjid, a prominent figure of the Islamic reform movement in Indonesia.

In general, modernism of Islamic thought can be characterized as: First, Islamic modernism is a cultural-intellectual movement that appears to perform internal reconstruction of Muslims by redefining the Islamic heritage more fully, comprehensively, contextually and universally. Secondly, in principle, modernism emerges as a follow-up to the attempts of reformists of the former modernist group, due to certain limitations, still leaving a number of problems that have not been resolved yet. Thirdly, in the context of Indonesian, the birth of the modernist Islamic-driven Islamic movement led by the NU youth, is more of a criticism as well as a solution to the two mainstream views of traditionalist Islam and modernist Islam, always in an incomplete conceptual battle. The modernist thinking paradigm is present to offer a concept of thought that transcends both

³⁵ Very Verdiansyah, "Tradisionalisme dan Liberalisme NU," *Kompas*, 28th November 2004.

³⁶ Marzuki Wahid, "Post-Tradisionalisme...", 17.

³⁷ Hatim Gazali, "Liberalisme, JIL, dan NU Waria," <http://gazali.wordpress.com/2010/06/05/liberalism-jil-dan-nu-warria/> accessed 4th June 2018.

mainstream. Fourth, the birth of the Islamic modernist thought movement is aimed at overhauling the old workings that are not rational based, logic is aqliyah. Modernism by young NU, which is meant to be very broad, both religious, socio-political, educational, and cultural.³⁸ Furthermore, gave birth to an Islamic Emancipatory group. This group was also born in a developmental situation of modernism in the body of NU, which is also driven by young NU. Its mission is not much different from JIL. It's just that the focus point is on the realities of humanity. Sacred texts, whether primary or secondary, and even tertiary are no longer central to the debate, as in fundamentalist and liberalist groups. More focus on moral, ethical, and spiritual messages.

This emancipatory Islam aims to invite public attention to populist issues that are economically, politically, culturally and educated behind and marginalized. So the agenda is clearly the issue of economic empowerment, affordable and equitable education, health insurance, corruption eradication, law enforcement and clean government. The driving inspirations of this community are Masdar Farid Mas'udi, Zuhairi Misrawi, Muhtadin AR, Rumadi, Noer Arifah, Agus Muhammad and Ali Shobirin. In implementing the program, they collaborate with partners, such as: PBNU, RMI, and *pesantren*, The Ford Foundation, Partnership and The Asia Foundation for educational scholarships. Similarly, related to economic empowerment, the prevention of corruption such as P3M, ICW, Lakpesdam NU, YLBHI, PBNU, and so on.

In addition, the emergence of Transformative Islam. This group, arising from the approach of liberal and emancipatory Islam in their judgment has not been satisfactory. Transformative Islamic groups, judging that they are from the liberal and emancipatory circles of Islam movement is still cultural. The idea is only limited to the development of democracy, pluralism, tolerance, civil society, and freedom of expression. As for more structural and urgent issues, such as globalization and development, the hegemony of economic capitalism, neo-colonialism has received no attention. The main organizers of this group are Moeslim Abdurrahman, Muslim intellectual from Muhammadiyah family background, but interested in NU, and nyantri in *pesantren*. Another great character is Mansour Faqih. Activists raised by P3M and LP3ES are very much providing guidance for NGO activists in designing social work.

Institutions such as P3M and LP3ES are mostly run by former activists of the Indonesian Islamic Student Movement organization (PMII) from several universities in Java (UNSI Wonosobo), and Kebumen (STAINU Kebumen, and Yogyakarta (UIN Sunan Kalijaga). the program: First, Strengthening the community through improving pluralism and peace Secondly, strengthening the community through enhancing democracy and community participation Third, strengthening the community through increasing the rights and political participation of women.

The reform agenda is manifested in the form of activities, such as the theme of civil society being the focus of gaining citizen rights. Training conducted by P3M with themes, such as "Fiqh Siyasah li Mashalih al-Ra'iyah'atau Fiqh Siyasah Training for Strengthening People's Rights, is an effort to raise awareness of people's right as citizen In the period of 1996-2000, P3M conducts a series of fiqh siyasah training with various variations, both in terms of material and the name of the activity. The forms of activities that include: First, Halaqah socialization. The program aims to introduce the rationale and purpose of strengthening people's rights to *pesantren* leaders, especially the elderly. This

³⁸ Greg Barton, *Gagasan Islam Liberal di Indonesia: Pemikiran Neo-Modernisme Nurcholis Madjid, Djohan Effendi, Ahmad Wahib, dan Abdurrahman Wahid*, Jakarta: Paramadina, 1999.

activity is generally about 50-60 people, and done by taking a particular theme according to the issue of the area and where the activities are held. In this activity collected ideas for the preparation of training curriculum.

Thirdly, Halaqah continued. This activity is carried out to solve various problems in the community after alumni conduct activities related to democratization, either advocacy at the community level in general, or form a discussion group (*bahst al-masail*). Siyasaah fiqh education aims to facilitate alumni in conducting follow-up discussions with certain topics according to the needs of the region in which the alumni are located. Fourth, Research. This program, conducted to develop ideas and evaluation of activities that have been done. In addition to formulating ideas that developed within the *pesantren*, its relationship with democracy and human rights enforcement. The research that has been done generally take the theme of "Pesantren and Democracy: Kyai View on Pluralism, Tolerance, State, Political Party, and Election." Fifth, Publishing and Seminar. Publishing is done in two forms, namely Halaqah magazine, which is published every two months as a medium of discussion and exchange of information of alumni, kiyai, santri, and society in general.³⁹

In addition to P3M, LKiS also performs a similar program, called "Islamic Training and Enforcement of al-Dharuriyyat al-Khamsah." Activities held in 2001 in several places in Indonesia, such as Aceh, Makassar, and Java are educational models politics, not only for NU's citizens but also for the public in general. Sharp criticism addressed to gender issues, in the book *Kembang Setaman Marriage*, the work of Forum Kitab Kuning (F3K) led by Sinta Nuriyah Abdurrahman Wahid. This book discusses the book *Uqud al-Lujain*, the work of Imam Nawawi Banten. This book according to him, should be done reshuffle and adjustment so as not to be obsolete. Critical thoughts of the gender issue in the world of *pesantren* and classical teachings have begun many done by the Kyai in *pesantren*, such as Kyai Husein Muhammad, caretaker Darut-Tauhid boarding school, Arjawinangun Cirebon, as well as Chairman of the Fahmina Institute Policy.

In the context of Islamic modernism, the doctrine and religious interpretation of all masculine oriented is very detrimental and weaken the women. Moreover, such a religious interpretation of religion does not contradict the basic spirit of Islam which recognizes equality and equality between men and women. In the context of this gender issue, Islamic modernism, like the feminist movement in the Islamic environment in general, offers the necessity for us to re-read religious doctrines, thought and religious texts critically.⁴⁰ The Mujahid Da'wah (LMD), Campus Dakwah Institution (LDK), religious study groups on public campuses, and mosques are the main channels of reform transformation media.⁴¹

The discourse about women is indeed quite fertile. NU autonomous bodies, such as the Nahdlatul Ulama Student Youth Union (IPPNU), Fatayat, and Muslimat almost all made the issue of women as their main program. Some NGOs within the NU community run by NU youth also have an interest in women's issues, although the volume level of activities varies. P3M for example, during the 2000s, had a *fiqh* program of women (*fiqh al-nisa'i*) which was then continued by Rahima, a P3M fractional NGO from the *fiqh al-nisa'i*

³⁹ Final Report, "Pendidikan Politik untuk Demokrasi dan Penguatan HAM bagi Pemimpin Pesantren dan Organisasi massa Islam," kerjasama P3M-The Asia Foundation, Jakarta: P3M, 1997-1999.

⁴⁰ Interview with KH. Amrullah Husain, M.Ag, and KH. Dr. Muhammad Arfah Shiddiq, M.A., 28 Mei 2018 in Makassar.

⁴¹ Yudi Latif, *Intelegensia Muslim dan Kuasa: Genealogi Intelegensia Muslim Indonesia Abad ke-20*, Bandung: Mizan, 2005, 661-663.

division. LKiS in the "Learning Together" program makes gender problems one of the main subjects. Likewise, Desantara made "Gender Discourse Criticism" a part of "Emancipatory Madrasah." In addition, some young NU students such as Syafiq Hasyim, Husein Muhammad, Badriyah Fayumi, and others also have special attention to women's issues, other than activists.

Equally important, the growing modernism of thought in NU's body, is that religious dialogue becomes an important agenda among modernism-driven modernism-driven young people of NU. Naturally, because there is a gap between Muslims and non-Muslims, which is caused by many things, among others. First, the intolerant understanding of religion, caused by the ideological doctrine implanted in society, is a theology that puts forward closed exclusiveness. Such theology puts forward the claims of truth, and it is difficult to accept other truths outside of its religion. Second, the absence of an open relationship across religions. Although the interfaith dialogue is often done, its reach is still very limited, elitist. Thirdly, discriminatory political policies and legal products. Fourth, the existence of groups that do have interests in inter-religious conflict. The first two factors are more the result of religious discursive practices, while the latter two factors are the result of the intervention of power and the interests of their respective actors. In addition, the frequent interfaith dialogue is only incidental and is unable to touch the underlying issue. The implication, among young NU bearers of modernism, launched a dialogue that can touch the grassroots, especially parties in conflict. This dialog model is no longer top down but bottom up.

Conclusion

Based on the results of the tracking of the collected data, it was found that the birth of the younger generation of NU with a new paradigm of progressive thinking, is an interesting and unique phenomenon. It is said to be unique and interesting because NU as the largest Islamic organization claimed to be "traditional" with the stigma of backward, stupid, old-fashioned, closed, and so on, it turns out there is a group of young people who think modernist and do movements that can break the stigma. This is, of course, inseparable from NU's decision to return to the 1926 Khittah in 1984, when the 27th Congress in Situbondo. The decision has broad implications for NU, not only in political life but also in the orientation of its struggle. If before returning to the Khittah, the success of the NU struggle is only measured through the ability of NU to put its cadres in a strategic position in the government, then post Khittah, the indicator is the extent to which NU plays a role in contributing alternative-solutive thinking in empowering the people in the power of government The new order.

Changes in orientation cannot be separated from two very influential figures, namely KH. Abdurrahman Wahid (Gusdur) and KH. Achmad Siddiq. They are both important figures as representatives of NU leadership who are concerned with social, cultural, political and intellectual development. The presence of Gusdur and Achmad Siddiq gave the intellectual spirit in the renewal of modernist thinking among the younger generation of NU. The important contributions, such as Achmad Siddiq, managed to unfreeze the tension between religious and state relations when the New Order government launched a single principle program of Pancasila. At the same time, Gusdur played a very important role as an "idol" or figure for young NU's who developed progressive thinking in developing the intellectual tradition of NU through the themes of pluralism, democracy, and human rights.

Finally, through the tradition of intellectualism that developed among the young NU was institutionalized in various forms of NGOs. The emergence of the NGO tradition of developing programs oriented towards economic, social and educational development has a significant impact in developing the insights of NU citizens, both in *pesantren* and in other institutions. This group of young people of NU is then because of the scientific insight they have to publish the idea of modernism, either through the writing of books, articles, journals, mass media, magazines, newspapers or through discussion groups, and training. They are revitalizing and transforming within the body of NU. In transformation and revitalization, this group of young NU people not only criticizes others but also criticizes themselves. This is what distinguishes the paradigm of modernism thought to prevail in NU with the prevailing in Muhammadiyah organization. In Muhammadiyah, his paradigm, is clever to criticize others, but never criticize himself.

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Reading skill analysis of primary school students

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Abstract

High demand for reading is obtained from the knowledge of how to be a good reader. It is also related to School Literacy Movement which developed by the Directorate General of Primary and Secondary Education on the low competence of learners in Indonesia in mathematics, science, and reading. Through the strengthening of literacy competencies, especially basic literacy, learners are expected to take the advantage of wider access to knowledge so that these competencies can be improved. Basic literacy competencies should be learned since primary school and continued at higher education levels so that learners can distinguish an useful and less useful information. The purpose of this study is to know the skills of reading skills in primary school students. The method used is the literature review. The data collected relate to the reading skills of primary school students. Based on the reference, reading is very important for primary school students as it will be the basis for developing students' academic potential.

Keywords: reading, reading skill, primary school

Introduction

Education has a basic role in human life. Education has a function to facilitate people in running their lives, both socially and individually. Education is an important asset for the progress of a nation. For a country, education also has a role to improve the quality of human resources. According to Undang-Undang Sistem Pendidikan Nasional, education has a function to develop the ability, character, and civilization of dignified nation in order to educate the nation. The quality of learning in the classroom determines student learning results in schools. Some problems that arise in teaching and learning activities in schools is very important to overcome in order to achieve the learning objectives that have been designed. Learning is influenced by factors that are divided into two groups, the factors that exist in students who called individual factors that include growth factors, intelligence, retraining, motivation, and personal.

Other factors derived from outside students are called social factors such as family factors or household circumstances, teachers, and the teaching methods, tools used in teaching-learning, the environment, and opportunities that available¹. Some of these factors are very influential in student achievement results. Therefore, teachers should try to understand what is the basic problem of students in terms of reading and the most important is the teacher must pass the appropriate action to improve students' reading².

¹ Thobroni, Belajar dan Pembelajaran, Yogyakarta: Ar-Ruzz Media, 2015, 28-30.

² Ewa Niechwiej-Szwedo, "Association between Fine Motor Skills and Binocular Visual Function in Children with Reading Difficulties", Human Movement Science, 56 (October 2017): 1-10.

Parents and teachers are the keys to their child's success, especially for students in primary school³.

Based on the interview data and notes which obtained by the researcher during the observation, the researcher found that there are external factors that are teachers experiencing obstacles in the application of learning class 1 in 2013's curriculum. In the learning process class 1 in 2013's curriculum, teachers have difficulty in starting lessons for students. Because when kindergarten (TK) students are not introduced by the way how to read, so when they entering class 1, students experience the obstacles to receiving the subject. the teacher of grade 1 should try harder to deliver the material and also teach the students how to read and write. The first step in making low-grade students especially in grade 1 are able to inflate their academic potential is by being able to read. Reading activity is a unique activity that needs to be learned, especially the early school children who do not know the letters. Reading is the basis for children to master a variety of knowledge. Therefore, starting from the beginning, students should be taught to read so that they are not difficult understanding the subject taught by the teacher.

The development of science, technology, and art as it is today feels that reading activity can't be separated from human life. Various information is mostly delivered in writing, both print and electronic media. Therefore, in Indonesia, there is a possibility that reading activity will be a necessity of life in everyday life like in other developed countries⁴. Primary school is the first place of formal education. In primary school, children will be trained and taught various ways to change their behavior patterns from not being able, or from being don't know to know something. The changes occur both in terms of cognitive, affective, and psychomotor. Various types of subjects will be given, one of them is Language lessons.

In a study, it is revealed that language is a very important aspect of building communication in diversity. The difference here is between non-Muslim French and French Muslims in everyday life. Language can be used as a tool to minimize the power donations between non-Muslim French and Muslim French⁵. While in a study, it mentioned that a language is a tool of human lingual communication, both oral and written. Language is also one of the factors that support the progress of a nation because the language is a media to open the nation's insight into science and technology that is growing. In other words, language means to absorb and develop knowledge. The goal of Indonesian language learning in primary schools is that students are skilled in using language. There are four aspects of language skills: listening, speaking, reading, and writing skills. These four aspects are the basis of language⁶.

Reading and writing are two aspects of language skills that are related and inseparable. When teachers teach writing, students will read and write. Same with other aspects of language skills that are listening and speaking. The four aspects of language skills are closely related, so it is a unity. The essence of learning to read and write are emphasizing on increasing the competence of cultural reading and writing. However, the

³ Tzipi Horowitz-Kraus, "Maternal Reading Fluency is Positively Associated with Greater Function Connectivity between the Child's Future Reading Network and Regions Related to Executive Function and Language Processing in Preschool-age Children", *Brain and Cognition*, 121 (January 2018): 17-23

⁴ St. Y. Slamet, *Dasar-asar Keterampilan Bahasa Indonesia*, Surakarta: UNS Press, 2007, 65.

⁵ Wening Udasmoro, "The Language Construction of Muslims as the Other in French Contemporary Discourses", *Indonesian Journal of Islam and Muslim Societies*, Volume 7, 1 (June 2017): 77-99.

⁶ Ari Roosdhiana Aziz, "Evaluation Of Early Reading Teaching In SD Negeri 2 Jangkrikan Wonosobo Using Evaluation Model Cipp", *E-Journal Prodi Teknologi Pendidikan*, Volume 5, Number 7 (2016): 258-264.

effort is still experiencing difficulties. In general, these obstacles are the learning results of reading and writing in the beginning of life in society.

The literacy ability of learners is related to the demands of reading skills at the ability to understand information analytically, critically, and reflectively. However, the learning process at school at that time has not been able to realize it. At a junior high school (15 years old) the reading comprehension of Indonesian students (other than mathematics and science) is tested by OECD-Organization for *Economic Cooperation and Development in Programme for International Student Assessment (2014)*. The study showed that in 2009, students in Indonesia ranked 57th with a score of 396 (average OECD score is 493). While PISA 2012 showed students in Indonesia are ranked 64th with a score of 396 (average score of OECD is 496). 65 countries participated in PISA 2009 and 2012, both of these results can be said that educational practices implemented in schools have not demonstrated the function of schools as learning organizations that make all citizens skilled in reading to support them as a lifelong learning⁷. The basic problem that exists in school is that most students will only spend a lot of time reading a book when they will face the exam with close book system. It will not be like that when the students know that the exam will take using the *open book*⁸ system. The function of reading is basically used to improve students' understanding material, not just to get high grades in school.

Based on this, the Ministry of Education and Culture developed Gerakan Literasi Sekolah (GLS) involving all stakeholders in the education field, from the central, provincial, district or city level, to the educational unit. Besides, the involvement of external elements and the public element, that are parents, alumnus, community, business, and industry also become an important component in GLS. The need for literacy in this global era make the government provide and facilitate the education system and service in accordance with the UUD 1945, Article 31, Paragraph 3 which reads The Government seeks and organizes a national education system that enhances the faith, devotion, and noble morals in order to educate the nation, which is governed by Undang-Undang. The paragraph asserts that the literacy program also includes the efforts to develop the human potential that includes intellectual, emotional, linguistic, aesthetic, social, spiritual, intelligence with adaptability to the development of technology and information. This effort is related with the philosophy by Ki Hajar Dewantara, that education should involve all components of society (family, professional educator, government, etc.) who must inspire, encourage, and support the student development. The reading skill in language learning is an important foundation for students to understand the material in various subjects in a reading. So the students' reading skills should be the teacher's concern in school.

Methods

The method used in this article is a qualitative method that aims to analyze reading skills for primary school students. The technique of collecting data used is by doing a literature review. The study was conducted using several references from both international and national books and journals that discussed reading skills. The focus of this article is on the analysis of language learning in improving reading skills in primary school students.

⁷ OECD, "PISA 2012 Results in Focus", Programme for International Student Assessment, (2014): 1-44.

⁸ Antonio Ferrer, "Impact of Text Availability and Question Format on Reading Comprehension Processes", *Contemporary Education Psychology*, 51 (October 2017): 404-415.

The Essence of Reading

Reading is the key for an individual to develop the thinking process as well as how to solve various problems in their daily life. Reading is also very influential on the application of knowledge in daily life so that someone can success⁹. Reading is one of the receptive written language skills because, by reading, a person will be able to get information, knowledge, and new experiences. Everything acquired in the reading will enable the person to enhance their thinking power and broaden his knowledge¹⁰. Reading is an activity that is needed by anyone who wants to improve themselves. Therefore, early reading in primary school has a very important role.

Reading can be interpreted as a method used to communicate with their self and others, by communicating the content contained in the article¹¹. Reading is a meaningful interpretation of the language of writing. This means that reading is not only symbols but also means to see the meaning or to understand what the symbol is¹². Another opinion also mentions that reading is a process of giving meaning to the material using the knowledge of written letters and the composition of speech from the spoken language to gain an understanding. The reader is not just accepting what he reads but also try to interpret the meaning contained in the reading¹³.

Actually, when it comes to listening, speaking, reading, and writing in separately is not quite right because four skills of language is a unity that can not be separated. However, in language learning, these each aspect can gain emphasis on the material. In a study, it is mentioned that reading is an activity that is done based on cooperation on several skills, that are observing, understanding, and thinking. These skills are complementary to get/achieve the purpose of the reading activity¹⁴.

Reading should have a purpose because someone who reads with a goal will more easily understand compared with people who have no goals. Basically, everyone has different reading goals to understand a reading material. The purpose of reading according to includes: 1) fun, 2) improving loud reading, 3) using specific strategies, 4) updating knowledge about a topic, 5) linking new information with known information, 6) obtaining information for oral or written reports, 7) confirm or reject the prediction, 8) answer specific questions¹⁵. Meanwhile, reading can bring many benefits, such as: 1) gain a lot of life experience, 2) get general knowledge and various information, 3) know the events that happen in the world, 4) be able to follow the development of science and technology in the world, 5) solve various problems of life, 6) can enrich the vocabulary¹⁶.

Student's Reading Skills

In the era of globalization, information has become a major need in human life. The development of science and the increasing dissemination of information encourage people to always want to know about a thing that can broaden their insight. Information is needed for all levels of society, and one of them is students. The information needs of a student are

⁹ Sareeya Chotitham, "The Reading Attitude Measurement for Enhancing Elementary School Students' Achievement, Social and Behavioral Sciences, 116 (2014): 3213-3217.

¹⁰ St. Y. Slamet, *Pembelajaran Bahasa dan Sastra Indonesia*, Surakarta: UNS Press, 2014, 24.

¹¹ Tarigan, *Membaca sebagai Suatu Keterampilan Berbahasa*, Bandung: Angkasa, 2008, 7.

¹² Darmiyati Zuchdi, *Strategi Meningkatkan Kemampuan Membaca: Peningkatan Komprehensi*, Yogyakarta: UNY Press, 2007, 19.

¹³ Septiana Runikasari, *Membaca dengan Bantuan Phonemic Awareness*, Yogyakarta: Pustaka Pelajar, 2008, 1.

¹⁴ Jazir Burhan, *Problem Bahasa dan Pengajaran Bahasa Indonesia*, Jakarta: Ganaco NV, 1971, 90.

¹⁵ Andayani, *Bahasa Indonesia*, Surakarta: Mata Padi Presindo, 2009, 23.

¹⁶ St. Y. Slamet, *Dasar-asar Keterampilan Bahasa Indonesia*, Surakarta: UNS Press, 2007, 69.

related to their role as a student who needs information about the tasks in school and subjects.¹⁷ When evaluating the obtained information, the most important component in receiving and processing information is by utilizing the reading skills¹⁸.

Reading is a gradually acquired skill, better started from a baby that has to be harmonized between the function of vision, language, and memory gradually integrated with an attempt to improve the reading skill¹⁹. Vocabulary development begins since we're a baby and it is a lifelong effort. Some words are not obtained from direct instruction at school, but also by conversation, television, or texts. The current study reveals how students learn new words when they are confronted with a reading text²⁰. Many other studies have shown that reading text stories can foster the development of vocabulary in students.

Apart from reading, one of the most effective ways to acquire knowledge, reading also not only improves the quality and quantity of our knowledge but also the use of our time as well as possible, whether applied in different learning contexts or learning various academic subjects in school²¹. The main goal for the first year of primary school is referring to the development of reading skills. The ability to read is a prerequisite that must be fulfilled to be able to understand a subject in school. So the problem of reading cannot be underestimated²².

The reading ability gained at the beginning of primary school will greatly affect the ability to read on the next level. As the ability underlying the next ability, the ability to read on the beginning really needs the attention of the teacher. Therefore, regardless of the circumstances, the teacher should make a genuine effort so that they can provide a basic starting point of adequate reading to the students. It will be realized through the implementation of the learning session, and to be able to the implementation of a plan, both on materials, methods, and development.

Individual skills in reading and counting begin in the early grades in primary school²³. The teaching of reading requires an active process consisting of recognition and understanding skills. It causes reading activity to be believed to be the most complicated skill in language learning. The essence of reading is an understanding of what are you going to read²⁴. Reading is an association between visual and verbal²⁵. Reading with the right understanding requires a variety of cognitive processes. The reader must develop an accurate lexical process (a word that has a basic meaning) and extract semantic meaning

¹⁷ Andina Khamilla Sari, "Perbedaan Hasil Belajar dengan Menggunakan Strategi Pemanfaatan Perpustakaan Sekolah sebagai Sumber Belajar Siswa SDN Kota Bengkulu", *Jurnal PGSD FKIP Universitas Bengkulu*, Volume 10, Number 2 (2017): 99-106.

¹⁸ Carolin Hahnel, "The Role of Reading Skills in the Evaluation of Online Information Gathered from Search Engine Environments", *Computer in Human Behavior*, Number 78 (October 2017): 223-234.

¹⁹ John S. Hutton, "Shared Reading Quality and Brain Activation during Story Listening in Preschool-Age Children", *The Journal of Pediatrics*, 191 (December 2017): 204-211.

²⁰ Alessandra Valentini, "Listening while Reading Promotes Word Learning from Stories", *Journal of Experimental Child Psychology*, 167 (2018): 10-31.

²¹ Vasilika Rraku, "The Effect of Reading Strategies on the Improvement of the Reading Skills of Students", *Social and Natural Sciences Journal*, Volume 7 (2013): 1-4.

²² Franziska Stutz, "Relations Among Reading Motivation, Reading Amount, and Reading Comprehension in the Early Elementary Grades", *Learning and Individual Differences*, 45 (2016): 101-113.

²³ Heidi Korpipaa, "Covariation between Reading and Arithmetic Skills from Grade 1 to Grade 7", *Contemporary Educational Psychology*, 51 (2017): 131-140.

²⁴ Paul C. Burns, *Teaching Reading: In Today's Elementary School*, 6th Ed, New Jersey: Houghton Mifflin Company, 1996.

²⁵ Francina J. Clayton, "Verbal Task Demands are Key in Explaining the Relationship between Paired-Associate Learning and Reading Ability", *Journal of Experimental Child Psychology*, 171 (2018): 46-54.

quickly from orthography (spelling)²⁶. Therefore, primary school students need to learn how to read at the beginning of the initial class.

The early development of students' social and linguistic skills is an important part of a class participation in improving early reading skills. The point is that the ability to read can be maximally developed when students directly interact with the social environment or use suitable learning media²⁷. The stage of intellectual development of primary school students is included in the concrete operational stage, because the logic of thinking is based on physical manipulation which would be easier to learn if seeing the object directly, so not only in the classroom. The electronic storybook media can help the learners to connect between information and reality. The electronic storybook media can also be used to improve students' motivation in learning to read. Besides, the media combines text, sound effects, images, and videos so it will facilitate the students in understanding what they read²⁸.

Giving instruction using pictorial storybook media is an effective way to support preschoolers students who want to learn vocabulary²⁹. Emilie (2018) reading using the media gives more improvement in terms of attention and understanding, compared to reading without the helping of media³⁰. Therefore, for primary school students, especially for the early classes, the media indeed have a very important role to support the learning of reading. Besides instructional media, learning methods are also indispensable in reading learning. Teachers must be able to determine the appropriate method for the purpose of learning to read in the classroom which can be well achieved.

Conclusions

Students who begin to enter primary school will be trained and taught various ways to change their behavior patterns from the beginning that they can not to can, or from the do not know to know. Reading skills are the most important foundation for primary school students because, by reading, students will be able to understand everything (subjects) delivered by the teacher. Students can also get a lot of benefits, one of the benefits is to gain general knowledge and information not only around them but also around the world. When evaluating the obtained information, the most important component in receiving and processing information is by utilizing reading skills.

Teachers have a fundamental role to help the students in improving their reading skills. Teachers should be able to design an appropriate learning to apply to primary school students, since primary school students are still in a concrete operational stage, so the learning method should be fun. Although the role of teachers in schools is important in helping to improve students' reading skills, the role of parents at home is equally important to support student development. So the role of all parties is important in helping the students.

²⁶ Stuart McLean, "The Effectiveness and Efficiency of Extensive Reading at Developing Reading Rates", *System*, 70 (2017): 92-106.

²⁷ Nicole Sparapani, "Direct and Reciprocal Effects among Social Skills, Vocabulary, Comprehension in First Grade", *Contemporary Educational Psychology*, 53 (2018): 159-167.

²⁸ Gloria Yi-Ming Kao, "The Effects of High/Low Interactive Electronic Storybooks on Elementary School Students Reading Motivation, Story Comprehension and Chromatics Concepts", *Computers and Education*, 100 (2016): 56-70.

²⁹ Sofia R. Jimenez, "Preschoolers' Word Learning and Story Comprehension during Share Book Reading", *Cognitive Development*, 44 (2017): 57-68.

³⁰ Emilie Gerbier, "Audio-Visual Synchronization in Reading while Listening to Texts: Effects on Visual Behavior and Verbal Learning", *Computer Speech & Language*, 47 (2018): 74-92.

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Social media Youtube and trending topic of ustadz Abdul Somad in syiar Islam to the millennial generation

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Abstract

This article aims to describe the existence of Ustad Abdul Somad in Social Media Youtube who as a great ulama of Indonesia in Syiar Islam. Islam is based on da'wah and da'wah can be understood as the process of internalization, transformation, transmission, and the diffusion of Islamic teachings in public life. In the process of da'wah, every ulama can use any media as a medium of da'wah. Youtube is a virtual media that provides an opportunity for every individual of the world community to exist through video uploads. The impact of globalization led to the rapid development of technology, so every individual in the world can access various information. Millennial generation is a generation that emerged in line with the development of information technology around the world. Youtube is a manifestation of the development of information technology as the basis of the incorporation of mass communication such as print media, radio, television, and internet with portable technology. Syiar Islam is part in developing the teachings of Islam which one of them through da'wah. The presence of Ustad Abdul Somad as a Ulama who is able to position himself as part of the general public, making his indictment accepted by all Indonesian people. Supported by technological developments, through youtube, the people of millenials in particular can easily access various kinds of information including da'wah from Ustad Abdul Somad.

Keywords: Youtube, syiar Islam, ustadz Abdul Somad, da'wah

Introduction

The latest age revives the spirit of globalization that causes the world to be an infinite era, where the rapid development of both transportation and communication technologies. A technological development, one of which is communication technology causes almost every human individual to access various types of information and from various places. The virtue in this regard is the latest communication media providing great access to reach and get a lot of information according to the needs they want. Social media as a medium to socialize by using web-based technology to disseminate knowledge and information quickly to all Internet users in the world, but also social media can be said as an online medium where it can represent its users to interact with each other in the outside world whether known or not.

The interactions that built with the use of social media cause, a variety of information can be formed and exploited for some interests both negative and positive. One of them is the use of social media as a means of conducting Da'wah *Islamiyah* as a form of Islamic *syiar*. Definition of da'wah, basically an activity that is calling, invites, and call people to believe and obey Allah SWT in accordance with the line *aqidah*, *syariat*, and

morals of Islam.¹ Similarly, da'wah in that sense can be found in Al-Qur'an at Surah Al-Anfal [Verse 24], as follows:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ ۚ وَاعْلَمُوا أَنَّ اللَّهَ
يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾

[8:24] Believers! Respond to Allah, and respond to the Messenger when he calls you to that which gives your life. Know well that Allah stands between a man and his heart, and it is to Him that all of you shall be mustered.

Furthermore, the definition of da'wah described in Surah Yunus [Verse 25] is given as follows:

وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢٥﴾

[10:25] And Allah invites to the Home of Peace and guides whom He wills to a straight path.

The presence of technology leads to the need for skill to collaborate from the spirit of da'wah with technologies to make modern values of da'wah. Da'wah of modern value or da'wah of modernity is da'wah whose implementation adapts the material, method, and media of da'wah with modern society condition (as object of da'wah) which may be situation and condition that happened in modern era that did not happen in previous era, especially in classical era.² Da'wah modern value in the end has provided a new space for the spirit of da'wah, so it can attract broad public sympathy. One of them is the important role of Ustad Abdul Somad who is a pious scholar who tries to do da'wah by using social media, so the da'wah he conveyed can be accessed by all levels of society both in Indonesia and abroad.

The Modern Da'wah Movement

Da'wah in the contemporary era faces a new challenge in the direction of the current trend. Various approaches that have been established or considered established in the previous decade require correction and revision in this era. Contemporary era is characterized by rapid progress, especially the field of information technology, also spur acceleration in the transformation of culture, ideology, and the development of science. Therefore, in objective reality, da'wah is required to respond to these contemporary trends by accelerating effective and productive approaches, as well as on methods and techniques.³

The concept of modernity is based on and characterized by the presence and frenzied technology, so it can be said that has been born various thoughts and works of modern human production of technology so that the central role of life refers to the important role of technologies for example transport facilities, publications, and information, trade, public services; health, education, security, and others. Nevertheless, technology produces a social order with institutions and institutionalization that are very modern. Modern in a new sense with implications broken if not deviant, in such societies

¹ Abdul Basit, "The ideological fragmentation of Indonesian Muslim students and da'wa movements in the postreformed era", *Indonesian Journal of Islam and Muslim Societies*, Volume 6, Number 2 (2016), 185-208.

² Zulkarnaini, "Dakwah Islam di Era Moderen", *Jurnal RISALAH*, Volume 26, Number 3 (September 2015), 151-158.

³ Sokhi Huda, "Pemikiran dan Praksis Dakwah Sufistik M. Fethullah Gülen", *Jurnal Studi Keislaman*, Volume 11, Number 2 (March 2017), 311-338.

there is a signal that modern technology leads to alienation, the state of an alienated self and the value of his personality.⁴

The concept of modern da'wah, one of which can be expressed by the use of electronic media means combined with social media, so that each individual community that at this time can access various types of information can easily access the information by using only computer or smartphone. Likewise, also with modern Islamic da'wah displayed in each social media and easily accessible to the community so that moment can open the channel of propagation information needed by the community, especially millennial generation as very close to the development of the era of cutting-edge technology.

The Millennial Generation Concept

The history of the millennial generation known as the millennium is an expression used in an editorial of a major US newspaper in August 1993.⁵ The generation is a generation who perceives a globalization era directly where technological developments are accelerating, so much of that generation is flat births in the Year after the 1990s directly utilize and use some cutting-edge technology such as the trend of simple and instant communication technology like email, SMS, instant messaging, and some social media such as facebook, instagram, twitter, youtube, and others.

The definition of millennial generation is a generation of people who grew up in an age of developing internet.⁶ The characteristics or characteristics of the millennial generation are as follows: 1) the characteristics of each individual differ, depending on where he is brought up, the economic strata, and his family's social; 2) the pattern of communication is very open compared to previous generations; 3) social media users who are fanatical and whose lives are heavily influenced by technological developments; 4) more open to political and economic views, so they look very reactive to the environmental changes taking place around them; 5) have more attention to wealth.⁷

The basis of understanding in the process of forming the concept of grouping of generations is based on the presence of the premise that states that a generation is a form of a group of individuals affected by historical events and cultural phenomena that occur and are experienced in their life phase.⁸ In addition, the concept of grouping a generation is based on an event and phenomenon that leads to the formation of collective memory that impacts in their lives both historical events, social, and cultural effects along with factors that influence the formation of individual behaviour, values, and personality.⁹

Youtube and the Role of Da'wah

The linkage and collaboration between da'wah and advanced communication technologies such as youtube can be regarded as a cultural phenomenon because it is based on religious experience not only expressed in the context of religion, but also can be expressed in the

⁴ Enung Asmaya, "Modernitas dan Tantangannya terhadap Pelaksanaan Dakwah", *Jurnal Komunika*, Volume 3 Number 1 (June 2009), 46-62.

⁵ Yanuar Surya Putra, "Theoretical Review : Teori Perbedaan Generasi", *Jurnal Among Makarti*, Volume 9, Number 18 (Desember 2016), 123-134.

⁶ Abdelbaset Queiri, Nizar Dwaikat and Haruna Yelwa, "Generation Y's Work Values and Fit Assessment: A Study in Malaysian Context", *Journal of Southeast Asian Research*, Volume 2016 (2016), 1-10.

⁷ Ibid.

⁸ Noble, S. M., Schewe, C. D., "Cohort segmentation: An exploration of its validity", *Journal of Business Research*, Volume 56, Number 12 (December 2003), 979-987.

⁹ Avshalom Caspi, Brent W. Roberts, "Personality development across the life course: The argument for change and continuity", *Psychological Inquiry*, Volume 12, Number 2 (2001), 49-66.

context of technology. It happens when things in the form of technology can help people to find religious values or religious meanings into things in the form of technology. In this case the practical relationship between religion and the media as a product of technology that is mechanical become one of the forms of culture caused by new habits that are adapted by humans in religious life with a technology base. Specifically, the phenomenon of religious experience in the technological context is often referred to as a techno religion phenomenon.¹⁰

Utilization of technology through social media in order to make the delivery of religious messages through the traditional way has experienced a shift and sometimes put religion in a position that is difficult to be accessed by the public that has become part of the culture community. In this case, the presence of technology has helped for the process of spreading religious messages, and through modern human technology today can cover its limitations, so they can still access and consume religious messages during the breaks of their busy life as a modern man.¹¹

Similarly, the presence of social media Youtube as a suggestion of the latest da'wah adopt the spirit of collaboration of the da'wah elements with the use of social media, which causes access to information becomes more outward and easy to be achieved by all elements of society. Given Youtube is a social media with video site model that provides various information in the form of 'moving pictures' and reliable. Youtube itself has provided a variety of information with applications that are very easy to use (friendly user) for those who want to search various kinds of information in the video and watch it directly as well as videos about da'wah that can be accessed both in the form of local and international content.¹²

The Presence of Ustadz Abdul Somad as the New Attraction of Da'wah

Ustad Abdul Somad whose full name is Ustad H. Abdul Somad, Lc. M.A. and commonly abbreviated as UAS is a da'i who has an eccentric style with a loud, straightforward, and scientific lecture method. In addition, Ustad Abdul Somad is a preacher and scholar of Indonesia who often review various kinds of religious issues, especially the study of the science of hadith and jurisprudence. The Da'wah Study presented by Ustad Abdul Somad discussed a lot about nationalism and the current issues that are being discussed warmly among the people.¹³ His name was publicly known for his Science and his assignment in providing explanations in delivering the da'wah that was broadcast through youtube channels. Ustadz Abdul Somad is currently serving as a lecturer at the State Islamic University of Sultan Syarif Kasim (UIN Suska) Riau. Some studies from Ustad Abdul Somad are very sharp and interesting to make many people like tausiannya. Intelligent and straightforward reviews, coupled with expertise in stringing words into da'wah rhetoric, make Ustadz Abdul Somad's lectures so easily understood by various societies. Many of Ustadz Abdul Somad's lectures cover a variety of religious issues. Da'wah delivered by Ustadz Abdul Somad is also much to discuss about the latest problems, nationalism and various issues that are being discussed warmly in the community.¹⁴

¹⁰ Moch Fakhruroji, "SMS Tauhiid Sebagai Teknoreligion Perspektif Teknokultur Atas Penyebaran Tausiyah Agama Melalui SMS", *Jurnal Sosioteknologi*, Volume 14, Number 3 (December 2015), 246-260.

¹¹ Ibid.

¹² Fatty Faiqah, Muh. Nadjib, Andi Subhan Amir, "Youtube Sebagai Sarana Komunikasi Bagi Komunitas Makassarvidgram", *Jurnal Komunikasi KAREBA*, Volume 5, Number 2 (December 2016), 259-272.

¹³ Detik News (online), "Mengenal Dakwah Digital Ustadz Abdul Somad Pekanbaru". Accessed on June 14, 2018, through <https://news.detik.com/opini/d-3563958/mengenal-dakwah-digital-ustadzabdul-somad-pekanbaru>.

¹⁴ Ibid.

The Collaboration of Da'wah Islamiyah through Ustad Abdul Somad and Youtube in Syiar Islam that Became Trending Topic

The characteristic of Ustad Abdul Somad in conveying da'wah to the society is considered very well, so it can draw a huge sympathy for the people of Indonesia and the world. This is evidenced by the number of viewers Ustad Abdul Somad's immense video on Youtube is huge with an average of each video ranging from 500,000 to the number of viewers. In one youtube video Ustad Abdul Somad is shown through youtube UAS TV account with the video title of "Sah Kah Menikah Setelah Hamil Deluan?" Get the total number of viewers with approximately reached 2,889,000 viewers that accessed on 14 June 2018. For more details can be seen in the figure below.

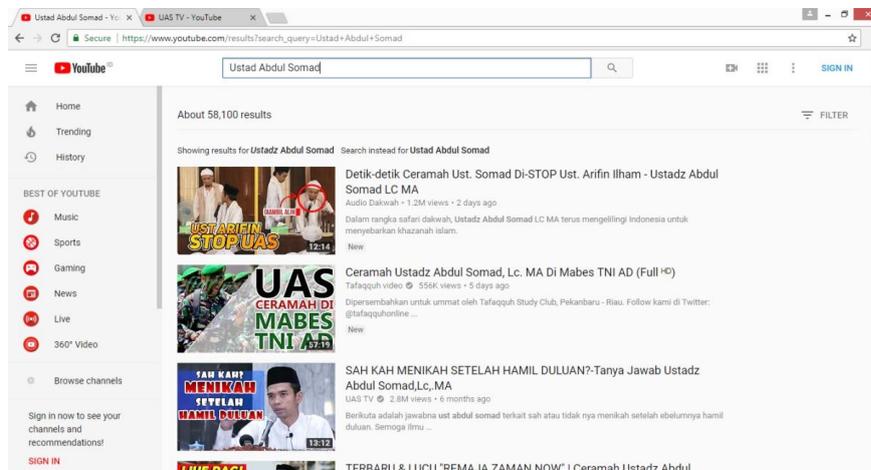
Figure 1. Number of Viewers in Video content Ustadz Abdul Somad



In the video, the number of Ustad Abdul Somad's audience in youtube social media reaching 2,889,000 shows that the interest of the people to get information from Islamic Da'wah Islamiyah from Ustad Abdul Somad is very high. The number of spectators who reached over 2,000,000 can be said to be viral and is considered to show the popularity explosion of the community because the content of the video is very needed presence both in the form of information presented as well as the need for Islamic preaching by the community in the millennial category that close to the access of current communication technology.¹⁵ Not only based on one video shows that Ustad Abdul Somad's great presence is in his presence as a da'i to deliver Islamic da'wah, but from Ustad Abdul Somad's videos show that the community is very enthusiastic about the content of the da'wah delivered by Ustad Abdul Somad in social media that is friendly and easy to use for example is youtube. For more details, related to the problem can be seen in the Figure 2. The figure showed that some of Ustad Abdul Somad's videos related to the da'wah method through youtube social media show a very high number of viewers, because based on the number of viewers in each video is above 500,000 spectators. When the people try to open the Ustad Abdul Somad's youtube video via UAS TV account, in the list of videos provided by youtube UAS TV account also shows a large number of viewers in every available video for more details, can be seen in the Figure 3.

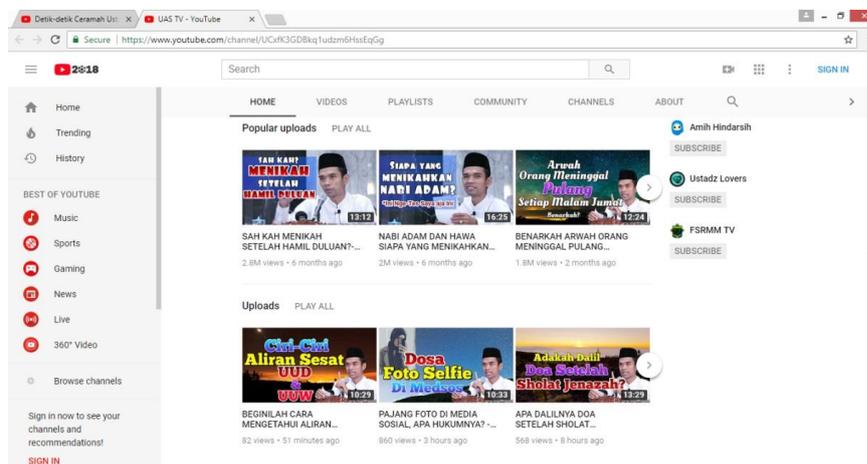
¹⁵ Fahrurrozi, *Model-Model Dakwah di Era Kontemporer*, Mataram: LP2M UIN Mataram, 2017, 201.

Figure 2. List of Most-Viewed Ustadz Abdul Somad Youtube Videos



In the figure showed that the number of Ustad Abdul Somad's video viewers is very high, especially in the popular UAS TV uploads video content which averages the number of audience of the da'wah content is above 500,000. The high number of viewers of the da'wah video is caused by personal Ustad Abdul Somad in bringing a very good da'wah with a firm personality, straightforward, scientific, and humorous coupled with the discussion of da'wah discussed related to the information needs of the wider community, thus increasing interest for every millennial community to access the information. Ustad Abdul Somad's high scholarly foundation also makes a strong foundation in da'wah mechanism, so that the general public can enjoy the da'wah and be satisfied with the answer given by Ustad Abdul Somad.

Figure 3. List of videos Ustadz Abdul Somad in UAS TV



Conclusions

The development of communication caused that almost every human individual to access various types of information and from various places. The virtue in this regard is the latest communication media providing great access to reach and get a lot of information according to the needs they want. Da'wah is a form of appeal in order to increase the faith and the devotion of Muslims, so to be able to convey the call through the da'wah islamiyah then it takes the collaboration by using social media so that da'wah can be accessed by every

society. The presence of Ustad Abdul Somad with a firm, straightforward, scholarly, and humorous personality coupled with a strong science base makes the da'wah mechanism more likely to have greater interest and the presence of youtube social media makes access to the community easier that ultimately leads to a viral impact for the existence of Ustad Abdul Somad in doing da'wah *Islamiyah*.

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Religious authority and social media: Indonesian da'i use of Facebook

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Abstract

Traditional religious authorities saw internet as a threat to their power in interpreting and persuading their follower about religious message. This perspective began to change recently when they begin to embrace technology as a tool to garner more followers using a non face-to-face media such as social networking sites. Muhammad Arifin Ilham and Yusuf Mansyur are two of Indonesian Dai's that have the most followers in Facebook. The term *ustad* has become more mainstream with the growing popularity of 'celebrity preachers.' This study aims to characterize the purpose and use of social media of religious authorities by examining their Facebook pages during Ramadhan month (June - July 2016) using qualitative content analysis. The data analysis revealed the following categories that encompasses how Ustad shape their Facebook page: (1) religious commodification through material symbols, (2) structure of digital communication, (3) promotion of da'wah activity, (4) disclosure of personal information.

Keywords: religious authority, Islam, Facebook, da'i

Introduction

Internet has offered numerous knowledge and information, yet those discussing religious affairs are still less. Relation between religion and technology is problematic. Nevertheless, technology advancement is perceived to relate with modernity and mundane world. Meanwhile, religion is a path toward Divinity and detached from secularity. Hence, an approach is required to amalgamate technology and sacred activities.

Basically, there are two views regarding with the relation between religion and technology. *First*, religion perceives technology as a non-destructive force thus its "arrival" should be accepted appropriately for the interest of religion. *Second*, based in the problematic relationship between them, technology is perceived to have tremendous potential for adverse activities. Furthermore, a strategy must be conducted, namely by performing certain religious rituals to purify and neutralize technology prior to its utilization. It has been done by three Buddhist monks in New York. They prayed for half an hour in front of a laptop that displayed image of Kalachakra Mandala so as internet can be utilized for positive activities instead of negative ones¹.

Another alternative solution is the legal pronouncement (*fatwa*) about the acceptance of technology as issued by Islamic religious leaders. In Saudi Arabia, there are 34 internet-related *fatwa* in total: 11 approve, 11 disapprove and 12 conditionally approve, since 1991. Those approve the internet utilization assume that it is potential in disseminating the verses of Allah. Moreover, if Muslims do not use it, then non-Muslims

¹Heidi A. Campbell & Paul Emerson Teusher, Religious Authority in the Age of Internet, Center of Christian Ethics, Baylor University, 2011, 60

and atheists will use them for evil activities. Meanwhile, those that disapprove internet insist that it potentially harm people².

Social shape technology (SST) is a research area that combines areas social science and technology, technological sociology, and media studies. It examines technological change and user innovation as a social process. Users negotiate and form the internet according to their needs. Internet is frequently seen as a technology (space) suitable for religious involvement, which allows its users to incorporate religious activities into their spiritual lives. This phenomenon is called "Spiritualising the internet"³.

The mediatisation theory can also be used to understand the media as a cultural embedded institution that mediates communication, where media is seen as part of society. Mediatisation could leads to the changing of religious authority through the complex process and does not happen in a linear way. It highlight the ability of the media to use religion and create religious experiences through secular symbols and narratives⁴

The participation of Islam in using the internet has been initiated since the mid-1990s where the source of information about Islam serves as a repository of commentary and interpretation of hadith by scholars. Several sites such as islamcity.com, jannah.com, and islamonline.com are intended at constructing perspective toward Islam and Muslims, providing Islamic MP3 songs and software, and networking Muslim communities at global level to connect with both Muslim and non-Muslim⁵.

This phenomenon is reaffirm by the Egyptian Muslim scholar, Sheikh Yusuf Al Qaradawi

"We (Islam) used print, radio, and television. Today, there is a new medium known as the internet. All religions have used it to call to their religions and sects. It's the duty of the Muslims to use this tools to call to their great religion, which God has granted them with and leave others, who have lost their way - to call it"

The statement reveals that Islam has utilized internet as a missionary tool to spread the truth about Islam to non-Muslims and encourage religious identity that builds digital people and create greater unity among Muslims all over the world. It is accompanied by the rife of Islamic content or *da'wah* on the internet. Internet becomes a laboratory to investigate the transformation of traditional religious practices into a different spiritual experience. *Da'wah* which previously required a direct physical meeting is replaced with technology that enables the conveyance of messages without direct presence at the same place.

With the development of digital communication technology, religious authorities should adapt to new media to acquire, validate and extend their social authority and influence to survive in the "religious marketplace", just like their "secular" counterpart⁶.

² Ali A. Al-Kandari & Ali Dashti, "Fatwa and the internet: a Study of the Influence of Muslim Religious Scholars on Internet Diffusion in Saudi Arabia", Prometheus, Volume 32, Number 2, 2015: 127-128

³ Heidi A. Campbell, "Spiritualising the Internet: Uncovering Discourses and Narrative of Religious Internet Usage", Online - Heidelberg Journal of Religions on the Internet, Volume 01.1 Special Issue on Theory and Methodology, 2005, 2

⁴ Anita L. Cloete, "Mediated Religion: Implication for Religious Authority", Verbum et Ecclesia, Volume 37, Number 1, 2016, 5.

⁵ Heidi A. Campbell, When Religion Meets New Media, New York: Routledge, 2010, 55

⁶ Pauline Hope Cheong, "Religious Authority and Social Media Branding in a Culture of Religious Celebrification", in S Hoover (edt) The Media and Religious Authority, PA: Penn State University Press, 2016, 85

Studies in the field of religion and new media disclose several religious authorities seek and expand their influence using blog, podcast and hyperlink. Social media is adopted to enhance their scope and mission. Understanding how and why religious authorities start to negotiate their multimodal communication to build authority allows us to discuss their communication competencies⁷.

The link between religious authorities and the internet is seen from how the internet facilitates the changes in religious practices to support religious authorities in regaining "glory" for their role in society. It can be used for online communication such as emails and social media platform⁸. Previous studies reveal religious authorities mull over social media into their tasks. Fischer-Nielsen⁹ suggested that Google, Facebook, and Youtube have been integrated into the daily life of Evangelical Lutheran Church pastors in Denmark, in which 95% of them have online-based interaction every day and claim the positive impact of internet on their duties.

Dissimilar to the Catholics with the Papacy or the Jews with their religious institutions that control the religious life including the interpretation of the Scripture, Muslims has the right and space to live and interpret Islamic teachings. Nevertheless, in the social sphere, religious development requires "carrier" who have the credibility to convey religious messages¹⁰.

Da'wah is associated with persuasive activities that invite the audience to have faith and practice Islamic teachings¹¹. Its general aim is to transform a society towards a better life. It is in accordance with the purpose of persuasive communication, namely the change of beliefs, attitudes, and behaviour of a person to act in accordance with the expectation of the communicator.

In Indonesia, religious preachers have many titles, i.e., *Da'i*, *Ustad*, or *Ulama*. Of the many preachers, KH. Muhammad Arifin Ilham and Yusuf Mansyur have the highest number of Facebook followers according to statistics from Social Bakers in 2016 with total followers of nearly 13 millions. It is not surprising since they frequently appear on television, particularly in religious events. For instance, Yusuf Mansyur appeared in *Tabligh Akbar*, *Menu Ramadhan Ala Yusuf Mansyur* and *Kuliah Tiga Menit* in Rajawali Televisi (RTV), *Tabligh Akbar* and *Wisata Hati* in ANTV, and *Hafidz Qur'an* in Trans 7. Meanwhile, KH. Muhammad Arifin Ilham appeared in *Dakwah* in MNCTV, *Damai Indonesiaku* in TVONE, *Serambi Islami* and *Indahnya Pagi* in TVRI.

In addition to their experiences as a performer on television, the two *Da'i* are fairly prolific to publish religious books. KH. Muhammad Arifin Ilham have released *Bersiap untuk Akherat*, *Mengapa Kita Berdzikir?*, *Menggapai Keluarga Sakinah*, *Halaqah Ramadhan*, *Mudahnya Meraih Surga Allah*, *4 Dzikir Super Dahsyat*, *The Miracle of Dzikir*, *Mutiara Hikmah Facebook 1*, and *10 Dzikir Pilihan Rekomendasi Rasullullah*.

Da'i is perceived as the holder of religious authority in Islam, similar to pastors, rabbis, and monks in other religions. The activities of religious authority include persuasive

⁷ Pauline Hope Cheong, "Religious Leaders, Mediated Authority and Social Change", *Journals of Applied Communication Research*, Volume 39, Number 4 November 2011, 452-454

⁸ Nurdin Nurdin, "To Research Online or Not To Research Online: Using Internet-Based Research in Islamic Studies Context", *Indonesian Journal of Islam and Muslim Societies*, Volume 7, Number 1, 2017, 18

⁹ Pauline Hope Cheong, "Authority", in Heidi A. Campbell (edt) *Digital Religion: Understanding Religious Practice in New Media Worlds*, London: Routledge, 2013, 80

¹⁰ Rumadi, "Islam dan Otoritas Keagamaan, Walisongo, Volume 20 Nomor 1, Mei 2012

¹¹ Asep Syamsul M. Romli, *Komunikasi Dakwah: Pendekatan Praktis*, 2013, 3

claims to gain the attention, respect and trust of the audience¹². Moreover, religious authority has four levels: hierarchy, structure, ideology, and text. KH. Muhammad Arifin Ilham and Yusuf Mansyur have at least two levels of authority in ideology (belief, idea, or identity) and text (teachings or religious books).

Religious authority and its association with the integration of the internet in religious activities were investigated by Guzek¹³ in a study entitled "*Discovering the Digital Authority: Twitter as Reporting Tool for Papal Activities*". It aimed at knowing the strategy of Pope Francis in showing himself as the supreme leader of the Catholic Church via Twitter. The study surveyed 135 tweets from Pope Francis (@Pontifex) in September 13, 2013–March 17, 2014. Two methods were employed: content analysis with categorization developed from Campbell's Social Shaping Technology and content analysis with grounded theory. The results obtained from quantitative research were focused on the dominance of the religiosity of social content. The material for qualitative research led in a slightly different direction, focusing primarily on the Pope's motivation with regard to his religiosity and social commitment.

Rahman¹⁴ attempted to reveal the opinion of *Kyai* (Javanese term for religious scholar) about the internet in a study entitled "*Internet and Kyais in Indonesia: Negotiation of Authority in a Mediatized Environment*". It involved five *Kyai* with criteria: from Pandhalungan area, head of the Pesantren, adequate knowledge and education, actively participated in social activities, formal position in religious organization, and familiar with the internet. It found out that their engagement with the internet do not change their nature as charismatic religious leaders since it is deemed as a social condition of the change in their power.

The role of social media for Islamic *da'wah* activities was done by Omar¹⁵ in a study entitled "*Role of Social Media in Disseminating Dakwah*". It showed the importance of communication in Islam and the role of social media to spread the message of *da'wah* to the community. Social media is seen as a technology where people can create, share, and store any content. Nevertheless, all parties must have a consciousness of its importance as a medium of *da'wah* in the current information age.

From several previous studies, study on how *Da'i* establishes religious authority on Facebook has never been studied. The present study seeks to find out how the internet, particularly Facebook, utilized by KH. Muhammad Arifin Ilham and Yusuf Mansyur to present themselves as the holders of religious authority of Islam to extend their scope and mission. Their multimodal communication competence in optimizing the features of Facebook will also be studied.

¹² Pauline Hope Cheong, "Authority", in Heidi A. Campbell (edt) *Digital Religion: Understanding Religious Practice in New Media Worlds*, London: Routledge, 2013, 82

¹³ Damian Guzek, "Discovering the Digital Authority: Twitter as Reporting Tool for Papal Activities", *Online-Heidelberg Journal of Religions on the Internet*, Volume 09, 2015, 63

¹⁴ Fazlul Rahman, "Internet and Kyais in Indonesia, Negotiation of Authority in Mediatized Environment", *Online-Heidelberg Journal of Religions on the Internet*, Volume 09, 2015, 81

¹⁵ Faradillah Iqmar Omar, Nor Azlili Hassan, Iza Sharina Sallehuddin, "Role of Social Media in Disseminating Dakwah", *Islamic Perspectives relating to business, arts, culture, and communication*, 2014, Universiti Teknologi MARA, Melaka

Digital Religion: Spiritualising the Internet

As a communication and information technology, the internet makes life as easy and practical as possible. It narrows the space and distance between users. Stephen O'Leary¹⁶ declared that the development of the Internet is very rapid for the growth and dissemination of religion. It is a suitable technology for religious participation in which users are allowed to incorporate their religious activities into their spiritual lives.

The Internet or new media is perceived as an idea where at some point in history, the entire media technologies are considered new, sophisticated and fresh, where social interaction, information sharing and communication are mediated in a new way. Its ambiguous, fluid, volatile and unpredictable nature leads the internet becomes a fruitful ground for research. The combination of static and moving images and text owned by the Internet makes it has the possibility of unlimited interactivity and connectivity. However, the link of internet and religion is rarely seen in the study of such a technology.

The relationship between religion and technology is a problematic one. Technology is often linked to modernity, worldly affairs. Meanwhile, religion is a desire to approach and interact with the Divinity and to stay away from the mundane. Thus, negotiation is required to associate technology with the sacred activities.

Christians are among the pioneers who adopt and modify the Internet for religious purposes. Email and web are utilized to facilitate interaction and development of the religion. The platform of E-vangelism becomes a medium for the followers to share their beliefs via social media, create religious-themed groups on Facebook, and establish alternative spaces, e.g., a Christian video sharing site called GodTube.com¹⁷.

For three decades, the internet is used as a space where virtual spiritualism is carried out and traditional religious beliefs are discussed. The early use of the internet for religion was in the 1980s where it was explored as a communication tool to express their religious interests. The first networking forum used to discuss the religious, ethical, and moral implications of human behaviour is Net.religion. The discussions were inclined towards Christian discourse and debate. It stimulated the Jews to create their own space. In 1984, they initiated "net.religion.jewish" and followed by "net.religion.christian". In 200, it became rampant in which religious organizations, groups and communities continued to create and import new forms of online-based religious rituals and community practices.

Campbell¹⁸ proposed a concept of Social Shaping Technology (SST), a research scope that combines the fields of social science and technology, technological sociology and media studies and examines technological changes and user innovation as a social process. How do religious users establish and negotiate the Internet for their interests? How do religious users modify technology based on to their needs? Therefore, internet technology is interpreted through the technological paradigm of social religious formation.

SST views technology as a product of the game between engineering and social factors in its design and utilization. Technology is seen as a social process whereby assorted social groups may form technology that suits their purpose by modifying the existing technology. It shows that the internet is like a liquid that can adjust its shape depends on

¹⁶ Stephen O'Leary, "Cyberspace as Sacred Space: Communicating Religion on Computer Networks", *Journal of the American Academy of Religion*, Volume 64, Number 4, 781-782

¹⁷ Heidi A. Campbell & Paul Emerson Teusher, *Religious Authority in the Age of Internet*, Center of Christian Ethics, Baylor University, 2011, 62

¹⁸ Heidi A. Campbell, "Spiritualising the Internet: Uncovering Discourses and Narrative of Religious Internet Usage", *Online - Heidelberg Journal of Religions on the Internet*, Volume 01.1 Special Issue on Theory and Methodology, 2005, 4

the place. It is a vehicle that can deliver passengers wherever the destination, in this case, it is to communicate religion. Basically, the concept of Spiritualising the Internet is a process that frames the Internet as an acceptable technology by using a discourse full of religious language and interpretation. It creates a narrative that guides how the internet can and should be used in the context of religious community or beliefs.

Religious Authority and the Internet

Religious authority is held by religious leader who has the source of information and religious knowledge as the reference of the adherents. Such an authority can be determined by various legitimacies. Based on Weber's classic categorization, authority arises from the sacred tradition, the appointment by the Elder and to receive charisma supported by supernatural powers. Following this typology, the four level of religious authority are identified, namely: Hierarchy (role of leader), structure (community, formal organization), ideology (belief, idea), and text (official teaching or religious book)¹⁹.

In addition, authority can be understood from the dynamic interaction between two realities that recognize the authority. Hence, it is seen as a performative, discursive individual who involves persuasive claims to gain the attention, respect, and trust from the audience. It can be approached as a quality of communication mediated and dynamically constructed by the media. From this process, the authority of *Da'i* is obtained.

The association between religious authority and the internet can be viewed from two sides: destructive or supportive. The first perspective refers to the dominant approach in which the internet media is perceived as destructive since it agitates the privilege of the traditional religious authority. Internet provides a variety of information and knowledge about religion hence the role of religious authority is weakened. The users are able to independently access information which formerly owned by religious authorities only. It definitely threatens the structure of the religious system. In the era of modern media, the ability to self-claim as a religious authority has been democratized. With the rife of "experts", internet users are experiencing the increased access and capacity to commence debate and actively deal with religious authority based solely on online-based information²⁰.

There is an alternative perspective in perceiving the relationship of religious authority and the emergence of the internet. It is more complementary, where there is a relationship between the social developments in technologies that contribute to shaping and enhancing the position of authority. Instead of being menaced by the existence of the internet, religious authorities employ it to connect and improve more personal communication with their audiences. They have extended their range through self-promotion and representation on diverse multimedia platforms, mediating information and religious knowledge both offline and online.

Based on the perspective, *Da'i* noticed their position on technological advancement. They use social media to augment their authority in the online realm to reinforce their offline power. They recognize its potential to bring followers closer to the religious information that was previously acquired only through direct meeting. When the first perspective concerns that the massive religious information is capable of intimidating the position of religious authority, *Da'i* counteract it by placing its position also in similar

¹⁹ Heidi A. Campbell, *Digital Religion: Understanding Religious Practice in New Media Worlds*, London: Routledge, 2013

²⁰ Bryan S. Turner, "Religious Authority and the New Media", *Theory, Culture, and Society*, Volume 24, Number 2, 2007, 120-122

sphere, that internet users will consider the credibility of the source of information and relatively choose the source derived from the religious authority.

Research Methods

The present study uses qualitative approach. Qualitative research seeks to disclose meaning and understands a phenomenon, event, and human life. The object of this study is Facebook page as the profile of a company or public figure that has the abilities and features similar to the personal user profile. Facebook is one type of social media, namely social networking. Social media is included Web 2.0, where the website presents information and allows for interaction with followers. Facebook page is different from Facebook group. Facebook group is created for individual Facebook users for the purpose of small group discussions on a specific topic, so it is either private or public. Meanwhile, Facebook page acts as the official representation of an individual or organization. Its content is open to public consumption and managed by an authorized representative for an individual or organization thus it is enabled to attract followers and comments (Abramson, 2015). To get updates from certain Facebook pages, users are not necessarily to be friends but simply by "like" the page and they will automatically become "fans". The more popular the public figure, the more pages that insert the corresponding name to collect "fans".

The search for Facebook pages using the keyword "Yusuf Mansyur" found more than 250 pages, while for KH. Muhammad Arifin Ilham reached approximately 70 pages. Official page can be determined from a description of the page that directly refers to the official website and through a statement from the *Da'i* about the existence of many pages with similar names but unofficial/fake.

The present study will examine the contents of the page, particularly the Wall of KH. Muhammad Arifin Ilham and Yusuf Mansyur's official pages. Wall is a space for posting messages and information. It is publicly accessible so approval to post anything is not required. The two wall pages alternately occupy the first and second positions based on Social Baker's religious Facebook pages. KH. Muhammad Arifin Ilham has 5,913,106 fans and Yusuf Mansyur has 6,224,287 fans.

Both pages were accessed and coded for 30 days, from June–July 2016. According to McMillan²¹ data collection for content analysis ranges from two days to a maximum of five months. Since the post is relatively intense, it is important to limit time in accessing the page.

Analytical technique uses qualitative content analysis. After completing the data collection stage, all relevant information was organized and analyzed. After all the Facebook Pages were coded, the data were organized in tabular format to facilitate the data analysis process. Once set up, each sub-category was meticulously reviewed for patterns and relationships and the inconsistencies were recorded. Once grouped, data of each sub-category were compared to determine the similarities and differences between the pages. All data were analyzed and compared to answer research questions. Schreier²² states that triangulation with other data sources provides a technique for assessing the validity of the qualitative content analysis.

The theoretical perspective that determines the methodology can be seen from two approaches. *First*, the researchers view that grounded theory uses a constructivist approach

²¹ Sally J. McMillan, "The Microscope and the Moving Target: The Challenge of Applying Content Analysis to the World Wide Web", *Journalism and Mass Communication Quarterly*, Vol 77, No.1, Spring 2000, 80

²² James W. Drisko & Tina Maschi, *Content Analysis*, New York: Oxford, 2016, 108

where every theoretical interpretation leads not only to reflection to the world but also to the production of interpretation. *Second*, researchers adopt the epistemological position of the religious-social shaping technology approach where religious users do not simply accept or reject the technology, but also shape the technology based on their needs. From this perspective, *Da'i* does not plainly reject a new form of technology, but negotiate its use in accordance his needs.

Results and Discussions

During the study period, it can be claimed that Yusuf Mansyur's page updated 78 statuses while the KH. Muhammad Arifin Ilham's updated 17 statuses. The number of Yusuf Mansyur's status was higher because former statuses were often reposted or re-uploaded. The categorization of the content is as follows:

Religious Commodification through Material Symbols

Religious commodification is the transformation of religious symbols into commodities, objects available in "religious supermarkets", economic life, and the media. It leads to the commercialization of Islam by converting religious beliefs and symbols into commercially tradable commodities (Fealy, 2008). As religious practice is a very private realm, religious presentation and promotion have in turn been widely accepted in our culture.

From the two Facebook pages, there are three forms of commodification, namely:

Religious Books and Scripture

There are three types of books promoted via Yusuf Mansyur's Facebook page, namely book written by YM, the Qur'an and the fast-reading method of the Qur'an "Iqra dan Tajwid Al Alkhsar". Yusuf Mansyur is prominent for his bestselling books. In its perspective, human's financial security can be achieved with the willingness to give charity to others. Therefore, he frequently uses social media to promote his books, among others: *Kun Fayakuun*, *The Miracle of Giving*, *Fadhilah Sholawat*, *Accelerate Your Success*, and *Pulang Kampung*. Promotion is done by providing synopsis and a discount promo for certain number of purchase. In addition, Yusuf Mansyur also promotes the Qur'an. With the branding of "Al-Qur'an Eksklusif Persembahan Yusuf Mansyur", there is a special discount for the purchase in a limited time. To differentiate with the offline purchase mechanism, it can be ordered via SMS.

Muslims Clothes

While religious books and the Qur'an are identical to *Da'i*, the Muslim clothes promoted on Yusuf Mansyur's page are branded with MAE Indonesia. In addition to the details of fabric, size, and colour, the hash tags of #BeraniSyari for *khimar* and #Kecepakekoko for male Muslims are also introduced to show the identity of Islam.

Herbal remedies

As the only form of Islamic commodification on Arifin Ilham's page, the promotion of herbal remedies in the form of honey is presented in more specific compared to the promotions posted by Yusuf Mansyur. By using the brand "Az Zikra", Arifin Ilham personally demonstrates the efficacy of honey by quoting Surah An-Nahl verse 69 and the hadith of the Prophet about honey as a medicine in a video. Details about the price, store and agents throughout Indonesia are served to ease the consumers.

Islamic commodities reflect an improvement in terms of religiosity and the growth of public consumption. Religious books, Muslim clothes, and herbal remedies are among the forms of Islamic commercialization that convert religious beliefs and symbols into commercially viable commodities. The insertion of Qur'an verses and hadith are used as an affirmation of the argument of the importance of the goods in the improvement of the

faith in God. Religious commodification includes the commercialization of religious ideology and products. Personal and social transformation is considered to follow the purchase of religious products²³.

Structure of Digital Communication

The practice of authority is mediated with assorted platforms of communication media. The use of links that leads followers not only to one but many other media platforms (social media, web) can extend the range among followers. The use of Facebook features to set status (tagging, photos, videos, hash tags, emoticons, and external links) shows the capacity of new media literacy of users.

Table 1. Comparison of Facebook Features Utilization

<i>Da'i</i>	Facebook features						Most liked	Most shared	Most comments
	Tag	Photos	Video	Hash Tag	Ext links	Emot			
Yusuf Mansyur	X	X	X	X	X	X	31,000	17,877	1,232
Arifin Ilham	X	X	X				55,000	6,300	5,556

External links

External links used to link other social media pages or websites. These links are used to:

- provide the guide by using google map coordinate to the location of Training in Wisatahati Center, e.g., bit.ly/WisatahatiCenter.
- provide further information for promoted activities/trainings, i.e., <http://facebook/wisatahati>, <http://risalahhati.yusufmansyur.com>, and www.kalamuna.yusufmansyur.com
- answer the curiosity of status. Yusuf Mansyur's status often gains curiosity from followers, for instance: a way to find a soul mate or an easy way to gain great reward. The statuses do not provide more information, but followers are expected to open the web, i.e., <http://yusufmansyur.com>, <http://risalahhati.yusufmansyur.com>, <http://selamatmorningindonesia.com> and www.menatahidup.com to find the answers.
- Eases the way to give alms via online. Several links are provided such as, www.sedekahonline.com or www.sedekahsejutabuku.com to give charity not only in the intention but can realize it immediately. Followers will be directed to choose the provided program, i.e., alms for the Qur'an hafidz, alms for Qur'an tahfidz scholarship, alms for Qur'anic village, productive alms, alms for Tahfidz Mosque construction, alms for Life Bridge and Path, alms for Scripture libraries. After registering, visitors may choose a nominal amount of money to be distributed (online alms) or library (alms of books) and the method of transfer (via atm, credit card, or doku wallet). One of the charity raising is to help victims of landslide disaster in Purworejo, Central Java.

²³ Greg Fealy & Sally White, *Expressing Islam: Religious Life and Politics in Indonesia*, Singapore: Institute of Southeast Asian Studies Publishing, 2008, 31.

- Product marketing (The Qur'an, video, Muslim clothes, and herbal remedies). They are internal and external links. The internal links of Yusuf Mansyur, i.e., www.bukuyusufamansyur.com, Twitter account, Instagram and Facebook can be used to obtain more information for the purchase of the exclusive Qur'an. Meanwhile external link of www.maeindonesia.com is used for promoting Muslim clothes and store.komunitasbelajar.com for promoting books and the Quranic recitation. Similarly, Arifin Ilham uses external links solely to promote of Az Zikra honey, namely on www.maduazzikra.com.

Hash tag

Hash tag (#) is used to make it easier to find a topic with specific themes or keywords. Hash tags is like keywords written without spaces by putting a hash mark (#) in front of it. It is originally used for Twitter but almost all social media currently use it. Yusuf Mansyur uses hash tags in his page among other as follows:

- program/training organized by Yusuf Mansyur, i.e., #TemukanRamadhanmu, #KemuliaanSedekah, #SedekahAja, #MembangunIndonesiaDenganAlquran
- Marketing of Yusuf Mansyur's products, i.e., #bukuyusufmansyur, #agenBYM, #diskonbuku, #bestseller, #masterpiece, #kunfayakun, #fenomenal, #promobuku, #yusufmansyur
- External brands (clothes, Muslim pop market) introduced by Yusuf Mansyur, i.e., #BeraniSyari, #Kecepakekoko, #SOUQJKT

Emoticon

Emoticon is a facial representation used to indicate a person's emotional feeling. In his page, Yusuf Mansyur uses emoticons in the form of smiley :-) (smile) which are all used on the status of his marketing book, namely *Kun Fayakuun* and *The Miracle of Giving* (Keajaiban Sedekah).

Other than those features above, Facebook facilitates the communication between the owner of an account and the followers using the comment column. This feature is further enhanced by allowing the account's owner to personally reply per comment in the same column. Bidirectional allows two-way communication between the page owner and the followers. It allows social media users to add content or comments and be responded by other users. Despite the different approaches between Arifin Ilham and Yusuf Mansyur, they create a religious communication environment and feelings connected with their followers. By responding to comments and posting a status that promotes practicable worship practices on life issues, the online presence can enhance the affective interest and loyalty of the followers. Nevertheless, they show different ways in responding their followers' comments as elaborated as follows:

Unmonitored Communication

It occurs when followers have the chance to ask but the owner is unwilling to respond. It can be found on Yusuf Mansyur's account page. In all of his statuses, no single direct response from Yusuf Mansyur can be found.

Monitored Communication

Unlike Yusuf Mansyur, Arifin Ilham preferred to answer questions, statements, and even greetings his followers. Comments/questions answered are usually the top comment only. Questions about the law about pregnant women until the law of women staying alone in the mosque answered briefly and boldly. Followers also appreciate the personal response by giving likes in Arifin Ilham's comments.

Promotion of Da'wah Activities

Da'i promote the influence of both offline and online communication to sustain and enhance their networks and credibility. By showing online-offline schedule, they attempt to gather followers in a larger religious community. They build their religious authority in traditional media scope and simultaneously, actively participate in social media networks²⁴.

Da'wah Calendar

Social media has become an interactive environment where *Da'i* build relationships and create a space where followers become a part of the community. In his statuses and comments, Arifin Ilham provides his on-air and off-air *da'wah* schedule as well as invites his followers to join it. The on-air *da'wah* activities were conducted in TVRI and TV One while off-air activities were held at Az Zikra Mosque in the Friday sermon, taraweh prayer and *da'wah* safari in North Kalimantan.

Free Training Program

In his Facebook page, Yusuf Mansyur offers various trainings related to Islamic-based daily problem solving since preaching cannot be done merely through statuses that invites and remind to the command of Allah. Training program is used to bring the followers closer to *Da'i*, although there is no mention of the name of the *Da'i* on the poster. For instance, training "Selalu Ada Jalan" is intended for his followers who always face problems and seek for solution. It is aimed at learning the mercy of Allah. Meanwhile, training of "Dzikir Kekayaan Kita" and "Rahasia Kesuksesan dan Kekayaan" are focused more to learn the nature of *dhikr* to achieve success. Those who interest to join can register via SMS and for free.

Disclosure of Interpersonal Information

Facebook allows its users to share the fractures of their personal lives to the public. On their pages, Arifin Ilham and Yusuf Mansyur also show their interpersonal relationships with their families and companions. Arifin Ilham demonstrates his personal life, such as photos of children and families in his 48th birthday reflection, his grief when one of his childhood best friends passed away, and photos with Habib Rizieq (FPI chairman), Habib Munzir Al Musawa (head of Majelis Rasulullah SAW), and Abu Bakar Baasyir (head of Majelis Mujahidin Indonesia) in various activities including *da'wah*, prayer, and demonstration to show the proximity of various circles of scholars in Indonesia. Such an intimacy also depicts his self-disclosure in politics.

Unlike Arifin Ilham, Yusuf Mansyur rarely exhibits his closeness with his family. One status (later reposted) shows his pride when his eldest daughter, Wirda, could memorize Surah Yasin when she was 7 years old and dreamed of meeting the Apostle the night after. He also informed Wirda's status as the key speaker of Talkshow at Muslim Market event about creative and productive young Muslimah. The proximity to family and companions in status and photos shows that they have the same followers in terms of interpersonal relationships. Their position as fathers and friends makes the picture of their personal lives accessible to their followers. It presents the image of religious leaders as ordinary people.

²⁴ Pauline Hope Cheong, "Religious Leaders, Mediated Authority and Social Change", *Journals of Applied Communication Research*, Volume 39, Number 4 November 2011

Conclusion

The present study performs a qualitative content analysis of the status of KH. Arifin Ilham and Yusuf Mansyur on their Facebook pages with total of 95 statuses. It does not examine the content of Islamic *da'wah* specifically, but rather to see how they employ the Internet media to present themselves as Islamic religious authority. The utilization of social media shows the relationship between religious authority and the internet in a mutually reinforcing position. As there is a perspective that new media undermines the position of traditional religious leader', the internet particularly Facebook can be used optimally for the purposes of disseminating the message of *da'wah* as well as reinforcing their authority as religious leader.

KH. Arifin Ilham and Yusuf Mansyur approach Facebook with distinguished steps and strategies. KH. Arifin Ilham uses Facebook as a virtual environment that brings his closer interaction with his followers. His consistency to greet his followers at the beginning and end of the status presupposes a status is just like a face-to-face meeting. Preaching is done with *bil hikmah*, which is by including reason and argument that can be accepted with the ratio/reason. Thus, his status tends to be long, complete and takes longer to seize it. Meanwhile, Yusuf Mansyur has a propensity to convey the status that demonstrates the problem solution in general, such as: mate, fortune, despair, surrender, and so on. It is relatively short and intended merely as a fishing rod. To get the full answer, followers are required to follow further external links.

The Internet is the reflection and the shadow of the offline world. People perform online activities almost the same as what they do offline. Nevertheless, there is little real world that is not reproduced online and vice versa. Such online activities are done by mediation and it is perceived as an entirely new and innovative way. The change from offline to online activity indicates a consequence of a crisis of authority, which is the mechanism of examining information available online.

There is shift in the production of authority from religious leaders, from offline to online. *Da'i* doesn't need to be physically present in the same locale in order for authority to be established, since persuasive conversations work to enact their presense in their absence. Social media become a new medium for *Da'i* to expand the range of influence and restructure the communication practice. *Da'i* is perceived to have ability to negotiate offline into online information to strengthen the existing relational ties and credibility. By leveraging multimedia elements, *Da'i* create and recreate shared cultural and spiritual experiences.

The religious identity encouraged by the consumption of certain products on the one side is considered to bring new religious meanings. On the other side, this commercialization emphasizes apparent behaviour rather than the intellectual development and spirituality of religious beliefs. The present study is restricted to the messages conveyed in the status of Facebook pages from *Da'i* hence the results is still partial in terms of the characteristics of the social media for the benefit of religion. Further studies can be focused on strategies from the side of communicators conducted by *Da'i* through interviews as well as on the motivations and expectations of the side of followers.

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Paradigm modernism Islam in reinterpretation of Islamic law in the millennial era

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Abstract

Islamic law is one of the legal systems prevailing in the Islamic world. The paradigm of Islamic modernism has the principle that Islamic law must reach the needs of modern society with all its dynamics. Required reinterpretation for Islamic law can *shalih li kuli zaman wa makan*. The purpose of this study is to describe the paradigm of Islamic modernism, to describe Islamic law in the flow of social change, and to discuss the modernist Islamic paradigm in the reinterpretation of Islamic law in the millennial era. This research uses normative approach, secondary data, and replication method in analyzing data. The results of this study indicate that Islamic modernism is a tendency of Islamic thought to bridge the doctrine of Islam with a growing human civilization. With the paradigm of Islamic modernism the gap of Islamic idealism and modern civilization can be overcome. The paradigm of Islamic modernism can reinterpret the teachings of Islam to answer the attributes of modern society such as democracy, human rights, politics, economics, the development of science and technology. Islamic law does not escape from the exploitation of social change. With a view of the door of *ijtihad* is always open, Islamic law can reach the impact of social change. Reinterpretation of Islamic law continues to be needed to provide certainty of Islamic law in entering the millennial era. Various new transaction-based online is growing very rapidly the necessary legal certainty in the perspective of Islamic law.

Keywords: paradigm, Islamic modernism, reinterpretation, millennial

Introduction

The law moves from the realm of freedom to public order despite its coercive nature. The purpose of law is generally to bring justice, benefit and certainty. The law should not be limited to the shadow of the false in the rules of legislation. In addition, the law should also serve as a medium for preventing conflict, rather than being the cause of conflict because legal objectives are not achieved. Likewise, Islamic law whose purpose is also to meet justice, expediency and certainty¹. Moreover, Islamic law is aimed at keeping the five facets of life, ie keeping the religion (*hifdz ad-din*), keeping the mind (*hifdz al'aql*), keeping the soul (*hifdz an-nafs*), keeping the offspring (*hifdz an-nasb*) and keep the treasure (*hifdz al-maal*). These five joints are termed *maqashid al-syar'iyah*².

¹Achmad Irwan Hamzani, *Kontribusi Hukum Islam dalam Sistem Hukum Indonesia*, Bogor: RWTC, 2017.

²Abi Ishaq Ibrahim bin Musa al-Syathibi, *al-Muwaafaqaat fii Ushuul al-Ahkaam*, Jilid II, Beirut: al-Maktabah al-'Aşiriyyah, 2011.

Islamic law is one of the prevailing legal systems in the world today whose substance encompasses all aspects of human life³. The reach of Islamic law not only regulates human relations with fellow human beings and objects which in the context of Western law are classified into private and public law. Islamic law at the same time regulate human relations with God that is not owned by Western law. A fairly popular classification is *hablu mi Allah* and *hablu mi al-nas*, transcendent relations and profane relations.

In order to always survive and reach the legal needs of modern society, Islamic law should continue to be developed although its development pattern is not free as Western law. As a law derived from revelation, Islamic law has its own standards in its development. Human reason different from one person to another, from one place to another, making the development of Islamic law must follow certain rules and standards so that the foundation is not damaged⁴.

Islamic law has evolved over the centuries into a legal system, and is in sync with a complex reality. Just as Western law has a source (*al-mashadir*), Islamic law also has a derivative product of the principle (*al-ushuul*) which determines the nature of evangelism (*al-adillah*), seeks the use of the 'law of maxim' (*al-qawa'id*) and utilizing some of the underlying aspects of 'goals' (*al-maqashid*) to support its legal theory structure⁵. Along with the development of Islam to various corners of the world and the growing human civilization that is also followed by Muslims, Islamic law must continue to hold and provide legal certainty.

Human civilization is increasingly leading to its peak in the present era which is often called the melienial era in which society is entering a global culture with advances in information technology. The milienial era is the culmination of globalization and digital telecommunication technology. Increasingly sophisticated digital telecommunications, bringing the impact of social changes that have a tremendous impact and change the pattern of thinking and religious views including the environment of Muslims⁶. Many new economic, social, and cultural systems, one of which is characterized by new transactions as a rush of advances in information technology.

New issues arise that require a solution of Islamic law. Legal position is needed to ensure legal certainty for Muslims⁷. With the widespread sphere of social change affecting all aspects of life, the need for *ijtihad* is necessary to find the epistemological foundation⁸. The tool of *ijtihad* plays an important role as an innovation in the development of Islamic law so that the adagium of Islamic law that always *shalih li coolies eat time* can be tested by giving perspective.

Departing from the thinking on the discourse to the paradigm of Islamic modernism in the reinterpretation of Islamic law in the millenial era relevant to do. Islamic law has a broad principle that if interpreted properly can accommodate the needs of society

³M. Sirajuddin, "Wacana Penerapan Hukum Islam dalam Tinjauan Politik Hukum Nasional", *Jurnal Sosio-Relegia*, Volume 8, Nomor 3, (Mei 2009).

⁴Muhammad Muslehuddin, *Philosophy of Islamic Law and The Orientalist; A Comparative Study of Islamic Legal System*, Pakistan: Islamic Publication Ltd., 2000.

⁵Syafaul Mudawan, "Syari'ah-Fiqh-Hukum Islam; Studi Tentang Konstruksi Pemikiran Kontemporer", *Jurnal Asy-Syir'ah; Jurnal Ilmu Syari'ah dan Hukum*, Volume 46, Nomor II, (Juli-Desember 2012), p. 421.

⁶M. Amin Abdullah, *Bangunan Baru Epistemologi Keilmuan Studi Hukum Islam dalam Merespon Globalisasi*", *Jurnal Asy-Syir'ah: Jurnal Ilmu Syari'ah dan Hukum*, Volume 46, Nomor II, (Juli-Desember 2012).

⁷Abd. Shomad, *Hukum Islam; Penormaan Prinsip Syariah dalam Hukum Indonesia*, Jakarta: Kencana, 2017.

⁸Saifudin Zuhri, "Masalah Sebagai Sumber Hukum dan Implikasinya Terhadap Liberalisasi dalam Pembaharuan Hukum Islam di Indonesia", *Jurnal Asy-Syir'ah: Jurnal Ilmu Syari'ah dan Hukum*, Vol. 43, Nomor II, (Januari-Juni 2009).

with its civilization⁹. Review of actual problems in the perspective of Islamic law is essential to provide legal certainty. The increasingly heavily complex legal fact demands more sophisticated discourses and no longer deals with the problems of *khilafiyah al-ubudiyah*.

The issues raised in this study are: What is the paradigm of Islamic modernism? What is the law in the flow of social change? What is the paradigm of Islamic modernism in reinterpreting Islamic law to respond to social change in the millennial era? This study includes the type of normative legal research because the studied is the written legal theoretical aspects. The approach is also normative by using legal theory. The data used are secondary data in the form of written documents obtained through library search. The method of analysis used induction-interpretation-conceptualization by using interactive model, namely data reduction, data presentation and conclusion.

The Paradigm of Islamic Modernism

Modernism as a reform movement began in Europe offering a new outlook on cultural phenomena. The emergence of modernism has historically been the conquest of medieval old values by new values. Rational power is used to solve all humanity problems and test other truths such as revelation and traditional myth. Introduced a new worldview or so-called modern paradigm. The birth of modernism coincided with the advancement of science and technology that enabled the industrial revolution and knowledge revolution. Modernism became a paradigm as an antithesis of a mystical and feudal paradigm of traditionalism. The paradigm of modernism offers a rational and factual view. Man in the paradigm of modernism has authority in determining history, open the subordinate of the forces of nature and supernatural forces. The paradigm of modernism becomes a progressive symbol of man towards the condition of society's enlightenment¹⁰.

The paradigm of modernism positions human reason and rationality as a source of knowledge to human freedom so as not to be shackled by traditional dogmas that cause humans to always be objects. The giving of reason portions makes man a subject rather than an object with a reasoning mission as the main source of science that produces universal truths¹¹. The project of modernism in Europe succeeded in overthrowing religious dogmatism so that it implicated the separation of the church as the holder of the religious authority of the state as the holder of political authority. Modernism in the field of law through rebellion against the norms of natural and theological law in Europe results in the codification of modern legal norms characterized by secular and positivistic¹².

Modernime also has an effect on the Islamic world although its movement is different from what happened in Europe. The emergence of Islamic modernism as an attempt to bridge the gap between the ideals of Islam and the reality of society¹³ (between doctrine with civilization). Islamic modernism emerged to reconcile Islam with modern attributes such as democracy, human rights, nationalism, rationality, science, equality and progress. The emergence of the paradigm of Islamic modernism was also a response to

⁹ Muhammad Muslehuddin, *op.cit.*, hlm. 87.

¹⁰M. Nur Prabowo S., "Respon Agama Terhadap Kultur Modernisme: Perspektif Perennialisme, *Jurnal Rasail*, Volume 1, Nomor 1, (Januari-Juni 2014).

¹¹Suryani, "Neo Modernisme Islam Indonesia: Wacana Keislaman dan Kebangsaan Nurcholish Madjid", *Jurnal Wacana Politik- Jurnal Ilmiah Departemen Ilmu Politik*, Volume 1, Nomor 1, (Maret 2016).

¹²M. Nur Prabowo S., *op.cit.*, p. 98.

¹³A. Sunarto AS, "Paradigma Nahdatul 'Ulama Terhadap Modernisme", dalam *Jurnal Sosiologi Islam*, Volume 3, Nomor 2, (Oktober 2013) p. 53.

European colonialism towards the Islamic world in the 19th century battles¹⁴. Islam often faces challenges especially in social change. There are various movements to change the course of Islam that was originally run in a contextual textual context¹⁵.

The paradigm of Islamic modernism is a refreshing understanding of religion and social reform that has helped democratize Islam and become the main actor that shapes the economy, political and intellectual life in the Islamic world¹⁶. The Islamic modernism movement against taklid in the past by re-enacting *ijtihad*. According to the paradigm of modernism, *ijtihad* is a rational interpretation of the Qur'an to meet the needs of modern society. The paradigm of Islamic modernism aims to bring Islam to a progressive religion. As is the case in the West with an emphasis on human rationality and freedom, Islamic modernism harmonizes Islamic beliefs with modern values through *ijtihad*¹⁷.

The movement of Islamic modernism emerged in order to adjust the understanding of Islam with the new development of science and technology. The emergence of this movement is a response to various backwardness experienced by Muslims in various fields such as economics, politics, education, culture, law and so forth¹⁸. Backwardness is not in line with the spirit of Islamic teachings that always push toward progress, upholding science that leads to humanity's misery. The reality of Muslims is lagging behind, backward and declining. This situation raises anxiety that led to the movement of modernization in various areas of human life. Islamic doctrine is highly relevant to all fields of private and public life. In accordance with his soul, Islamic doctrine always receives development, because the Qur'an is a universal and up-to-date revelation of God to meet the demands of the times. The views and traditional practices must be reformed based on original sources are authoritative, namely the Qur'an and Sunnah in the context of the contemporary situation and needs.

The tradition of the past by the paradigm of Islamic modernism is considered to be irrelevant to the demands of the times that it must be abandoned. People must think critically in new social problems. The old-fashioned (tinkering of thought) and *taqlid* attitude of the past must be rejected. As long as the way of thinking and orientation is always in the past, as the traditionalist paradigm, Muslims will not advance.

The traditional paradigm holds on to the minds of Islamic scholars in the past and seeks to cling to established traditions. The teachings of Islam stay followed through the existing schools of thought. The scholars are now deemed incapable of doing *ijtihad* again because they do not have the same level of capacity as Hanafi, Maliki, Shafii and Hambali. The door of *ijtihad* has also been closed. The whole issue of human life associated with religious law has been completely written by the earlier scholars. Even if there are new problems that arise now and need to solve enough to see the book written by the scholar (yellow book) and then diqiaskan use *'illat* which also has formulated them. Tradition with all its aspects, is not only judged as something to be followed and displayed again in

¹⁴Tauseef Ahmad Parray, "Islamic Modernist and Reformist Thought: A Study of the Contribution of Sir Sayyid and Muhammad Iqbal", *World Journal of Islamic History and Civilization*, Volume 1, Number 2, (December 2011).

¹⁵Muh. Dahlan, "K.H. Ahmad Dahlan sebagai Tokoh Pembaharu", *Jurnal Adabiyah*, Volume XIV, Nomor 2, (November 2014).

¹⁶Robert R. Bianchi, "Islamic Globalization and Its Role in China's Future", *Journal of Middle Eastern and Islamic Studies (in Asia)*, Volume 9, Number 3, (December 2015).

¹⁷Kamarudin Saleh, "Transformasi Pemikiran Pembaharuan dan Modernisme di Malaysia; Satu Penelitian Awal", *Jurnal International Journal of Islamic Thought*, Volume 2, (Desember 2012).

¹⁸Rusli Malli, "Konsep Pemikiran Pendidikan Islam Kontemporer di Indonesia", *Jurnal Tarbawi*, Volume 2, Nomor 2, (2014), p. 164

modern life, but has been regarded as something perfect, fixed and can not be criticized (sacred) like the Qur'an. The thought of the scholar who lived medieval life, is considered to have solved the problems of the Muslims until the end of time¹⁹. People who deepen and master the tradition to get a blessing, regarded as a figure who must be a role model and able to solve all the problems of the world and the hereafter.

The impact of the traditionalist paradigm in time gave birth to attitudes: (1) Exclusivism. Due to the characterization, even the individual sacralization, the traditionalistic attitude leads to the formation of attitudes of eksklusifisme which only appreciate and acknowledge the truth of its own paradigm and deny the existence of others. (2) Subjectivism. As a result of continued exclusiveness, this paradigm has lost an objective attitude in judging a problem. Right and wrong are no longer based on the problem, but rather on the origin, and from / by which group or by whom. (3) Determinism. As a further result of the above two consequences, where society has been subordinated and confined in one color, become accustomed to accept the role model's "fatwa" and regard it as a necessity without any desire to change, let alone refuse.

The modernist paradigm considers the approach taken by traditionalist paradigms to be unrealistic, ahistorical and will not succeed in building Islamic civilization. Islamic tradition needs to be analyzed through historical study. Including the Sunnah of the Prophet which can not be proved authenticity, also must be rejected²⁰. Muslims must have new interpretive constructs with modern frameworks and rational prerequisites in order to survive and be accepted in modern life. In addition, Muslims must also be freed from the mystical worldview, the attitude of the elderly (tinkering thinking) and *taqlid* blind because it will not be able to convince Muslims can compete in the modern age.

Islamic Law in the Flow of Social Change

Discourses on laws and community structures are essential to explain why the law develops. The structure of society can be an obstacle in terms of facilitating the means of social institutions that allow the law to have its form. Law is seen as an institution that is not autonomous. Eugen Ehrlich states that "... both now and at any time, the center of activity and the development of the law is not in legislation, not in law, nor in court judgment but in society itself"²¹. Society as the center of legal development is the forerunner to the birth of a legislation. Any social change that occurs in society is an instrument that can affect the center of activity and legal development.

The historical development of legal theory is also influenced by the theory of social change, as contained in the school of historical school, sociological jurisprudence and the flow of realism. The historical school considers law as the development of the nation's soul (*volksgeist*). This school recognizes the importance of legitimizing the unwritten law or the living law. Roscoe Pound, the historical schoolmaker, legitimizes the legal interdependence of non-legal elements. State interests, social interests and personal interests may cause the law not to be dogmatic. The flow of realism is also influenced by various models of social change. Benjamin Natan Cardozo, one of the realism figures mentioned that "judgments born by judges are not merely interpretations of laws, but are like mixed recipes." The judge's verdict is an ingredient derived from legal and non-legal elements such as politics, history, economics, ideology, social pressure, and culture. This expression is in line with Ronald Dworkin's criticism of three prominent legal positivists; Kelsen, Austin and Hart.

¹⁹A. Sunarto AS., *loc.cit.*

²⁰Abdullah Arwi, *al-'Arab wa al-Fikr al-Tarikhi*, Beirut: Markaz Tsaqafi al-Arabi, 1973.

²¹Peter Curzon, *Juriprudence Lecture Notes*, Britania: Cavendish-Routledge Publishing, 1998, p. 169.

Dworkin criticized that legal positivism is not yet perfect to accommodate the interests and rights of every person by law alone²².

The theory of social change is not a theoretical one. As is usually the theory, it is born of a historical process bound in time and space. Social theory is always experiencing dynamism in line with the progress and development of human civilization. The birth of social theories itself is the result of research done in the Western world²³. Max Weber shares the model of social change in three stages: the type of traditional society, the type of charismatic society, and the rational type of society. Further development of the theory of social change is not much different from the classification put forward by Max Weber which is labeled social solidarity. Emil Durkheim then divides the two patterns of social change in mechanical solidarity and organic solidarity. The theory of social change was also developed by Talcott Parson. Parson view that society is still considered traditional by Max Weber or still within the limits of mechanical solidarity is formed as a united community, has not occurred sub-division in the community. The next era gave birth to Marxism to the Frankfurt school renewing critical views of Karl Marx²⁴.

There is a pameo yam societas ibi ius whose meaning is where there is society, there is law, so it reflects the relationship of social change and change of law. Society exists and creates law, society changes, law changes. Legal change through two forms; society changes first, new laws come to legalize the change (passive change), or law as a tool to change for the better (law as a tool of social engineering).

There are two opposing views about the functionalization of the law. First, the view that law should follow social change. This view was put forward by Carl Von Savigny; that the law was found not created. Second, the view that the law as a means of community renewal as proposed by Roscoe Pond. There is no need to argue how the law adapts to the changing societies and how the law becomes a driver toward the change of society. For, wherever in the course of law change, the law has a role in the change. The law serves as the protection of human interests. Legal changes that occur are logical consequences of dynamic law.

Islamic law also experienced an imbalance from the flow of social change in every phase. Muslim jurists use several models of social change for the development of law within the praxis area. There is a slogan that Islamic law should be oriented towards the benefit. Abi Ishaq al-Syatibi formulates the theory of *maqashid al-syari'ah*²⁵. Law became a determinant with social, political, economic, ideological, and moral elements. Islamic law will continue to develop from time to time as problems arise in society. The concept of the rule of law that currently dominates also does not appear suddenly, but through the process of history. Islamic law is closely related to social change, even as a reaction to social change.

In terminologically, Islamic law is a law formulated by one's or group's thinking about rules that are reduced according to the Qur'an and hadith about the behavior of *mukallaf* which is recognized and believed to be binding for all Muslims²⁶. Joseph Schacht mentions that Islamic law is a collection of religious rules, the totality of Allah's

²²*Ibid.*, p. 283.

²³Soerjono Soekanto, *Pokok-Pokok Sosiologi Hukum*, Jakarta: Rajawali Press, 2008, p. 212.

²⁴*Ibid.*, p. 214.

²⁵Abi Ishaq Ibrahim bin Musa al-Syathibi, *loc.cit.*

²⁶ Ahmar Rofiq, *Pembaharuan Hukum Islam di Indonesia*, Yogyakarta: Gama Media, 2001.

commandments. which governs the behavior of Muslim life in all its aspects²⁷. In summary, Islamic law is a law that comes from the teachings of Islam where the deeds are patterned²⁸.

Normatively, Islamic law is derived to provide solutions to the problems of human civilization. Historical sketches of inheritance law can be used as argumentative data. Before Islam was demoted, the Arab community was familiar with an inheritance system based on the blood relation, covenant and adoption or adoption. In the early days of Islam until the hijrah, the three basic inheritance were still in effect with some revisions, coupled with the hijra and brotherly ties between the Muhajirins and the Ansar. Original blood constriction is limited that inheritance is only given to male and adult family members. Islamic law renews by giving equal rights to all heirs, men and women, adults and children, even including infants still in the womb²⁹.

The problem of Islamic law authoritarian arises after the Prophet Muhammad Saw. died. Initially all the problems that emerged directly resolved by the Prophet Muhammad Saw. with the decline of verses of the Qur'an and with the authority of hadith. After the Prophet Muhammad Saw. died, many legal events arose in connection with the widespread power of Islam in contact with the prevailing legal system as well as local culture. As a result of this problem comes the need to solve it, and it takes innovation and legal solutions through interpretation, hereinafter called *ijtihad*.

The Paradigm of Islamic Modernism in Re-interpretation of Islamic Law in the Millennial Era

The terminology used for the interpretation of Islamic law is *ijtihad*. Interpretation of Islamic law is a genuine effort to explore and understand Islamic law in its various aspects in order to be able to answer the various problems that occur in society either related to man with man, with objects, also with God. *Ijtihad* literally means trying. While technically it means trying to find the law from the source. *Ijtihad* or is the opposite of *taqlid*, ie follow the opinions of others without carefully examining the sources of its taking³⁰. Muhammad Iqbal mentioned that *ijtihad* is the principle of movement of the progress of Islam³¹. In other words, *ijtihad* is the key to the dynamics of Islamic teachings, including the field of law and a concern especially for *mujtahid*³².

Historically the emergence of *ijtihad* in Islam because of the existence of the contact between the teachings of Islam with the development of community life. *Ijtihad* is the beginning of the epistemology of Islamic law as it concerns the role of revelation and reason. Although the question of the role of revelation and the original reason is the subject of theology, but in its development enters and influences the views of fiqh experts. Theology is a matter of basic (*ushuul*) while fiqh is a matter of branch (*furu'*). The science of theology became the foundation of *fiqh*. The *fuqaha* views of the law will be influenced by the theological style it embraces, both traditional theology initiated by Ash'ariyah, rational by Mu'tazilah or moderate by Maturidiyah.

²⁷ Joseph Schacht, *An Introduction to Islamic Law*, London: Oxford University Press, 1971, p. 1.

²⁸ Muhammad Muslehuddin, *op.cit.*, hlm. 17. Kamaruzzaman Bustaman Ahmad, "The Application of Islamic Law in Indonesia; The Case Study of Aceh, *Journal of Indonesian Islam*, Volume 1, Number 1, (June 2007).

²⁹ Ahmar Rofiq, *op.cit.*, p. 34.

³⁰ Muhammad Muslehuddin, *op.cit.*, p. 125.

³¹ Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, India: Kitab Bhavan, 1981.

³² Tauseef Ahmad Parry, *loc.cit.*

With *ijtihad* changes and renewal of Islamic law in the present and in the future must also touch the theological aspects underlying the thoughts of the *fiqh* experts. Another aspect of *fiqh* epistemology which has been developed by *fuqaha* to develop Islamic law. *Fiqh* should be placed as a result of science as well as science. As a science, *fiqh* has scientific characteristics. Consequently, *fiqh* must also accept its logical consequences as a science³³.

The development of Islamic law in addition to being based on a strong epistemology also needs to formulate and reconstruct its theoretical basis. The basis of the theory of Islamic law is that the essential requirement of *mujtahid* in doing *ijtihad* must know the purpose of law. This requirement was first put forward by Abd al-Malik al-Juwaini, followed by Abu Hamid al-Ghazali, forwarded by Izzudin Abd al-Salam. This systematic and detailed base of the theory was developed by Abi Ishaq al-Syatibi and liberalized by Najmudin al-Tufi.

The main study in the theory of *maqashid al-syari'ah* is about the reference of Islamic law which is manifested in the form of the benefit of mankind both in the world and in the hereafter. The orientation of *mashlahat* which is the basic of the theory of Islamic law that has been pioneered by al-Syatibi disappeared and revived by the experts of modern Islamic law, and more relevant if it is associated with the needs of Islamic law legislation in the current era of globalization.

The basic of the theory and practice of Islamic law is the benefit of the people who rely on *maqashid al-syari'ah*. The formulation and reconstruction of legislation, theoretical bids and any method of *ijtihad* in settling Islamic legal matters shall refer to the realization of the benefit. Islamic law has a strategic position because of its character that emphasizes religious morality in the form of accountability before God³⁴. The study of Islamic law can not be separated from the study of Islam. Islamic law as a legal system that comes from the Islamic religion is one legal system that exists in addition to other legal systems. Islamic law is progressive in character, so it must be a legal model for all and others³⁵.

The wider scope of social change that affects all aspects of life. The pattern of utilitarian life becomes popular, so the movements of Islamic modernism must seek to find a foundation or foundation that can help them adapt to changing conditions. The contemporary development of Islamic law in the economic field is also quite developed, including banking, insurance, arbitration, mortgage, finance, and capital markets³⁶. These economic products also need to be reinterpreted in the conception of Islamic law. For example insurance is still debatable to date. Insurance is a complicated and crucial problem faced by Muslim scholars and scholars both classical and contemporary. Long before, insurance has not been known and has not been discussed by the early madzhab priests.

The current development has been known as Takaful or Takaful insurance. Takaful is operationalized on the basis of Sharia rules with the aim of mutual protection and assistance among a number of people. Takaful's capital is an investment in the form of assets and / or *tabarru* that provides a pattern of return to deal with certain risks through a contract (engagement) in accordance with sharia. The presence of takaful is a reconstruction and reinterpretation of the face of an onventional insurance that contains

³³Abd al-Wahab Khallaf, *Ilm Ushuul al-Fiqh*, Kairo: Maktabah al-Da'wah al-Islamiyah Syabab al-Azhar, t.th.

³⁴M. Sirajuddin, *op.cit.*, p. 808.

³⁵Nehaluddin Ahmad, "A Critical Appraisal of Triple Divorce in Islamic Law", *International Journal of Law, Policy and the Family*, Volumes 23, Number 1, (2009).

³⁶Abd. Shomad, *op.cit.*, p. 5.

gharar, riba, maisir and so forth³⁷. Polemic against the practice of Takaful is still happening. Shari'ah insurance is still considered to contain *gharar*. The policyholder does not pay the premium as a "bet" of future payment expectations, but prefers to buy a specific and easy service and avoids the risk in exchange for his premium payment³⁸.

Syari'ah bonds (*sukuk*) also have no standardization on the structure of Islamic instruments products of each country and the standard Accounting and Auditing Organization of Islamic Financial Institution (AAOIFI) has not been used as a reference by all countries whose population is predominantly Muslim. Required re-interpretation of the shariah bonds that apply so far, because in practice very impact on the reluctance of one country to invest in other countries. Level of understanding of society is still still oriented to the profit (return) offered only. People are still trapped to compare the benefits offered by conventional bonds³⁹.

Once the development of buying and selling using electronic media or often called e-commerce, or new online transaction (no need direct relations) need to get a review in the perspective of Islamic law. The concept of buying and selling in Islamic law must be present to answer various problems arising from the consequences of the transaction. E-commerce in Islamic law is actually included in the concept of al-salam. One of the topics in e-commerce is the warranty given to purchased items. Warranty of sale and purchase is a facility of seller which is very useful for all parties, both for the giver of the warranty (seller) own and for the recipient (buyer) and beneficial to society in general.

Warranty is not in principle known at the time of the Prophet Muhammad Saw., but according to the rules of *fiqh* it reads; *al-aslu fi al-muammalat alibahah*, that the law of origin in *muamalah* is permissible unless otherwise specified in the Qur'an and hadith, so it is not forbidden. This type of transaction can be categorized as part of bai 'bisy syarhi. Warranty has become a common accepted in the middle of society and not contrary to shari'ah. As the rule reads *al-adatu mukhakamah*; customs can be a legal consideration, warranty is not prohibited. Also known as *khiyar* right, that is rights that be broken down to a buyer if in process of buying and selling transaction to things that are not desirable. This warranty may be included in the *khiyar* section, let alone in the field of *khiyar* against *khiyar* disgrace (defect), namely the right to forward or cancel a transaction because there is a defect in the goods traded⁴⁰.

The problem of usury (*riba*) and bank interest so far has never been resolved. Debate about usury (*riba*) and bank interest is still struggling about the prohibition of implementing it has not reached the essence of the problem. The economic system may be based on interest-free banks. The prohibition of usury of al-Qur'an is closely related to the enforcement of the welfare of the people. This prohibition for Islamic jurists of the middle ages stipulates that all kinds of interest are usury and the law is forbidden. Until now the majority of Muslims have argued that, although in the modern world, the role of conventional banks is difficult to avoid⁴¹.

³⁷Havis Aravik, "Asuransi dalam Perspektif Islam", *Jurnal Nurani*, Volume 16, Nomor 2, (Desember 2016), p. 47.

³⁸Haider Ala Hamoudi, "The Muezzin's Call and the Dow Jones Bell: On the Necessity of Realism in the Study of Islamic Law", *Journal The American Journal Of Comparative Law*, Volume 56, Number 2, (2008), p. 459.

³⁹Dede Abdul Fatah, "Perkembangan Obligasi Syariah (Sukuk) di Indonesia: Analisis Peluang dan Tantangan", *Jurnal Al-Adalah*, Volume X, Nomor 1, (2011), p. 42.

⁴⁰Mohammad Mufid, *Ushul Fiqh Ekonomi dan Keuangan Kontemporer*, Jakarta: Kencana, 2016, p. 162.

⁴¹Daud Damasyik, "Reinterpretasi Sumber Hukum Islam; Kajian Pemikiran Fazlur Rahman", *Jurnal Al-Adalah*, Volume IX, Nomor 2, (Juli 2013), p. 237.

Usury (*riba*) is something that happens mainly in debt and exchange money with money. Islamic banking system that uses a *murabaha* system that is similar to conventional bank practices is not usury (*riba*). For an increase in buying and selling with a delayed payment on the *murabaha* system is caused by the item itself, so there are two prices, namely the cash price and higher credit price. The cash price reflects the cost plus the profit margin (mark-up), while the credit price reflects the cost plus the profit limit (mark-up) plus an appreciation of the credit period (time)⁴².

The paradigm of modern Islamic modernism in giving the perspective of Islamic law especially in the present era called the millennial era. Many things have changed to the digitalization base. The Internet has shifted platforms indefinitely. Islamic law in the paradigm of modernism with the principle of *ijtihad* door is always open, it will be easy to complete a new internet-based transaction. The paradigm of Islamic modernism can provide legal certainty to new issues that will continue to emerge along with the development of information technology.

Conclusion

Based on the above discussion can be concluded that modernism as a renewal movement that offers a new perspective on cultural phenomena that are rational and factual. Modernism also influences the Islamic world. Islamic modernism emerged to reconcile Islam with modern values such as democracy, human rights, nationalism, rationality, science, equality and progress. Islamic modernism movement against imitation in the past by moving back *ijtihad*. The emergence of Islamic modernism movement is also a response to various backwardness experienced by Muslims in the field of economy, politics, education, culture, law and so forth. In accordance with his soul, Islamic doctrine always receives development, because the Qur'an is a universal and up-to-date revelation of God to meet the demands of the times. Traditional views and practices must be reformed on the basis of authoritative original sources of the Qur'an and al-Sunnah in the context of contemporary situations and needs. Islamic law is subject to the flow of social change in each of its phases. Islamic jurists also use some models of social change for legal development in practical areas. There is a slogan that Islamic law should be oriented towards the benefit. Islamic law will continue to develop from time to time as problems arise in society. Islamic law needs to be continuously developed in the millennial era in order to meet the needs of the law according to the perspective of Islamic law. The scope of social change is increasingly widespread, affecting all aspects of life. Through the movement of Islamic modernism, must try to find a foothold that is able to adjust to changing conditions. The paradigm of Islamic modernism will be strategic in meeting the needs of Islamic law in the millennial era. The Internet has shifted platforms without boundaries with digitizing-based. The approach of modernism with "*ijtihad* always open" will be able to capture and acquire various problems that arise. The contemporary development of Islamic law in the field of economics is quite developed, including banking, insurance, arbitration, mortgage, finance, and online transactions. Islamic law in the paradigm of modernism with the principle of *ijtihad* door is always open, it will be easy to complete a new digital-based transcendent in the millennial era.

⁴²Abdullah Saeed, *Islamic Banking and Interest; A Study of the Prohibiting of Riba and its Contemporary Interpretation*, Leiden: E.J. Brill, 1996, p. 77-80.

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**Family bonding in the tradition of Badantam in Pariaman, West Sumatera, Indonesia
(collecting fund at the night of the wedding party in 'urf perspective)**

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Abstract

The tradition of badantamin a wedding in Pariaman is an event of collecting money, gold and other valuable things at the night after the wedding party held on the day. The badantam activity takes place after Isha prayer (around 09.00p.m.) and ends around 12 in the midnight. The names of the givers, the amount, and type of the items they give are mentioned openly and recorded in a special book. Therefore, every member of the community feels indebted and feels saving amount (in hope) that they will get the same amount or more at their own party later. The money and the collected items are given entirely to the family who is having the party. If the invited people do not want to participate in this activity, they will usually get social sanction in the form of 'dibuang sepanjang adat' (exile from all customary events). The tradition has lasted long and has severe social penalties. In addition, people are also reluctant to attend the badantam held by immigrants (perantau) returning to hometown only for the party because they know the money or property that they give in badantam will not be paid back. The type of the study was field research with a qualitative approach. The data was gathered by observation, in-depth interviews, and documentation study. The analysis was done descriptively by data reduction, display, and verification (drawing conclusion).

Keywords: Badantam, marriage, Pariaman, tradition, 'urf, walimat al-'ursy

Introduction

'Urf is one of the *dalil* of law (*adillat al-ahkâm*) in the science of *ushul fiqh* used as a method in finding the law of an act which is not described in detail in the Qur'an and Sunnah. Based on that, 'urf is a method taken through *ijtihad* to find an Islamic law in the customs of society that have been conducted continuously. This is necessary because the religion of Islam was delivered by the Prophet (peace be upon him) into the middle of a society which had had hereditary customs in various aspects of life. Among those customs, some were recognized by the Qur'an and some were stopped and forbidden to continue. When its development has spread widely, Islamic teaching is exposed to a variety of people's customs previously unknown during the time of the Holy Prophet, so it takes serious effort from the *ulama* (Islamic experts) to place the law of those customs, so that people can distinguish which customs need to be nurtured and maintained and which costumes must be abandoned. The customs of the people are not only in the field of worship but also many found in the field of marriage.

Marriage is an institution that binds a man and a woman inwardly and mentally, and justifies the relationship of a husband and wife, so the relationship causes the rights

and obligations between them. Marriage is one of the Sharia set by God and His Prophet, and Muslims are commanded to carry it out as mentioned in many verses in which among others in an-Nisa '(4): 3 and also in many hadiths of Prophet Muhammad. The rules of religion, state, and tradition are united in the implementation and the management of marriage, including in the Minangkabau region of West Sumatra describing the forms and the characteristics in accordance with the tradition that lives and thrives in society. West Sumatra is one of the provinces in Indonesia with the majority of Muslim population and is known as Minangkabau¹.

The unification of religion, state, and custom in Minangkabau marriage tradition brings its own consequences. It means the provisions of custom, state, and religion in regulating social life cannot be ignored, especially in conducting marriage. If there is a violation in particular against any of the provisions of custom or the religion of Islam in matters of marriage, then the perpetrator and his/her family will receive a bitter result for the rest of their life and continue up to their offspring by what is called *dibuang sepanjang adat*.² The punishment of *dibuang sepanjang adat* has been commonly applied in Minangkabau to couples of adultery, and the punishment is also applied to their whole family. Formerly, the punishment of *buang adat* imposed by society was not written, yet in modern times it has been written in various local and nagari's regulations.³ Thus, its implementation has a stronger foundation because the custom implementers who impose the sanctions get legitimacy and more power to drop it on a people who violate the custom. Both types of customary punishment are sometimes much more severe than the punishments set by the state/court. Therefore, the Minangkabau people strive hard to meet the conditions of marriage established by both religion and custom, although many of these conditions determined by customs have hard value and are not regulated by the religion that seeks to alleviate its people.

West Sumatra consists of several regencies and cities including Padang Pariaman. The District of Padang Pariaman is basically a *rantau* Minangkabau and not Luhak as

¹Minangkabau is an indigenous area in West Sumatera Province and its surroundings. Understanding Minangkabau is not exactly the same as the understanding of West Sumatra. This is because the word Minangkabau contains more socio-cultural meaning, while the word of West Sumatra more administrative geographical meaning. Thus, it can be said that Minangkabau lies within the administrative geographical area of West Sumatra and also extends outside the West Sumatra region to the western part of the administrative geographical area of Riau Province and the western part of the geographical area of Jambi Province. Both of these areas are included into the socio-cultural environment of Minangkabau because they are socio-cultural similar in general to the people residing in West Sumatra. See Helmy Panuh, *Pengelolaan Tanah Ulayat Nagari pada Era Desentralisasi Pemerintahan di Sumatera Barat*, Jakarta: Rajawali Pers, 2012, 15

²The punishment of *buang sepanjang adat* has been conducted by the society of Minangkabau for a long time. In a documentation of Nagari Koto Gadang in Bukittinggi, it was found a Decision of Kerapatan Nagari Koto Gadang Number 40 on April 23rd 1920 which contained the decision of punishment of *buang sepanjang adat*. In the decision, it was called with the term of *buang tikarang* on a Minang woman whose innitial was D who eloped with a man from the island of Java whose innitial was P. The decision of *buang tikarang* confirmed that the woman was expelled from the adat in Nagari Koto Gadang, no longer the member of *penghulu nan 24 suku* in Koto Gadang, not equally despicable nor equally noble, not equally suffered nor equally happy, and no longer had the same custom and heritage with the people of Koto Gadang anymore. If there was a *ninik mamak* or her family welcome D well when visiting Koto Gadang, she/he would also be expelled from the custom like D. See Chairul Anwar, *Hukum Adat Indonesia Meninjau Hukum Adat Minangkabau*, Jakarta: Rineka Cipta, 1997, 147.

³There have been many regions and nagari writing the rules of the adat into local regulations or nagari regulations, among others are customary regulations of Sub-district of IV Angkek Canduang. All nagari in the area of this sub district have written their customary regulations including the regulation and the sanction of violation of marriage in various names such as *Buek Taguah Ganggaman Arek* in Jorong Koto Hilalang, *Buek Arek Satian Taguah* in Jorong Tigo Jorong, and *Buek Arek Parik Putuuh* in Kenagarian Ampang Gadang.

Minangkabau original territory.⁴ This area is approximately 70 km from Padang, the capital of West Sumatra Province and can be reached within 1.5 hours of land travel. The district of Padang Pariaman has very different traditions in arranging marriage from other Minangkabau *luhak* and *rantau*. For example, Pariaman society is well known for its traditions of *tabuik*⁵, and *uang japuik* and *uang hilang* in marriage.⁶ In addition, Pariaman society is also known for *badantam* activity on the day of the wedding party. This event is routinely carried out by every family that is holding a wedding party by collecting data of the invitations and collecting money for the family who is having the party at the night after the wedding party. However, these traditions are not found in other Minangkabau areas.

Nagari Ketaping of Batang Anai District is one of the *nagari* in Pariaman that carry out the tradition of *badantam* in a wedding party. In the preliminary study conducting in January 2017 at a wedding party of a couple, the *badantam* activity was found.⁷ The party had been prepared since around 09.00am in the morning. The invitees began to arrive around 10.30am and brought a gift or envelope containing money with the name of the giver written outside the envelope. In the afternoon after *Ashar* time, envelopes from the invitees with gift money in it were collected by a committee from the family and piled in a room. The envelopes with the name of the invitee on it were separated from the unnamed ones. Each name on the envelope was written in a ledger as well as the amount of money in it. After the *Isha* prayer, people with certain custom clothing, mostly men, began to arrive and sat in the middle of the house that had been provided by the partying family. After all invited guests were present at the house; the *badantam* activity was begun and led by a committee appointed by the bride's family.

The committee began to mention the names of the bride's family and each of the names mentioned raised his/her hands and took out money, clothing (the purchase price was mentioned) and gold jewelry from his/her luggage and placed it in the center of a container like a *talam/dulang* provided in the middle of the *badantam* participants. In a place where is not so far away, the other committee member noted in the ledger the name of the person who contributed and the amount of his/her contribution. The smallest

⁴There is no difference of opinions found about the fact that *Luhak Nan Tigo* is the core of Minangkabau land. It was first a *taratak* which developed into a *dusun*, *dusun* became a *nagari*, *nagari* became a *koto* (city) and *koto* became a *luhak*. The area around Mount Marapi, Singgalang, Tandikat, and Sago then were separated into three *luhaks*, which were *Luhak Tanah Datar*, the oldest *luhak* (around Batusangkar), *Luhak Agam*, the middle (around Bukittinggi), and *Luhak 50 Kota*, the youngest (around Payakumbuh). All are known as *Luhak Nan Tigo* or *Darek* (darat). See Mochtar Naim, *Merantau Pola Migrasi Suku Minangkabau*, Jakarta: Rajawali Pers, 2013, 65.

⁵*Tabuik* atau *tabut* is the name given for Muharram month celebration. This tradition relates to its place of origin in the Muslim region of India. In its development, this tradition can be found in the territory of Indonesia as in Pariaman and Bengkulu. See R. Michael Feener, "Tabut: Muharram Observances in the History of Bengkulu," *Studia Islamika*, Vol. 6, No. 2, 1999, 92

⁶*Uang japuik* is money given by the family of the prospective bride to the prospective groom before the marriage. The higher the social status of the prospective groom, the bigger is the amount of *uang japuik* provided by the prospective bride. *Uang japuik* will return to the bride at the wedding party in different forms such as gold, clothes and other jewelry. Sometimes the amount is bigger than what has been given by the bride. While *uang hilang* is money given by the bride to the groom and the money is considered lost and will not return in any form. This usually happens if the marriage is due to cover shame or embarrassment. Interview with Irwandi Jamahir Datuak Bandaro Sati (Leader of the Clan Caniago), Kurai Taji Pariaman, Pariaman, Januari 12, 2017.

⁷The writers attended a party of the family of Lismawati, an officer at Ministry of Religious Affairs of Padang Pariaman Regency and got her consent for interviewing, documenting the party and the *badantam* activity which ended at 23.45pm on Saturday, January 14th, 2017.

amount of money that was given in the *badantam* activity that night was Rp.50.000 (fifty thousand rupiah) and the highest was Rp. 2.500.000,- (two million five hundred thousand rupiahs). The clothing items in the form of typical Minangkabau embroidery ranged from the price of Rp.150.000 to Rp.750.000, - per item. The smallest gold was in the form of a ring with a weight of 2 *mas* (about Rp 3.000.000) in West Sumatera and the biggest was in the form of a necklace with a weight of 12 *mas* (about Rp. 18.000.000,- (eighteen million rupiah). The *badantam* activity ended at 23.45pm and the amount of money collected that night was more than Rp. 65.000.000,- (sixty-five million rupiah) which was given directly to the mother and the father of the bride along with the ledger containing the names of people who had given money and participated in *badantam*. In addition to Nagari Batang Anai, writers also conducted a preliminary study of this *badantam* activity in Nagari Kurai Taji of Pariaman City. The *badantam* activity held here was more or less the same as that held in Nagari Katapiang of Batang Anai District of Padang Pariaman Regency.

According to explanation of *ninik mamak* (leader of the tribes) who were present during the *badantam*, the event had been carried out for generations in Pariaman and continued to present day. Therefore, people thought badly to the families who did not want to participate in the event. *Ninik mamak* in Nagari Katapiang mentioned that there were some families who did not want to participate in the event. Those families were excommunicated by the community by being excluded from social activities and the parties they held were not attended by many people. It means that the families got the punishment of *dibuang sepanjang adat* because they did not want to participate in the *badantam* tradition.⁸ This social punishment is also received from generation to generation to their children and grand children. The recovery can only be done if they are willing and start participating in the *badantam* activity. As long as they do not want to follow the tradition, they will accept the social punishment.

The concept of 'Urf as a Methodology of Islamic Law

'Urf is one of the ways or methods formulated by *ushul fiqh* experts to establish the legal proposition of a society's customs. 'Urf is the custom of the majority of the people in judging a word or a deed. Based on that, then 'urf can be in the form of deeds or words, it can be general or special, and it may also be *sahih* or *fasid*. 'Urf in the form of deeds (*al'urf al'amaliy*) are the deeds that people do repeatedly and constantly such as buying and selling things without having to say an *ijab* and *kabul*. This is common thing happening in any market. Another example is the determination of the minimum value of dowry that can be special such as a set of tools of *shalat* in Indonesia that may not exist in other areas. 'Urfs' in the form of words are recurring and ongoing remarks in the interaction of society and the remarks are in accordance with what they mean, such as pronouncing the word meat for other than fish and others.⁹

The division of 'urf above (words and deeds) can also be in the form of *sahih* and *fasid*. The 'urf *sahih* is a society custom which is not contrary to the Qur'an and Sunnah, contains goodness, and does not give harm such as the custom of serving food to people who have finished doing Eid prayer. On the contrary, 'urf *fasid* is a society custom that contradicts the Qur'an and Sunnah, contains harm and does not give goodness such as the custom of many people who do not cover their *aurat*. There is *ulama* of *ushul fiqh* who

⁸Interview with Mazwar Datuak Pito Sori (Leader of the Clan Piliang), Nagari Katapiang, Pariaman, Januari 14th, 2017.

⁹Wahbah al-Zuhailiy, *Ushûl al-Fiqh al-Islâmiy*, Volume II, Beirut: Dâr al-Fikr, 1986, 828-829.

categorizes these two kinds of *'urf* with the terms of *'urf ijabiy* and *'urf salabiy*.¹⁰ According to him, *'urf sahih* is a custom of society that does not justify the things that are forbidden and does not forbid the things that are permitted such as the determination of the dowries that are done before the marriage contract and the dowries that are paid in installments. *'Urf fasid* is the customs of society that justify the things that are forbidden and forbid the things that are justified such as the custom of people consuming alcohol (*khamr*) openly, doing the activity of usury and others.

Some *ulama* of *ushul fiqh* say that *'urf* is one of the propositions of Shari'ah. This view is based on surah al-A'raf (7): 199. The above opinion is also based on the expression of Ibn Mas'ud who states that something that looks good by Muslims then it is good in the sight of God and something that is considered bad by Muslims then it is bad in the sight of God.¹¹ The verse above can be made by the *ulama* of *ushul* into a *dalil* because the pronunciation of *al-'urf* in the above verse according to the meaning is good things that are done repeatedly and continuously. In his words, Ibn Mas'ud explained that if an act was considered good by Muslims, then the act could be considered as a law that was obeyed. The *ulama* of Hanafi and Malikiy say that *'urf* is a *dalil* to establish the laws of syariah and those good customs ultimately become the law (*al-'adah al-muhakkamah*)¹² which is expressed in the explanation that the process of forming *'urf* occupies the place of conditions in the *akads* of its rule (*al-tsabit bi al-'urf ka al-tsabit bi an-nash*)¹³, means something that has been set because of the *'urf* then it is as defined according to the Qur'an and sunnah. Other *ulama* say that everything that is not specified in the Qur'an and the Sunnah, not explained in other *dalil*, nor in the expression of language is returned to *'urf*.¹⁴ For example the *'urf* (community custom) determines the preserved size (*al-hirz*) of stolen property.

'Urf is a community custom that is done repeatedly and continuously. In the end, it becomes the law that prevails in the community. However, not all of these customs become laws that are obeyed because there must be certain conditions that must be fulfilled before.¹⁵ First, the *'urf* does not contradict to the *nas* of Qur'an and Sunnah as some of the examples mentioned above. Second, the custom is general in nature. It means that the majorities of people know and understand about the custom together. If there are differences, the possibilities are small. Third, the custom has occurred in the past, is still going on today and continues to show signs of sustainability in the future.

The *ulama* of *ushul fiqh* distinguish between *'urf* and *adat* in discussing their positions as one of the *dalil* to determine the law of Shariah. Ali Hasabullah stated that custom is a continuous habit done by every person specifically for himself. When the custom is done by many people, then it is called *'urf*. Therefore *'urf* is the custom of some people and is more specific than custom.¹⁶ Other *ulama* says that custom is an act that is done repeatedly without rational relations either in the form of personal acts like a person's habits when eating or sleeping or the actions of many people associated with the results of good and bad thoughts while *'urf* is the custom of the majority of society both in the form

¹⁰Ali Hasabullah, *Ushul al-Tasyri' al-Islamiy*, Cairo: Dâr al-Ma'arif, 1971, 311.

¹¹Al-Sarakhsiy, *Kitâb al-Mabsûth*, Volume XII, Beirut: Dâr al-Fikr, 1999, 138.

¹²Ibnu Qayyim al-Jauziyyah, *I'lam al-Muwaq'if*, Volume II, Kairo: Dar al-'Urubah, 1998, 89

¹³A group of Shafi'iyah has different views with this rule. They say that it can not be a requisite. See Al-Suyuthiy, *al-Asybah wa al-Nazhair*, Beirut: Dar al-Fikr, 1989, 86

¹⁴Al-Syatibiy, *al-I'tisham*, Beirut: Dar al-Fikr, 2007, 62

¹⁵Abd al-Karim Zaidan, *al-Wajiz fi Ushul al-Fiqh*, Beirut: Muassasah al-Risalah, 2009, 203-204

¹⁶Ali Hasabullah, *Ushul...*, 311.

of words and deeds.¹⁷ There are also *ulama* who say that *'urf* is part of a custom because custom is more common than *'urf* '. An *'urf* should apply to most people in one particular area and not to a particular person or group, and an *'urf* arises from a thought and experience¹⁸ such as most of Indonesian Muslims make a set of *shalat* tools as dowries in marriage.

The Concept of *Walimat al-'Ursy* in a Marriage

Marriage is one aspect stipulated by God. The *ulama* propose the meaning of marriage in the Qur'an and Sunnah. Marriage in Arabic is *an-nikâh*. According to the pronunciation, *an-nikâh* means *ad-dhamm wa at-tadâkhul* which is immersed and entered. It is usually used with the meaning of *al-wath`* as an immersed and *al'aqdas* a contract. There are *ulama* who say that the pronunciation of *an-nikâh* is *majaz* (figurative) and some say it is *haqîqah* (essential), while others say it is *musytarak* (union) between two meanings. Nevertheless, the majority of *ulama* say that the meaning of the pronunciation of *an-nikâh* is *al'aqd* because it is what is meant in the verse of the Qur'an.¹⁹ Marriage according to the term is expressed by some *ulamas*. For example, *ulama* of Syafi'iyah said that the marriage is *anakad* that contain the ability to have fun with women such as touching, kissing, and having sexual intercourse.²⁰ Abu Zahrah said that marriage was an *akad* that permitted *istimta'* (having fun/romance) between husband and wife in accordance with the form of Shariah. Some also say that a marriage is basically an *akad* that justifies sexual relations between a man and a woman.²¹ There are also found some other definitions that have the same meaning even though they are expressed in different words. This is understandable because one of the main purposes of a marriage is to have fun and pleasure between a man and a woman in the form of a lawful sexual relationship.

A marriage is usually followed by a notice to the public through *walimah al'ursy* (wedding party). In the hadith of the Prophet Muhammad, it was found that *walimat al'ursy* was held even with a simple party with the recitation of the hadith *aulim walau bi syâtin*.²² The marriage ceremony in a Muslim community cannot be separated from the accompanying tradition. In principle, if a marriage has fulfilled the requirements and pillars determined by the religious doctrine then the marriage is legal. However, the marriage does not automatically meet the values of tradition that developed in the community. Sometimes in certain areas, the fulfillment of traditions is more important than the terms and pillars determined by the religion. For example, the people of Untia village of Biringkanaya sub district consider that *uang panaik* is a sum of money that must be given by the prospective husband to the family of the future wife. *Uang panaik* is used as the cost in the wedding party. The purpose of awarding the money is to honor or respect the woman he wishes to marry by providing a feast for the marriage. The position of *uang panaik* in the marriage of the people of Untia village is as one of the pre-requirements, because without *uang panaik*, there is no marriage. The amount of *uang panaik* is very much determined by the position or social status in society, such as educational level, family economy, physical perfection, virgin and widow, position, occupation and heredity. If the

¹⁷Wahbah al-Zuhailiy, *Ushûl...*, Volume II, 828-829.

¹⁸Abdul Aziz Dahlan (ed.), *Ensiklopedi Hukum Islam*, Volume VI, Jakarta: Ichtiar Baru Van Hoeve, 1997, 1877

¹⁹Muhammad ibn Isma'il al-Kahlaniy al-Shan'aniy, *Subul al-Salâm*, Volume III, Beirut: Dâr al-Fikr, 1992, 109.

²⁰Ibnu Qudamah, *al-Mughniy*, Volume VI, Beirut: Dâr al-Fikr, 2011, 445

²¹Abu Zahrah, *al-Ahwâl al-Syahshiyah*, Beirut: Dâr al-Fikr, 2009, 18

²²Muhammad ibn Ismail al-Kahlaniy al-Shan'aniy, *Subul...*, 116-117

woman to be married is rich, then the amount of money given to the bride by the groom is also in abig amount. The awarding of *uang panaik* in the marriage of Bugis Makassar people in this region is not regulated in Islamic law. Islamic law only requires the prospective groom to give the prospective bride a dowry and it is also suggested to the woman not to ask for an excessive dowry.²³ The facts about the acculturation of adat and Islamic law in Indonesia are in accordance with what Ali has stated that the local Muslims differed in their interpretation and application of Islam. Practical Islam', rather than 'normative Islam', and on the framework of both accommodation and conflict between shari'a and custom (*adat*) as a whole system, rather than as separate entities, it provides a greater variety of Islamic beliefs and experiences.²⁴

Results and Discussions

Pariaman: *Ikua Darek Kapalo Rantau*

In the past, Pariaman was an area that had been quite well known by foreign traders since 1500 AD. In Minangkabau custom, Pariaman is known for the term of *ikua darek kapalo rantau*. It means that, from the perspective of *rantau*, Pariaman is the reference of other Minangkabau *rantau* and from the point of view of *darek (luhak)*, Pariaman is the early region of the spread of Islam in Minangkabau. Geographically, the area of Pariaman is located at 00 11° - 00 49° of South Latitude and 98 36° - 100 28° of East Longitude with a height of 0-1000 meters from above sea level.²⁵ The oldest record of Pariaman was written by Tomec Pires (1446-1524), a Portuguese sailor working for the Portuguese Monarchy in Asia. He noted that there had been trading traffic between India-Pariaman and Tiku-Barus.²⁶ As an area located on the edge of the coast, Pariaman became a destination for foreign trade and a seizure of foreign countries that did cruise ships several centuries ago. The other side of Pariaman's history is its role in the spread of Islam in Minangkabau. As the center of the spread of Islam, Pariaman had famous *ulama* (Islamic experts) such as Sheikh Burhanuddin whose one of his teachers was Khatib Sangko buried in Angso Duo Island in a tomb known as the Long Tomb.²⁷ He was the founder of the first Islamic college in the west coast of Sumatra. By his followers, the teachings of Islam were spread rapidly throughout Minangkabau and neighboring regions. Even long before the independence of Indonesia was proclaimed, the implementation of Islamic nuanced education had grown in this region. In the end, Pariaman was known as a place to deepen the science of religion for most youth in the region of Sumatra.²⁸

Marriage Tradition in Pariaman

Pariaman is one of the regencies in West Sumatera Province. The society of Pariaman has a marriage tradition which is different from existing marriage traditions in other

²³Moh. Iqbal, "Tinjauan Hukum Islam Tentang Uang Panaik (Uang Belanja) Dalam Perkawinan Adat Suku Bugis Makassar Kelurahan Untia Kecamatan Biringkanaya Kota Makassar," *Thesis*, UIN Sunan Ampel Surabaya, 2012.

²⁴ Muhammad Ali, "Muslim diversity: Islam and local tradition in Java and Sulawesi, Indonesia", *Indonesian Journal of Islam and Muslim Societies*, Vol. 1, No. 1, 2011.

²⁵*Pariaman Dalam Angka 2016*.

²⁶Sutan M. Taufiq (red.), *Direktori Minangkabau*, Batusangkar: Badan Pekerja Pucuk Adat Alam Minangkabau (BP-PAAM) Istanoo Silinduang Bulan Pagaruyuang-Batusangkar dan Lembaga Kerapatan Adat Alam Minangkabau (LKAAM) Provinsi Sumatera Barat, 2012, 1061.

²⁷Yudhi Andhoni, "Kesalehan Nan Terlampauhi: Desakralisasi Ritus Hoyak Hosen di Pariaman Sumatera Barat," *Jurnal Al-Qurba*, Vol. 1, No. 1, 2010, 116.

²⁸ Sutan M. Taufiq (red.), *Direktori...*, 1062

Minangkabau regions. The substance and the uniqueness of traditions in Minangkabau generally and Pariaman in particular have been revealed in many studies. Hadler pointed out in his research on the history of the change of the meaning of kinship, gender, family relationships, and *rumah gadang* among the people of Minangkabau as the world's largest Muslim matrilineal community. He emphasized the study on the meaning of kinship level and the unification effort between Islam and women's power in arranging tribe in *rumah gadang*. He found out that the kinship and gender relations in *rumah gadang* had been attacked and deformed during the Dutch colonial period.²⁹

Blackwood discusses the politically constructed culture and social identity in Minangkabau West Sumatra. He stated that Minangkabau was the largest matrilineal tribe in the world. The political identity of Minangkabau people is determined by the matrilineal kinship and it has deep meaning among Minangkabau community through various practices, social activities, movements, deliberations, customs, religions and renewals into the structure of their life and beliefs.³⁰ Rais spoke of the Minangkabau traditional people's response to the movement of reformers in the early of twentieth century. He stated that the movement of reformers in Minangkabau was seen as endangering the existence of existing and emerging *mazhabfiqh* in Minangkabau. This youth movement could be a threat to undermine the ideas of the old people in maintaining the balance and the harmony of customs and Islam as two basic foundations of Minangkabau community.³¹ Parker expressed his research results about the struggle of the meaning of sexuality and feminism among school students in Minangkabau West Sumatra. Schools in West Sumatra teach students about power, normative understanding of Minangkabau women, and imperative carefulness in posture. Schools in West Sumatra are quite good at delivering religious messages and gender identity messages, and imposing social sanctions for offenders. Therefore, Minangkabau girls have high appreciation both from the viewpoint of religion and custom about their body and sexuality amid the influence of globalization.³²

The more specific researches on customs and traditions in Pariaman have also been done by former researchers. Maihasni in her study proposes about the *bajapuik* tradition in the marriage of Pariaman society. She explains about the basic values in the *bajapuik* traditions such as helping each other, and the form of exchanging in the tradition that the money given will be replaced by various jewelry that will belong to the bride which value is sometimes higher. Some also mention about the actors involved in the traditions such as *ninik mamak* and *sumando* as well as the reasons why society still holds that tradition up to now.³³ Yunita in her study explains about *uang japuik* in Pariaman people who live in Bandar Lampung. The result of her study shows that of the total respondents, 8% had a negative perception about *uang japuik* and 92% other had a positive perception.³⁴ Meanwhile, Murcitra proposes his study on *badantam* and *badoncek* traditions in the

²⁹Jeffrey Alan Hadler, *Places Like Home, "Matriliney and the History of Family in Minangkabau," Dissertation, USA: Cornell University, 2000.*

³⁰Evelyn Blackwood, "The Politics of Daily Life: Gender Kinship and Identity in a Minangkabau Village West Sumatera," *Dissertation, USA: Stanford University, 1993.*

³¹Zaim Rais, "The Minangkabau Traditional Response to the Modernist Movement," *Thesis, Canada: McGill University, 1994.*

³²Lyn Parker, "Religion, Class and Schooled Sexuality among Minangkabau Teenagers Girls," *Journal Koninklijke Brill, Netherland, 2009, Vol. 165, Issue 1, 62*

³³Maihasni, "Eksistensi Tradisi Bajapuik dalam Perkawinan Masyarakat Pariaman Minangkabau Sumatera Barat," *Disertasi, Sekolah Pascasarjana IPB, 2010.*

³⁴Rivianty Yunita, dkk., "Uang Japuik dalam Adat Perkawinan Padang Pariaman di Bandar Lampung," *Laporan Penelitian, Fakultas Keguruan dan Ilmu Pendidikan Universitas Lampung Bandar Lampung, 2012, 3.*

development of underdeveloped areas. He argues that participation in the development of underdeveloped areas conducted by the community of immigrants of Korong Rukam Pauh Manih is done through the tradition of *badantam* and *badoncek*. These traditions aim at raising funds in regional development. The immigrant community (*perantau*) will be involved and participate starting from the process of decision-making, implementing, utilizing the results and evaluating. The tradition of *badantam* dan *badoncek* is very effective for immigrant society to be able to participate directly to the hometown. The process of participation through *badantam* and *badoncek* traditions will be guided by a committee that will provoke the people who come so that they will give the money needed.³⁵ This method is quite effective for Pariaman people to collect as much money/other things as possible in no time. Each nominal donated can influence others to contribute with the same amount of money or even more.

The Meaning of *Badantam* in Pariaman Society

Badantam or by another name *barantam/badoncek*³⁶ is performed at night after the wedding party held during the day. Usually in other Muslim regions in Indonesia, the collection of money for the wedding is done before the party is held. In Bugis tradition, a prospective groom (not a family of the prospective bride) has to provide a gift to his prospective bride with an amount agreed upon by both parties. The gift is among others *doi` balanca* which is an amount of money for the cost of the wedding party.³⁷ Likewise, the tradition of *pasrahan tukon* is implemented in Pekalongan City. The family of the groom “buys” the prospective bride by giving *pasrahan tukon*. The *pasrahan tukon* is given in the form of cattle and aid money for the wedding party as well as basic ingredients and cooking spices.³⁸ In contrast to the Pariaman community, *uang japuik* money is handed by the prospective wife to the prospective husband before the wedding party, while the cost of the wedding party is handled by the family of the bride which is usually collected through *badantam* activity.

The *badantam* activity is performed at night after the wedding party held during the day. The activity is started after *Isya* prayer around 21.00pm and ended around midnight. Usually, the family of the bride forms the team responsible for the *badantam* activity. The team consists of one person who leads the event, one person who collects and keeps the money/materials given by the participants, one person who is in charge of recording the name and the amount/form/value given by the participants and at least two people who count the end result of the *badantam* activity. The *badantam* activity is done in the bride's house. In the middle of the room is placed a big container to put money or other gifts collected in. Leader of the tribe, *mamak* of the house, *kapalo mudo*, *ulama* (*labai* and *tuangku*), *cadiak pandai* (people in government institutions) and youth representatives sitting around the room and followed by invited guests. After the invited guests are quite crowded,

³⁵Bambang Gonggo Murcitra, “Partisipasi Masyarakat Perantau dalam Tradisi Badantam dan Badoncek dalam Pembangunan Daerah Tertinggal,” Tesis, Fakultas Sosial dan Ilmu Politik UNIB, 2013.

³⁶In general, from a number of tribal chiefs and *bundo kanduang* interviewed in Pariaman explained that there is a difference between the term *badantam* and *badoncek*. The word *badoncek* used Pariaman community to provoke people in the mosque / mushalla so that they donate money or other valuable objects to build the main public facilities such as mosques, mushalla, Taman Pendidikan al-Qur`an and others, while the term *badantam* usually only used to collect money /other valuables in the bride's house at night after a wedding party in the afternoon.

³⁷Ahmad Pattiroy dan Idrus Salam, “Tradisi Doi` Menre` dalam Pernikahan Adat Bugis di Jambi.” *Al-Ahwal*, Vol. 1, No. 1, 2008, 90.

³⁸Moch. Lukluil Maknun, “Adat Perkawinan di Kota Pekalongan,” *Jurnal Penelitian*, Vol. 10, No. 2, November 2013, 300-301.

the event of *badantam* begins with a meal together. After that, the leader of *badantam* starts the event by calling the names of family members of the closest kinship line to give his/her contribution. The list of the names is obtained from the list of families whose *badantam* activities have been attended by the bride's family. The *badantam* activity becomes a challenge for the invited family because the amount/value given should not be less than that given by the inviting family. If the amount of the gift is less than the amount obtained before, then it can damage the relation of kinship. In this case, the *ninik mamak* (leader of the clan) of the tribe have an important role in reminding the members of their tribe to give the same amount or more than what they have received.³⁹ From the results of observations on some *badantam* activities, it was found out that the money/objects collected was in the large amount, and some was even more than a hundred million rupiah in a period of approximately 3 (three) hours.

The Objective of *Badantam* among Pariaman Community

Based on the explanation of the bride's family and the elements of custom, it was found out that there were some purposes of *badantam* activity at night after the party. The first is to collect the cost of the wedding party as much as possible. At the end of *badantam* activity, the organizer calculates the amount collected and asks the total cost of the party. If the result of *badantam* is more than the cost of the party then the bride's family is called having gained profits from the party such as profits earned in buying and selling.⁴⁰ The second is to pay off the debt of the wedding party.⁴¹ Sometimes, the family of the bride is not always ready for the cost of the party which is not cheap. They do not hesitate to borrow money from people/other parties with an intention that it will be paid off after the *badantam* activity. They believe that the money they have spent in the *badantam* activity of other families' wedding party will come back in the same amount or even more. Third, to collect data and to make sure that the family member whose *badantam* activity they have attended are present.⁴² This is easy to do because every family who has held *badantam* activity has a ledger which contains the data of participants and contributors who were present in the event. In the book is also written the types of objects including gold jewelry and the amount of money given. The fourth is to keep and maintain the family's pride in the community. The festivity and the splendour of a marriage feast in Pariaman community depend on the strength of kinship (*saparauik*)⁴³ among them. Although physically the family's economic condition is comparatively modest but the marriage of their children or members of their families are more or less equal to those who are richer. This happens because of the closeness of family relationships that support the party financially through *badantam* activities. The purpose is to ensure the maintenance of the family's pride in the community.

³⁹Interview with Syamsudin Datuak Rajo Diaro (Leader of the Clan Guci), Pariaman, July 23, 2017.

⁴⁰Interview with Sumna (Mother of the Bride), Pariaman, July 23, 2017.

⁴¹Interview with Nurdina and Ahmad Jalil (Mother and Father of the Bride), Pariaman, August 19, 2017.

⁴²Interview with Fatimah (*Bundo Kandung* as a Nobel Woman of the Clan), Pariaman, July 22, 2017.

⁴³*Parauik* (perut) in Minangkabau is a legal alliance. In the Indonesian language can be likened to the family. Only the family here should be interpreted as a big family that is counted from the maternal lineage, while the husbands of the *parauik* members are not included in it. A *parauik* consists of mother, mother's brother, mother's sisters, sons of the grandmother's sisters, daughters of the female grandmother, sons of mothers, daughters of mothers, sons of mother's sisters, daughters of mother's sisters, female grandmothers, brothers of the female grandmother, sister of the female grandmother and so on up to five generations (*kalimo kali turun*). See Chairul Anwar, *Hukum...*, 9-10.

The Role of Custom Element in *Badantam* Activities

Badantam is an event to gather money for the cost of a wedding party in the name of *adat*. Therefore, this activity can not be conducted before the *adat* elements and others are not yet complete in the room where *badantam* held. The first element is *kapalo suku* who is the *ninik mamak* of chief of the tribe of the family who is having the party. The second is the *mamak rumah* who is one of the *ninik mamak* of respected chief of the tribe (despite his young age) in the *kaum* (tribes) that is having the party. The third is *kapalo mudo* who is one of the *mamak rumah* who leads tribes (*kaum-kaum*) in the *nagari* where the wedding held. The fourth is *ulama* who are the *labai* and *tuangku*. The two positions are usually in charge of managing mosques and mushalla as well as being a place where people can ask questions which relate to religious affairs. The fifth is *cadiak pandai* who works in government agencies and sixth is youth representative in the *nagari*. The six elements of custom and *nagari* must be present before the *badantam* activity started. The team will not start the event before they make sure that all elements are present in the room. Therefore, it can be seen that these six elements play significant role in the implementation of *badantam* activities. First, these six elements of custom and *nagari* become the symbol of the legitimacy of money funding in *badantam* activity because there will be no *badantam* activity without their present whose names and positions are shouted one by one before the activity begins. Second, the six elements act as an institution that resolves conflicts that might occur in the family during the process of the wedding because in the family of *saparuik* which has many members conflicts are likely to occur among them. Therefore, the six elements act as *kusuik yang manyalasaan* (problem solver).⁴⁴ Third, they are the one who have the final words (decision maker) in the whole activity of *badantam*. Fourth, especially for the *ulamas*, they are the one who have responsibility to read the prayer (*do'a*). Usually, a *badantam* activity is accompanied by other smaller events such as '*aqiqah*, *khit*an and *khatam al-Qur'an*'. *Ulamas* have a role to legitimize and lead the execution of interlude activities in the *badantam* as well as close the event by leading the prayer together.

Sanctions for Reluctance to Participate in *Badantam* Tradition

At least there are two types of *badantam* in Pariaman. The social sanction (custom) for those who are reluctant to participate is in accordance with the type. The first type is the *badantam* activity which is attended by the family of *saparuik*, other close families and surrounding communities. The second type is the *badantam* of immigrant family who come back to the hometown just to carry out the wedding party. On the first type, the *badantam* activity usually runs lively and very festive until midnight. During observation in July-August 2017, it was found out that there were some *badantam* activities in Pariaman that ran until 01.00am in the early morning and managed to collect money, gold and other objects worth more than 100 (hundred) million rupiah which were handed over to the parents of the bride. If there is any member of the *saparuik* family is reluctant or does not attend these *badantam* activities, then they usually receive social punishment from *ninik mamak* and his/her family. Especially if the partying family have/had attended *badantam* activities at the home of the reluctant person. The social sanction can be in the form of being neglected by society to his/her customary rights.⁴⁵ It means that the/she is not included in customary activities, and they are isolated in social relations.

⁴⁴Interview with Bukari Datuak Malelo Pandak (Leader of the clan Jambak), Pariaman, July 24, 2017.

⁴⁵Interview with Tarasman Datuak Majolelo (Leader of the clan Sikumbang), Pariaman, July 22, 2017.

The second type is *perantau* (immigrants) who rarely/never attend *badantam* activities in their family environment but they decide to hold the wedding party in their hometown. If they hold a *badantam* activity in the evening, it will not be as merry and festive as the usual *badantam* because they “violate” the basic principal of *badantam* which is the custom to give and to receive. They do not/seldom give so that they do not/barely receive. This condition becomes a social punishment for them. People attend this type of *badantam* activity just to fulfill the invitations and they do not attend the full activities of *badantam* because they believe that what they give may not come back.⁴⁶ After conducting the *badantam* activity, the urbans will return home and leave the hometown. This situation is clearly visible compared to regular *badantam* activities presence.

The Elements of 'Urf in *Badantam* Tradition

Basically, the term of *badantam* is not found in Islamic law. Therefore, something that there is no argument/legal basis in Islamic law, then the dominance of the values of goodness becomes one consideration in the establishment of the law. The tradition of *badantam* has existed for a long time and *ninik mamak* of tribal chief said that they did not know when the tradition had started because they only found and passed on what had been exist and what they had received for generations. In the concept of *'urf*, hereditary and ongoing habits can be one of the reasons for establishing the law that states that the act is allowed to continue. In addition, the general public obey it even if there are some (very small number) who do not obey the tradition for some reason. For example, conflicts that occur between members of the *sapanuik* family, immigrants, and the reluctanceto participate because it is considered burdensome.

In general, the implementation of this *badantam* activity is not contrary to the principles of Islamic Shari'ah even though this is not clearly regulated in the Qur'an and Sunnah. The implementation of *badantam* activities has good values such as establishing and strengthening the relationship between members of tribe relatives (mother, brother, nephew). Establishing the kinship (*silaturrahim*) is an obligation in Islam and the people who break the relation of kinship (*silaturrahim*) are seen blemish and can influence their transcendent values to God. In addition, this *badantam* activity affirms the values of mutual cooperation in Minangkabau society. Even though this activity is seen burdensome for some people and raises the attitude of *riya* (people who wants to be praised) but the value of goodness shown is bigger and give many benefits for society.

Conclusion

Basically, every tradition that people do has positive and negative values for them like the *badantam* tradition in Pariaman. There were a few people who complained about this *badantam* tradition. They complained that the tradition created considerable pressure in society. This pressure could come from the family who organized the party organizers and could also come from the person invited to the party. The pressure on the family who organized the party came from the debt for the party cost that needed to be paid after the *badantam*, while the activity had not guarantee to make a lot of money to cover for the debt. The pressure on the person invited lied in the burden of the amount of money/items that must be given on the *badantam* activity, since the amount of money they give should not be less than what they once received.

⁴⁶Interview with Syamsir Datuak Rajo Amik (Leader of the clan Panyalai), Pariaman, July 24, 2017.

On the other hand, this tradition is full of positive values such as helping each other of the members of a big family (*saparuiik*) in handling the cost needed for the party. People do not hesitate to organize weddings as festive as possible that need great financial support because they believe they can cover it with the money from *badantam*. The form of cooperation in the community of Pariaman can be seen in this tradition because this type of money for party cost collecting creates a great motivation among the family members. They are provoked and feel embarrassed if they donate in the small amount.. Therefore, they try to donate money as much as possible in order to show their sincerity to help their family member. The *badantam* activity can strengthen the relationship of kinship (*silaturrahim*) among members of the *saparuiik* family even though they are domiciled in the different city. They participate in donating money in *badantam* activity even though they are far from their hometown. The main thing that the *badantam* tradition is the preservation of Minangkabau custom values which are often discussed by researchers as a custom which has faded in the middle of society.

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Self-efficacy and information literacy as main provisions for lifelong learning

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Abstract

Knowledge and the scope of “Lifelong Learning” has become the central theme in the field of educational science in the 21st century. Lifelong learning is an important part for the human’s life and as the important challenge to create the future of the society in understanding, exploring, and supporting the new learning dimension. This research explains how self-efficacy and information literacy have important roles and as the keys of lifelong learning. Descriptive-qualitative research with review of literatures method were used to analyze this research. The results of the research show that high self-efficacy can improve information literacy skill. Meanwhile the skill of high information literacy skill will ease someone in solving the information problem and as main provisions for lifelong learning, and high self-efficacy also can increase someone’s belief in achieving success in lifelong learning.

Keywords: self-efficacy, information literacy, life-long learning

Introduction

The 21st century is frequently called as the era of technology. Human’s need of information continues to increase in this era, and the rapid technology advancement makes the access towards information broader and difficult to be controlled. Information in this era develops rapidly in the form of electronics, each individual must be ready to take decision about the credibility and the reliability of information¹. Individuals need to be confident, independent, and have self-regulation for lifelong learning. Studying independently and information literacy are the main keys of lifelong learning². Lifelong learning is an educational concept that explains the whole events of the learning process in the whole human’s life. The process of lifelong learning occurs continuously and is not limited by time and place, along the journey of the human’s life since they were born until they pass away formally or informally³.

The process of learning never ends because it is progressive and dynamic and the skill and the potency of someone continues to increase through formal or informal education. The concept of lifelong learning is assessed right because it is not limited by time and place. Lifelong learning is also planned to be the advance indicator of a nation. Lifelong learning holds important roles in improving the human resources of a nation, and information literacy is necessary to support lifelong learning. Information literacy is a set of

¹ Mary Ann Fitzgerald, “Evaluating Information: An Information Literacy Challenge”, *Jurnal of the American Association of School Librarians*, Volume 2 (Juli 1999), 1.

² Serap Kurbanoglu, “Self-efficacy: A Concept Closely Linked to Information Literacy and Lifelong Learning”, *Journal of Documentation*, Volume 59 Issue 6 (2003), 635.

³ Fathul Jannah, “Pendidikan Seumur Hidup Dan Implikasinya”, *Dinamika Ilmu*, Volume 13 Number 1 (2013), 7.

necessary skill to find, analyze, and utilize information⁴. The practice of information literacy in the process of lifelong learning actually adheres with the general characters of humans as the learning creature which is to improve self skill⁵.

The process to be aware of information can be encountered through various experiences obtained by someone, either from the experience in using the information technology, using the sources of information, the process of problem solving by utilizing information, the experience in controlling and managing information, learning experience, building the knowledge and developing the creativity, or utilizing the information wisely⁶. If the understanding towards this information literacy is less, then individuals will experience difficulty in choosing the right and relevant information in facing each of their problems. When there is wrong information, then shared back, then it will emerge various new problems such as hoax, tribe issue, religion issue, and race issue (SARA). That is the main reason why information literacy is important.

The research related to information literacy and lifelong learning has been done with various backgrounds, however the latest research explains that self-efficacy is needed in information literacy⁷. Self-efficacy is the belief towards one-self in doing something in order to face certain situation to get the expected results⁸. Therefore, self-efficacy is highly needed to emerge the potency and the competence of someone in information literacy and lifelong learning. An individual will be considered having high self-efficacy if people believes that they have the ability to finish certain task successfully. If an individual is not sure with the ability that people owns in finishing a task, then the self-efficacy of that individual is categorized into low⁹.

According to Bandura (1997), the level of high self-efficacy leads to the determination of bigger personal challenge in accordance with personal motivation and commitment to fulfill that challenge¹⁰. Therefore, successful experience of someone in finishing the challenge of information literacy, such as finding, managing, and using the information effectively will increase someone's assessment towards himself. Self-efficacy and information literacy are the main thing that cannot be apart from the concept of lifelong learning. Departs from the results of the previous research which show that there is a strategic correlation among self-efficacy, information literacy, and lifelong learning. The purpose of this research is to explain the relationship of self efficacy and information literacy and lifelong learning. This research used qualitative approach with the review of literatures method. This research method was chosen to see and analyze a number of theories in the previous literatures either from books, articles or journals from the results of the previous research.

⁴ Jonner Hasugian, *Dasar-Dasar Ilmu Perpustakaan dan Informasi*, Medan: USU Press, 2009, 200.

⁵ Pawit M. Yusup and Encang Saepudin, *Praktik Literasi Informasi dalam Proses Pembelajaran Sepanjang Hayat*, *Jurnal Kajian Informasi and Perpustakaan*, Volume 5 Number 1 (Juni 2017), 92.

⁶ Christine Susan Bruce, "Workplace Experiences of Information Literacy", *International Journal of Information Management*, Volume 19 (1999), 33-47.

⁷ Serap Kurbanoglu, "Self-efficacy: A Concept Closely Linked" ..., 635.

⁸ Albert Bandura, *Self-Efficacy: The Exercise of Control*, New York: W.H. Freeman and Company, 1997, 3.

⁹ Arabzadeh, Nadery, Salami, and Bayanati, "The Effects of Teaching Self-Efficacy on Students' Cognitive Engagement", *Journal of Education and Psychology in the Community*, Volume 3 Number 1 (January, 2013), 64-73.

¹⁰ Mitchell Ross, Helen Perkins, and Kelli Bodey, "Academic Motivation and Information Literacy Self-Efficacy: The Importance of A Simple Desire to Know", *Library and Information Science Research*, Volume 38 (2016), 3.

Lifelong Learning: A Devinition and a Challenge in 21st Century

Education is related to human's development, starts from the development of thought, mental, and spiritual. Education can create human with high quality in improving the level of their lives, and the advance society is the society that is marked by the emergence of various civilizations and cultures produced from the process of education implementation. Therefore, education means preparing humans to be the performer of the history. Education is dynamic and progressive following the needs of the learners, therefore education is a process that never ends or more popular known as lifelong learning. The simple definition of lifelong learning is sustainable learning. UNESCO's vision of lifelong learning encompasses all contexts (formal, non-formal and informal) and ages (from cradle to grave) of learning¹¹. The concept of lifelong learning in Islam is: "أَطْلُبُوا الْعِلْمَ مِنَ الْمَهْدِ إِلَى اللَّهْدِ".

The concept of learning according to Islam is having a very far reach and unlimited time which is since the human was born until they die. Lifelong learning is the continuous learning process without time and place limitations which is since the human was born until the end of their life. This education can be conducted formally or informally such as in the family, at the school, at the job, and in the life of the society¹². Lifelong learning is an intentional learning and focuses on what happens along the way of a human's life. It means lifelong learning is not about obtaining the knowledge suddenly and with no purpose, but it is the learning arranged or planned and conducted sustainably with certain purposes to obtain the new knowledge.

The concept of lifelong learning was firstly established by UNESCO in 1972, closed to the concept of information literacy suggested by Zurkowsky in 1974¹³. Information literacy skill sounded by UNESCO is lifelong learning. According to UNESCO, information literacy and lifelong learning is widely correlated because the process of learning is started through the gate of information¹⁴. Each information received by someone can influence them in taking each decision in their life. Each individual must be able to develop their ability and potency for lifelong learning. With the ability and the potency owned by the individual, it can increase their independence in facing each problem in their life. Lifelong learning indirectly can improve the human resources of a nation, in this case, the role of educational institution is very important. The main purpose of the school and especially higher education are to provide new sets of skills and attitudes which are essential for lifelong learning¹⁵. John Dewey as the educational leader of the West offers educational concept is not familiar with the word "late", "too old", or "too early" to start.¹⁶ Lifelong learning is an important challenge to create the future of the society. Lifelong learning is not only about education or training, but also supporting the

¹¹ Jin Yang, *The Role of Higher Education in Promoting Lifelong Learning*, Germany: UNESCO Institute for Lifelong Learning, 2015, 7.

¹² Fathul Jannah, "Pendidikan Seumur Hidup"..., 7.

¹³ Philip C. Candy, "Lifelong Learning and Information Literacy", *National Research Fellow Australian Department of Education, Science and Training* (2002), 2,

<https://pdfs.semanticscholar.org/f94d/1b7db0ed803048bf2781fec5bb1daa64c3f7.pdf>, Accessed on 21 December, 2016.

¹⁴ Forest W. Horton, UNESCO Information of All Programme: Understanding Information Literacy, Paris: UNESCO, 2007, 15.

¹⁵ Burcak Cagla Garipagaoglu, "The effect of self-efficacy on the lifelong learning tendencies of Computer Education and Instructional Technologies preservice teachers: A case study", *International Journal of Human Sciences*, Volume 10 Issue 1 (2013), 227.

¹⁶ Arba'iyah Yusuf, "Long Life Education_Belajar Tanpa Batas", *Pedagogia*, Volume 1, Nomor 2 (Juni 2012), 111.

dimension of the new learning such as: (1) independent learning, (2) learning based on request, (3) collaborative learning, and (4) organizational learning.

The main challenge of lifelong learning especially in formal education is creating the curriculum. Curriculum implemented in the education institutions in Indonesia generally does not thoroughly focus on lifelong learning. On the other side, the advance of information technology in the 21st century is getting rapid and the access towards information is widely open. Information literate people are motivated to use information technologies, systems and resources¹⁷. Information technology and information literacy also becomes factor that can influence lifelong learning. Beside having adequate information literacy skill, individuals nowadays also must acquire media literacy such as information technology, because information that develops nowadays is widely varied, not only through printed media but also in the form of electronical files that can only be accessed by using electronical devices such as gadget, computers, and internet. Therefore, the direction of lifelong learning that has been designed in the curriculum of higher education must consider the aspect of information literacy and media literacy (IT).

Self Efficacy: Concepts, Theories and Values

The term of self-efficacy was firstly introduced by Albert Bandura, an expert of psychology with Behavioristic ideology. According to Bandura, self-efficacy can be defined as “the belief in one’s capabilities to organize and execute the courses of action required to manage prospective situations”¹⁸. Self-efficacy refers to the someone’s skill belief to succeed in doing certain tasks¹⁹. The belief towards self-efficacy will affect the setting of self-motivation, the process of thinking, the condition of feeling, and the behaviour chosen. That belief also influences the efforts that will be done, how long an individual will work hard in facing the obstacle and failure and also the endurance towards the inhibitions. Beside that, belief also influences the form of individual’s thinking process when facing the demands of the environment and the level of problem solving done.

Self-efficacy is someone’s belief on thier own ability to achieve certain level of performance and influence how individuals feel, think, and motivate themseves, and behave²⁰. Self-efficacy is one aspect of knowledge about oneself or self knowledge that mostly influence human’s daily life because self-efficacy owned affect individuals in determining the actions that will be done to achieve certain purpose, included in it the estimation towards the challenge that will be faced²¹. The definition of self-efficacy can be concluded as an individual’s belief that they can manage and take necessary action in organizing and conducting a number of behaviors needed to achieve the results or certain purpose.

Bandura in Zimmerman reveals that the dimension of self-efficacy are level, generality, and strength. The level refers to someone’s belief on the difficulty of certian task, generality relates to someone’s belief in solving the problem in accordance with the scope of their activities, and strength can be measured with the degree of certainty that someone can do task given²². Each individual certainly has self-efficacy, depends on the

¹⁷ Christine Susan Bruce, “Information literacy: a framework for higher education”, *The Australian Library Journal*, Volume 44, Nomor 3 (1995), 161.

¹⁸ Albert Bandura, *Self-efficacy in changing societies*, New York: Cambridge University Press, 1995, 2

¹⁹ Serap Kurbanoglu, “Self-efficacy: A Concept”..., 636.

²⁰ Albert Bandura, *Self Efficacy The Exercise of Control*, 76.

²¹ Nur Gufron and Rini Risnawita, *Teori-teori Psikologi*, Yogyakarta: Aruzz Media, 2012, 76 - 77.

²² Barry J. Zimmerman, “Self-Efficacy: An Essential Motive to Learn”, *Contemporary Educational Psychology*, Volume 25 (2000), 83.

level of self-efficacy that owns. High self-efficacy will emerge the best potency and competence of individuals and make them more maximal and optimal in doing the task they face. Someone tends to do their task or activity when they feel competence and confidence on their ability²³. Self-efficacy adheres to each activity done by someone included in information literacy. Someone who has high self-efficacy will do the bigger effort and has endurance in facing various difficulty and challenge in solving the academic task, included in searching various relevant and accurate sources of information. In contrast, someone who has low self-efficacy will feel doubt in taking each decision and tends to be afraid of risks that they will face included in information literacy.

Information Literacy and Its Urgency at Higher Education

There are many definitions of information literacy and continue to develop in accordance with the condition of time and field development. According to Bundy, the nature of information literacy is a set of skills needed to find, investigate, analyze, and utilize information²⁴. The basic definition of literacy is “the condition of being literate”²⁵. According to Bundy “information literacy is the ability to access, evaluate and use information from a variety of sources”²⁶. The concept of information literacy actually has been defined and conducted in various ways since the beginning of seventies. All terms that frequently used are study skills, research skills, and library skills and tend to be used in the context of educational activities²⁷. The concept of information literacy was firstly introduced by Paul Zurkowsky (President of Information Association) in 1974, when he proposed a proposal to The National Commission on Libraries and Information Science (NCLIS), USA. Zurkowsky reveals that the people who are trained in applying the sources of information for their job can be called as information literate (educated in utilizing information), they learn the techniques and the skills in utilizing the equipments of information as the utilization of the main source in finding the solution of the problem they face²⁸.

The definition of information literacy adopted by UNESCO’s Information for All Program (IFAP) states that information literacy is someone’s capability to: 1. realize the needs of information, 2. find and evaluate the quality of information. 3. save and find the information back. 4. use the information ethically and effectively. 6. Apply the information for creating and communicating the knowledge²⁹. The definition of information literacy that is frequently cited according to ALA (American Library Association) is: “information literacy is a set of abilities requiring individuals to recognize when information is needed

²³ Serap Kurbanoglu, Buket Akkoyunlu, and Aysun Umay, “Developing the Information Literacy Self Efficacy Scale”, *Journal of Documentation*, Volume 62, Number 6 (2006), 732.

²⁴ Jonner Hasugian, “Urgensi Literasi Informasi dalam Kurikulum Berbasis Kompetensi di Perguruan Tinggi”, *Pustaka: Jurnal Studi Perpustakaan dan Informasi*, Volume 4, Number 2 (Desember, 2008), 35.

²⁵ Jesus Lau, *Guidelines on Information Literacy for Lifelong Learning*, (IFLA) (Juli, 2006), 6, <http://www.ifla.org/files/assets/information-literacy/publications/ifla-guidelines-en.pdf>, Accessed on 21 December, 2016.

²⁶ Christine Susan Bruce, “Information literacy: a framework...”, 159.

²⁷ Jonner Hasugian, “Urgensi Literasi Informasi”..., 36.

²⁸ Paul Zurkowsky, *The Information Service Environment Relationship and Priorities*, USA: The National Commission on Libraries and Information Science, 1974, 6.

²⁹ Ralph Catts and Jesus Lau, *Towards Information Literacy Indicators* (2005), 7, http://portal.unesco.org/ci/en/files/26348/12070387513Towards_Information_Literacy_Indicators-_final_version.doc/Towards+Information+Literacy+Indicators+final+version.doc, Accessed on 21 December, 2016.

and have the ability to locate, evaluate, and use effective needed information”³⁰. Information literacy refers to the ability to solve information problem such as:

1. Defining the need for information: An individual knows that people knowledge about a subject is not enough, then determines what people has known and what will be known about the subject from various sources to complete and give additional data.
2. Initiating the search strategy: It is a process of pre-research in which someone knows the recent data in a category or subject, then identifying and determining the criteria of the potential sources such as the upgrade, the format, and so on.
3. Locating and accessing the resources: This is a process of collecting in which someone search printed and non-printed, online and computerization, interviewing the experts, asking for appropriate documents, and consulting them to the librarian or another expert that possibly can give suggestions.
4. Assessing and comprehending the information: Is a process of organizing and filtering. Someone read in a glance (skim) and quick (scan) towards the keywords and related topics, evaluate the authority of the sources, identifying the mistakes, opinions, and if necessary then redefine the search questions.
5. Interpreting the information: Interpretation covers the analysis, synthesis, evaluation, and organization of chosen data to be used and take conclusion from various research collection.
6. Communicating the information: This requires someone to share the information in which other people may take advantage of the research question. Sharing here is in the form of reports, posters, charts, or tables, editorials, webpage, speeches, and so on.
7. Evaluating the product and process: Is the last step in which someone determines how shoud the data of the research fulfills the need that has been determined and the the results of data application.³¹

The uncertain quality of information in this era mostly can be classified into the garbage of information. That information cannot make the society smart (informed society), however in contrast, it makes many people lost and tricked towards the information spread information. This is the main reason of the importance of understanding the information, and learn information literacy which is about how to choose, utilize, and how to produce and communicate information becomes a beneficial knowledge. Information literacy education becomes very urgent nowadays. Education is essential for every society and individual since it creates new and improves current value system in order to improve life of every member of society³². All organizations of higher education are built to enable individuals to achieve their highest goal, and those changes are also reflected in educational system, especially prevails for the organizations of higher education. The institutions of higher education are the place where someone can transform their personality, insight, and science through their study. The function of college is to

³⁰ American Library Association, *Presidential Committee on Information Literacy: Final Report*, (1989), Accessed on <http://www.ala.org/acrl/publications/whitepapers/presidential>, Accesed on 26 December 2016.

³¹ Peggy S. Millam, “Mengapa Keberaksaraan/Melek Informasi (Information Literacy) Perlu Diajarkan?”, in Anis Masruri and Sri Rohyanti Zulaikha, *Coursepack on School/ Teacher Librarianship*, Yogyakarta: Jurusan Ilmu Perpustakaan dan Informasi Fakultas Adab UIN Sunan Kalijaga Yogyakarta, 2006, 198-199.

³² Ivana Maric, *The Concept of Lifelong Learning and The Role Of Higher Education Organizations*, <https://hrcak.srce.hr/file/238197>, Accessed on 21 July, 2017.

develop the skill and create the character and the civilization of a honored nation in order to make an excellent life of the nation.

Information literacy is frequently connected to the concept of “learning how the learn” which is learning the ways of studying or learning by teaching the ways of study that lead and propel the learners to develop and enlarge the materials independently through discussion or observation. That concept also leads to the learning that can grow internal motivation of the learners to study further and deeper until they become more effective in finding information from various resources. Therefore, equipping information literacy becomes pivotal. In the context of college, information literacy is a compulsory skill that must be acquired by each university student. Through information literacy, the students can acquire the content of the materials and broaden the research, lead themselves and have bigger control towards the process of learning. The most important part of education is located at students’ ability to find information for themselves³³. Information literacy as the ability to search and find information and process the information to be used in taking decision become pivotal for the students. As centers of knowledge production and dissemination, higher education institutions are expected to play an important role in the provision and delivery of lifelong learning opportunities³⁴. Education for information literacy in the higher education community is necessary for both staff and students³⁵. The academic curriculum at all levels should encourage students to use information in the learning process, as well as provide a privileged opportunity to learn information skills in a complex way. Therefore, the idea of combining information literacy into the curriculum needs to be developed and owned by all faculties. Curriculum integration of information literacy requires teaching staff who are familiar with information processes, resources and technologies³⁶.

The formulation about the standard of information literacy competence has been established in various countries for instance AASL & AECT’s Information Literacy Standards for Students’ learning (1998), ACRL’s Information Literacy Competency Standards for Higher Education (2000), SCONUL’s Sevel Pillar Information Literacy Model (1999) and ANZIL’s Information Literacy Standards (2004).³⁷ Information literacy standards for higher education have been established by Association of College & Research Libraries Standards Committee (ACRL, 2000), they are³⁸:

1. Determining Determines the nature and extent of the information needed,
2. Accessing needed information effectively and efficiently,
3. Evaluating information and its source critically,
4. Using information effectively to accomplish a specific purpose,
5. Understanding the aspect of economy, legal, and social related to the usage of information.

³³ Jonner Hasugian, “Urgensi Literasi Informasi”..., 35.

³⁴ Barbara M. Kehm, *The challenge of lifelong learning for higher education*. *International Higher Education*, (2015), 5, <https://ejournals.bc.edu/ojs/index.php/ihe/article/viewFile/6906/6123>, Accessed on 21 December, 2016.

³⁵ Christine Susan Bruce, “Information literacy: a framework”..., 162.

³⁶ *Ibid.*, 165

³⁷ Serap Kurbanoglu, et.al, “Developing the Information Literacy”..., 738.

³⁸ The Association of College and Research Libraries, *Information Literacy Competency Standards for Higher Education* (2000), 8-14, <http://www.ala.org/acrl/standards/informationliteracycompetency>, Accessed on 21 December, 2016.

The Importance of Self-Efficacy and Information Literacy for Lifelong Learning

Lifelong learning plays important roles not only in chasing self-development and professional development, but also in the effort of competitiveness and national development. It is obvious that lifelong learning has been a must to be understood and done by many sectors, not only in academic field but also in social field. To create lifelong learning, individuals must be equipped with self-efficacy. Self-efficacy is not a measurement of the skill owned by individuals, but a belief about what can be done by them in various condition with the ability they have. Self-efficacy holds the most important key in emerging the potency and the competence of individuals³⁹. If someone's self-efficacy increase, then they will be more ready and have endurance when facing difficulty in solving a task and achieve the best result. Someone who has high self-efficacy also has firm belief to achieve success in lifelong learning.

Doing a task is not only with knowledge and skill, but it also requires high self-efficacy. Individuals with high self-efficacy have expectation to succeed and will work on something until it is completely done⁴⁰. Beside having information literacy skill, individuals nowadays must also feel competent and confident in using the skills⁴¹, because low self-efficacy can be significant factor that limits individuals to use information literacy⁴². Vice versa, individuals that have strong belief in their ability considers the difficult task as the challenge that must be conquered and not as threats that must be avoided⁴³. Therefore, only information literacy skill is not enough, individuals also need high confidence to support lifelong learning. Self-efficacy and information literacy have important roles in lifelong learning.

Low self-efficacy can be significant factor that limits the ability of individuals in digging the information and solve the important problem in lifelong learning⁴⁴. One of the reasons why self-efficacy is very important for lifelong learning is that if individuals feel that they are competent and confident about their information literacy skill, then they will feel easy in solving the problem and if not, they will doubt and avoid to try to solve the problem⁴⁵. Meanwhile, literate people are considered ready to conduct lifelong learning⁴⁶, because they have ability to find relevant information needed for each task or taking decision⁴⁷. Information literacy owned by individuals are the capital for lifelong learning, and by utilizing information technology enable someone to get the new and relevant knowledge until it can help them to take decisions in facing various problems with creative and critical thinking. On the other side, lifelong learning can give a chance to someone, community, or nation to develop themselves in the global world in order to achieve the purpose for various advantages.

Information literacy is a set of skills that can be learned, while lifelong learning is a habit needed and must be accompanied by positive frame of thinking. The willingness to

³⁹ Albert Bandura, *Self-Efficacy: The Exercise of Control...*, 3.

⁴⁰ Serap Kurbanoglu, et.al, "Developing the Information Literacy"..., 731.

⁴¹ Ibid.,

⁴² Serap Kurbanoglu, "Self-Efficacy: An Alternative Approach to the Evaluation of Information Literacy", *Qualitative and Quantitative Methods in Libraries*, International Conference 26-29 May 2009, Chania Crete Greece, 4.

⁴³ Albert Bandura, *Self Efficacy The Exercise of Control...*, 39.

⁴⁴ Serap Kurbanoglu, et.al, "Developing the Information Literacy"..., 732.

⁴⁵ Ibid., 731-732.

⁴⁶ Mitchell Ross, et.al, "Academic Motivation and Information Literacy"..., 2.

⁴⁷ American Library Association, *Presidential Committee on Information Literacy: Final Report*, (1989).

change and thirsty of knowledge and science are the keys of lifelong learning⁴⁸. Lifelong learning always emphasizes on how the learners can develop either through the assistance of other people (teachers) or through their own initiatives. Therefore, in lifelong learning, there is aspect of internal motivation from individuals to always improve their competence in searching for the new knowledge, and one of them is through information literacy. Through information literacy, individuals know how to study and able to achieve lifelong learning⁴⁹. Studying is a process of creating the knowledge, while the knowledge can be obtained through information literacy. Someone who has information literacy skill means they already have the ability for lifelong learning. Lifelong learning itself has important roles in improving the quality of human resources of a nation. Therefore, universities and higher education institution are expected to be the facilitators for lifelong learning, and the knowledge and skill with discipline base⁵⁰.

Information literacy and lifelong learning have strategic relationship, they strengthen each other and very important for the success of each individual, organization, institution, and countries in global information society⁵¹, and that is why lifelong learning cannot be apart from information literacy. In lifelong learning, an individual is required to be able to study independently and solve their own problem, therefore information literacy skill is compulsory to be acquired. Information literacy and lifelong learning have mutual relationship,⁵² they are:

1. Both of them stand alone, they do not need outside mediation however they are open for receiving suggestions and guidance from other people.
2. Information literacy and lifelong learning are the empowerment of oneself. Both of them are aimed to help each individual to differ the status of economy, gender, religion, and race.
3. Both of them can influence to do something (motivating). If some is becoming more literate and used to applying information literacy in their life, then the possibility to be lightened is bigger, moreover if implemented for a lifetime.

In various cases, lifelong learning is always correlated to information literacy, because information literacy can be the determining factor of individual's success in lifelong learning. If information literacy and lifelong learning are used simultaneously, then they will increase⁵³:

1. The chance to choose from the existed choices or offered as individuals in the context of personal problem, family, and society.
2. The quality and the benefits of the research at school before entering the labor world and the training.
3. The prospect in finding and maintaining the job and improving the career quickly, make economical policy and business decision.
4. Effective participation with social environment, cultural environment, and political environment and identifying and fulfilling the aspiration and the professional purpose.

⁴⁸ Jesus Lau, *Guidelines on Information Literacy for Lifelong Learning*, 12-13.

⁴⁹ Serap Kurbanoglu, "Self-Efficacy: A Concept" ..., 635.

⁵⁰ Candy, P. and O'Leary in Mitchell Ross, et.al, "Academic Motivation and Information" ..., 2.

⁵¹ Jesus Lau, *Guidelines on Information Literacy*..., 12.

⁵² Ibid.,

⁵³ Ibid, 13.

Each activity conducted by individuals are always affected by their self-efficacy, it means the achievement or the success of someone in finishing the tasks they encountered depends on their self-efficacy. Therefore, in information literacy, someone needs high self-efficacy. Information literacy takes individuals to lifelong learning, because lifelong learning is started at the gate of information. Then thereby, to create lifelong learning, each individual must have self-efficacy and high information literacy skill. Information literacy and self-efficacy must stand aside in creating lifelong learning. Individuals' success in lifelong learning will always be influenced by their self-efficacy and information literacy. The higher self-efficacy of someone will increase their information literacy, in contrast the higher information literacy of someone then it will increase their self-efficacy. The relationship scheme of self-efficacy and information literacy and lifelong learning can be drawn as follows:

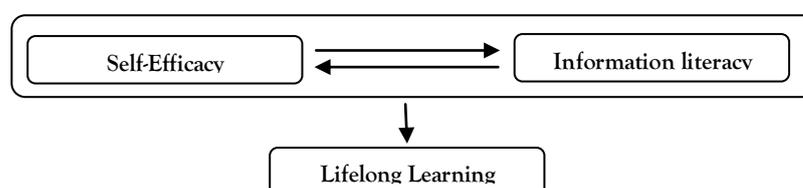


Figure 1. The Relationship Scheme of Self-Efficacy, Information Literacy, and Lifelong Learning

Someone who believes in their information literacy skill will easily solve the problem that they face in the learning process. Information literacy creates the basic of lifelong learning, and generally prevails for all discipline of sciences, learning environment, and level of education⁵⁴. In accordance with the concept of lifelong learning that is not limited by time and place, information literacy can also be applied in various situation and learning condition. While self-efficacy becomes the supporting factor that influence someone's ability in information literacy, and high self-efficacy also can improve someone's belief in achieving success in lifelong learning. Self-efficacy, information literacy, and lifelong learning are one unity that complete each other and cannot be separated one from another.

Conclusion

Self-efficacy and information literacy correlates each other and have important contribution to lifelong learning. Each activity conducted by individuals are always influenced by their self-efficacy, therefore in information literacy, it requires high self-efficacy. Individuals who have high self-efficacy will improve their potency and competence in information literacy, and vice versa someone who are accustomed with information literacy indirectly their self-efficacy will increase and more ready in facing various challenges. Information literacy takes individuals to lifelong learning because lifelong learning is started from the gate of information literacy, while self-efficacy can improve someone's belief to achieve success in lifelong learning. Therefore, high self-efficacy and information literacy become the main capital for supporting lifelong learning. Self-efficacy and information literacy should be built in an educational curriculum which focuses on lifelong learning.

⁵⁴ Jonner Hasugian, "Urgensi Literasi Informasi"..., 39.

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The dilemma in compliance of the halal tourism concept and application towards business opportunities on the Indonesian multicultural society

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Abstract

The dynamics of world tourism in the last three years is influenced by the increase in the number of trips between countries and economic growth especially in the Asia Pacific regions. This study traces how the developments towards halal tourism discourse in Indonesia 2018 are undertaken. What is the Indonesian government's policy on halal tourism in terms of potential and prospects for the development of the national tourism industry in the future? It is quite unique among other things, the study of halal tourism is a relatively new academic discussion which currently has become the heart focus of researchers and business tourism practitioners in Indonesia, although in practice it has been going on for a long time, however, the facts show that the phenomenon of halal tourism in several tourism destinations in Indonesia requires further attention for it could lead Indonesia to become the world's halal tourism center.

Introduction

Halal Tourism is one of the tourism system specifically designed for Muslim tourists which implementation complies with sharia rules. While the term halal tourism in general literature refers to several terms such as Islamic tourism, sharia tourism, halal travel, halal friendly tourism destination, Muslim-friendly travel destinations, *halal* lifestyle, and others. From the industrial side, *sharia* tourism is a complementary product and does not eliminate the conventional type of tourism. It is a new way to develop Indonesian tourism that upholds Islamic culture and values without eliminating the uniqueness and originality of the regional values¹. Coconceptually, "the fundamentals of halal tourism include halal transportation, halal food premises, halal logistics, Islamic finance, Islamic travel packages, and kosher spa"². The same thing also conveyed by the Ministry of tourism and creative³, in the development of halal tourism includes four components of tourism business, namely hotels, restaurants, travel services bureau and spa.

Indonesia known by the world as a predominantly Muslim country, culturally it has been running an Islamic society, in most parts of Indonesia there are tourist destinations which have been friendly towards the Muslim travelers. Within 6.8 billion of world's population, there are at least no less than 1.57 billion or about 23% are Muslims. The growing Muslim population, estimated by the Pew Research Center's Forum on Religion and Public Health, the world's Muslim population will increase by 35% within 20

¹ Mohamed Battour, & Mohd Nazari Ismail, "Halal tourism: Concepts, practises, challenges and future. Tourism Management Perspectives", p. 150-154.

² Oraphan Chanin, Guidelines on Halal Tourism Management in the Andaman Sea Coast of Thailand, p.791

³ Dini Andriani. "Laporan Awal Kajian Pengembangan Wisata Syari'ah. Jakarta Kementerian Pariwisata RI, 2015.

years, from 1.6 billion in 2010 to 2.2 billion by 2030⁴. Having positioned as a country with a Muslim majority population and has a lot of beautiful natural panorama sites into its own advantages for Indonesia.

The concept of halal tourism is quite possible to proposed in part of developing the tourism sector and attractive sides to the Muslim tourists' attentions⁵. Certainly in the context of Islam and Indonesian-ness, the halal tourism reflects meaning of an activity supported by various facilities and services provided by the community, businessmen, government and local government that fulfill the provisions of sharia⁶. The products and services offered are the same as the tour in general as long as they are not in conflict with the values and ethics of sharia. I.e., tourist destinations, tour guides, travel time, and tourism infrastructure should meet the requirements of Islamic sharia.

Is it true that the government will be committed to creating a religious and halal tourism environment or just a jargon or a term commodified by interested groups. In addition, the counter discourse on the term of halal tourism in the middle of the plurality and multiculturalism of tribes and religions?. In common consensus, political elites are usually able to create a new discourse or discourse to lead non-elites (the society) to strengthen and maintain power⁷. In addition, living in a sophisticated and modern era, the elite could have tried to present a false commodified reality in tourism label. The government as an elite offers vacational sensation for the tourists outside Indonesia.

Just by mentioning "halal tourism", of course, one's attention focuses on the role of government, where in its practice, the government's power can always be intervened by any party. In social science, this reality is a manifestation of rulers' control over society. The discourse of "*halal* tourism" is a form of commodification through language which further becomes a tool for the political elite in launching their group's specific strategies in taking over power through the discourse initiated by the government. It may be, for example, a radical group of a religion that desires this kind of discourse policy.

Researches on sharia / halal tourism have been many undertaken in recent decades, among others are Din⁸; Timothy & Iverson⁹; Zamani and Henderson¹⁰; Jafari & Scott¹¹; Carboni, Perelli & Sistu¹²; and Battour and Ismail¹³ who examine the concepts, practices, constraints, and the future of halal tourism. The definition of Islamic tourism or halal tourism has not yet been described in terms of the targeted market share (Muslim or NonMuslim), the activities in tourist attractions, products, and services provided and the purpose of the tour itself need to be more explored.

Local research refers to the term and concept of tourism development halaldiproveysikan can be an alternative for the tourism industry in Indonesia along with

⁴ Huda, World's Muslim Population Statistics About the Muslim Population of the World, (June 18, 2017), <https://www.thoughtco.com/worlds-muslim-population-2004480>

⁵ *Ibid*, 2017

⁶ *Ibid*, 2015

⁷ Foucault, M. and Faubion, J., *Power*, (New York: New Press, 2000), p.17.

⁸ Din, K. H., *Islam and Tourism: "Patterns, Issues and Options"*, p.542-563

⁹ Timothy & Iverson, "Tourism and Islam": Consideration of culture and duty. In D. Timothy, & D. Olsen (Eds.), *Tourism, religion and spiritual journeys*, p. 186-205

¹⁰ Zamani Farahani & Henderson, "Islamic tourism and managing tourism development in Islamic societies: The cases of Iran and Saudi Arabia" p. 79.

¹¹ Jafari & Scott, "Muslim world and its tourisms", p. 1-19.

¹² Carboni, Perelli, & Sistu, *Is Islamic tourism a viable option for Tunisian tourism? Insights from Djerba*, p.1-9.

¹³ Mohamed Battour, & Mohd Nazari Ismail, *Halal tourism: Concepts, practises, challenges and future*, p. 150-154.

the trend of halal tourism as part of the global Islamic economic industry¹⁴. The existence of halal tourism in the world has been developed Muslim-majority countries. According to a report by Thomson Reuters and Dinar Standards (2013) Halal tourism has been well developed and achieves a good profit value of US \$ 137 billion in 2013 and is estimated to reach US \$ 181 billion by 2018. Giving more attention to a huge potential of Halal tourism, so far there has been no major polemic on *halal* tourism, as evidenced by tourism observers who incline towards appreciating the initiatives to attract tourists seeking *halal* services, offering unique opportunities based on what is recommended in Islam. Among the factors such as ease of travel becomes a substantial reason for the rise of Halal tourism¹⁵¹⁶. This study traces how the projected development of halal tourism will take place in Indonesia, especially in 2018? What is the Indonesian government's tourism policy on halal tourism in terms of potential and prospects for the development of the national tourism industry in the future?

Methods

The study on halal tourism industry in Indonesia is undertaken through the following stages; *first*, tracing the information of print media, electronics, and tourism literature sources concerning the development of halal tourism in the world and Indonesia, *second*, collecting data of government policy information on tourism and its development issued by the Ministry of Tourism of Indonesian Republic, *third*, analyzing by describing and interpreting the data. Particularly, the study of halal tourism as part of Muslim religious practice is methodologically elaborated from phenomenological perspective; *fourth*, making a conclusion after having done the discussion.

Discussions

The Indonesia and World Tourism Situation

In Indonesia, academic researches on syariah-based tourism has recently been done. Widagdyo¹⁷ examines the analysis of the potential of halal tourism in Indonesia. The results concluded that tourists visiting in a number of tourist areas in Indonesia conducted in groups in massive numbers and the majority are aged 30-40 years. Furthermore, the study of sharia tourism development conducted by the Ministry of Tourism¹⁸, which concludes that Aceh Province is a strategic area to develop sharia tourism, while Manado otherwise. Seeing these conditions, it is necessary to do some kind of strategic efforts in increasing tourist visits either by developing existing facilities or by adding some facilities required in accordance with the standard of sharia tourism. Additionally, research on the potential sides of sharia tourism in In Indonesia using phenomenological approach was undertaken by Jaelani¹⁹, who concluded that in developing sharia tourism it is required guidelines related to planning, publicity, tour packages and other required provisions.

¹⁴ Samori, Salleh, & Khalid, "Current Trends in Halal Tourism: Cases on Selected Asian Countries, p.19: 131–136, DOI: <http://dx.doi.org/10.1016/j.tmp.2015.12.011>.

¹⁵ Harper, J., the Washington Times | Blogs. Retrieved from The Washington Times (2012, December 23). <http://www.washingtontimes.com/blog/watercooler/2012/dec/23/84-percent-world-population-has-faith-third-are-ch/>

¹⁶ Pew Research Centre (2012). *Pew research centre religion & public life*. Retrieved from Pew Research Centre <http://www.pewforum.org/2012/12/18/global-religiouslandscape-exec/>

¹⁷ Widagdyo, Kurniawan Gilang, "Analisis Pasar Pariwisata Halal di Indonesia", p. 73-80

¹⁸ Ibid, 2015

¹⁹ Aan Jaelani. "Halal tourism industry in Indonesia: Potential and prospects", p.1-19

The tourists numbers in the world will always be increasing. Even in the 21st century marked as the birth of efforts transformed and oriented at fulfilling the needs for tourism, which result on the increa mobility of tourism itself. This phenomenon leads to positive impact for some underlying elements such as good managers, society, and of course the business actors in the field of tourism industry. Tourism in general is an industry which its survival is largely determined by both environmental badness and extremely sensitive to damage²⁰. Without a good environment it is impossible for tourism to flourish. Therefore, the tourism development should pay attention to the preservation of environmental quality, since in the idea of tourism industry, implicitly the environment itself is being sold.

Table 1. The Top 10 Rank of OIC Tour Destination, GMTI 2017

GMTI Rank 2017	Destination	Score
1	Malaysia	82.5
2	UAE	76.9
3	Indonesia	72.6
4	Turkey	72.4
5	Saudi Arabia	71.4
6	Qatar	70.5
7	Morocco	68.1
8	Oman	67.9
9	Bahrain	67.9
10	Iran	66.8

According to Global Muslim Travel Index (GMTI 2017) data, Indonesia is one of the OIC member countries (Islamic conferences organization) which is included in the top ten tourist destinations of the world. Chief Executive Officer of Creacent Rating & Halal Trip, Fazal Bahardeen informed that GMTI's assessment of destinations is based on four key strategic criteria of access, communication, environment and service. This criterion also includes Muslim arrivals, air connectivity, visa limitations, suitability as family purpose, ease of communication, level of service and facilities provided, accommodation options, and marketing initiatives. "Malaysia remains number one and then Indonesia replaces Turkey's position as Indonesia has many mosques to worship, i.e., 800,000 mosques need not develop mosques," quoted by Fazal. This article has been published on Kompas.com under the title "Indonesia Third World Halal Destinations"²¹.

In the last decade, more and more countries are interested to promote their respective sectors of tourism, one of which Indonesia has natural potential which substantially plays a significant role in developing the success of its development through tourism and provide a lot of foreign exchange to the State, because one of the producing sectors large foreign exchange is the tourism sector, has also been able to expand the business opportunities and create jobs. The tourism industry is proving to be the most reliable type of industry and has many advantages over any industry.

The products of the tourism industry essentially have never been "sold out", are "quick yielding" as well as "the smokless industry"²². In addition, many commercial facilities beginning to set up tourism spaces, ranging from malls, supermarkets to centers souvenirs.

²⁰ Soemarwoto, O., *Analisis Mengenai Dampak Lingkungan*. (Yogyakarta: Gadjah Mada University Press, 2003).

²¹ Prodjo, A.W., "Indonesia Peringkat Ketiga Destinasi Halal Dunia Artikel ini telah tayang di Kompas.com dengan judul "Indonesia Peringkat Ketiga Destinasi Halal Dunia", (2017).
<https://travel.kompas.com/read/2017/05/03/140700727/indonesia.peringkat.ketiga.destinasi.halal.dunia>

²² Yoeti, O. A.. (Revised Eds.). *Pengantar Ilmu Pariwisata*, (Bandung: Penerbit Angkasa, 1990)

By this fact, the public will be easily interested to consume the goods because there are so many options available. The goods that were once considered secondary necessities turned into primary needs. Similar to the goods of tertiary needs, there are newly introduced considered main needs, including the karaoke places, nightspots and so on^{23,24}.

In Indonesia, there are various tourist objects such as natural tourism and cultural tourism that includes historical and tradition relics, connected and inseparable from the religious aspects and religious practices of society. Cultural and religious heritage with a variety of languages, and customs become a potential in tourism development. In particular, the people of Indonesia who are identical Muslims, of course, have unique characteristics that characterize the nation with various tourist destinations such as palace, mosque, heritage objects, tombs ritual visits to culinaries²⁵.

Both the cultural polarization and religious practices of the Muslims inhabitants are the attracting means for tourists to visiting this country, this is then termed as religious tourism. The term religious tourism is increasingly evolving along with the development of global Islamic economy, then turned into a sharia tourism term and the last few years have shifted to a term 'halal tourism'. Both terms (sharia and halal tourism) will be used simultaneously in the following text because they have the same substance and religious dimension, or halal term as part of the 5 basic types of Islamic law (obligatory, *sunnah*, *mubah*, *makruh* and *haram*) in principle derived from the term sharia²⁶. Sharia Tourism which in other countries call it with Halal Tourism.

Tourism quite often claimed to be one of the biggest contributors to the damaging to both environment and society, especially through the construction of supporting infrastructure. One of the efforts made by the tourism sector is to continue to improving its performance by strengthening the existing networks and increasing the competitiveness of Indonesian tourism businesses²⁷. Although halal tourism benefits greatly to the development of the world people's welfare, tourism development is also often associated with negative direction where it is identical with things contrary to Islamic teachings, such as the flourishing pubs, hotels providing the alcoholic beverages, and allowing the non-*muhrim* couples relationship.

In this case, any hotel which carries out the principles of sharia or halal tourism basically hoping that *Kemenparekraf* would actively participate in socializing and commercing the halal tourism either conceptually or paragimatically along with the tourism organizations in Indonesia, i.e., Indonesian Hotel & Restaurant Association (PHRI) and Association of the Indonesia Tours and Travel (ASITA). In terms of halal certification in tourism products, the Ministry of Tourism and Creative Economy has set collaboration with the Indonesian Ulema Council (MUI) to assure that the sharia tourism will be the life choice of the world community.

Some of the significant efforts have initially been done by both central and local governments, government and other stakeholders such as tourism industry sector to develop the Tourism Development Strategy such as by; a). enhancing the attractiveness of sharia tourism destination areas; developing a Family friendly holiday destination based on

²³ Chatijah, S. & Purwadi, *Hubungan Antara Religiusitas Dengan Sikap. Konsumtif Remaja*, (2007), p.110-123.

²⁴ Wahyudi. "Tinjauan tentang Perilaku Konsumtif remaja. *Jurnal Sosiologi*", p.26-38.

²⁵ Jaelani, A., Setyawan, E., & Hasyim, N. "Religious Heritage Tourism and Creative Economy in Cirebon: The Diversity of Religious, Cultures and Culinary", (2016), <https://mpr.ub.uni-muenchen.de/75181/>

²⁶ Jafari & Scott. "Muslim world and its tourisms", p. 1-19.

²⁷ Astuti, Aisyah Dwi Puji. "Obyek dan Analisis Potensi Daya Tarik Wisata Alam Taman Wista Alam Sicikeh-cikeh Kabupaten Dairi Propinsi Sumatra Utara". Skripsi. (Yogyakarta : Kehutanan UGM, 2013) (unpublished).

sharia; b. extending the National Tourism Marketing; by bringing as many foreign tourists as possible, increasing Muslim Visitor Arrivals. c). synergizing the Tourism Industrial development: encouraging the standards for sharia tourism business among others; hotels, restaurants, travel agencies and Spa and increasing the choice of Accommodation options for sharia. d). Human Resource Development Tourism: establishing the human resource of sharia tourism, increasing the efforts to realize the ease of communication.

Halal Tourism as an Industry

Tourism industry is one of the largest industries in the world, which absorbs large amounts of workforce, increases the income and economy in addition to greatly contributes to a country's welfare. This is what encourages many countries interested in developing tourism as one of the development sectors, especially for a developing country as Indonesia. Being one of the largest industries in the world, tourism development is expected to increase the economic infrastructure which consequently improves the society's welfare where the tourism is being developed. In addition, tourism may provide benefits for the natural, cultural, and environmental conservations. However, in fact, the economic benefits derived from the tourism sector are often accompanied by the emerging problems of natural resources, socio-cultural and environmental issues. Many negative impacts may be raised due to tourism development, since the initial concept of tourism itself leads to a definition of "mass tourism", such as problems on natural resources, environmental pollution, the diversion of productive land functions, socio-cultural exploitation and the increased numbers of crime. This is what happens to areas that develop tourism, especially in Bali as a tourist destination which at most visited by tourists from all over the world.

Local Cultural Elements and Religiosity in Halal Tourism

Tourism as a phenomenon encompassing various aspects will certainly affect these aspects, including culture as it is the main concern for tourism. The impact of tourism on culture is insparable from the interactioning patterns among which inclined towards dynamic and positive life improvements. The dynamics are developed, because culture plays an important role for the sustainable development of tourism and vice versa tourism provides a role in revitalizing culture. Positive dynamic features are realized in terms of clothing for example, it is necessary adjustments for tourists, at least in the minimal limit of clothing claimed to comply with Islamic law (sharia) and customary clothing in Indonesia. This applies to both domestic and foreign tourists. Regarding the applying rules to the tourists, they should be informed and adapted to the prevailing social demands within religious customs and livelihoods characterized the life of Indonesian people. In such a way that the continuity of tourism program shall never be in conflict with the implementation of sharia principles and values. All prior technical programs and technical matters will be successful if they are regulated on the basis of clear principles and have definite legal provisions. This is in line with Shakiry's statement²⁸ that "Islamic Tourism has been putting the spotlight on new dimensions of tourism in addition to the traditional one by adopting the moral principles of tourism." The concept of sharia tourism will provide comfort for any tourist even for the non-Muslim community, since the underlying teaching of Islam is peace oriented principle.

When we see the phrase of 'halal tourism', much of our concern is on the availability of halal food, i.e. in a tourist destination country. For most Muslim travelers,

²⁸ Shakiry, A. S., "Islamic tourism means tourism based on ethical codes", (2007). Retrieved from: <http://www.chnpress.com/news/?section=1&id=1819>.

avoiding some banned food items such as pork and alcohols has become a tendency to visit the destination. However, the actual halal tourism term itself not only covers the offered variety of culinary, in addition to other things such as the availability for the places of worship and accommodation services in accordance with the Shari'a provisions. To be compared to other areas, the accommodation field seems to confront with more difficulties in adapting to the halal tourism concept. Hospitality business, i.e., as one of the business of providing accommodation, must first conduct business registration and obtain the Tanda Daftar Usaha Pariwisata (TDUP) or 'tourism business certificate'. This provision is stipulated in the Minister of Tourism Regulation No. 18 of 2016 on Tourism Business Registration. The most complexity in terms of accommodation business relates to the Muslim lifestyles and cultures in limiting the interaction of between two individuals of different gender, especially in relation to the subject of adultery or immoral crime. As a predominantly Muslim country, this becomes subsequently urgent for Indonesia, where moral, religious, and social norms can be the basis for legal norms.

The Differences of Halal and Conventional Tourism

Andriani²⁹ classified the differences between halal tourism with other types of tourism as follows:

Tabel 2. Aspects of Comparison between Halal Tourism and other types of Tourism
Adapted from Hamzah and Yudiana (2015)

No	Unites of Comparison	Conventional	Religious	Halal
1.	Object	Nature, culture, <i>heritage</i> , culinary	Place of worship, Cultural heritage	All
2.	Aims	Entertaining	Enhancing spiritual qualities	Enhancing spirituality through entertainment
3.	Target	Fulfilling personal satisfaction and pleasure of dimensionless passion, solely for entertainment.	spiritual aspect leading to life tranquility	Fulfilling the religious aims and objectives and encouraging the religious awareness.
4.	Guide	Understanding and mastering related information, thus it attracts tourists towards the tourism objects.	Mastering the history of figures and locations that become the object of tourism.	Increasing the tourist attraction to the tourism objects, as well as reviving the religious senses of the tourists. Being able to explain the function and role of sharia in happiness and inner satisfaction to human life.
5.	Worship Facilities	Complementary	Complementary	Being an integral part of tourism objects, worship rituals, being part of the entertainment package
6.	Culinary	Common	Common	Specifically halal
7.	Relations with the Community in the environment of Tourism Objects	Complementary and only for material gain	Complementary and only for material gain	Integrated, interaction based on sharia principles
8.	Travel Agenda	Everytime	Time specific concerned	Time specific concerned

²⁹ Dini Andriani, "Laporan Awal Kajian Pengembangan Wisata Syari'ah". (Jakarta Kementerian Pariwisata RI, 2015).

Furthermore, to map a potential tourist spot to become a shariah tourism, the analysis of this study follows fatwa of DSN-MUI No. 108 concerning Guidelines for Implementing Tourism Based on Sharia Principles under the following provisions:

Table 3. The Provisions of Halal Tourism Destination

Adapted from Fatwa DSN-MUI No 108

Tourism destinations should be directed at endeavors to:

- a. Realizing the common good,
- b. Enlightenment, refreshment and comfort;
- c. Maintaining the trust, safety and comfort
- d. Realizing a universal and inclusive good;
- e. Maintaining cleanliness. conservation of nature, sanitation, and environment;
- f. Respecting socio-cultural values and local wisdom which are not in conflict with the sharia principles.

Fundamental Things Provided in Tourism destinations:

- a. The worthy use of worship facilities in part of fulfilling the sharia provisions
- b. Halal food and beverages are guaranteed as halal for they completed with the MUI's Halal Certificate

Tourism destinations should avoid things related to:

- a. Polytheism and *khurafat* (believing the superstitious things)
- b. Disobedient, unlawful sexual relations (*zina*), pornography, porno-action, liquor, drugs and gambling;
- c. Cultural arts performance or any other entertaining attraction in conflict with the sharia law principle.

Several indicators used to determining tourism destination as reference for halal tourism or halal tourism are as follows:

Table 4. Well-Preparedness Indicators of Halal Tourism Places by the Indonesian Ministry of Tourism (Adapted from: The Study of Sharia Tourism Development, 2015)

No	Variables	Sub-Variables	Indicators
1.	Attractions	<ol style="list-style-type: none"> 1. Nature 2. Culture 3. Artificials 	<p>Cultural and Arts performance which are not contradictory to general provisions of halal tourism principles.</p> <p>There is a proper and holy place of worship for Muslim tourists in the Tourism Object.</p> <p>The availability of a decent washing tool (cleanliness and availability of water for purification) in the tourism objects</p> <p>The availability of halal food and beverages.</p>
2.	Amenity	<ol style="list-style-type: none"> 1. Restaurant/ Food and beverage providers 2. Guides 	<p>Guaranteed halal food and beverages with Halal MUI certification</p> <p>There is a Halal guarantee from the local MUI, Muslim or trusted leaders, by meeting the provisions to be determined</p> <p>Furthermore</p> <p>a clean and healthy environment.</p> <p>Understanding and being able to implement the sharia principles in carrying out the task</p> <p>Showing excellent manners, being able to be a communicative, friendly, honest and responsible</p> <p>Having dressed in courteous and attractive ways in accordance with Islamic ethical values.</p>

3.	Accessibility	1. Information	Easy access to halal tourism information
		2. Affordability	The affordable access to halal tourism sites The affordability of transportation (land, sea, air) Transportation costs according to the standard price
4.	Ancillary	1. Institutional	The availability supporting systems to halal certification in the tourism destinations The availability of supporting institutions to halal certification in the tourism destinations
		2. Society empowerment	Absorption of manpower from local society Society's attitudes
		3. Marketing	Promotion The well-organized and targeted 'branding'

The relevance of Halal Tourism Concept

Although there are no formal principles and/ or requirements for Halal tourism, there are not many researchers and practitioners who have provided discussion and guidance in this regard and are still poorly represented in the literature. Although Almulla Hospitality³⁰, Rosenberg and Choufany³¹, Henderson³², Sahida, Rahman, Awang, and Man³³, Battour et al³⁴, and Saad, Ali, and Abdel-Ati³⁵ provide a fairly relevant basis on the principles and standard requirements of Halal tourism claims, there is still a need to have a formal principle of halal tourism concept. Then, what initiatives should be undertaken in improving and developing the halal tourism? There are several things that the government and the stakeholders must do; first, to give understanding of the concept of halal tourism to all levels of society. As the concept of halal tourism is a newly introduced idea to the society, in addition to halal tourism and Islamic tourism under debated determining which terms are worthy of use, however, the most commonly term used up to this day is the halal tourism.

The aforementioned studies and articles on halal tourism have been widely discussed and presented through official publications in internationally indexed and reputable international journals such as Scopus and Thomson Reuters and are also frequently published in the international scientific forums. *First*, people should be given a comprehensive explanation regarding the concept of halal tourism, thus they will comprehend and understand how the halal tourism and know where the exact direction of the halal tourism development. In case we do not have a complete picture on the concept of halal tourism itself, and how on the earth we can completely understand the directions of this sort of tourism concept?. In this case, the local government is really required to work hard conducting a socialization, training, guidance and mentoring for this halal tourism. Once the government ignore this preparation, consequently the community will run

³⁰ Almulla Hospitality. Almulla launches world's first Sharia compliant hotel brand portfolio, (press release 24 October 2007)

³¹ Rosenberg & Choufany. 'Spiritual lodging –The Shari'ah compliant hotel concept', (2009), http://www.4hoteliers.com/4hots_fshw.php?mwi=4010

³² Zamani-Farahani & Henderson. "Islamic tourism and managing tourism development in Islamic societies: The cases of Iran and Saudi Arabia", 2010, p.79.

³³ Sahida, Rahman, Awang, & Man. "The implementation of Shariah compliance concept hotel: De Palma Hotel Ampang, Malaysia", (2011).

³⁴ Battour, Mohamed. Ismail, Mohd Nazari. "Halal tourism: Concepts, practises, challenges and future", (2015), p. 150-154.

³⁵ Saad Ali and Abdel-Ati. "Sharia-compliant hotels in Egypt: Concept and challenges", (2014), p.1-13.

individually with their own concepts, therefore, the primary aims of halal tourism can never be achieved.

Second, the people's mindset towards halal tourism. We often use tourism as a betting media, especially in terms of the offered services that do not meet standard criteria. Eating and drinking in restaurant i.e., the price sometimes randomly determined by sellers, this would, of course, be a surprising moment for the tourists spending unexpected money. However, we cannot do anything, we eventually have to pay because we have already eaten the food. Our indigenous mindset about tourists are the people with a lot of money. We should not treat the tourists as we pleased. They come to our place only once in a while. "When else do we enjoy their money?" This sort of opinion should be changed, in case, we want to reap a large income in terms of tourism. Let us make our new image on the presence of tourists, for they are the guests who should be properly served with excellent and satisfactory services.

Third, price transparency. Each type of selling service and product normally display a vivid price. Consumers may initially be informed the price before they are enjoy the bought things . They do not want to be cheated by the price of a service or things. Even though, certain things may seem to be expensive, however, the way we marketize in transparent way then then the tourists would certainly want to pay as long as the selling things being sold in rightly accepted way. *Fourth*, providing correct information about something. In having a tour, the tourists usually ask about things that they do not know about certain tourism objects, either historical or legendary. The provided information by the tour guide or the local community should be linearly told and true. We should not let the presence of conflicting information about an object which finally confuses the visitors. *Fifth*, halal labeling. The government should have made the halal certification whether or not a tourism service will be properly marketized, i.e., in the case of halal foods, the government should dare to create a breakthrough in testing the halal of a food begining from the process of making up to the salling process. Of course, this effort shall engage many parties who understand the *halalness* of a product. *Sixth*, revitalizing the non-halal tourism attraction into religiously deemed halal. There have been a lot of emerging tourism packages offering about the excellent tourism attractions of nature, culture, culinary and so forth. Creating a newly introduced concept without eliminating the other existing tourism attractions is the main concern of this halal tourism idea. The best and wise way to deal with this is to revitalizing the common products or services in the direction of halal tourism. Additionally, the government should not let the existing tour managers feeling threatened and lossing for their business. This should be emphasized that *halal* is a guide to an excellent direction according to the sharia concept of law

Conclusions

Halal tourism is a tourism concept which in its application obeying the existing Islamic provisions. Halal tourism means not a religious tourism of religious activities oriented. Religious tourism is an existing part in the concept of halal tourism, however, it is not the core idea of this existing tour concept. The implementation of halal tourism is not meant specifically for the Muslim tourists, but also to the non-Muslim one. The concept of implementation may not just concern on the claimed 'halal' sites only. This concept applicable on religious tourism sites with a certain emphasis on improving tourism attractions. The halal tourism concept in Indonesia remains exist, especially in the cultural tourism sector. However, the environment of some cultural tourism attractions have already some criteria which fit with the halal tourism concept. The availability of good halal

food facilities, and worship facilities show the application of the concept of halal tourism on cultural tourism sites in Indonesia can be applied properly. Applying the concept of halal tourism does not change the essence of the existing cultural sites. In part of reducing the negative impacts arises from the developments of tourism industry, especially in terms of the accommodation facilities, there should be human resources empowerment which can synergize the cooperation between the government as the policy makers with the tourism industries as well as the local communities in the developing area where tourism industries are taking place.

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Halal tourism in relation to the implementation of *jinayah qanun* in Aceh

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Abstract

Aceh is one of provinces in Indonesia which has special autonomy as stated in Regulation No. 44 Year 1999. Furthermore, after Regulation No.11 Year 2006 about Aceh Government, Aceh has been granted a special autonomy so that there are many things can be done due to its position mentioned in the regulation. One of its specialty and authority given in the regulation is the ability to implement *syariah* law/Islamic law. The implementation of *syariah* law in Aceh is also based on Qanun No. 6 Year 2014 about *Jinayah* law (qanun). Based on that law, some of tourists from other regions got a horrible description regarding the implementation of whip and *qishas* punishment. This article aims to explain about the program made by Aceh government to develop halal tourism in Aceh which is not againsts Jinsection qanun in Aceh; the efforts done by the Aceh Government to overcome the problem existed. The programs developed by Aceh government to promote halal tourism which are not againsts *Jinayah* Qanun is done by socializing it through online or printed media or brochure about *Jinayah* qanun for tourists; collaboration with some institutions regarding foreign tourists. The obstacles to promote halal tourism are coming from external and internal factors. The external factors found were: 1) there are bad news spread about Aceh regarding *Jinayah* qanun, 2) bad perception from the people outside Aceh before visiting Aceh, 3) regulation. Meanwhile, the internal factors are: 1) businessman who lack of knowledge on halal tourism and *jinayah* qanun, 2) human resource, 3) economic, 4) infrastucture. The efforts done to overcome the obstacles are by synchronizing and coordinating the planning for developing Aceh halal tourism. The efforts are: 1) socializing *jinayah* qanun regarding halal tourism, 2) preparing halal hotel, restaurants, spa, shopping center, etc including other top package/program of halal tourism, 3) provide guidance towards halal tourism related to the management of hotel, restaurants, spa and travel agent, representatives of tourism department as well as airways and Sultan Iskandar Muda airport, 4) certify the tour guide and tour planner, 5) certify the Aceh tourism business and tourism vocational education in higher education such as developing study program D4 tourism in polytechnic of Aceh. 6) preparing Banda aceh, Aceh Besar, Sabang and Lake Tawar regions as top tourism destinations. It is hoped that the synchronization and harmonization of Aceh government will provide various facilities to support halal tourism. It is also hope that there is the continuity of *Jinayah* qanun socialization regarding halal tourism.

Keywords: halal tourism, implementation, *jinayah qanun*

Introduction

Indonesia is a diverse state which has many religions and cultures with its unique historical heritages and traditions which are related and inseparable with religious aspects and religious practices of the community. The diversity of cultural heritage, religions, tribes, languages, and customs are potential factors to develop tourism. Specifically, muslim ummah as the majority religions in Indonesia, has its own unique and specific

characteristics of tourism destination such as *keraton* (palace), mosques, heritage objects, cemetery, and culinary (Jaelani, Setyawan, & Hasyim, 2016).¹

Based on a historical record, Aceh has been the first place in Indonesia to be the entrance of Islam religion as well as the first islamic kingdom established in Indonesia namely, Peureulak and Pasai. The kingdom that was established by Sultan Ali Mughayatsyah with its capital city was Bandar Aceh Darussalam (Banda Aceh-Now) had gradually developed and covered most of western and northern coast of Sumatra up to Malaka peninsula. The existence of this region was becoming stronger when Aceh empire was established to unite all small kingdoms around Aceh. The Aceh empire reached its glory in the early of 17th century during the reign of The king Iskandar Muda. During the period, religion and islamic culture had great influences in Acehnese social lives so that it was called *seuramo Mekkah* (The verandah of Mecca)²

Aceh is also one of regions in Indonesia which has specialty as stated in regulation UU No.44 Year 1999 about the implementation of the specialty of Aceh. After being legalized by UU No. 11 Year 2006 about Aceh regulation, Aceh has been granted special autonomy, therefore it can do many things due to its position mentioned in the regulation. One of its specialty and authority given by UU is to implement Islamic Law. The implementation of Islamic Law in Aceh is legalized by Qanun No.7 Year 2013 about *Jinayah* Law and Qanun No.6 Year 2014 about *Jinayah* Qanun. Both qanuns arrange about formal regulation (the procedure in the court) and material regulation (kinds of jarimah and punishment will be given to the perpetrators)

Aceh has many natural resources and amazing scenery that can be the source of Indonesian income as well as the source of regional income. Its natural beauty is one of the attractions for tourists who love unpolluted natural areas. Specialties in religious allows Aceh to implement Islamic Law. The realization of Islamic law is stated in the regulation UU No. 11 Year 2006 about Aceh government, such as in chapter XVII about islamic law and its implementation. From article 125 until 127 and then chapter XVIII about mahkamah syar'iyah, from article 128 until article 137. It is indicated that the implementation of islamic law is appropriate with the regulations. In chapter Islam and also mahkamah syariyah as well as jinayah procedural law should be regulated in qanun.

As has been stated above, qanun No.7 year 2013 about jinayah law and qanun No. 7 Year 2014 about jinayah law are the patterns for implementing islamic law, in article 17 of the qanun, it is stated that the owner of object and tourism places should pay attention to Islamic values, cultures and local values, social culture and economic lives, cultures preserverences and the quality of natural research, tourism continuity. It is also stated in article 24 Qanun in point c about tourism that the manager of business object and tourism are required to provide prayer room. in article 37 at point d, it is also stated that the manager of star hotel are required to protect and prevent the users of the hotel from doing activities that can disturb the security and public order as well as violate islamic law, while in point e, they need to make some efforts to develop human resources continuously based on standardization, certification and competency.

In article 47 section (2) qanun about tourism, it is mentioned that restaurants services as stated in section (1) when they held some entertainments or some performances of

¹Jaelani, A., Setyawan, E., & Hasyim, N. *Religious Heritage Tourism and Creative Economy in Cirebon: The Diversity of Religious, Cultures and Culinary*. *Journal of Social and Administrative Sciences*, 3(1), 63-76. Available at MPRA Paper No. 75181: <https://mpra.ub.uni-muenchen.de/75181/>, 2016

²AcehProv. *SejarahProvinsi Aceh*. www.acehprov.go.id 2014

artists/singers should obey the islamic law and qanun. Article 48 section (1) the restaurant managers are required to give comfort to their guests, prevent the activities that disturb the security and order as well as violate the islamic law. In addition, in Chapter IX about the role of society in article 70 section (3) is mentioned that the group of tourists community that has been legalized could implement all kinds of tourism activities in their places based on islamic law.

Moreover, there are some restriction that are arranged in Chapter XI about some prohibition at tourism places, article 82, it is stated that in every tourism places, every people are prohibited to drink alcohol and consume any intoxicating beverages, do immoral action, gamble/*maisir*, and/or damage some parts or the whole of physical objects and tourism attractions. In article 83, it is stated that:

- For domestic tourists and foreign tourists, it is required for them to dress properly in tourism places
- For muslim tourists, they have to dress based on islamic law.
- The toilet for man and woman in public places are separated.
- For citizen who watch performance, male and female should be separated
- For authoritative/penguasa or social group or government and business entities are prohibited to facilitate and/or to protect people who commit pornification, *khamr*/drank and *maisir*/gamble.
- Every people, individually or in a group are required to prevent fornification or immoral action.

With all the regulations have been made including Jinayah procedural qanun that is applied for muslim in Aceh, those who commit the prohibited action as stated in the above mentioned qanun will be punished by the predetermined punishment, while for non-muslim they are free to choose whether or not to follow. It was actually the news spread among the national or foreign tourists who do not know about jinayah qanun. The tourists perceptions in understanding islamic regions are varies either positive or negative, therefore it will impact to Aceh itself as an islamic regions. Yet, in reality, islamic regions does not always cause negative impression.³

In qanun Jinayah, there are regulations about canning punishment for those who drink intoxicants such as *khamr*, and alcoholic beverages including the producer of intoxicants are mentioned in article 15 section (1) for those who are intentionally drink intoxicants, they will be canned (*uqubat*) for 40 times, while in section (2) if they repeat the same mistake, the canning punishment or *takzir* will be added 40 times. So as stated in article 16 for those who produce intoxicants, store, sell, or distributed *khamr*/intoxicants, they will be canned /*Uqubat Ta'zir* for 60 times, while those who do gambling will be punished by canning/ *uqubat takzir* for about 12 times if the value of their profit worth up to 2 kg of gold. In the next articles, it is also stated that if the profit reaches more that 2 kg of gold, *uqubat takzir* of canning will be more. Such regulations are stated in the jinayah law. This information will lead to negative impression for tourist who do not know exactly about the law implemented in Aceh.

In this modern era, some views about canning punishment might be really diverse from the outsiders and non-muslim who want to visit Aceh. It can be read from many articles in magazines and newspaper asking the government to evaluate canning punishment that has been implemented to the violator of qanun and customs. Destika Gilang Lestari, a

³Lutfika Dwicahya Septania, *Persepsi Wisatawan Asing Terhadap Citra Nanggroe Aceh Darussalam Sebagai Islami'ah Serambi Makkah*, D3 Pariwisata Universitas Gajah Mada, Yogyakarta, 2017, p.5

coordinator of Kontras Aceh stated that “canning punishment is really cruel, inhuman, uneducated, and causes physical and psychological impact.” (acehterkini.com) Such statement will influence the community resulted to the decreasing of value towards qanun of Islamic law which has been approved and legalized by state.¹ (medium.com)

This study is using constitutional and concept approach. The method of this research is descriptive analytic. The data were gathered from various sources for instance, secondary data were collected from primary law consists of some regulations related to the issues; secondary laws from some books or literatures as well as tertiary laws such as journals and magazines. Theories used were Maqashid Syar’iah aims to do dharuriyah to protect the religion, soul, wealth, progeny. This study try to find the relation between halal tourism and the implementation of jinayah qanun. Actually, halal tourism in Aceh is already accommodated by tourism qanun and also jinayah qanun. Based on the explanation above, the object study of this research are the program made by Aceh government in promoting halal tourism in Banda Aceh without violating Jinayah Law in Aceh; the obstacles faced by Aceh government in promoting halal tourism; the efforts done by Aceh government to overcome the obstacles.

Halal Tourism in Aceh

Tajzadeh Namin A.A. (2013) conducted a review on shari’ah tourism sourced from the Qur’an. This shari’ah tourism has a meaning: studying the life of the people of the past (QS. 3: 137); studying the destiny of the people of the past (QS. 30:42); studying how prophets were raised (QS. 16: 36); studying the life of evildoers (QS. 6:11); thinking about the creation; thinking about what happened to wrongdoers; visiting safe and prosperous towns (QS. 34: 11); the Holy Quran calls people to travel and to learn lessons from what happened to the infidels and deniers of divine signs; in general, it can be said that traveling helps people achieve theoretical and practical explanations and to reaffirm their faiths in the resurrection day. Traveling helps people learn from the past and prevents tyranny and oppression; and travelling improves sight, hearing, and inner knowledge and rescue people from inactivity and inanition.⁴

Halal tourism/syariah tourism is part of tourism industry which targetted to Muslim tourists. Tourists services in halal tourism refers to Islamic law. Some of instances for service are hotel does not provide food or drink containing alcohol and provide separate swimming pool and spa for male and female. Halal tourism is also known as syariah tourism as well as meant spriritual tourism. Such understanding caused by lack of understanding toward syariah law. Actually, syariah tourism is really potential to be developed by increasing the understanding of community to choose syariah tourism. In developing syariah tourism, creative industry could provide some ideas regarding planning, publishing, programming of tourism destinations to increase the sale value of syariah tourism.⁵

Besides hotels, transportation in halal tourism industry also uses islamic concept. The transportation providers are required to provide muslims’ tourists convinience in worshipping during travelling. Such conviniences could be in the forms of providing praying room in the plane, announcing or prayer calling/azan when the praying time is

⁴ Tajzadeh, N.A. *Value creation in tourism: An Islamic approach*. International Research Journal of Applied and Basic Sciences, 4(5). 2013, hlm. 125-126

⁵ Tribun News. *Makanan Halal di Aceh Diminati Wisatawan Asing*. www.tribunnews.com. 2017

coming, and did not provide alcoholic beverages and drink as well as islamic entertainment during traveling.

Therefore, the term of halal tourism has been socialize in Indonesian Halal Expo (indhex) 2013 and Global Halal Forum held on October 30- November 2nd 2013 at Pusat Niaga Building , JIExpo (PRJ), Jakarta (Rabu, 30/10/2013), President Islamic Nutrition Council of America, Muhammad Munir Caudry, explains that, “halal tourism is a new concept in tourism. It is not a religious tourism such as Umrah and doing pilgrimage. Halal tourism is a tourism that provide some vacations, by adjusting the holiday styles to suit the needs and requests of muslim travelers.” To this extent, the hotel has to use syariah principle not to serve alcoholic beverages and provide separated swimming pools and spa for man and woman (Wuryasti, 2013).⁶

In general, halal tourism can be defined as tourism activities which focuses on facilitating the need of islam citizen/*ummat* to go traveling. The presence of halal tourism also inspire tour package that refer to muslims’ way of lives such as the ethics of travelling, tourism destination, accomodation, and food. Big cities in the countries with Islam as majority still become the main destination for halal tourists such as Arab Saudi, Palestina, Turki, Uni emirat, Mesir, Malaysia, Maldives up to Indonesia. Other than that, nowadays countries with muslim as minority are still can be visited without worrying about food, hotel and other facilities. Besides, some travel agents have prepared special package in accordance with Muslim needs.

Consequently, it will grow the market to suit with the halal consumer, therefore based on demographic, Muslim consumers focus on the regulations. Halal consumptions will open new horizons. Some big factories will produce soft drinks, bubble gums, and health supplements, vaccines, formula milk, substances and many more. Halal consumptions target various segments of new market. Moreover, halal product for consumers provide spaces for all people as the global community surround this topic.⁷ (Md. Aminul Islam and Laura Kärkkäinen, 2013).

Aceh is one of provinces in Indonesia that is potential for tourism. It has many tourism attractions along Aceh coastline with the pesona of amazing malacca strait and socio-religious Aceh citizen which really potential to be developed by creative industry. Yet, in reality Aceh tourism seems tired to show its identity to be the icon for Indonesian tourism. The obstacles faced in promoting Aceh tourism are related to regulation, especially Aceh regulation which is based on Islam, so called qanun, which seems prevent the development of Aceh tourism. Secondly, it can not be ignored that the tourism trend of some Acehnese society has changed.

The Implementation of Islamic Law and Jinayah Qanun in Aceh

There are four main principles to implement Islamic Law based on Ushul Fiqh perspective they are: firstly, the regulation that will be implemented should be based on Al-qur’an dan Hadis. Secondly, the interpretation and understanding of Al quran and hadist should be connected with the local conditions and needs (cultures) of Aceh society especially or Indonesia malay worls in general as well as the regulations applied in Republic of Indonesia (NKRI). Thirdly, such interpretation and understanding will be oriented to the future to fulfill the needs of Indonesian citizen that is still developing in the early of 15 century of

⁶ Wuryasti, F. (2013). *Wisata Halal, Konsep Baru kegiatan wisata di Indonesia*. Retrieved from <http://travel.detik.com/read/2013/10/30/152010/2399509/1382/>.

⁷ Aminul Islam, Md & Kärkkäinen, L. *Islamic tourism as a prosperous phenomenon in Lapland*. Thesis. Rovaniemi University of Applied Sciences, 2013

hijriah or 21 st century; as well as be able to answer the spirit of modern era as reflected in the human right protection issues and gender equality; to consider the development of knowledge and technology especially legal studies which develops relatively fast. Fourth, to complete the three principles above, it is led to the principle that is well known as Fiqih kulliyah principles contained *al-muhafazhah 'ala-l qadim-ish shalih wa-l akhdzu bi-l jadid-il ashlah*, which means “ still use old regulation (,azhab) which is still relevant and try to find and formulate new better regulation.

By all four principles, it is hoped that Syariah law which is written in Aceh positive law (fiqih) that is becoming sub-system of national law and national justice system which is always based on Al-Quran dan Sunnah Rasulullah and long history of fiqih thought and the implementation of islamic law in various parts of the world. So as the qanuns, they will be rooted in cultures and local traditions and customs of Indonesia, especially Aceh as well as legal system applied in NKRI. Therefore, the activities and this choice are hoped to be able to realize a new legal order (fiqih) rooted in and united with law awareness of citizen and to fulfil the future needs of nation which become more complicated and complex. In addition, it tries to avoid the alligation of ignoring human right protection. Such efforts is commonly known as forming the legal order which is called “*rahmatan lil `alamin*”.

The choice to use the above four principles of interpretation becomes important if we remember that the efforts to implement islamic law in Aceh in the framework of Republic of Indonesia nowadays is “a great and important breakthrough” given by the state to the people of Aceh to find and formulate a “model” of the implementation of islamic-based law in a modern society and state. Switching to the way that is taken to decide a criminal action, how to do it, what are the characteristics, and or what are the principles and requirements needed to claim that an actions is considered a *jarimah* (criminal), thus, the qanun tends to follow the regulation in *fiqh*. in *fiqh*, there are two ways to decide whether or not it is a *jarimah*; one of it is by Nash (Al-Qur'an or Hadist) which state that an adulterer will be canned 100 times, the killer will be punished by *qishash* or *diyat*. Such deeds are classified as *jarimah hudud*. In hadist, rasulullah told his companions to can the people who are proven to be drank by intoxicants (*khamr*). Some *ulama* (islamic scholars) state that *jarimah* and *uqubat* of drinking *khamr* as a *hudud*, while some others claimed it as *ta'zir*.

The first canning punishment was done on February 2005 and the executions was done on June 2005. Since then, some weaknessess of qanun have been observed either in the materiil and formal matter. Since the first time it is written and legalized, it has been planned that qanun No. 12 year 2003 about Khamr and alike, qanun No. 13 year 2003 about Maisir and qanun No. 14 year 2003 about *khalwat* will be revised and be perfected after being implemented in the field. It means when there is a person who commit crimes, there are investigation process, prosecution, trial process and the reading of verdict until it reaches the level of law enforcement including cassation, and then the implementation of *uqubat* by public prosecutor. In the palnning, it is stated that after it has been legalized in 2003, and then socialized, the qanun has been implemented in 2004. After that there is a revision in 2005. Due to many factors including earthquake and tsunami and MoU Helsinki, the constitution No. 11 year 2006 had been launched, thus, a revision and improvement of the three above mentioned qanun can be implemented and discussed in DPRA (Aceh parliament) in 2009. Yet, due to disagreement occured between executives and legislatives, the qanun designed was not passed, even though, it had been agreed by some parties in Aceh Parliement in their plenary session. Not until 2014, such revision and improvement has been passed.

The connection between halal tourism and the implementation of jinayah qanun in aceh

Tourism is a social phenomenon related to human, society, groups, organizations, cultures etc. which are seen as economic and main purposes in developing tourism is to gain economic profit, either for society or for region/state.⁸ In addition, tourism is an activity to directly touch and involve the society that will give impact to the local people. Even tourism is considered has an amazing energy to change and create the people to have a metamorphosis in every aspects. The impact of tourism gains many attentions in literature, especially mainly to the local people.⁹

The Aceh tourism context, the islamic orientation of qanun No. 8 Year 2013 is to try to tame the recreation/entertainment industry and make it as the control toward the self-indulgence of tourists in Aceh. The view on the glory of islamisation in conquering a secular world including entertainment industry which is globally dominated by recreation style of Europe and America.¹⁰

The term islamization is not simply used and defined as the process of social change only carried and supported by a single movement among the obedient muslims community. The movement aims to gain wider space for implementing religion or the statement of faith in socio-cultural lives as well as a continuous political agenda.

Some parts of halal tourism are already stated in tourism qanun as mentioned in some chapters above. Therefore, for some tourist who already knew the regulations would not try to violate it. The regulation about canning punishment has been arranged in jinayah qanun which is applied for muslims. While for non-muslims who committing jarimah such as maisir (gamble), khamar (drink intoxicants), and khalwat (non-mahram couple sit together in a close proximity) as well as zina (free sexual intercourse outside marriage), the punishment for them will be canned or punished by punishment stated in KUHP. Yet, if there are not mentioned in it, then the punishment from qanun will be taken. It means for some tourists who enter Aceh regions, with all the socialization about the qanun, they should respect the regulation and the punishment applied in the region. In the case of dress code, they are not forced to wear muslim/muslimah's dress, yet they should dress politely and respect muslims in Aceh.

Tourism qanun Article 82 has set about some prohibitions for tourists in the tourism locations such as: in the tourism places, tourists are prohibited to drink intoxicants and consume other intoxicants; commit immoral actions; gamble/maisir; and/or damage half or the whole physical object and tourism attractions. This is included as halal tourism model in Aceh, because it is suitable with islamic law. In tourism qanun article 83, it is stated that: 1) for domestic tourists and foreign tourists have to wear proper clothes at the tourism places; 2) for muslims tourists, they are required to wear clothes based on islamic law; 3) public bathroom are separated between male and female; 4) for the community who

⁸ Pitana, I.G., and Gsectionri, Putu G. *Sosiologi Pariwisata, Kajian Sosiologis Terhadap Struktur, Sistem dan Dampak-dampak Pariwisata*. Yogyakarta: Andi Offset. 2005: hlm. 31

⁹ Ibid; p.109

¹⁰ Hew, Wai-Weng. 2013. "Expressing Chinese Muslim Preachers", in SM Sai and CY Hoon (ed.), *Chinese Indonesian Reassessed; History, Religion and Beloging*. (p. 178-199). London: Routledge, 2013; Murray, Alison. 1991. "Kampung Culture and Radical Chic in Jakarta". *Review of Indonesian and Malayan Affairs*, 25 (Winter): p. 1-16., Muzakki, Muzakki, Akh. 2007. "Islam as Symbolic Commodity: Transmitting and Consuming Islam through Public Sermons in Indonesia", in P. Kitiarsa (ed.). *Religious Commodifications in Asia: Marketing Gods*. London: Routledge 2007. (p. 205-219), Suryakusuma, Julia. 2008. "Interest in a Jilbab?", *Tempo*, 3 (IX), September.16-22.

watch performances/entertainment are separated between male and female; 5) for businessmen, community group or government apparatus and agencies are prohibited to facilitate and/or protect those who commit adultery or fornication, khamr/drank and gamble/maisir; 6) every people, either individually or in group are required to prevent immoral actions.

Aceh has nominated as “World’s Best Halal Cultural Destination 2016” and it make acehnese proud of it. The appointment of Aceh as halal tourism which are muslim- friendly as a niche market in tourism industry become a new opportunity and challenge for society and Aceh government as a friendly host to welcome and serve tourists through maximum halal-based services.¹¹

The halal tourism concept has attracted many tourists to travel conveniently while worshipping Allah and enjoy all the beauty of local nature and cultures as the manifestation of gratitude toward all Allah’s creations by providing all the needs of muslims tourists suitable with syariah law. Started from hotels that do not serve alcoholic beverages, have separated spa facilities for male and female, have a clean and comfortable prayer room with a correct qiblah direction and praying clothes, have certified restaurants with hygienic clean food and beverages.

Providing public tourism with clean and comfortable facilities and infrastructures are in accordance with halal tourism standardization. The travel agency should run tourism business in accordance with syariah values such as providing islamic tourism packages that encourage muslim tourists to do prayer. Aceh is blessed with amazing natural resources including culture and arts, historical islamic heritage and tsunami as well as any kinds of culinary as the tourism attractions.

Therefore, Aceh government through Department of cultural and tourism along with other stakeholders will put tourism sector as main business portfolios in Aceh with its new branding “The Light of Aceh” which reflects the spirit for the whole of society which are united with islamic law that is *Rahmatan lil ‘alamiin* as a bright light that leads people towards good value, improvement, and prosperity. The realization of islamic law implementation is supported by the birth of jinayah qanun. Jinayah qanun has been implemented since 2001 yet it was still implemented separately such as khamr qanun, maisir qanun, and khalwat qanun. The three qanuns, then, in 2014 were compiled becomes one qanun, called jinayah qanun which is qanun No.6 Year 2014. One year before, in 2013 jinayah procedural qanun has been legalized. Since then, it eases the investigator to do law enforcement based on jinayah qanun and jinayah procedural qanun towards the violation of qanun of jinayah law done by muslims in Aceh.

By launching the jinayah qanun, every punishment that has been done towards the violation including the violation of islamic law are arranged in this qanun. In article 5 of qanun of jinayah law, it is stated that the qanun is applied for every people who is muslim who do *jarimah* in Aceh; every people who is non muslim who do *jarimah* in Aceh along with muslims and decide to admit voluntarily to jinayah law; every people who is non-muslim who do *jarimah* in aceh taht are not arranged in KUHP (criminal code) or criminals provision outside of KUHP, yet it is arranged in this qanun; and business entities who run business in Aceh.

By having various regulations, halal tourism is really related to jinayah qanun in which the tourists should be aware of the prohibition stated for them in jinayah qanun. For the

¹¹ Tim Perumus, www.disbudpar.acehprov.go.id, *Rumusan Rakor Kebudayaan dan pariwisata Aceh*, 23 September 2016, Accessed on 20 Mei 2018.

tourists who do not commit crime, then there will be no problem. In another words, every prohibition stated in the qanun must be obeyed. Therefore, it is needed to be socialized to tourists who often heard negative issues about aceh and the implementation of syariah law in every qanun. So as for the investor who will invest their capital.

The formulation or recommendation from coordination meeting and Aceh tourism 2016 are:

1. Every people agree to make Aceh to be the best halal tourism destination;
2. The new Aceh rebranding is “The Light of Aceh” is needed to be socialized by the whole social component including Aceh government, local district/regency and other tourism actors that can be matched harmoniously with “Wonderful Indonesia” and “the Light of Aceh”;
3. Prioritize accelerated development program of halal-based-tourism sector in increasing economic growth in each regions;
4. share responsibility to develop halal tourism in Aceh by involving all elements, especially government, public figures, academicians, businessmen, media, and community;
5. prioritize halal tourism in Aceh through:
 - preparing and enhancing connectivity and accessibility, amenity and attraction quality in some top tourism objects;
 - enhancing promotion quality and publication of halal tourism in the regional level, national, and international through social media;
 - enhancing human resources and halal tourism institutions through training and certification;
 - developing, preparing and improving halal tourism industry in Aceh;
 - promoting community-based tourism management;
 - every district government prepare the planning to support the development program/activities of halal-based tourism;
 - preparing some interesting annual tourism events which are compiled in Calendar of Event through community involvement in the region;
 - forming cross sectoral team of halal tourism development and Aceh rebranding “The Light of Aceh” in Aceh government and district/city in Aceh and involving the tourism/cultural actors;
 - using Halal labeling in every halal tourism products by the actors of Aceh tourism industry;
 - creating soon the product of law (qanun, governor regulation, governor instruction, regent regulation/mayor regulation etc) to support the development of halal tourism industry in Aceh.¹²

In 2016, there were 2.154.249 domestic tourists and 76.452 foreign tourists. In 2017, there are 35 events with branding the lights of Aceh are held to support Aceh as muslim world tourism destination. Half of the activities held to lift up and reintroduce Aceh cultural values which are based on islamic teaching to the tourists. All events are held to attract tourist to come to Aceh and it is succeeded.¹³ Aceh and Riau are two destinations that begins to be a tourism primadona all over 2017, such as Sail Sabang in Aceh which successfully draw attention of local and foreign tourists. For 2018, there will be a

¹² Ibid

¹³ <https://republika-co-id.cdn.ampproject.or.destinasi-wisata-halal-Aceh-luncurkan-kalender-event-2017>

prestigious event that will attract tourists, called Aceh Culinary Festival, an international standard based event that will be held to support Aceh halal tourism. Hundreds of halal menu of acehnese food will be held on may 2018. While on July around 12-15 of July, there will be “Aceh Internasional Rapa’i Festival”.¹⁴ It does not actually effect the implementation of islamic law and qanun of jinayah law. Therefore, Aceh is still becoming a primadona for tourism destination due to the percentage of tourists to attend some events in Aceh is increasing. Therefore, rumours saying that tourists and investors are afraid to visit Aceh due to syariah law implementation is not proven. As long as they respect and not violate the syariah law, they will be safe in Aceh.

The obstacles faced and efforts done to realize the halal tourism in Aceh

Obstacles in promoting halal tourism are coming from external and internal. The external obstacles among others are bad news about Aceh and bad impression from the outsiders before coming to Aceh regarding jinayah qanun. Government has improved halal tourism, such as adding flight route, fixing supporting infrastructure, for example road and also conducting national and international events, for instances Rapa’i Festival, Aceh Marathon Internasional Sail Sabang, Lake laut Tawar festival, Aceh International Surfing Championship, Pulo Aceh festival. The efforts to enhance halal tourism is potentially hinder by discriminative policy, one of it is the presecution of minority (in this case LGBT). Based on Human Right Watch report, it is stated that Aceh government policies, in the form of jinayah qanun in 2015 about some prohibition towards drinking alcoholic beverages, gambling, free sex and LGBT, contradict with Indonesian obligation to enforce international law. Aceh government has triggered homophobia, minority criminalization, and public hatred for LGBT. Based on T Kemal Pasya, an antropology lecturer, those actions worsen the image of Aceh.

Another obstacles regarded as external factor is related to regulations in which the law product (qanun, governor regulation, governor instruction, regent regulation/mayor regulation etc) in supporting the development of halal tourism industry in Aceh are still few.¹⁵ Meanwhile, internal obstacles are such as:

Obstacles from businessmen who lack of knowledge towards halal tourism and lack of halal certification

Reza told that the challenges come from community and the actors of tourism industry themselves, such as halal food in some restaurants in Banda Aceh that is still very few got halal label. His party encourage MPU to certify them. He also said that his party along with MPU and BPOM has formulate some criteria of halal food. The same statement is also stated by Rhidana Group owner, Rainer H Daulay, saying that the government need to ease the process of halal certification for tourism actors such as shortening the bureaucracy into one day. Rainer adds that a qualified halal restaurants in the neighbouring countries, such as Australia are many compare to Indonesia. “it is due to the process of halal certification is faster.”¹⁶ Reza admits that his group has make some socialization, yet, it needs wider movement since the society is still lack of knowledge regarding that issues. He adds, “our restaurants are halal, yet, there are not any label. Halal food can be eaten by many people even non-muslims. Solihin on the other hand says that Indonesian tourism is lose with Malaysia even Singapore due to lack of promotion towards halal tourism.

Human resources obstacles

¹⁴ <https://www.idntimes.com/travel/journal/fransisca-cristy/event-acehdan-riau-1>

¹⁵ Ibid

¹⁶ www.republika.co.id Monday (19/12/2016)

Human resources such as tour guide and tour planner are not all certified. Besides, there are also few guidances and trainings done for some related parties regarding halal tourism such as hotel actors, restaurants, spa, and travel agents, representative of cultural department as well as some airline manager and Sultan Iskandar Muda Airport management.

Economic obstacles

One of the winners of WHTA 2016 is ESQ Tours & Travel. This corporation managed to win *World's Best Hajj & Umrah Operator*. Chief of Emotional Spiritual Quotient (ESQ) Travel, Solihin, thinks that Indonesia is really potential to be the best halal tourism destination in the world. He adds that another obstacle is related to the budget allocated for tourism is still minimum compare to neighbouring countries. Indonesia only allocates 1 trillion to develop tourism, while Malaysia has allocated tripple or even quintuple Indonesia's budget.¹⁷

Facilities and infrastructure obstacles

Government should coordinate with the stakeholders in tourism sector so that Indonesia halal tourism can be a primadona for foreign tourists. It is hoped that from world halal tourism event (WHTA), it will give fresh air for Indonesia. Sholihin mentions that middle easterners really love Indonesia since they love green as forest which is not owned by other countries. It is hoped that government could fix it up since Indonesia is really potential for halal tourism. Halal tourism destination in Aceh has lots of obstacles due to lack of supporting infrastructures such as prayer room, toilet and *wudu*' room in the tourism location. Reza admits that water from PDAM is not run smoothly and the electricity is often off. Those are also some obstacles.

Some efforts that have been done to overcome the obstacles in order to make Aceh becoming halal tourism destination such as:

- Synchronizing and coordinating the action planning of Aceh halal tourism development.
- Socializing jinayah qanun in relation to halal tourism.
- Preparing halal hotel, restaurant, spa, shopping center, etc including Aceh top halal tourism packages.
- Guiding and training about halal tourism involving hotel businessmen, restaurants, spa and travel agents, representatives of tourism department as well as airlines and managements of Sultan Iskandr Muda airport.
- Certifying *tour guide* dan *tour planner*
- Building supporting infrastructure such as prayer room, representative *wudu*' places and toilet in the tourism locations.

Conclusions

The programs implemented by Aceh government in promoting halal tourism is not violating the jinayah Qanun and are socialized through online or printed media such as brochure about jinayah qanun given to tourists. Besides, some cooperations have been done with institutions regarding foreign tourists. Some obstacles faced in promoting halal tourism are coming from external and internal factors, such as a) there are negative news about Aceh regarding jinayah qanun and bad impression from the outsiders before they visit Aceh; b) regulations obstacles. Internal obstacles are a) businessmen who do not

¹⁷ Ibid

understand about halal tourism and jinayah qanun; b) human resources obstacles; c) economical obstacles; d) facilities and infrastructure obstacles. The efforts have been done to overcome the obstacles are synchronize and coordinate the action planning of developing Aceh halal tourism. Another efforts are: a) socializing jinayah qanun regarding halal tourism; b) preparing halal hotel, restaurants, spa, shopping center etc including top Aceh halal tourism package; c) training halal tourism to the owners of hotel, restaurants, spa, and travel agent, representatives of tourism department, airline crew as well as the managements of Sultan Iskandar Muda airport; d) certifying tour guide and tour planner; e) certifying Aceh tourism businesses and tourism education in the higher institution such as developing D4 department at Politechnic Aceh; f) preparing Banda Aceh, Aceh Besar, Sabang and Lake Laut Tawar area as top halal destination. It is hoped that synchronization and harmonization are done among agencies to support Aceh as halal tourism and providing facilities as well as socializing jinayah qanun in relation to halal tourism continuously so that negative impressions can be removed.

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Race without a finish line: tourism and the encounter between Islam-tradition in Kasepuhan Ciptagelar, West Java

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Abstract

The paper discusses the encounter between Islam and tradition in Kasepuhan Ciptagelar, an indigenous community practicing the old Sundanese tradition living in an enclave area within Halimun Salak National Park's boundary, West Java. Furthermore, it relates to the tourism development in the area providing an alternative avenue to strengthen their existence within the predominantly Muslims society and state policy on forest management. Primarily using dramaturgy's theory, this study analyzes the engagement with tourism as a daily tactic to exercise resistance toward external forces through performing rituals rooted in *adat* religion. Although administratively is considered as Muslims, this groups is connoted as the "animistic", therefore has been permanently targeted to be "purified". However, findings show that exercising "touristic" culture has provided an opportunity structure to strengthen cultural identity in the last few years. However, the engagement with tourism a means the readiness to accommodate outside elements coming together with the industry. In fact, the advance level of front stage strategy by taking tourism has led the government not only locate the old tradition "*tatali paranti karuhun*" as the important capital for tourism development, but also to recognize their claim over land tenure by declaring the area as a part of major tourism destination. This shows that the indigenous community practicing local tradition might have produced particular productivity to deal with the majority Islamic groups and also state policies.

Keywords: Kasepuhan Ciptagelar, Islam, tradition, tourism, identity

Introduction

The paper discusses the encounters between cultural practices rooted in *tatali paranti karuhun*, an old Sundanese religion which is also considered as Sunda Wiwitan and the coming of Islamic teaching in Kasepuhan Ciptagelar. Therefore, the encounter has triggered a form of cultural revivalism that is reflected on the cultural movement to obtain more collective rights and recognition for particular cultural identity and land rights as emphasized by Gray (1997). *Adat* revivalism in Indonesia has been identified for its four common roots: international influences, democratization and decentralization in the post-New Order era, oppression during New Order administration and the historical role of *adat* since the beginning of Indonesian nationalism (Henley and Davidson, 2008). Moreover, this study presents an analysis of Kasepuhan Ciptagelar's response to external forces through the notion of resistance without violence (Scott, 1985). Indigenous communities in Indonesia are commonly referred as the "alienated communities" (*masyarakat terasing*) which tends to connote as an "uncivilized" people (Koentjaraningrat, 1993). However, these groups actually have conducted various contacts with external

parties, including market, trading activities and even colonial powers (Topatimasang, 2004; Lim and Gomes, 1990).

During the colonial period, the Dutch imposed various stereotypes toward indigenous communities in order to get control over the groups (Peluso and Vandergeest, 2001). It has been replicated by the modern Indonesian government after 1945's independence to support the desire of economic growth, according to the idea viewing these groups as one obstacle of capitalistic principles (Dove, 1985; Li 2000, 6; Topatimasang 2004, 8). Indeed, indigenous communities were given various discriminations, meanwhile, outside forces have extensively exploited resources on their ancestral lands. In the history of Moluccas, the imposition of the strange values had been imposed by the Dutch through the Christian missionaries which viewed all local beliefs as "devian", including Catholic and Islam (Toepatimasang, 2008; 29). The sorrow of indigenous people's voices is reflected on the marginalization of the indigenous Meratus community in South Kalimantan (Tsing, 2005) and Brazil (Gedicks, 2001).¹ Finally, common discriminations toward indigenous communities in Indonesia could be simplified to four points below; limited access to their ancestral land, prohibited from practicing their own indigenous beliefs, denied citizen rights and dispossession from their lands because of state or corporate's claims (Irianto, 2016).

Kasepuhan Ciptagelar, is a Sundanese group maintaining certain cultural practices rooted in the old Sundanese religion inherited from the previous Hindu kingdom. The community lives in Ciptagelar, an enclave area within Halimun-Salak National Park boundary. The term "*wiwitan*" means "the beginning", therefore, Sunda Wiwitan is a term to differentiate these groups from the contemporary Sundanese community practicing Islam. Meanwhile, *kasepuhan* is derived from; *sepuh*, meaning "the old", according to the old belief that in Ciptagelar is also known as *tatali paranti karuhun* (Adimihardja, 1992). According to Rozak (2005), Sunda Wiwitan followers in West Java reach approximately 100.000, a small number compared to West Java's total population of 44.4 million and nearly 44.1 million or 97% identifying as Muslim (The Central Bureau of Statistic, 2010). Administratively, Ciptagelar is located on Dusun Sukamulya, Sirnaresmi village, Cisolok ub-district, Sukabumi, West Java nearly to the border of Banten Province. It is commonly believed that *kasepuhan* has been established since 1368, accounted from the local history stating the first Seren Taun, the popular harvest festival was conducted. Around 122 households are inhabiting Ciptagelar as the inner village or "*lembur jero*" and considered as the "capital" of Kesatuan Adat Banten Kidul. *Lembur jero* is characterized by traditional houses which still use "*ijuk*" as its roof, to differentiate with "*lembur luar*" or outer villages using more modern roof such as asbestos. Moreover, the total number of *kasepuhan* members, including "*warga luar*" is claimed more than 29.000 people from 569 villages from surrounded regencies such as Lebak, Sukabumi and Bogor. They are regarded as the member of *kasepuhan* according to the cultural ties and admitting *Abah* as cultural leader.

In the last few years, Kasepuhan Ciptagelar has initiated initiatives to engage with tourism in order to obtain a stronger position toward cultural identity and land tenure rights. Thus, Kasepuhan Ciptagelar is viewed as an active actor in depending their cultural practices. Goffman's theory (1959) on dramaturgy is primarily used to analyze their resistance toward the majority Muslims group and state's policies both on religious and

¹ In the Amazon basin area, native American Indian population dropped from a million to less than 200.000, making the 20th century as the age of development witnessing more genocides and the extinction of indigenous people (2008; 16)

forestry issues. The ultimate marker of state's control over religious field was the enactment of Law No.1/PNPS/1969 stating that indigenous religions were conflicted with the "official religions"(Maarif, 2017). It was the beginning, and until the present days the encounters between the official religion and the "un-recognized" beliefs have emerged in the various forms. Employing Goffman's concept of "front stage" and "back stage" region, Mutaqin (2014) identifies Agama Djawa Sunda (ADS) followers in Kuningan, West Java has converted to formal religion, but in the back they are maintaining the continuation of their beliefs.² Meanwhile, within the Javanese social setting, the relation between Javanese culture and Islam is considered unique because Islam faith essentially against toward syncretism belief (Susilo, 2016). In the similar vein, Kasepuhan Ciptagelar employs the further step of "front stage" by maximizing the role of tourism trough fulfilling the demand of tourism development. Administratively accepting Islam has been taken as the most possible strategy, instead of directly confronting the majority group and the state.

Contesting Islam and Tradition

The Coming of Islam to West Java

Islam arrived to Indonesian archipelago after a long periode of the acceptance toward Hindu-Buddhism. Meanwhile, before the arrival of these "world" religions, local people practiced local beliefs and, the conversion to Hindu-Buddhism was gradual and incomplete (Pringle, 2010; Ricklefs, 2017). Thus, this *Indianized* terrain was the socio-cultural landscape when Islam arrived to the area through maritime route (Toru, 2007). There are three theories to explain the arrival of Islam; *first*, Islam arrived around 13st century through India. *Secondly*, the coming of Islam was directly from Mecca, brought by Coromandel and Malabar trader around 7 century, and *third*, the arrival of Islam in Indonesia around 13 century was brought by Persian trader (Ahmad, 2017). Meanwhile, Pringle (2010: 29) highlights that Islam was the religion of the booming trade routes, it brought by new political desires as well as economic opportunities.

Anthony Reid (1993) describes that the Javanese ruling elites were among the latest powers in the archipelago to surrender to the rising of Islam. Islamic society in Demak in the northern part of Java was the pionir and during the sixteenth century an extraordinary cultural transformation was taking place when mosques and holy tombs were built that blended with Majapahit ornaments completed with the ritual needs of Islam (1993: 175). The role of legendary group "*wali sanga*" was strong to accelerate Javanese cultural transformations from Hinduism into Islamic tradition. This period paved the way to the Islamization of the whole island, including West Java where the Pakuan-Pajajaran kingdom existed. The coming of Islam to the West Java area cannot be separated from the successful story of Demak Kingdom to replace the role of Majapahit as the influential power in the island. It is supported by the fact that Pajajaran was drastically decreased after the growth of Islamic Cirebon and Banten (Adimiharja, 1992; Ricklefs, 2017; Achmad, 2017; Mutaqin, 2015).

Demak's alliance with Banten and Cirebon played the important role to the fallen of Sunda Kelapa, the main harbor for Pajajaran Kingdom in 1527 (Ricklefs, 2017: 56; Achmad, 2017: 226). This gave a fatal pressure to the Pakuan-Pajajaran kingdom, which then triggered Pajajaran elite's moved away to Priangan, and established the Hindu Sumedang Larang Kimgdom. The other smaller groups moved to the hidden area in the

² Agama Djawa Sunda (ADS) followers, a Sunda Wiwitan group in Cigugur, Kuningan, West Java are also recognized as the Madraism.

southern part of West Java, and they were believed as the ancestors of Kasepuhan Ciptagelar and Badui communities. In the era of Geusan Ulun, Sumedang Larang had to be the vassal of Islamic Mataram Kingdom (2017: 237). It was the end era of Hindu kingdom in West Java, and the complete conquered of Islamic power paved the way for the Islamization of West Java. Kartodirjo (1985) poses the number of Haj pilgrimage from Bogor, Sukabumi and Banten in 1880 reached 4600 people. It can be considered as the evidence that almost two centuries after the Sunda Kelapa fallen to Islamic power, West Java had become the predominantly Islamic society.

The second wave of the Islamization is related to the establishment of Indonesia as a modern state paving the way to the idea of "religionization". It was marked by the enactment of the Law No 1/PNPS/1969 leading indigenous religions to be categorized only as the local beliefs. The enactment also brings the obligation for every citizen of Indonesia to have a legal religion represented within every identity card. Thus, purification campaigns toward indigenous religions, including toward Kasepuhan Ciptagelar was started. Although administratively are Muslims, people from the surrounding villages view Ciptagelar are not "totally" Muslims, even, prefer to associated as the "animistic" society, or halfhearted to convert to Islam. In the last few years, several Islamic "mubaligh" groups regularly come to Kasepuhan Ciptagelar, stay for several and bring the effort to convert the people to be a "totally" Muslims; practicing five times *shalat*, fasting in Ramadhan and gradually leave the ritual rooted from the *tatali paranti karuhun*.

According to Ki Amil, the Abah's assistant on religious affairs, it is hard to precisely estimated the early acceptance of Islam in Ciptagelar. However, he emphasizes that since the beginning they were "Islam". In another occasion, Yoyo the younger generation explains that "Islamization" in Ciptagelar in line with the enactment PNPS Law/1/1969. Thus, state's policy could be located as the marker of the "administratively" acceptance of Islam in Ciptagelar. In fact, local people tend to view religion as the "ageman", the clothes which is practiced everyday through ritual rooted in *adat*. So, it does not a problem of whatever of your administrative religion, as long as they still practice their rituals rooted from the *adat*. Cultural expressions are reflected on a serial traditional ceremonies including "seren taun", a yearly three day' harvest festival involving all members of community in the end of the farming cycle. Today, during this harvest festival the community perform traditional various attractions attended by those having cultural ties with *kasepuhan*, government officers, politician, and, tourists.

The race between Islam and tradition

Nowadays, people in West Java are more familiar with the term "Badui", rather than Sunda Wiwitan. Badui is more popular as the old Sundanese lifestyle symbol rather than Sunda Wiwitan. The term Sunda Wiwitan is actually attributed from the outside, but it fits to understand cultural practices representing the old cultural practices of Sundanese tradition. Commonly, people in Ciptagelar recognized their belief merely as the "agama karuhun", the ancestor's religion, *tatali paranti karuhun* instead of Sunda Wiwitan. The main idea of this belief is the worldview dividing the macro and micro cosmos, sacred (the sky) and profane (the earth, emerges in the symbolic term: "*tilu sapamulu, dua sakarupa, hiji eta keneh*"). It leads to the obligation to always maintain the harmonious or "the balance" relationship between human, the ancestors spirit or various non-human creatures such as unseen spirit and the environment (1992: 36). This worldview is the main guideline to act within their daily life, although administratively they are Muslims.

Interestingly, for the people "God" is not located on the sky which is abstract, but it unites in the self. Ki Amil describes *karuhun* religion is manifested in the various

activities within the daily life such as farming activities, rituals, pilgrimage to the ancestors graves, maintaining a good relationship with the seen and unseen creatures in the forest and continuing the life style as done by the *karuhun*, the ancestors. In short, *tatali paranti karuhun* in Ciptagelar can be located as a part of the larger Sunda Wiwitan tradition in West Java. However, the ascription to Sunda Wiwitan is a contemporary phenomenon introduced by Pangeran Djatikusuma, the third leader of Sunda Wiwitan community in Kuningan to distinct from Javanese culture (Mutaqin, 2014: 2). Thus, Sunda Wiwitan refers to Sundanese who maintains cultural practices rooted from the ancestor, or those who are not totally converted to any official contemporary religions.

The fundament of Sunda Wiwitan is a monotheistic belief toward single God namely Sanghyang Keres a or Batara Tunggal and respect to ancestor living in the upper world (Indrawardhana, 2011). Human's cosmology will be related to three different worlds; (1) *buwana nyungcung*/ upper world where Sanghyang Keres a, the godlives,(2) *buwana panca tengah*/ the middle world where human and other creatures live and (3) *buwana handap*/ lower world describing a bad place for those disobedience to the god (2011: 7). Human being lives in the middle world, with other non-human creatures and dependent each other's. This bound leads to harmonius ways in treating environment rooted in "dividuating" other non-human things such as river, forest, tree as we-ness rather than other-ness as a human which can be understood through relational epistemology (Bird David, 1999). Every landscape such as forest, river or forest has its unseen spirit as the guardian and ritual can be viewed to ask "permission" from the guardian spirit. It is the manifestation of respect towards unseen creatures, reflected on the traditional forest management (1992: 120).

People in Ciptagelar express its ties with local ecology by conducting traditional ceremonies to; (1) respecting the ancestors (2) purifying the world (3) respecting the paddy goddess (Sanghyang Shri) and (4) for the wealth of the larger society including non-human creatures (Suganda,2013; 55). On the contrary, cultural practices in Ciptagelar is often viewed as an animism by the outsiders. Samsul Maarif (2014) argues that scholars have misleadingly advocated animism as a failed epistemology, therefore indigenous communities are viewed fail to understand their world. In the similar vein, the arrival of scriptural religion has given a permanent pressure to the cultural practices in *kasepuhan*. In particular cases, those practicing indigenous religion are perceived as "the other" or even 'deviant' and those deviant will be difficult to have legal marriage certificate, birth certificate and their "religion" column on their identity card should be left blank. In Ciptagelar, the strategy to accept Islam is compatible with the cosmology of maintaining the "balance" inherited from the ancestors, where violence or conflict are not the option. This is reflected by a statement from Yoyo; "if Hindu is the majority religion in Indonesia, we may convert to Hindu, but we will remain interpret the religion with our own way, as we do to Islam as today".³ It proves the ability to take a particular action to deal with the Islamic group surrounded.

The Dramaturgy of Resistance; front stage region

Sodong, a young member of *kasepuhan* emphasizes that people in *lembur jero* are still "adat", to differentiate with the outsider which are as no longer *adat*. However, he added that administratively he is also a Muslim, good in citing Al Qur'an, and also did *shalat* until around 13 years old. The acceptance of Islam on front stage region can be identified from

³ Interview with Yoyo Yogasmana in Ciptagelar, September 2017

several evidences. *Firslyt*, people have been consistently to be within Islam since the beginning, different from the ADS leaders who converted to Islam in 1954, shifted to Catholic in 1964 and then converted back to ADS in 1981 (Steenbrink, 2005). Moreover, several physical symbols of Islam can be easily identified in Ciptagelar; three *mushola*. Every evening, dozens of children gather at *mushola* for Maghrib prayer, continued by citing the Al'Qur'an until Isya'. The existence and the role of *Amil* as the Islamic representation within the community are the other evidences of the symbolically acceptance of Islam. When conducting of *Tutup Nyambut* ritual, people cite Al Qur'an, especially verse Al Fatihah together.⁴ There are two kinds of "prayer" used in the ritual, Islamic prayer by Ki Amil and *adat* prayer led by Ki Karma as the representation of *adat*.⁵ This model is similar to the practice in Sangihe Island, North Sulawesi when Muslims and Christian gather in once formal meeting; the opening prayer in Christian way, meanwhile in the end it will be ended by Islamic prayer (Widiyanto, 2014).⁶

The marriage event is the other arena to exercise the front stage strategy by placing Islamic procedures as one required step before it is legalized by the *adat* system. Marriage is one of the consequences for human being and after having married, a couple should take a responsibility to continue the ancestor's order by doing traditional agricultural activities in their own land (Asep, 2018: 80).⁷ The marriage is started by Islamic procedures involving *panghulu*, an Islamic judge under the government system. The process is normally done like the other Islamic marriage, which can be conducted at Kantor Urusan Agama (KUA), or just invite *panghulu* to Ciptagelar. The whole processes are conducted in Islamic way, from the beginning to the end. However, this Islamic and the state's procedures is just a half, and should be completed by the ritual rooted in *adat* by going to *Abah*. They are ordered to submit loyalty and get the legalization from the cultural authority. After this process is completed, a couple will be accepted as a new family having several several rights and obligations. The event will also be celebrated by all members of the community through enjoying various traditional music and dances to welcome the new family.

Another evidence comes up from Yoyo and Umi, a couple who got married. Many people believe that before getting married Umi was a non-Muslim, he was a Catholic. Therefore, Yoyo and Umi was obligated to get married through both in Islamic and *adat* way.⁸ The last evidence is the arrival of modern education in Ciptagelar, represented by public schools building from kindergarten to senior high school, and a new Islamic informal school, Madrasah Al Hidayah Ciptagelar. The existence of public schools is followed by the requirement to conduct religion subject, which is Islam. It is added by Madrasah Diniyah Al Hidayah in Ciptagelar, bringing to the additional Islamic lesson for the children; during school's hours in the morning, after school's hours in the afternoon.⁹ These development prove that people have been accepted Islam in almost all important matters; education, marriage and death, citizenship (identity card). However, the majority Islamic groups and also local government still view that Islamic practice in Ciptagelar is still

⁴ Tutup Nyambut is the ritual to celebrate the end of planting period

⁵ The last "ngembangkeun" was in March 2018, started by the pilgrimage to the grave of Abah Anom

⁶ People in Kendaha Village, Sangihe Islands, North Sulawesi Province admit they share similar ancestors, although they are divided in to Muslim and Christian.

⁷ After having married, a couple should live in their own house, manage their own rice barn and also agricultural land (2017:80)

⁸ The primary information is from the interview with Umi and Yoyo in Ciptagelar, 2017.

⁹ Islamic teachers for SDN Ciptagelar and Madrasah Diniyah Al Hidayah are from the outside.

need to be purified. It is proven by the regular coming of *jamaah tabligh* group from the outside, and also the common view from the outsider toward the people in Ciptagelar as “*wang nu teu sarolat*” or those who never do *shalat*.

Performing Islamic symbol in the front stage can be seen as the effort to give the appearance using certain standards, such as a matter of politeness or manner (1959: 110). There are three possible explanations to address the reasons why Islam is accepted in Ciptagelar; *first*, it is rooted from the local worldview “*tilu sapamulu, dua sakarupa, hiji eta keneh*” emphasizing “the balance” among various elements to maintain a good life. *Tilu* means three important elements within several analogies; human body (head, from neck to stomach, and legs), house (roof, main building, and floor) and social landscape (*mokaha/adat, nagara/state and syara/religion*). These elements should be kept to be always in harmony. Thus, accepting Islam through certain modifications and openly performs it is a strategy to maintain the tradition. *Secondly*, the nature of leadership which give an opportunity for selected changes through the principal of “length cannot be decreased, but short can be added”, meaning certain non-negotiable values on traditional agricultural law, rituals and the loyalty to the ancestors should be maintained, but to complete these, outside elements such as the religion of Islam, modern technology, modern education, outsider can be accepted.¹⁰ *Thirdly*, the mimesis within the identity construction, refers to the creative process of imitation human actions, which can be facilitated through the interaction with the outsider (Adam, 1996; Ricoeur, 1981). In this sense, mimesis is rooted in a long interaction with the predominantly Muslim community surrounding, and furthermore visitors coming to Ciptagelar. Moreover, the acceptance of Islam might a fruit of long period negotiation since hundred years when the ancestors encountered the Islamic power which brought them to the current area. Instead of performing the open resistance toward the dominant role of Islam, they rationally choose to accept and perform it on the front stage, while performing the other in the back stage.

Maintaining adat in the backstage

If the peaceful acceptance of Islam is considered as the strategy performed on the visible region, the back region is the invisible arena to maintain “*tatali paranti karuhun*”.¹¹ Back region plays a significant role in the process of the “work control” for the performance on the front stage, where a group attempt to buffer themselves from the deterministic demands surrounding (1959:116).¹² In Kuningan, the shifting of ADS group to be more syncretic is viewed as a form and a reaction to the growth of Islamic orthodoxy propagated by the Islamic purist groups (Rosidin, 2000). Different from ADS group, Kasepuhan Ciptagelar has taken the different stage to exercise their resistance. After openly performing the acceptance toward Islamic symbols, in the back region several actions to maintain *adat* are designed. It is reflected on the statement of Abah Ugi; “the existing *adat* should be strictly maintained, but particular new elements which can be used for the wealthy of *kasepuhan* people can be accepted, as long it is not against the *adat* values itself”. Therefore, there are two principals which is implemented; (1) maintaining the basic values of *adat*, and (2) accepting new elements, as long as these will not decrease the role of *adat* authority. It

¹⁰ Modern technology has been accepted since 1997, when the first mycro-hidro electric power was installed facilitated by a Japanese Aid program.

¹¹ It is different from ADS group in Kuningan which has been anti-Islam since the early 1900s (Ibid 2014: 10)

¹² This is also recognized as the “in and out” conversion, as it was conducted by the ADS followers, especially during Tejabuana leadership in 1951 (Ibid 2014: 15).

shows that the indigenous groups is not passive and powerless, but they produce certain rational response to deal with external forces, and also the internal needs.

Having cultural practices associated to the animism has led the people to be smartly playing their performance within the predominantly Muslim society. In the back region, the role of Abah, supported by the *baris kolot* is very crucial due to the fact that the various top down's decisions are made by these actors. Controlling over the appearance performed on the front stage is the key of the survival strategy for *tatali paranti karuhun*. People from the outside might have their own opinion about religious practices in Ciptagelar, but once they are in there, they should follow certain rules designed by the cultural authority. Traditional agriculture is a central cultural pattern of Kasepuhan Ciptagelar, moreover, it can located as the religious practices itself. Almost all rituals conducted by the people have particular connection to the rice farming cycle, which was previously based on the "dry cultivation" or *padi huma*. When the New Order government forcibly brought the green revolution by introducing wet cultivation and several new modern rice's seed, people were selectively accepted the government project. The effective control toward this new project reflected by the decision of the previous leader, Kasepuhan Ciptagelar to accept wet cultivation, because it is possible to do and does not break the ancestor rule, but refusing to use modern seeds and keeping the harvest to be only one time in a year. Furthermore, Abah Ugi and Yoyo Yogasmana adds that the intention to only have one time harvest in a year actually very rational; to keep the soil remained fertile. It is also another evidence for the implementation of "balance" cosmology to maintain a good relationship between culture/*mokaha* and *nagara*/state.

The other government project which accepted is modern school represented by Ciptagelar Elementary School (SDN) in 2000's era and Madrasah Diniyah in 2010's era. Abah Ugi emphasized that people also needs to access modern education to gather various knowledge which can be used for the wealthy. Control over this project appears on the requirement that school's building is accepted, even land is provided but the roof which is used should not from the soil, but from the *ijuk* leaf as the other buildings in "*lembur jero*". For local people, living human should not be covered by the soil because this is only proper for the dead. Furthermore, Islamic subject is also conducted, even during the school's hour, the several girls also wear veil, but it will be put off at home. Clothing can be considered as the arena to represent *adat*; men use "*iket*", the traditional bandana, meanwhile women wear "*kabaya*", instead of veil/hijab. On the one hand, the existence of three mushola are considered as the symbolic acceptance of Islam in Ciptagelar, but on the other it is also can be viewed as the effective arena to control Islamic teaching. In the back region, mushola is strictly controlled, reflected on the statement Imam emphasizing that religious is okay to be learned, but it does need to be too much, because it can disturb the existence of the *adat*. It brings to the unwritten rule in Ciptagelar; learning and practicing Islam, such as five time prayer, citing Al Qur'an and fasting during Ramadhan month are only until they are "*akil baligh*". Therefore, shalat jamaah in the mushola will be dominated by the children under 13 years old. Furthermore, the biggest mushola is located in front of Abah's house, but as the symbol of *tatali paruhun*, Abah and Emak do not go praying to the *mushola*.

The other evidence of favoring *tatali paranti karuhun*'s rather than Islamic was observed during the "*ngembangkeun*" ritual in March, 2018. This event was conducted on Friday, from the morning to the afternoon at Abah Anom, the former leader's grave in Pangapungan. Several *baris kolot*, including Ki Amil, the figure representating Islam in Ciptagelar, should be waiting for Abah on the grave's complex, citing a prayer on Sunda's

language. Passing the Jumat' prayer which is obligated for the Muslims, Ki Amil did not leave and went to the mosque for the prayer. He decided to stay and waited for abah in the grave. "We do not go for the prayer, this ritual is much more important to do", when he was asked why he did not go. Not only for Jumat prayer, Ki Amil and the other people do not daily prayer or fasting during the Ramadhan. These religious behaviors are the important evidence of *adat's* control over religion, including the story of Emak Alit, Abah's wife who was previously wearing veil and regularly doing Islamic prayer, but after becoming *Emak*, she becomes "Sunda Wiwitan" and should leave her previous Islamic rituals.¹³

Controlling external elements is reflected on traditional festival, including the harvest festival Seren Taun. Ki Absor, the master of ceremony informs that in the 2016's Seren Taun, a cigarette company offered to support almost Rp. 40.000.000 for a commercial advertisement during the festival, but Abah softly refused. Furthermore, this event is totally planned, prepared and organized by local people, meanwhile whoever from the outside are only visitors. Seren Taun is totally conducted in *adat* way, meaning there is no any Islamic's prayer performed. The *adat* ritual is also reflected on the obligation to get abah's permission before planting paddy, building house or rice barn or working in the city or even for playing. The visitors have an obligation to meet Abah, ask for his permission before doing their activity in Ciptagelar¹⁴ Before meeting abah, visitors should explain the purpose of coming to Ciptagelar to Abah assistant at Imah Gedhe. Abah has the authority to decide whether he will accept to meet the visitors or not. Few years ago, Abah refused to meet a group of Ahmadiyah member from Bogor who came to promote his teaching to Abah. The visitors stayed for almost three days, but Abah insisted for not accepting the group. It proves that, religious issue can be located as one sensitive issue for the people, or it is a part of "non negotiable" topic to discuss with Abah.

Another non-negotiable issue is related the claim over the ancestral land, which is also stated as the national park's forest since 1992. The extension of Halimun Salak National Park area from 40.000 to 113.357 hectares in 2003 was suddenly covered Ciptagelar to be within national park boundary. People refused to be categorized as "illegal" by claiming that their ancestors had lived in the area for the hundred years, meanwhile national park was a new policy since 1992 (Galudra et al. 2005; Suganda 2013, 40). For the people, land it is not merely for planting paddy of building the house, but it is inherited from the ancestors to practice their belief. Therefore, every discussion which locate "*ngalalakon*" as one of the problem will be refused, because it is a kind of spiritual calling.¹⁵ The recognition over *kasepuhan's* control toward the land as the "sacred territory" is reflected from the statement of a national park staff in March, 2018; if people break national park's regulation they will not be directly accused by the state's law, but it will be discussed with Abah as the cultural leader.¹⁶ In this case, we can highlight that control over the outside elements, including religion, visitors and state's policies on the forest

¹³ The other term to describe Islamic practices in Ciptagelar is *Islam Ibrahim* or *Islam from Adam* Prophet. Interview with Yoyo Yogasmana, September 2017

¹⁴ The step to meet *abah* is usually followed by giving something to abah, it can be amount of money or a box of cigarettes, namely *sepaheun*.

¹⁵ *Ngalalakon* is an obligation to move from the current resident to the other area after the leader get *wangsit*, spiritual order from the ancestor. Last *ngalakon* was in 2001 when people moved from Ciptarasa to Ciptagelar

¹⁶ It regards to the fact that *kasepuhan* also has it traditional zoning for the forest and one zone is considered as the "open zone", giving the opportunity for selective use after having permission for Abah.

management are the key of the back stage strategy conducted by the Kasepuhan Ciptagelar. Therefore, led by the effort to make balance with these elements, they perform their acceptance toward especially Islam, modernization and state policies.

Tourism as an alternative avenue

In the last few years, Ciptagelar starts to be considered as the new tourism destination in the area. It is relevant and supported by the development of tourism as a new tool for economic progresses and the engine of economic growth (Dolezal and Trupp 2015; Honey 1999). The combination of natural and cultural resources brings Ciptagelar to be a new destination for various eco-tourism activities and cultural tourism represented through traditional ceremonies, rituals, traditional architectures, myths and local rules.¹⁷ Within last decade, *Seren Taun* harvest festival has become a popular tourism attraction that is also promoted by local government, media and even national park. Moreover, Ciptagelar seen as a place for fulfilling “root syndrome”, for the young Sundanese living in nearby cities. Therefore, these development is reflected the indigenous tourism activities marked by the participation of local people in the tourism industry, through the activities such as visiting cultural sites, experiencing traditional dances, arts and crafts, or travelling to indigenous areas (Song 2008, 270).

Globally, indigenous tourism is a means of facilitating socio-economic development for indigenous individuals and communities. Moreover, through tourism, indigenous communities are confronted with new worldviews, new livelihood ideas, and interacting with their surroundings as the tourism-indigenous intersection (Liisa 2016). Walligo (1999) argues that tourism with the right motives can bring positive impacts and in Ciptagelar, indigenous knowledge and historically sustainable lifestyles also benefits conservation outcomes have been effectively disseminated to wider audiences. The engagement with tourism is extensively began in 2007's, when Abah Ugi replaced his father, Abah Anom. Abah Ugi has established four micro-hydroelectric powers and, supported by a national communication company, installing a communication tower which brought internet to the people. Therefore, the flow of visitors coming Ciptagelar dramatically increased, and forced the government to support this tourism agenda.

Moreover, national park also starts to involve in accepting tourism in Ciptagelar as a part of their agenda. Therefore, these mutual interests began to raise the acceptance over *adat* cultural practices by the government, the majority group and the national park through conducting ceremonies for visitors. Interestingly, people refuse to locate Ciptagelar as a tourism destination by emphasizing that they do not “promote tourism but maintaining tradition”. However, visitors will be welcomed or invited through disseminating several cultural agendas on social media. Tourism suddenly arrives as the alternative avenue to obtain the greater recognition toward *adat*, as emphasized by Absor in 2016; “We need a normal life and tourism provides the best way without devastating the forest and traditions inherited from ancestor”. He further explained that tourism is consciously seen as a promising choice to maintain their very existence and support them to practice their way of life which is different from the other Muslims. Not only in the religious field, today people are no longer seen as the illegal settlers within national the park boundary after receiving cultural capital valuable under explicit tourism development. Finally, viewed for having the authentic symbol of the Sundanese culture has given an opportunity to get more recognition from various parties.

¹⁷ The average number of visitors coming to Ciptagelar in a week reach 40-50 people, from the direct observation.

Conclusion

The front stage and back stage region in Ciptagelar have functioned as the arena to negotiate between local tradition and external forces including the majority Islamic group, state policies and national park. The encounter between tradition and Islam has also produced several outcomes. Burke (2009) emphasizes three possible outcomes from the encounter; (a) cultural hegemonization, in which a strong culture dominates the weak culture, (b) the cultural *diglosia* bringing people to life in the double “reality”, interchangeably move from one situation to the other and (c) the creolization when two cultures produce a new standardized culture. The encounter between Islam and tradition in Ciptagelar has emerged a particular cultural homogenization where local tradition has been successfully dominating the “administrative” acceptance of Islam. It is proven by various effective controls over the Islamic practices. Islam is accepted as the administrative religion to express the “harmonic” worldview by balancing the relationship between *mokaha*/tradition, *nagara*/the state and *syara*/the dominant religion. However, certain limitations are strictly applied, reflected on the obligation to keep Islam should be not too exceed.

The further outcome from the *adat* hegemony over Islam reflected on the existence of various rituals, local values and worldviews rooted from “*tatali paranti karuhun*”. It includes the non-negotiable customary laws which should be obeyed; planting paddy only one time in a year use only local paddy seeds and use only the allowed traditional material in building a house. Maintaining local tradition through controlling every outside element while strategically accepting modern technologies to support their cultural identity have brought Kasepuhan Ciptagelar as the “new icon” representing the authenticity of Sundanese culture within this contemporary world. It has brought Ciptagelar to be a new popular destination for people from the city who want to maintain their cultural tie with the Sundanese culture. In this occasion, Ciptagelar has been effectively admitted for having various “tourism resources”, which have been effectively exercised as important “bargaining power” to strengthen cultural claim over the ancestral land. However, these contemporary developments are temporary outcome, because actually the race has not been over yet.

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The mainstreaming of Indonesian moderate Islam: a critical discourse analysis on Nahdlatul Ulama and Muhammadiyah's websites

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Abstract

This paper criticizes the websites owned by mass organizations Nahdlatul Ulama (NU) and Muhammadiyah (MD) in mainstreaming Indonesian moderate Islam. Mainstreaming moderate Islam has been something urgent during this disruptive millennial era where ideologies, politics, and religious views are clashing for their place and role in the society. NU and MD as the largest mass organizations in Indonesia become important and strategic parts in promoting moderate Islam to the world. One instrument people use to be a medium to promote Indonesian moderate Islam is website (the internet). Steve Jones (1999) suggests “the internet is not only a technology but an engine of social change, one that has modified education, social relation generally, and, maybe the most important, our hopes and dreams. How do NU and MD construct Islam moderation within ideology, language, and religious nationalism context in the current millennial era? For this reason, the writer performs Norman Fairclough’s Critical Discourse Analysis (CDA) through text, intertext, and context. The three concepts are used to analyze the ideology, language, and religious nationalism constructed by NU and MD.

Keywords: mainstreaming, moderate Islam, critical discourse analysis, NU, Muhammadiyah

Introduction

The moderate Islam discourse gets stronger to the world’s surface after Muhammad bin Salman, the crown prince of Saudi Arabia King, openly states his commitment to return to moderate Islam before the representatives of 70 countries in a future investment initiative forum in Riyadh. This commitment is gladly welcomed since insofar Saudi Arabia has been considered as a hindrance for Islam moderation.¹ This has even greater meaning since it is stated when the world is in its massive war against radicalism and terrorism movements.

The momentum of moderate Islam discourse emergence has also received serious attention in Indonesia. The Annual Conference for Muslim Scholars held by Kopertais Region IV Surabaya on April 21-22, 2018 has “*Strengthening the Moderate Vision of Indonesian Islam*” as its theme. Likewise, on May 1-3, 2018, the government organizes the Summit Conference of Muslim Ulema and Scholars in Bogor wherein Islam *wasathiyah* is discussed, both at its conception and implementation levels. Even, in several meetings at State Islam Religious Colleges or *Perguruan Tinggi Keagamaan Islam Negeri* (PTKIN), the Minister of Religion keeps on reminding PTKIN of their duty to develop, maintain, and nurture moderate Islam well. Currently, Islam moderation has been what is necessarily needed by the international world.²

¹ Zuhairi Misrawi, “Islam Moderat”, *Kompas*, November 14, 2017.

² *Republika.co.id*, January 12, 2018.

Indonesian moderate Islam has its own uniquenesses as compared to the moderate Islam in other parts of the world. Its uniquenesses are shown by the religious views and practices which do not adopt either liberal or radical religious views and practices.³ This moderate Islam is mainly promoted by two mass organizations which have been a mainstream in Indonesia, namely NU and MD.

NU, which was established in 1926, has declared itself as an organization which promotes moderate Islam by upholding such principles as *al-'adalah* (justice), *al-tawasuth* (moderation), *at-tawazun* (balance), and *at-tasammuh* (tolerance). Meanwhile, MD (established in 1912) with its advanced Islam ideology, has such a certain character, namely *tajdid* in the effort of reviving Islam by turning back to Al-Qur'ân and Sunnah through the development of *ijtihâd* with its reformist-modernist color and *wasathîyah* nature to distinguish it from other extreme ideologies.

Therefore, to disseminate the ideas and practices of Indonesian moderate Islam in global context, a medium is needed to effectively socialize it. In regard to this, this paper will analyze how is the language (text) produced by NU and MD websites in mainstreaming moderate Islam to the international world? How are the relations between texts existing in NU and MD websites and other public discourses? Finally, how do NU and MD interpret these relations?

Website or the Internet is a product of the third industrial revolution with massive power. The Internet serves not only as information and communication media, rather it has been the medium to develop creative ideas, promote business growth, serve as entertainment media, build social network, develop remote learning, and improve public services.⁴ With this massive power that the Internet has, NU and MD use it as a medium to disseminate Indonesian moderate Islam views and practices.

Additionally, the Internet is also associated with the concept of change in political-economic-social-cultural relations produced by its social networks. There are many claims regarding these multi-relations where these relations can intensively be some empowerment for citizens. Studies on relations in their social networks which are facilitated by social media can enlighten citizens on what knowledge is needed to participate effectively in the process of forming democracy.⁵

Furthermore, within the context of media function, the spreading and diffusion of ideas constructed by social and religious-based movement websites can be used as a tool of contesting and promoting Islam's message.⁶ Borrowing the movement of feminism activities, mainstreaming is born as a strategy intended to spread and promote the institution missions.⁷ Many factors in mainstreaming social and religious movement can be

³ Masdar Hilmy, "Whither Indonesia's Islamic Moderatism? A Reexamination on the Moderate Vision of Muhammadiyah and NU", *Journal of Indonesian Islam*, Volume 07, Number 01, June 2013, 24-48. Also see Zakiya Darajat, "Muhammadiyah dan NU: Penjaga Moderatisme Islam di Indonesia", *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies*, Vol. 1, No. 1, Januari 2017, 79-84.

⁴ Nurdin Nurdin, "To research online or not to research online: using internet-based research in Islamic Studies context", *Indonesian Journal of Islam and Muslim Societies*, Vol. 7, no.1 (2017), 31-54.

⁵ Robin Mansel, "The Power of New Media Networks", in Hammer Rhonda & Kellner Douglas (Ed.), *Media/Cultural Studies: Critical Approache*, Brussel: Peter Lang, 2009, 7.

⁶ Nicholas Gane and David Beer, *New Media: The Key Concept*, New York, Bergpublisher, 2008, 20.

⁷ Kathleen Staudt, "Gender Mainstreaming: Conceptual Links to Institutional Machineries", in Shirin M. Rai, 2003. *Mainstreaming gender Democratizing The State? : Institutional Mechansm foe advancement of women*, New York: Mencester Univesity Press, 2003, 51.

used as methods to understand and analyze them. Nurhaidi suggests that the changes to Indonesia's muslim community at middle- and elite-class levels are the results of their reflection on social and political dynamics regarding group symbol and identity awareness, such as fashion and Islamic application products.⁸ Meanwhile, Saleh states that the internationalization of media technology and their networks has given some contribution to the creation of new Arab society identity.⁹

Literature Review

The September 11 tragedy in the United States has resulted in Islamophobia among Western society. Islam is deemed as intolerant, barbaric, militant religion which supports extremism and terrorism. Some film industries and media even portray Islam in negative tone which is against modernism, cultural pluralism, and human rights.¹⁰ This phenomenon does not just hurt Muslims, rather it triggers them to show the moderate Islam which is against violence and can be the blessings to the universe.

Ever since this event, the moderate Islam discourse gets even stronger. This discourse presents such questions as: how is the shape of moderate Islam? Who should be the promoter of this moderate Islam? What real contributions can moderate Islam give to the world? And how can this moderate Islam movement be developed? This discourse keeps on rolling significantly as radicalism and terrorism in practicing religion continue to threaten the continuity of human life on earth.

Referring to Islam's main source of rulings, i.e. al-Qur'an, it is stated that Muslims are "*ummah wasatan*" or moderate people (Q. 2:143) and they are prohibited from practicing religions in an extreme manner (Q. 6:153). Likewise, it is stated in a *hadith* that the best possible matter is what is in the middle, not being trapped by exaggeration (*thughyan*) or tending towards negligence (*ikhshar*). From these two references, it is obvious that Islam teaches the principle of moderation in religion.

It is a fact, however, that some Muslims are misguidedly practicing Islam's teachings, particularly after the *Khawarij* did some actions which could be classified as radicalism. They in a structured and organized manner promoted radical movement as a result of their political disappointment towards the arbitration which harmed those affiliated to *sahabah* (companion) Ali ibn Abi Thalib.¹¹ Quoting part of the verse which said *la hukma illa lillah* (there shall be no law except that of Allah), *Khawarij* did the violence of murdering those Sahabah involved in that arbitration process for they were considered as having violated the law of Allah and judged as *kafir* (infidel). This radical stand the *Khawarij* group took was the origin of radicalism among Muslims.

As Muslims are developing both economically, politically, socially and culturally throughout the world, radicalism in religion has its own dynamic and at certain scale it escalates towards terrorism. This does not necessarily mean that radicalism in religion is justified in Islam, rather it is mostly determined by external factors, particularly political and economic factors, which affect Muslims, such as warfare in Afghanistan, Iran-Iraq war,

⁸ Nurhaidi Hasan, *The Making of Public Islam: Piety, Agency and Commodification on the Landscape of the Indonesian Public Sphere*, Springer Science-Business Media B.V, 2009, 230-250.

⁹ Ibrahim Saleh, "The Arab Search for a Global Identity: Breaking out of the Mainstream Media Cocoon", in Philip sheip (Ed.), *New media and the New Middle East*, Micmillan: Pilgrave, 2007, 32.

¹⁰ Hassan, M. Kamal (2011). *Voice of Islamic Moderation From the Malay World*. Malaysia: Emerging Markets Innovative Research, 2011, 149.

¹¹ Anzar Abdullah, (2016). "Gerakan Radikalisme Dalam Islam: Perspektif Historis". *ADDIN*, Vol. 10, No. 1, Februari 2016, 1-28.

Israel-Palestine war, and several ethnic conflicts different religious views. It is for this reason that it is important to keep on developing, disseminating, and practicing moderate Islam movement.

In Indonesia context, the Islam which entered the archipelago long time ago was the moderate one and it was spread in peace, with no element of coercion. Traders, sufis, and *Walisongo* (nine Islamic saints) spread Islam using easy-to-understand methods and acculturated with local culture.¹² Even though Indonesian Islam is deemed by some scholars as peripheral, nominal, syncretic one which is “far” from the original Islam in Arab world,¹³ its existence and role cannot be ignored. Therefore, many researchers now begin to study Islam in Southeast Asia which has its own uniquenesses. According to Masdar Hilmy “the concept of moderatism in the context of Indonesian Islam has at least the following characteristics; 1) non-violent ideology in propagating Islam; 2) adopting the modern way of life with its all derivatives, including science and technology, democracy, human rights and the like; 3) the use of rational way of thinking; 4) contextual approach in understanding Islam, and; 5) the use of *ijtihad* (intellectual exercises to make a legal opinion in case of the absence of explicit justification from the Qur’an and Hadith). Those characteristics are, however, can be expanded into several more characteristics such as tolerance, harmony and cooperation among different religious groups”.¹⁴

Indonesian Islam moderation has its own challenge when fundamentalism and liberalism began to emerge during the reform era (1999), when the freedom of association and religion was widely open for all Indonesians. The emergence of many organization which promote radical and liberal views has been a common phenomenon among Muslims in Indonesia. Additionally, Indonesian Islam moderation also encounters challenges with the occurrence of internal and external conflict of religion followers, such as the assault to members of Ahmadiyah, Shi’ah, and misguided sects.¹⁵ Furthermore, Indonesian Islam moderation is recently demanded to be able to deal with those campuses suspected to have been infiltrated by radicalism views and ideology.¹⁶

In response to these challenges, dissemination and practice of moderate religion continue to be promoted, not only by Muslims, but it needs to be supported by media and figures of other religions. According to Oman Fathurrahman “the call for religion moderation has not been massively voiced by all figures representing great religions in Indonesia, leading to the unbalanced narrative. When Islam tradition offers the concept of *wasathiyah*, until recently not many have been heard of the concept or tradition of moderation in the traditions of religions other than Islam”.¹⁷

Meanwhile, among Muslims, they try their best continually to promote moderate Islam throughout the world. In education, the Ministry of Religion through the Directorate

¹² Miftahuddin, “Islam Moderat Konteks Indonesia Dalam Perspektif Historis”, *MOZAIK*, Volume V Nomor 1, Januari 2010, 41-54.

¹³ Alwi Shihab, *Islam Inklusif: Menuju Sikap Terbuka dalam Beragama*, Bandung: Mizan, 1997. Also see Bambang Pranowo, *Islam Faktual: Antara Tradisi dan Relasi Kuasa*, Yogyakarta: Adicita, 1999 and Azyumardi Azra, *Renaissance Islam Asia Tenggara: Sejarah Wacana dan Kekuasaan*, Bandung: Rosdakarya, 2000.

¹⁴ Masdar Hilmy, “Whither Indonesia’s Islamic Moderatism? A Reexamination on the Moderate Vision of Muhammadiyah and NU”, *Journal of Indonesian Islam*, Volume 07, Number 01, June 2013, 24-48.

¹⁵ Oman Fathurrahman, “Tantangan Moderasi Agama”, *Kompas*, 30 Mei 2018.

¹⁶ *Tempo*, edisi May 28 - June 3, 2018.

¹⁷ Oman Fathurrahman, “Tantangan Moderasi Agama”, *Kompas*, May 30, 2018.

of Curriculum, Facilities, Institutionalization, and Students Affairs of *Madrasah* plans to formulate 12 main programs as the effort of mainstreaming moderate Islam.¹⁸ Likewise, the Ministry of Research, Technology and Higher Education to enact regulations which attempt to prevent radicalism and terrorism from entering higher educational institutions.¹⁹ Pesantren (Islamic Boarding School) is not left behind from other Islamic educational institutions, pesantren as the oldest Islamic educational institution in Indonesia, have also played significant roles in disseminating moderate Islam, through a humanistic education and by practicing the multiculturalism values in their students' life.²⁰

In social and political fields, NU and MD are two social-religious organizations which play an active role in nurturing and strengthening the networks and institutions supporting Islam moderation. They even try to make Indonesia a pilot project for tolerance modelling for the outer world.²¹ NU and MD's Islam moderation movements have had a robust formulation (blue print) and they have been practiced in real life by their members, even though the blue print of Islam moderation of these organizations mostly adopt from beyond Indonesia or in Masdar Hilmy's term "the concept of Islamic moderatism in Indonesia has been developed centripetally. Now, it is the time that the concept must be developed centrifugally in order to maximize the internal sources of Islam as the first reference in producing a blue-print of Islamic moderatism".²²

This paper analyzes the *blue print* that NU and MD have in the texts displayed in websites owned by these organizations. Through this medium, NU and MD produce moderate Islam and disseminate it to the global public. This moderate Islam is not owned exclusively by NU and MD members, rather it is in public possession at both national and international level. It is these NU (www.nu.or.id) and MD's websites (www.muhammadiyah.or.id) which are analyzed by the writer using Norman Fairclough's CDA approach.

Website constitutes a completely different, new medium from the first medium (broadcast). According to Van Dijk, there are four features which characterize new media, they are: *Firstly*, new media are interactive which allow multilateral communication. *Secondly*, new media show interaction among users at any time. *Thirdly*, there is a control flexibility from those interacting users. *Fourthly*, the interaction process is consistent with the understanding on meaning and context which involve the users.²³

Websites or sites are not identical with the internet. Website is a page on the Internet which constitute a domain address containing information, data, either visual or audio, application, and even links from other web pages.²⁴ Website is usually used by

¹⁸ Sauqi Futaqi, "Konstruksi Moderasi Islam (*Wasathiyah*) Dalam Kurikulum Pendidikan Islam". 2nd *Proceedings Annual Conference for Muslim Scholars Kopertis Wilayah IV Surabaya*, April 21-22, 2018, 521-530.

¹⁹ *Republika.co.id*, June 5, 2018.

²⁰ Syamsun Ni'am, "Pesantren: the miniature of moderate Islam in Indonesia", *Indonesian Journal of Islam and Muslim Societies*, Volume 5, Number 1, June 2015, 111-134.

²¹ Miftahuddin, "Islam Moderat Konteks Indonesia Dalam Perspektif Historis", *MOZAIK*, Volume V Number 1, January 2010, 41-54.

²² Masdar Hilmy, "Whither Indonesia's Islamic Moderatism? A Reexamination on the Moderate Vision of Muhammadiyah and NU", *Journal of Indonesian Islam*, Volume 07, Number 01, June 2013, 24-48.

²³ Jan Van Dijk, *The Network Society Social Aspects of New Media*, London: Sage, 2006, 8-9.

²⁴ Rulli Nasrullah, *Teori dan Riset Media Siber (Cybermedia)*, Jakarta: Kencana, 2014, 25.

institutions or organizations to disseminate the existence and roles played by those organizations, in this case Islamic mass organizations NU and MD are included.

Internet-based technologies are expanding and changing at an exponential rate. From business to education, young people to elders, world powers to third world countries, secular scholars to religious scholars—all have felt the impact of the web. The use of Internet-based data has become widespread in many academic fields (especially health research and education), Web-based techniques are becoming routine in the practice and study of politics, and online commercial and market research has become a billion-dollar industry.²⁵

The Internet and website have even been used by terrorists as suggested by Bruce Hoffman “today, almost without exception, all major (and many minor) terrorist and insurgent groups have web sites. As a researcher at the U.S. government’s Foreign Broadcast and Information Service (FBIS) -now renamed, the Open Source Center (OSC)-observed some six years ago, “These days, if you’re not on the web, you don’t exist.” Indeed, according to perhaps the preeminent expert in the field of terrorist communication and the Internet, Professor Gabriel Weimann, “The story of the presence of terrorist groups in cyberspace has barely begun to be told.” He notes that in 1998, fewer than half of the 30 groups that the U.S. State Department designates as ‘Foreign Terrorist Organizations’ (FTOs) had websites. But that by the end of 1999, nearly all of them did”.²⁶

Research Methods

In analyzing and criticizing the views and practices of moderate Islam promoted by NU and Muhammadiyah’s websites, the writer uses Critical Discourse Analysis (CDA) approach. CDA is an approach to text, talk and other communication contexts that aims to bring to light the various forms of unequal relations that discourse creates. More precisely, CDA is used to highlight the structures and strategies that produce and reproduce dominance and power relations between dominant and dominated groups.²⁷

What makes CDA even more appealing compared to other discourse analysis approaches is that it goes further than the study of linguistic strategies. Critical discourse analysts consider that “all discourses can only be understood with reference to their context” and this requires taking into account dimensions such as culture, society and ideology.²⁸ In CDA, language is considered a social practice that participates in the construction of the social world. Here, all forms of discourse impact society, either implicitly or explicitly. However, it is emphasized that “language is not powerful on its own—it gains power by the use powerful people make of it”. As a result, texts, and other forms of discourses “are often sites of struggles” to express, reinforce or challenge power.²⁹

²⁵ Nurdin Nurdin, “To research online or not to research online: using internet-based research in Islamic Studies context”, *Indonesian Journal of Islam and Muslim Societies*, Vol. 7, no.1 (2017), 31-54.

²⁶ Bruce Hoffman, *The Use of the Internet By Islamic Extremists*, Santa Monica: the RAND Corporation, 2006.

²⁷ Teun A Van Dijk, “Principles of Critical Discourse Analysis.” *Discourse & Society: An International Journal for the Study of Discourse and Communication in Their Social, Political and* 4 (2): 1993, 249-83.

²⁸ Michael Meyer, “Between Theory, Method, and Politics: Positioning of the Approaches to CDA.” In *Methods of Critical Discourse Analysis*, by Ruth Wodak and Michael Meyer, 14-31. London, United Kingdom: SAGE Publications Ltd, 2001.

²⁹ Ruth Wodak, “What CDA Is About - a Summary of Its History, Important Concepts and Its Developments.” In *Methods of Critical Discourse Analysis*, 1-13. Introducing Qualitative Methods. London: SAGE, 2001.

In this paper, the CDA approach used here is that of Norman Fairclough, a linguistic professor from Lancaster University. Fairclough's CDA model is also known as *textually-oriented discourse analysis*. In defining CDA, Fairclough suggests that "discourse analysis aims to systematically explore often opaque relationships of causality and determination between (a) discursive practices, events and texts, and (b) wider social and cultural structures, relations and processes; to investigate how such practices, events and texts arise out of and are ideologically shaped by relations of power and struggles over power; and to explore how the opacity of these relationships between discourse and society is itself a factor securing power and hegemony."³⁰

From this definition, it can be seen that there are three important dimensions in performing CDA, they are: *Firstly*, description is the stage which is concerned with formal properties of the text. *Secondly*, Interpretation is concerned with the relationship between text and interaction- with seeing the text as the product of a process of production, and as a resource in the process of interpretation. *Thirdly*, explanation is concerned with the relationship between interaction and social context- with the social determination of the processes of production and interpretation, and their social effects.³¹

The description is made by analyzing the vocabulary, grammar, and structure of texts in NU and MD's websites. Meanwhile, interpretation deals with such questions as: what are the contexts which contribute in shaping the discourses produced by NU and MD websites? What kind of discourses which characterize the articles published by NU and MD's websites? Furthermore, in regard to explanation, what power relations which shape the discourses in NU and MD's websites? What are the elements involved in the process of shaping the ideology existing in NU and MD's websites? Finally, how is the position of discourses developed by NU and MD's websites, do they have extensive impacts on the changes occurring in the society?

Results and Discussions

Due to their performance, these websites belonging to NU and MD have several similarities consisting of the existing organizations and institutions available in each organization; the main news sources are obtained from the local, national, or even international level; the Islamic materials are in the form of *taushiyah* (religious knowledge, teaching, and reminder), *hikmah* (wisdom), and religious life guidelines; religious or public figures; and books as references for both organization communities. However, contextually those have several differences based on their visions, missions, concepts and ideologies developed by both organizations, in this case, are analyzed as follows.

NU and MD Textual Descriptions on Moderate Islam

Of 22 texts or articles published within a period starting from at the end of 2017 until the beginning of 2018, there are 124 discourses consisting of the primary, secondary, and indirect discourses. NU and MD respectively display 76 and 48 discourses. The data show that both NU and MD as community organizations have a great attention to face the

³⁰ N Fairclough, "Critical discourse analysis and the marketization of public discourse". *Discourse and Society* 4(2), 1993, 133-168.

³¹ N Fairclough, (2001). *Language and Power*, Second Edition, Harlow: Pearson Education Limited, 2001,21-22.

challenges of moderate Islam and consider that it is important to mainstream the moderate Islam.

From the approach point of view, both NU and MD as community organizations present different discourses, especially in the context of secondary or primary subtype discourse. Their differences may not be separated from their commitment, ideology, and the meaning of moderate Islam itself. To overcome radicalism, the use of the word “de-radicalization” is not taken into account by NU, while MD tends to use the term “moderate way”.

“Muhammadiyah itself precisely offers **moderation** approach to face radical groups instead of de-radicalization. Haedar defined de-radicalization as the efforts striving to change the radical parties with radical ways. He thinks that this approach is less appropriate, especially for a long term as Muhammadiyah proposes more on **moderation**” (www.muhammadiyah.or.id, February 23, 2018).

“in one opening event entitled **de-radicalization** for Islamic Boarding School students.... Gus Lukman suggests that all Islamic Boarding Schools may link together to face the existing problems in the society, both national and international problems” (www.nu.or.id, berita, December 26, 2017).

Furthermore, within the use of moderate Islamic concept or blue print, NU has introduced the use of a term “*Islam Nusantara*” [archipelagic Islam] interpreted as a friendly, moderate, adaptive Islam to the local cultures. This interpretation is considered experiential. It means that Islamic idealism is related to local situations or traditions, “It is true that the recent *Islam Nusantara* is too big to fail since most Indonesia Moslems still implement a friendly, moderate, and adaptive Islam to the local traditions” (www.nu.or.id, news, September 8, 2017).

The concept of *Islam Nusantara* introduced by NU has not been formulated into one integrated unity as performed by MD with its “*Islam berkemajuan*” [progressive Islam] published in its website. The implication may bring the readers to understand and differently interpret the concept of *Islam Nusantara*. Although, the chairman of PBNU in the events of *muhasabah* 2017 and *resolusi kebangsaan* 2018 has asserted that *Islam Nusantara* is not a *mazhab* [literally means route], but NU religious approach:

“*Islam Nusantara* is the realization of moderatism (*tawassuthiyah*) in politics, economy, and social-culture. *Islam Nusantara* is Islamic moderation and Indonesian nationalism as the concept actualization of *ummatan wasathan*. The manifestation of *Islam Nusantara* is now facing the strong challenges of extremism and radicalism ideology in the whole world, including Indonesia” (www.nu.or.id, January 3, 2018)

Due to the above contexts, the concept of *Islam Nusantara* is limited by Islamic moderation and Indonesian Nationalism in facing the challenges of extremism and radicalism ideology as well as understood as hierarchical opposition which means that Islamic moderation and Indonesian nationalism (hereinafter refers to as *keindonesiaan*) is ideally positioned or may be taken as a religious belief and *keindonesiaan* knowledge based on 4 (four) national pillars (*Pancasila* [Indonesian Five Basic Principles], *UUD 1945* [1945 Constitution], *Bhineka Tunggal Ika* [Unity in Diversity], and *NKRI* [The Unitary State of the Republic of Indonesia]) as a state system. Meanwhile, the group with extremism and radicalism ideology is positioned as opposition or taken as a rebelling group.

Unlike NU, MD has introduced the concept or blue print “*Islam berkemajuan*” (Progressive Islam). It means that the understanding of MD Islamic idealism is related to

the context of time or challenges in the developed civilization in the future, especially in Indonesian context. The book entitled *Indonesia Berkemajuan* mentions that “the paradigm of *Indonesia Berkemajuan* may be understood as the main (*al-madina al-fadhilah*), wealthy and courteous (*umran*) as well as prosperous state. A progressive State is a state encouraging the realization of treatise and blessing functions in supporting the intellectual, highly courteous, and good personality-based human resources. Thus, the progressive state should be able to uphold the sovereignty (territory, politic, law, economy, and culture); to bring prosperity (well fulfilled needs on clothes, food, and settlements); to realize material and spiritual happiness; to guarantee the freedom of thoughts, expressions, and believing on a certain religion; to respect the human rights; and to create security and futuristic assurance.

To promote *Islam berkemajuan*, the Indonesian nasionalism is greatly emphasized on various mainstreaming opportunities on the website:

“Haedar explains, to maintain the sustainability of the Unitary State of the Republic of Indonesia, we require something beyond any human rational calculation, that is, religiosity or spirituality. “How is this applicable in the nationality domain? First, we should really understand our national philosophy; Second, we are fighting and working hard to develop our country with all philosophical values; Third, together as Indonesian national people, we have to maintain our national fellowship,” said Haedar” (www.muhammadiyah.or.id, February 21, 2018).

Furthermore, the terms or language used which have become the discourses on both NU and MD websites are related to the efforts in developing moderate Islam. NU which has a relatively huge followers greatly strive to make cooperation with various elements in maintaining the Unity of the Unitary State of the Republic of Indonesia and World Peace. NU engages in the World Moslem League promoting moderation and tolerance (www.nu.or.id, September 6, 2017), *International Conference of Islamic Scholars* (ICIS) initiated by KH. Hasyim Muzadi (www.nu.or.id, March 16, 2017), has declared to the world in the *International Summit of Moderate Islamic Leaders* (ISOMIL) with the promoted theme: *Islam Nusantara, inspirasi untuk peradaban dunia* [Archipelagic Islam as the Inspiration of the World Civilization]. Not only engaging in various international forums, NU is also active and greatly intensive in the national forums, such as in the national coordination meeting (*rakornas*) of *majelis dzikir hubbul wathan* (www.nu.or.id, February 23, 2018) and trainings introducing moderate Islam in various Islamic Boarding Schools (www.nu.or.id, December 26, 2017).

Meanwhile, MD socializes Moderate Islam through the discussion forums of Indonesian Student Association (*Forum Diskusi Persatuan Mahasiswa Indonesia*) in the University of Queensland, Australia (www.muhammadiyah.or.id, February 23, 2018); in front of academicians from Monash University, Melbourne University, and Australian Catholic University (www.muhammadiyah.or.id, February 16, 2018); cross religious figures in Bali (www.muhammadiyah.or.id, December 23, 2017); and various activities performed by the existing MD institutions, including *Aisyi'ah* and MD regional board of committees.

Both community organizations substantially have some similarities in promoting religious nationalism by socializing moderate Islam. In facts, both have different emphases. NU tends to more concern on religious nationalism with tolerance and national dialogs, while MD tends to focus more on individual and institutional efforts as well as emphasizing on both individual and institutional efforts in building the Islamic and national commitment.

NU and MD Textual Interpretations on Moderate Islam

The Islamic paradigm of *Ahlussunnah Waljama'ah* (Aswaja) taken as the religious source contributing to the Islamic civilization by appreciating the existing cultures and prioritizing harmony and peace. With that paradigm, NU strives to realize the moderate Islam in politic, economy, and socio-culture. NU political relation has the confusion between its organizational and individual involvement with its society. The political channeling problems result in nine political guideline items for NU members formulated in NU *Muktamar* 1989. The guideline explains that the involvement of NU members with political party is considered individual. However, NU encourages its society to properly do good political affairs, be responsible, upholding *akhlaqul karimah* [good attitude], and well operated with the processes in accordance with the principles of *akhlaqul karimah*.

Furthermore, within the state politics, NU has decided to select the best democratic system, *notabene*, is derived from the West. The democratic mechanisms and institutions, according to PBNU, have been operated and reached to the point of no return. Although practically, it still requires maturity and long processes "slowly but surly we are moving to a more mature democracy". Yet, time and social institution readiness, including Islamic community organizations are obviously required" (www.nu.or.id, July 26, 2017). NU may condemn all Indonesian people and its society when the democratic concepts are violated.

"Both money politics and SARA (Race, Religion, Ethnic and Inter-group) are the forms of crime proven violating the democracy and threatening the Indonesian Five Basic Principles (*Pancasila*) and The Unitary State of The Republic of Indonesia (NKRI). If money politics damages the legitimacy, SARA politics damages the social unity through the primordial sentiment shredding the woven nationality created by the founders of the nation. The Regional Head Election of the Special Capital Territory 2017 (Pilkada DKI 2017) still leave a black spot that the fight to win the political authority using various ways even the negative ones damaging the democracy and destroying the pillars of the Unitary State of the Republic of Indonesia" (www.nu.or.id, January 3, 2018).

Besides, NU also has a high national commitment to face the strong radicalism and extremism movements developing after the reformation era. Thus, NU has made relationship with various elements to overcome the movement. Radicalism and extremism in religious affairs may not only threaten Indonesian Country, but may also become the phenomena in various countries in the world that religious cooperation which promotes moderate may become one thing to be implemented and developed in the national level.

In social-cultural relation, NU has the adaptive and compromise characteristics in regard to the traditions and even frequently considered by the militant groups that NU has lost its religious characteristics. NU religious practical attacks may not be separated from the shooting targets and frequently become polemics. The jargon of *Islam Nusantara* introduced by NU has frequently been misunderstood. First, most *nahdliyin* [NU members] themselves equalize *Islam Nusantara* with Islamic "localization" or Javanization [referring to Islam in Java Island]. Second, *Islam Nusantara* is considered as the anti-thesis of Arabic Islam. It surely triggers criticisms from the *puritan* group who consider *Islam Nusantara* is a misguided religious sect since refusing the Arabic matters that in facts, Islam was born in Arab. Third, pessimisms from the modernists' point of view positioning *Islam Nusantara* is anti-progression. Thus, a suspicion arises and says that *Islam Nusantara* asks Indonesian Moslems back to Mataram era. Those various mistakes mainly cause *Islam Nusantara*

considered as a product, in facts, *Islam Nusantara* is a method based on Sharia (www.nu.or.id, July 14, 2015).

Unlike NU, MD is one community organization introducing the progressive moderate Islamic concept which is in accordance with the national characteristics, since Indonesia is recently still in an archipelagic unity. Due to the opinion stated by KH. Djarnawi Hadikusumo, MD was born in response to a total crisis situation in understanding and implementing the Islamic teachings. KH. Ahmad Dahlan's will and great aspiration to lift the dignity of Moslems, straightening the understanding and implementation of Islamic religious teaching as guided by Allah swt and His messengers. MD moderate Islamic concept refers to the understanding on *ummatan wasathan* (Q. 2: 143). The word *wasath* in the related verse means *khiyâr* (the best, the perfect one) and *'âdil* (fair). Thus, the expression *ummatan wasathan* means the best and fair religious community, of course, within the corridor of broader understanding of meaning.

Practically, MD moderate Islam always tries to find the midway in solving the problems. The "difference" in any form with other religious people should be resolved in compromise and upholding tolerance and justice that may be accepted by both parties without violence. MD in moderate position seems to be a betrayal to the mission of its establishment. This may characterize its role as *tajdid* movement. Becoming moderate also means letting the followers stay in the dispute of various extreme, intolerant, and radical religious sects. Moderate may be considered as passive and continuously become the object. For the organization, moderate may mean more mediocre rather than just neutral. Although conceptually, the formulation of ideas and ideological strategies is mutually agreed and unconditional through the decision of organization, yet in the process of understanding various ideologies, various social-diversity may be resulted. For example, there is MD with Moderate, Puritan, Liberal, and even Radical Islamic ideology.³²

MD opened roles and positions to politics are sophisticatedly framed by *Khittah Ujung Pandang 1971* and *Khittah Denpasar 2002*. Since then, MD becomes proactive to perform its roles in eradicating corruption, upholding law supreme, socializing political ethics, developing natural resource, strengthening national integration, building people's national characters and morality, and supervising or empowering people and indirect political activities which influence the state policy with the moral force to realize a better life in both community and state level.

MD is different with the other Islamic movements which combine their political movements with their *dakwah* movements or vice versa as the character of Islam is "integralist" ("fundamentalist") or "ideologist" initiated by *Ikhwanul Muslimin* in the previous era and recently followed by some new Islamic movements in the country since reformation era. MD is not in the same idea with the "Ideologist" Islamic Movement that is fighting to formally institutionalize Islamic Sharia in the state or establish Sharia state while the similar Islamic movements fight for Islamic Khalifa (successor). MD is an organization performing its *Da'wah* (religious proselytizing) of *Amar Ma'ruf Nahi Munkar* and *Tajdid* realized in various life sectors. Haedar asserts that there is no Islamic manifestation, except in practical efforts that MD has become one organization well recognized not only in Indonesia but also in international level. MD practical efforts are proven encouraging the economy of the society living in the surrounding areas.

³² TB. Bottomore, *Elite dan Masyarakat [Elite and Society]*, Jakarta: Akbar Tanjung Institute, 2005.

NU and MD Textual Explanations on Moderate Islam

Each group has an expectation that its characteristics are clearly shown and look different with the others. Consequently, a group strives to create its identity to represent the group. Thus, certain group's identity or culture may once look different with the others'. In other words, its culture is beyond the community mainstream culture. Different culture may be called as *subculture* which exists in the society: some are positive, while the others are negative. However, in this context, *subculture* is understood as the opposing culture which should be provided with spaces for actualization.

NU Islamic Boarding Schools are considered *subculture* within a state's authority constellation. The Islamic Boarding Schools which grow and develop from a long social process and has a different model of ideas with modern educational institution, on of which, is a nationality idea actualized through its commitment on patriotism and national song of *Indonesia Raya*, "Islamic Boarding School, no matter how (*salaf*) traditional it is, when conducting any event is always initiated with the national song of *Indonesia Raya*. We all love and continuously maintain our Unitary State of the Republic of Indonesia best. This state also got its independence regarding to its Islamic Boarding Schools. Thus, as Islamic Boarding School Students, we should be highly confident." (www.nu.or.id, December 26, 2017).

Within the context of the Unitary State of the Republic of Indonesia, Islamic Boarding School is one important element for Indonesian independence. The Islamic Boarding School figures, whose are notabene affiliated with NU engage in the very hot debate processes on the relationship between religion and state; How's the state form, what formulation may be applied as the state bases, and whether Indonesia will be a religion-based or *nation-state*.³³

Furthermore, Islamic Boarding Schools may become one NU main social element. Both Islamic Boarding Schools and Ulemas (Moslem Scholars) are the most important part in fighting for the route (*mazhab*) tradition of *Ahlussunnah wal jama'ah* and the establishment of NU. Islamic Boarding Schools are recognized as the oldest educational institution operating the moderate Islamic tradition until now. According to Syamsun Ni'am, Islamic Boarding School (*Pesantren*) is the miniature of Indonesian Muslim community showing their works in understanding the meaning of moderate Islam in Indonesia. Moderate Islam style is then used as the basis in a friendly Islam spread to the universe. Thus, there are some traditions which have been long demonstrated by *Pesantren* as the oldest educational institutions in the dynamically historical development of Indonesia.³⁴

The other unique characteristic owned by NU is related to *aswaja* Islamic doctrine which was not born by itself but through a long process. Starting from the political dispute after the death of the prophet Muhammad SAW, is has developed in theology. From the theological dispute, *ahlussunnah waljama'ah* or *sunni* group was born. *Aswaja* developed by NU, starting from the theological dispute, has also become the particular route (*madzhab*) and *manhaj al-fikr*. As the route (*madzhab*), there are three related important aspects and inseparable from the belief owned by NU, including: in theology/*aqidah* (belief) following the doctrine of the religious leaders (*Imam*) of Abu Hasan al-Asy'ari and Abu Mansyur Al-

³³ Herbert Feith and Lance Casteles (Eds.), *Pemikiran Politik Indonesia 1945-1965*, Jakarta:LP3ES, 1988.

³⁴ Syamsun Ni'am, "Pesantren: the miniature of moderate Islam in Indonesia", *Indonesian Journal of Islam and Muslim Societies*, Volume 5, Number 1, June 2015, 111-134.

Maturidi, in sharia (fiqh) acknowledging the opinions of 4 routes (*madzhab*) consisting of Hanafi, Syafi'i, Maliki, and Hanbali, while in Sufism (*tasawuf* or Islamic mysticism) following the doctrine developed by *Imam* al-Ghazali. Meanwhile, aswaja as *manhaj al-fikr* (metode of thinking) has the following characteristics: First, *at-tawassut* or in the middle or moderate position, not in the left or right extreme side. Second, *at-tawazun* or balance in all matters, including in the use of *aqli* (sourcing from rational/logical thinking) and *naqli* proposition (sourcing from Al-Qur'an and Hadits). Third is *al-i'tidal* or upright. Forth, *at-tasamuh* or tolerance is appreciating differences and respecting people with different life principles.

According to Said Aqiel Siradj, NU method of thinking may raise the religious attitudes of NU members who are moderate, neutral, maintaining balance, and tolerance.³⁵ These religious attitudes may influence NU organizational behaviors, political choices and social processes in its relationship with the state. Some political decisions made by NU include: Indonesian archipelagic territory is *dar al Islam* although it is still under Dutch colonization (NU Mukhtar XI in Banjarmasin 1936), *Jihad* Resolution to assert the NU attitude to fight for the Indonesian independence from the colonization threat sounded on October 22, 1945 (*Jihad* Resolution established by NU Mukhtar XVI in Purwokerto 1946), the title given to the first Indonesia president, Soekarno as *waliy al amar al-daruri bi al-syaukah* which implication is in legitimating the authority of Kartosuwirjo (DI/TII rebellion leader) who declared himself as "*imam*" *dar al- Islam* of Indonesia, the acceptance of Pancasila as the basic principle of organization (NU Mukhtar XXVII in Situbondo 1984).

In the next social process, NU in its relationship with the state proposes that the state leadership principle should prioritize the prosperity principle for all Indonesian people and Islamic Sharia purposes. In NU Mukhtar XXXII in Makasar 2010 has resulted in *qawaidut taqnin* as NU guidance and standard in maintaining, criticizing, supervising, and proposing the legislation of laws.

NU through its mukatamar XXXIII in Jombang with the theme "Strengthening the Archipelagic Islam to develop the Indonesian and World Civilization (*Meneguhkan Islam Nusantara untuk Membangun Peradaban Indonesia dan Dunia*)". From the mukatamar, the term *Islam Nusantara* is developed. *Islam Nusantara* is one effort to realize moderatism in politics, economy, and social culture. *Islam Nusantara* is Islamic moderation and Indonesian Nationalism to actualize the concept of *ummatan wasathan*.

In the middle of the rapid issues on radicalism and the emergence of intolerance groups, the concept of *Islam Nusantara* may be utilized as an instrument to maintain the tolerance, develop the moderate point of view, and provide the convenience and security for all people within a state. In this context, as reported in *Kompas.com* (2016), Siradj states that *Islam Nusantara* is considered as a completed Islam as formed from the dialog between cultures in various great civilization in the world, such as in Turkey, India, Cina, Siam, and others. Besides, Islam in Indonesia is well associated with the local cultures.

MD prevents itself from radicalism by offering a moderation not de-radicalization approach. The implementation of that approach is conducted through product creations since the society may accept the presence of Islam with its created products, such as hospitals, schools, orphanages, higher educations, and the other modern programs. MD charity efforts are considered as the subculture which become the specified character

³⁵ Sa'id Aqiel Siradj, "*Ahlussunnah wal Jama'ah*", makalah untuk bahtsul Masail tentang Aswaja oleh Lajnah Bahtsul Masail PBNU, 15 September 1996.

owned by MD. The following is the list of MD charity efforts (www.muhammadiyah.or.id, June 11, 2018)

No	Type of Charity Effort	Total
1	Kindergarten (TK)/TPQ	4.623
2	Primary School (SD)/MI	2.252
3	Secondary School (SMP)/MTs	1.111
4	High School (SMA)/SMK/MA	1.291
5	Islamic Boarding School	67
6	Muhammadiyah University	171
7	Hospital, Maternity House, BKIA, BP, and others	2.119
8	Orphanage, donation, foster home, and others.	318
9	Nursing Home	54
10	Rehabilitation for the disable people	82
11	Extraordinary School (SLB/ Sekolah Luar Biasa)	71
12	Mosque	6.118
13	<i>Musholla</i> (Smaller Islamic Praying Site)	5.080
14	land	20.945.504 M ²

MD charity efforts are the implementation of the organizational objectives. MD performs its *Da'wah* of *Amar Ma'ruf Nahi Munkar* realized in its efforts in various fields of religion, education, social, and Economy. MD efforts are realized in the form of charity efforts, programs, and activities which organization is regulated in MD memorandum and article of association (AD/ART MD). Through those charity efforts, MD would like to develop the Image of Islam as a religion with care and love without arrogance, intimidation, and discrimination to any group with different principle. MD criticizes the religious patterns which consider others infidel (*takfiryah*), claiming what group A performs as *bid'ah* (adding), *haram* (not allowed) and more that results in a long dispute and conflict. MD supports unity not uniformity, embracing not beating, guiding not insulting.³⁶

MD concept of charity efforts may not be separated from the theological movement construct selected by MD, that is, a transformative-liberal or free theology. This theology is derived from a deep understanding and contemplation to al-Qur'an and As-sunnah teachings. For KH. Ahmad Dahlan, the founder of MD, Al-Qur'an should not only orally sounded, yet should be well implemented in people's conducts, such as when teaching the Qur'an Chapter of *al-Ma'un* explaining the humans' bad characteristics who deceive the religion, he asked the students to directly come to Beringharjo and Malioboro market, as well as the north Yogyakarta Town Square in which there are many beggars and poor peoples. He and his students took them (*dhuafa'*) to Yogyakarta Great Mosque to obtain free soaps, food, and clothes. He said, "when reading al-Qur'an, the meaning should also be well understood and then implemented ...if only memorizing without implementation, it is better not to add the reading of Al-Qur'an chapters".

The theology established by MD founder is further developed by MD board of committee with the concept of progressive Islam (*Islam berkemajuan*). The basic foundation is that many Indonesian Moslems are still left behind in several life sectors, while the knowledge, technology, and thoughts are dynamically developed. We may not only be

³⁶ Hendar Riyadi, 2017, *Moderat sebagai Sikap Keberagamaan Muhammadiyah [Moderate is MD's Religious Attitude]*, <https://dekapsendu.wordpress.com>.

“deceived” with the Islamic concept as the carrier of prosperity for the whole world. However, we still have to work very hard, discipline, independent, with high religious spirit to realize the progressive Islam. Thus, MD board of committee has made a formula written on a book entitled “*Indonesia Berkemajuan: Rekonstruksi Kehidupan Kebangsaan yang bermakna* [progressive Islam: A meaningful National Life Reconstruction]”. The book said that progressive Islam is a basic idea containing a meaningful reconstruction in national life to realize the state and nation’s future ideal of becoming progressive, fair, prosperous, dignified, and sovereign equal to the other states and nations that have reached their superiority.

Although both NU and MD organization have differences in preventing from radicalism movements, yet as a form of their awareness and collective seriousness of both NU and MD to realize Islam and the society with moderate, justice, and civilized religion, both organization with some religious figures from several ASEAN countries, such as Malaysia, the Philippines, Cambodia and Singapore have initiated to establish Center for Moderate Moslem (CMM), through the forum of Jakarta International Conference held in Jakarta on October 13-15 2003 participated by 120 Islamic Boarding School Leaders from Java Island and some Ulemas from ASEAN countries. CMM was born in response to the awareness on religious radicalism phenomena made by some Moslem groups, especially after the tragedy of 9/11 in the USA. Thus, the establishment of CMM aims at: First, growing and socializing point of view, attitude, and mission of the moderate, friendly, and modern Islam in the society to prevent from the religious and social radicalism. Second, realizing and simulating the raise of the knowledgeable Islamic cadres with broader, progressive, inclusive, religious, and open for the future. Third is growing the friendly and peaceful Islamic proselytizing treatise in the International society level ([www/google.com/cmm.cairo](http://www.google.com/cmm.cairo)). In order to socialize its purposes and programs, CMM frequently holds seminars, workshops, journals, bulletins, and other works as well as conducting various trainings for the proselytizer groups sent to the isolated areas throughout Indonesia.³⁷

Conclusion

Mainstreaming moderate Islam has been urgent in the midst of disruptive condition and situation in the world. Moderate Islam is not just owned by Indonesia, rather it should be a movement of how religion should be practiced throughout the world. NU and MD as the representation of largest Islam mass organization in Indonesia assume the great responsibility and concern to disseminate moderate Islam to all parts of the world. One new medium that NU and MD can use to channel this moderate Islam mainstreaming is website.

NU and MD promote the moderate Islam concept through a set of words that people can recognize as specifically unique to these organizations. It is these words where in the power of their concepts lie, considering that they are one of the forms of language with strong influence in building power relation both socially, politically, economically and socio-culturally. Such words as *Islam Nusantara* (Archipelagic Islam), *Islam Berkemajuan* (Islam with Advancement), *Pesantren* (Islamic Boarding School), *amal usaha* (charity effort), *aswaja*, transformative theology, moderation, and deradicalization cannot stand alone. Rather, they are the products of construction of the agents and the context which form

³⁷Zakiya Darajat, “Muhammadiyah dan NU: Penjaga Moderatisme Islam di Indonesia”, *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies*, Vol. 1, No. 1, 2017.

these words. It is these products of construction which give birth to moderate attitude and behavior of the followers when it is related to both social, economic and political lives.

Behind the language construction used by both NU and MD, there should certainly be an ideology which triggers and justifies the attitude and behavior performed by these organizations. The *aswaja* ideology which has been strongly believed among NU members becomes the determinant factors in mainstreaming moderate Islam in their websites. Meanwhile, MD is based on transformative-liberal Islam ideology. While both websites are formed by the ideology of each organization, they cannot evade from global media information flow. Therefore, independence and professionalism should be the main standards in developing the websites in the future, rather than just showing-off the owner's ideology. Furthermore, the news displayed by NU and MD's websites should not just highlighting the figures of both organizations, rather they need to strengthen the news based on the practices performed by people who implement moderate Islam in order to prevent Indonesian Islam to be merely symbolical with no practice at all. When these can be implemented, moderate Islam can truly be a discourse as well as practice which is implemented in Muslims' attitude and behavior.

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Clove broker women in Linggapura village: a learning model of moslem work ethic in the millennial era

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In the Islamic perspective women are represented as being compassionate, gentle, intelligent as well as having high work ethic as exemplified by Khadija as a successful businesswoman and Aisyah as a smart one. In this millennial era, the matters of moslem women from the globe to local level represented a conclusion that women are consumptive, practical, and instant beings, yet remain become the object of violence act. It is confirmed by the increasing of shopping centers number in line with the high number of violence act against women in Indonesia reached 5,785 cases in 2016. The appearance of moslem women as a clove broker is a social reflection that they have high level of strength control and work ethic thus become a moslem woman model in the millennial era. The aim of this study is to explain the work ethic of women clove broker in Linggapura village as a woman learning model in the millennial era. The subject of this study is women clove broker in Linggapura village and the research method used is qualitative method by conducting some interviews, observation, and literature study. The results of this study obtained that women clove broker in Linggapura village have high work ethic. Their goals of working hard is to raise a lot of funds to get the hajj. The women clove broker do not leave the domestic role despite working in the public sector. The conclusion of this study is the values of hard work and the balanced division between public sector and domestic sector by women clove broker in Linggapura village is a woman learning model in the millennial era.

Keywords: clove broker woman, learning model, Moslem work ethics, millennial

Introduction

Women in Islam are represented as being compassionate, gentle, yet also intelligent and have a high work ethic as exemplified by Khadija as a successful businessman and Aisyah smart woman. In the millennial era the problems of Muslim women from the world, national, and local levels represent a conclusion that women are consumptive, practical and instant, yet remain the object of violence. Particularly in Indonesia, the discussion on women leads to issues of violence against women.

Indonesia is a constitutional state that regulates all life procedures as citizens in clear and decisive rules. This Regulation is binding on every citizen of the Republic of Indonesia. The existing arrangement also serves to protect the entire blood of the Indonesian nation both men, women and children. Women and children are part of the blood of the Indonesian nation that has a major contribution to life in Indonesia. In life,

children and women have a strategic role of maintaining sustainability, protecting, and building an atmosphere of peace. Even Jokowi states that women are the key to peace.¹

In this milleneal era, from the side of development, women and is the Human Resources (SDM) which become the main pillar of national development. Child development as part of the development of qualified human resources has been established by the 1945 Constitution Article 28b mandates that every child has the right to live, grow and develop and is entitled to protection from violence and discrimination. The protection of Indonesian women and children is a top priority in every area of development as set forth in the National Medium Term Development Plan (RPJMN) 2015-2019, which seeks to "Implement a holistic and coordinated system of protecting women and children", as well as to achieve Sustainable Development Objectives or Sustainable Development Goals (SDGs).

Idealism expectations contained in the legislation policy that ensures the protection of children and women is not as smooth as in the field. Proven Indonesia is in an emergency condition of violence against women and children. Komnas Perempuan data shows that the number of violence that befell women is still high. In 2014, there are 4,475 cases, in 2015 recorded 6,499 cases and in 2016 there have been 5,785 cases.

Central Java is one of the provinces contributing to the high number of cases of violence against women and children in Indonesia. Central Java is declared a red zone with high rates of women and children violence, as many cases involving women and children occur. Komnas Perempuan data in 2015 states that Central Java occupies the fifth position of 34 provinces in Indonesia with the highest number of cases of violence against women reaching 835 cases out of a total of 6,499 cases occurring in Indonesia. Contributing 12.8 percent of total violence in Indonesia.²

There are contradictions when discussions on women's issues from world, national, and local level provide a conclusion that women are still subordinate parties. Relational responses too, in which women can not struggle and just organize themselves but require men's gender roles to create gender issues. Gender Issues in Indonesia are contained in Presidential Instruction No. 9 of 2000 on gender mainstreaming in national development. This concept is one of the development strategies undertaken to achieve gender equality and justice, aimed at narrowing and even eliminating the gender gap.

The stronger reality shows that women are still subordinated, but women still prefer to think practical and instant work presents a need for the birth of the figures of Khadijah and Ayesha who restore the fitrah muslimah in this milleneal era. The emergence of female Muslim figures as clove middlemen in Linggapura Village is Aisha and Khodijah in milineal era. Clove broker women in the village of Linggapura is a social reflection that Muslim women have control of the strength and high work ethic that can become a model of Muslim in the milineal period. Linggapura Village as a village that has market control to conduct Clove sale and purchase involves several parties such as clove collectors, brokers and clove buyers. During this time, the power to regulate and control Clove commodity is in the hands of middlemen. In the village of Linggapura most of clove broker woman who

¹ Endri Kurniawati. 2017. Presiden Jokowi: Perempuan adalah Kunci Perdamaian. <http://nasional.tempo.co/amp/1022936/presiden-jokowi-perempuan-adalah-kunci-perdamaian> (download March,17 2018)

² Brian Arga Wana. 2017. *Indonesia darurat kekerasan seksual*. <https://www.rappler.com/indonesia/berita/189514-indonesia-mengalami-darurat-kekerasan-seksual>. (download March,17 2018)

are in control of economic activity, especially in the field of buying and selling Cloves in Linggapura's Market.

Methods

The research method used to assess Clove Broker Women In Linggapura Village: A Learning Model Of Moslem Work Ethic In The Millennial Era is a qualitative method. Qualitative research is a research procedure that produces data and descriptive in the form of written or oral words from people and observers³. This research was conducted in Linggapura Village, Tonjong District, Brebes Regency. This location was chosen because as a place where clove broker women work and perform daily activities, in addition in the village of Linggapura most clove brokers are women. This research is focused on work ethic and motivation of clove brokers woman so that can become model of Muslim woman learning in milleneal era.

Sources of research data consists of primary and secondary data sources. The primary data source consists of key informants and supporters. The main informants of this study consisted of clove broker women in the village of Linggapura who have an important role in the control of the sale and purchase of cloves. The main informants of clove broker women are Hapipah and Elwi. The supporting informant of this research is Kuri as clove farmer. Meanwhile, secondary data sources are obtained from written literature sources, archives, and photographs.

Data collection techniques were conducted by participatory observation where the researcher conducted observation and interviews during the three months months since mid-April to June 2018 in Lingggapura Village precisely in the home of the main informants namely Hapipah and Elwi. While the technique used to determine the validity of data is done by comparing data of observation with data of interview result and compare result of observation and interview between informant one with other informant. Data analysis was done descriptively qualitative. Techniques used to analyze in this research that includes data reduction, data presentation, and withdrawal of conclusions or verification.⁴

Profil of clove broker women in linggapura village

Linggapura is one of the villages that has a large area in Brebes district. Astronomically Linggapura lies between the coordinates of 108o41'37,7 "-109o11'28,92" BT and 6o44'56,5 "-7o20'51,48 LS. Some of the area is lowland, the southwestern part is the plateau with the peak of slamet mountain, while the southeast part there are mountains that are part of the mountain slamet. Linggapura geographically has the northern boundary of Purwodadi Village, east of Beniwah Village, west of Tonjong Village and south of Benda Village.

Linggapura village has the potential of natural resources in the form of potential land which is fertile and its area which pass through pantura line. This makes the livelihood of most residents of Linggapura Village are farmers, other than farmers, other livelihoods are traders, teachers, civil servants, entrepreneurs and others. In addition Linggapura village has a market which is the economic center and become the foundation of economic activities of the people of Linggapura and surrounding areas. This encourages the mobility of Linggapura society which is increasingly dynamic and varied. In addition,

³ Moleong, 2002. *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosda karya

⁴ B. Matthew Milles & A. Michael Huberman. 1992. *Analisis Data Kualitatif*. Terjemahan Tjejep Rohendi Rohidi. Edisi Pertama. Jakarta: UI Press.

Linggapura Village has human resources in the form of population as many as 10 458 inhabitants.

In the village of Linggapura, some women no longer restrict their role in domestic affairs, but also play a role in making a living. They are increasingly playing a role in the public sector by working in various fields. Even from year to year the number of working women is increasing and is expected to continue to increase in the future. The increasing number of working women is caused by various factors, one of which is caused by family economic pressure. However, employment available in the formal sector tends to be very limited. As time passes, the tendency of working women is common.⁵

Therefore, they tend to prefer to work in areas that do not require complicated requirements, generally working in the informal sector such as some women who choose to be clove middlemen for livelihood in Linggapura Village. Another thing that becomes a consideration for them to pursue the job as a middleman is because the work is not binding, so they can still work but also still be able to complete other household chores.

The job as clove broker women also does not necessarily require a high level of education, so the job opportunities as clove broker women are still wide open and still give hope for them to be able to improve the family economy, even though their educational background and skill are low. However, being a woman as a middleman is not an easy matter. Become women clove broker women must be strong, hardiness, able to adapt, have good speculation, have many strategy and have high work ethic. Every day clove broker women in Linggapura Village start their trading activities from morning until noon. Clove broker women generally wait in the market or in their respective stalls to clove cloves from clove farmers. If buying cloves in the form of wet it will be dried in advance by the clove broker women in each home. Meanwhile, the challenge as well as other problems faced by clove broker women is the increasingly tight competition.

A clove broker women must understand the price of cloves in the market and play speculation. In addition they must also be agile, because often have to confront the new clove sellers. Women clove broker women have high dicipline and high work ethic. Because it must leave early to the Market to open a stall or start buying and selling transactions. To be more successful and successful then one must have a high work ethic that is manifested in hard work and frugal living. The higher the work ethic that is manifested in hard work and frugal living, the more likely it is to succeed.⁶

Clove broker women in the village of Linggapura in undergoing many job activities encountered obstacles in the work they do. However, they do not give up and keep the spirit at work. Even with the existence of various obstacles or obstacles are increasingly improving work ethic in clove broker women. Work ethos is a positive work attitude related to one's self esteem and is rooted in a strong awareness and fundamental belief and is accompanied by a total commitment to the integral work paradigm.⁷

Motivation of clove broker women to work

There are several reasons that the background of clove broker women choose to keep pursue work as a trader. The background of clove broker women in Linggapura village has the motivation to be a middleman based on the results of research conducted can be obtained several reasons, such as going to hajj and meet the economic needs, the fulfillment of social and economic needs, and consider the trade is the "soul".

⁵ Tinaprilla, N. 2007. *Jadi Kaya dengan Berbisnis di Rumah*. Jakarta: Elex Media Komputindo.

⁶ Mubyarto. 1993. *Etos Kerja dan Kohesi Sosial*. Yogyakarta: Aditya Media.

⁷ Sinamo, J. 2005. *Delapan Etos Kerja Profesional*. Jakarta: Institut Mahardika.

Going to hajj and meeting the economic needs of being one of the backgrounds of clove broker women in Linggapura Village chose to keep working. The motivation of the hajj is the desire to save more money in order to fulfill the religious command and become the whole moeslem. The desire to live independently is an act and effort by clove broker women to escape from dependence on others in economic terms. Economy is the reason for clove broker women to pursue the profession as a trader in the effort of fulfilling daily needs, such as clothing, food needs, and board needs.

In addition, there is a sense of responsibility for clove broker women to meet their personal and family needs in economic terms, enabling them to choose to work at a young age. Like Hapipah who still has a daughter who is still in college. Hapipah feels that it still has a responsibility to meet the economic needs and daily needs of families without relying on the help of their children or others. This is as stated by the following Hapipah:

"Actually it is rather than a child who helps parents better parents who help children. Do not let parents trouble children. If the parents can still find (live) live stay, with work can also provide more sadaqoh ". (Interview with Hapipah, clove broker women, June 1, 2018).

Clove broker women in Linggapura Village are part of society which also has social obligation. Every day clove broker women not only spend their time to trade, but they also mingle and interact with neighbors and the surrounding community. In the process of interaction, clove broker women also participate in follow pengajian and social activities such as rice or money circulation.

One reason they are still trading is to fulfill the needs associated with social activities in the community, such as to attend recitation, charity and donation activities (helping people with birth, pregnancy, marriage, or death). They do so in order to blend with the surrounding community who have a habit to participate in recitation activities held in local musala.

In addition to meet the various activities of pengajian, social needs related to the tradition associated *Nyumbang* made by women clove middleman is *Nyumbang*. *Nyumbang* become a tradition that is done by most people of Java to help neighbors or relatives who are having an intent, such as birth, pregnancy, marriage, and death. One example of the traditions made by clove broker women is the tradition *nyumbang* for people who have marital intentions. One can spend money between Rp 50.000, - up to Rp 500.000, - in one donate. The money is used to buy food, in the form of rice, sugar, and cooking oil that will be given to people who have intent. Costs incurred are not small, especially if in 1 month clove broker women receive more than 1 invitee intent. Therefore, clove broker women choose to keep working at the age that is no longer young.

The reason for the fulfillment of social needs as one of the background of women clove women clove elderly still pursue the job as a middleman represents that traders human being creative and dynamic. Creative in terms of seeking innovation in trading as well as dynamic to the changes that occur. It is based on traders who are not based on the norms that exist in society. They can solve personal problems without violating existing norms⁸. As a trader, female clove middlemen of elderly women have big responsibilities every day. They are preoccupied with various activities related to trading activities undertaken. Nevertheless, women clovers can overcome the problems as a trader and still mingle and interact with the surrounding community.

⁸ Damsar. 2002. *Sosiologi Ekonomi Edisi Revisi*. Jakarta: PT Raja Grafindo Persada

Another reason that underlies clove broker women chooses to be a clove middleman thinks trade is a "soul". Trade is the most recommended work of the Holy Prophet and opens the door of sustenance. Trading is a long-standing habit. Since the first life of clove broker women are very dependent on the results of trading. The habits of trading are still done even though now they have entered the age that is no longer young and the physical condition is declining. Nevertheless, the orientation of women traders of clove middlemen today differs from trade orientation at a young age. In the past, trading became the main work to be done in order to meet the daily needs, but currently trade for women clove women clove to increase the cost to *sodaqoh*. This is because essentially clove broker women have received help from the family.

A learning model of moslem work ethic in the millennial era

Work ethics according to Suseno is the basic attitude of a person or group of people in doing a job. At work will look the way and motivation that someone has. Work ethic can be regarded as a life view to work hard and efficiently owned by a worker to achieve certain goals. Activity work is a human action to meet the needs of his life. Some work ethic values owned by clove broker women in Linggapura Village are hard work, frugal, honest, willing work and responsibility.⁹

The first work ethic of the clove broker women in Linggapura Village is hard work. The results of the field study showed that clove broker women have a work ethic hard in running their business. This is shown from the activities of clove broker women in managing their business, namely in managing wet cloves to be dry. First the cloves should be dried, to dry evenly it must be tossed back and forth two to three times a day, after it was lifted in the afternoon. At night the cloves should be cleansed from the dirt blown by the wind, and select the perfect dry beum. Everything is done through a manual process.

Then the second is frugal. The findings in the field show that the research subjects have a frugal attitude. The frugal attitude of clove broker women in Linggapura Village can be seen from their way in managing their finances from trading. This can be seen from the amount of expenditure used to meet daily needs, such as the fulfillment of basic needs, clothing, shelter, health, and education, although the amount of money they allocate for their needs is different. It can be said to be frugal if the netted expenditure is in accordance with the number of existing needs, and do not buy something in vain. Here is an explanation from one of the research subjects.

The next point is honest. The results of field research showed that clove broker women in Linggapura Village have honest attitude in running their business. This is shown by their behavior in carrying out their trading activities; they are trying to prepare the best quality of clean cloves. In addition there is a verification process in weighing the weight of cloves sold where the seller and buyer can do the scales for two times to really make sure no cheats.

The next work ethic is to work sincerely. The research results show that the research subjects work with sincerity. Where in working with sincerely shown by the clove middlemen is not to complain in running their business that wrestle them. As clove broker women they are doing their job sincerely. They tend to love his job as a clove middleman because according to them from the job they can get fortune as a source of income. Although every day the subjects have to work with long hours working hours, they never complain and remain maximized in running their business.

⁹ Saptari, Ratna dan Holzner. 2004. *Perempuan Kerja dan Perubahan Sosial*. Jakarta: Grafiti

The work ethic of the last female clove middleman is the responsibility. Results of field research show that subjects have an attitude of responsibility. As a clove middleman the subjects do not want to make buyers or their customers feel disadvantaged. Clove middleman always makes sure if the cloves are sold in good condition, sometimes even if there are buyers who want to buy cloves can choose their own. In addition, in lending capital, clove broker women always try.

Conclusions

Based on the results of research and discussion that has been described above, it can be drawn a conclusion that the reason for the background of clove broker women choose to keep pursue the job as a trader. The background of clove broker women in Linggapura village has the motivation to be a middleman based on the results of research conducted can be obtained several reasons, such as going to hajj and meet the needs of the economy, the fulfillment of social and economic needs, and consider the trade is "the soul". The work ethic of clove broker women in Linggapura Village, Tonjong Sub-district of Brebes Regency covers hard work, frugal, honest, willing work, cooperative ability, and responsibility. Suggestions that can be given by researchers through this research are clove broker women in Linggapura Village, Tonjong Subdistrict, Brebes Regency need to improve their work ethic again, especially in smart work, empathy, visionary and discipline, so that their business can grow larger and the profits are also gained.

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In search of right-green movement: a case of Muhammadiyah

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Abstract

This paper investigates how Indonesia's largest modern Islamic movement, Muhammadiyah, is responding to issues such as environment degradation, global warming and climate change. Muhammadiyah has not adopted the ecology paradigm used by Islamic-civil society group, focusing instead on theological reform and social and economic welfare, but members of its elite have begun inserting ecological concerns into the organisation's programmatic orientation. This paper argues that, although these efforts are not well organized and maintained, they have enormous potential to transform Muhammadiyah into a right-green organisation, as demonstrated through its involvement in judicial review of state policy (known as *jihād konstitusi*) on the environment and its efforts institutional and theological reform (*Fikih Air*). However, the main feature of Muhammadiyah's environmental activism is its continued emphasis on economic justice rather than on building ecological security.

Keywords: ecological movement, Muhammadiyah, civil Islam, ideology

Introduction

Three things that trigger the debate of war on Islamic discourse are religion pluralism, human rights and freedom of thought¹. The crisis and imbalance of the living environment is not the primary discourse. The role of Muhammadiyah as a huge organization all this time is always seen, researched and directed to be more dominant in the religious reform (Peacock 2016; Pasha & Darban 2002; Hasyim 1990; Rais, 1998; Nashir 2015; Abdurrahman 2009; Kuntowijoyo 2015 & 2016; Mulkhan 2010; Hyung-Jun 1998; Nakamura 2005 & 2010), social welfare service (Fauzia 2016; Latief 2017); health aspect (Ghifari 2016), and education renewal (Mukti & Alhaq 2012, 2012; Alfian, 1986; Azra 2010; Jainuri 1999); Muhammadiyah's shift from puritanism to cosmopolitanism (Burhani 2016; Khoiruddin 2016), and as a pillar of the civil society movement (Permata 2017)² and also the expansion of academic studies and the activist of Muhammadiyah in the formulation of the role of Muhammadiyah in the political movement both local and national level (Asyari 2009; Yamin et.al. 2015; Ghazali et.al 2007; Syaifullah 2015, Efendi 2010 & 2015; Effendy 2015; Nashir 2008; Mulkhan 2002 & 2009; Jurdi 2010). The research and papers which describe that Muhammadiyah as civil society movement is significant enough (Abdurrahman 2009, Efendi 2017; Yusuf, M Yunan 1999). It seems like

¹ Carol Kersten, *Berebut Wacana: Pergulatan Wacana Umat Islam Indonesia Era reformasi*, Bandung: Mizan, 2018, 249-252.

² Norma Permata, in Najib Burhani, *'Muhammadiyah Berkemajuan: Pergeseran dari Puritanism ke Kosmopolitanisme.'* Bandung: Mizan, 2016, 188-194.

the study interest is always constructed to review the problems of thematic mentioned above. The reason of the statement above is the existence of socio-political complexity that makes the movement becomes dynamic to support its socio-religious movement as well as experiencing the correction in every single aspect which has distance with the issues of the environment.

The research about the way of Muhammadiyah in treating the culture still become the minority for over a century. In environmental affairs are similar. The group of minority studies which diligently learn Muhammadiyah in the context of cultural and anthropology among others are Mitsuo Nakamura (1984 & 2015), Kim Hyun-Jun (2017), and Najib Burhani (2016) in *Muhammadiyah Jawa-nya*. The roles of realizing the economic justice and social welfare is not entirely separated from pro-environmental work, it possibly able and also has been combined with the practice in the field. It needs to be tracked objectively the role of ecology paradigm among the elite and activist Muhammadiyah and the way it may transform the agenda of environmental movement within the structure of the organization (institutionalization). The elite Muhammadiyah is limited even there is no such environmental discourse as seen in some works of the main elite Muhammadiyah as in the book of *Masyarakat Utama* (1999) and *Begawan Muhammadiyah* (2005). In the second century, it has been farming that Muhammadiyah movement is an expansion and its branding covers: empowerment, disaster management and social assistance (*Lazismu*). The matter mentioned before becomes interesting to be investigated especially whether the entry and development of environmental movement in the circle of Muhammadiyah are adopted from the demand of need or global with all of its international funding agencies.

One of the 47th Muhammadiyah Congress (Muktamar Muhammadiyah) decisions at that age beyond one century is that the concern of Muhammadiyah on the issues of ecological global. In one of the da'wah steps, i.e., *tanfidz* which officially reported in BRM edition September 1, 2015 issues of climate changes and global warming were included as the strategic universal humanity issues³. The discourse about global environment security from various documents resulted from an important meeting of Muhammadiyah is very minimal found. As well as Nahdlotul Ulama (NU), in its latest congress, NU responded to the issues of agrarian which also strongly related to the ecology foundation. The elements of the individual in NU have responded to the urgency of this environmental movement which is reflected by the existence of good green fortune, agrarian Islamic boarding school, etc. Based on the observation of those two largest Islamic organization in Indonesia, it can be seen that their response against the issue of the global environment both climate change and global warming - including the basic issues on food security, conservation and destruction of forest ecosystems in the country, are categorized late. This research is hoped to complete the explanation about the role of ecology movement in Muhammadiyah as the Islamic movement which has a faith not only in maintaining *tauhid (habluminaallah)* relationship, the relationship among people (*hablum mina annas*), but also the implementation of theology awareness toward the rational relationship between people and the universe.

Muhammadiyah can be recognized as a 'modern' movement. Also, Muhammadiyah can have a role in international level in the condition of Muhammadiyah capable of responding the global issues and contributing any solutions for humanity problems. Unfortunately, in reality, the concern and struggle for the ecological discourse of Muhammadiyah are still lacking. The discourse that has developed in the last ten years of

³ PP Muhammadiyah, Berita Resmi Muhammadiyah, 2016, page 126-127

the Muhammadiyah movement which is one of the fragments of this event is the holding of international research conference on Muhammadiyah (IRCM) in 2012 at the Universitas Muhammadiyah Malang. Even though at the same time there was no mainstreaming environmental movement but one of the presentations presented the global humanitarian role of Muhammadiyah in MDMC (Muhammadiyah Disaster Management Center). Muhammadiyah globalization momentum mentioned before was attended by almost of Muhammadiyah researchers from domestic and foreign countries -understanding the dynamics of the biggest modern Islamic organizations in Indonesia.

The respond of Muhammadiyah against global issues can be speculatively recognized as a new direction of Muhammadiyah movement which is escaping from its framework, i.e., core business which is primarily including schooling, healing, and feeding aspect. Muhammadiyah has also formulated the environmental issues that do not directly corresponding to the climate change issues in international level, i.e., the formulation of Fikih Air (Tanfidz from the decision of National Congress (*Musyawarah Nasional*) XXVIII, 2014). Furthermore, the environmental institution (*Lembaga Lingkungan Hidup/LLH*) which is inserted in the structure of Muhammadiyah Central Executive in 2010 transformed becoming a council in 2015 (after the 47th Congress 2015). Also, in the humanity aspect related to the issues of environmental degradation, Muhammadiyah Disaster Management Center (*Lembaga Penanggulangan Bencana Muhammadiyah*) was established in 2010 both central and local level. However, the ecology infrastructure and organization structure cannot be recognized as a contribution to the issues of global warming and climate change as well as visualized by Reonaldo De Caprio in his documentary movie, i.e., before the flood.

After the decision of the last *Muktamar* was declared, the involvement of Muhammadiyah in global aspects is interesting to be observed. When the Congress was occurring, Din Syamsudin as the Head of Muhammadiyah Center Executive presented the petition about climate changes to Joko Widodo (President of Republic of Indonesia) and Ban Ki-Moon (Secretary General of the United Nations). In the petition with 337.005 signatures of people in the site of change.org, Din Syamsudin wrote the content of the petition “*Mendesak ketetapan perubahan iklim dengan target 100% energi terbarukan pada 2050*” as follows⁴:

“Climate change is one of the greatest moral challenges of our time. It threatens the health of our planet and people; especially the poorest and most vulnerable. It threatens our children’s future and everything we hold dear. It is time for all of us to wake up and act together – in our local communities, nationally and globally, as well as in our daily lives. As citizens motivated by faith and other moral traditions, we recognize that there is a grave obligation to act on climate change. We call on you as leaders to respond urgently to the threats of climate change and set a renewable energy target of 100% by 2050. We need bold action like this to keep global temperature rise below the unacceptably dangerous tipping point of two degrees, to phase out carbon pollution to zero, and to invest resources in sustainable development pathways to build a more flourishing, inclusive and balanced world. We pledge to do our part by embracing the moral responsibility to care for our world and each other and by seeking to live better and more sustainable lives in greater joy and harmony. Let us act now, boldly and together, to build a better life for all!”

⁴ Retrieved from petition in change.org on 20 May, 2018.

Along side with the effort of Din Syamsudin in introducing Indonesian Islamic diplomacy then, Mukhtamar has produced an important universal humanity declaration as follows:

“...diperlukan aksi nyata secara bersama-sama dan berkelanjutan untuk mengurangi dampak pemanasan global melalui usaha-usaha penghijauan hutan, merubah gaya hidup yang boros energy, membersihkan polusi, membangun infrastruktur fisik yang ramah lingkungan, mengurangi penggunaan kertas, daur ulang, dan lebih mengarahkan pemanfaatan kemajuan teknologi informasi dan komunikasi...” (hal.126)⁵

“... it is needed a real and sustainability action that is conducted together to reduce the effect of global warming through forestation, changing lifestyle to be energy savings, cleaning the pollution up, developing environmentally friendly infatuation, reducing paper use, recycling and utilizing the advance of information and communication technology...” (page. 126).

As the primary responsibility, it was positive enough even though the operationalization of program does not declare in detail yet. Also, after Mukhtamar 2015, the attention of Muhammadiyah's structure at the regional level is not satisfactory. The respond against the global issues is considered far from the need of grassroots people then, it was not in demand. However, Muhammadiyah in some region level respond this issue, for example, is DIY which recommending the effort of Muhammadiyah in advocating for the ecology damage, threat of excessive development in cities, and the other natural disasters. Muhammadiyah Student Association in the center level becomes one of under bow that also takes concern on the importance of this environmental movement⁶. This paper has a high level of contribution to define the role of Muhammadiyah, help map out the big opportunities against the influences of its movement in the future because of its theology and infrastructure. Muhammadiyah strengthens its position by declaring through its studies that Muhammadiyah is trained in conducting social movement, but it has a weakness in the ecological sector.

Since Muhammadiyah was founded by K.H Ahmad Dahlan in 1912, it has been spread in the entire areas of Indonesia with its well organizational structure. The specialty of this organization is the choice of political disengagement as its political method from the Dutch era until now for reformist organizations⁷. The Muhammadiyah Central Executive is supported and dynamized by Muhammadiyah at the twig level (village), branch level (sub-district), regional (district/city), region (province), and 'Aisyiyah; a women's organization which was also established by K.H Ahmad Dahlan with Nyai Siti Walidah to affirm the social, political and economic aspirations of Islamic women. The assistance movement of Muhammadiyah also covers the movements of the young group, i.e., Nasyiatul 'Aisyiyah (a group of young women), Youth Association of Muhammadiyah, Student Association (IPM), College Student Association (IMM), Boy scout, Martial Art (*Tapak Suci*) and Hizbul Wathon. From many autonomous organizations, environmental issues were a minor issue until 2005 and strengthened in 2015 ahead of *Mukhtamar* and post-*Mukhtamar*. However,

⁵ PP Muhammadiyah, Berita Resmi Muhammadiyah, 2015, page.126.

⁶ Pimpinan Pusat Ikatan Pelajar Muhammadiyah, Tanfidz Mukhtamar, 2016

⁷ Azyumardi Azra, *Reposisi Hubungan Agama dan Negara: Merajut Kerukunan Antar Umat*. Jakarta: 2002, Gramedia, 97-98.

there are also Muhammadiyah at the local level which is quite concerned about environmental issues such as in Kalimantan and Riau.

Thus, the integration of Islamic organizations with actual problems in the environmental field further strengthens the response to the adaptation that has already taken place practiced as part of the people/community in Indonesia including the country's sporadic efforts in preventing natural destruction (Imron et al. 2013, Siburian & Haba 2016). Muhammadiyah has the potential in the ecological movement because of the strength of reform theology which might also contribute to the presence of right groups (religion) which are pro-enforcement of ecological resilience along with other rights groups that are leading in responding to the destruction of living ecosystems due to global warming (human error) impact on climate change.

Research Methods

A growing narrative regarding Muhammadiyah's response to environmental issues is relatively stronger about social justice themes and new environmental themes. It is needed an effort to set the narration in its various form becoming one more complete form then; it can be a narrative analysis method. One of the advantages of this analysis is its contribution to understanding knowledge, meaning, and values produced and disseminated in the community⁸. Data categories or narrative codes are needed to facilitate the analysis⁹. This study covers three things. First, all types of official documents issued by organizations with various critical interpretations. The magnitude of Muhammadiyah's structural space enables the personal initiations including the ecological issues. The search for ecological issues is focused on various official documents which are resulted from the structural space of Muhammadiyah. The official documents of Muhammadiyah such as *Berita Resmi Muhammadiyah*; *Tanfidz National Congress Decision Tarjih XXVIII*, *Tanfidz Muhammadiyah Congress DIY Region*, and *Tanfidz Congress Decision XX Student Association* which contain the issues and recommendation of ecology.

Second, previous research related to the efforts to find ecological issues is not giving significant results except through organizational publications on humanitarian advocacy in the narratives of "welfare advocacy" and "community empowerment." Through these two narratives, the publications published by Muhammadiyah such as *Fikih Air*, the theme of *Suara Muhammadiyah's* edition of "Stop Komersialisasi Air," and the book *Coping with Disaster*, describe two fundamental assumptions about ecological issues explored in this study. From these facts and narratives, although automatic as concepts and theories as Gunnar Myrdal¹⁰ criticizes, it can be carefully constructed with the meaning of relevant concepts and theories.

Third, it was also observed how Muhammadiyah activists discuss ecological issues such as Din Syamsudin, Youth Association of Muhammadiyah and Muhammadiyah Student Association involved in a good scale pre-ecological campaigns in local, national and international level. The discourse analysis used focuses on the way of Muhammadiyah activists raise ecological issues, although it can be questioned how far the discourse relates with Muhammadiyah as an official institution where a discourse refers to what is decided through a series of formal processes. Despite these challenges, it was realized that Muhammadiyah accommodated a variety of ideas, and formal decision processes were also

⁸ Eriyanto, *Analisis Naratif: Dasar-Dasar dan Penerapannya in Analisis Teks Berita Media*, Jakarta: Prenadamedia Group, 2015, 9-10.

⁹ Emzir, *Metodologi Penelitian Kualitatif: Analisis Data*. Jakarta: Rajawali Press, 2012, 123-125.

¹⁰ Gunnar Myrdal, *Objektifitas Penelitian Sosial*, Jakarta: LP3ES, 1988, 7

dynamized by Muhammadiyah activists in addition to a process of deliberation. Therefore, it can be seen from the possibility of expanding the ecological discourse space in the organization and how the reasoning of social movements can transform theological roles towards eco-theology where this is the actual problem of human life. Thus, the ecological issue also shows how Muhammadiyah accommodated ecological issues in the role of *rahmatan lil alamien* as well as representing the amount of discourse space in Muhammadiyah along with consolidation, adaptation, and opposition.

Literature Review

Green has become the identity and symbol of the pro-environment movement in the world. The religion of Islam in some Asian context is often given a symbol of green color including Indonesia. Some literature is presented to get intellectual roots in the context of Islam. First, in 2010, Ibrahim Abdul-Matin, an original writer America publishes a very important book with the title of *Green Deen: What Islam teaches about protecting the planet*. This work born in the midst of bad stigma the western world against Muslims after the 9/11 tragedy which cornered and terrorized the Muslim community, especially in America. *Green Deen* (green religion) promoted by the author of this book wants to show the facts and the other side of Islam in America who have successfully practiced a pro-environment lifestyle and complete the knowledge of how to maintain natural balance by utilizing existing knowledge. One of the contributions from the case of pro-environmental Islamic groups in America is the advocacy that is micro-practices of environmentally friendly life in everyday life. The issues mapped were consumerism, water use, pollution and the practical practice of green Islam as a spiritual path as well as the scientific path¹¹. The values built depart from the relationship between faith and the environment which is summarized in Islamic principles, following Farz Khan-living a balanced life with nature (Mizan).

In the 20th century, the ecological discourse was placed at the highest discussion, and it attracts some cohorts and individuals from around the world who discussed the study of it. Recently, religious groups, which have a very important part in addressing environmental problems, have an interest in being studied by many scholars and academic officials. In this study, the authors found several publications that had the same movement and focus on connecting religion and ecological problems. First, ethical journals in environmental science and politics are written by (Posas, 2007) on “The role of religion and ethics in addressing climate change.” This study aims to investigate the function of religion in society related to responses and action to causes climate change, impacts, and related issues effectively and ethically. Also, this research methodology is qualitative which collects information and data through some sacred book and documents; the authors find the fact that each religion articulates strong moral and ethical reason to overcome environmental degradation. It also describes the relationship between spiritual principles and modern challenges that generate human responsibility and determine what priorities are needed. Also, it also encourages the members to act and use the entities and influence to pressure world stakeholders to take stronger and more ambitious policies.

Therefore, the findings of this study conclude that religious groups have led or sponsored popular side events on climate changes ethics at several international meetings.

¹¹ Ibrahim Abdul-Matin, *Green Deen: Inspirasi Islam in Menjaga dan Mengelola Alam*. Jakarta: Zaman, 2012, 24-25. See also: Faraz Khan in the website cited by Abdul-Matin in <http://thinkasgreen.blogspot.com>.

Second, this study was also strengthened by other papers written by (Hussain, 2014) about “Environmental Perspective: Islam and Ecology.” The concern of this research is to compare the nations of two different ideologies. It provides the platform for substantial discussion, the understanding for Muslim and those who commit ecological campaign which tends to be pioneered by a group of non-Muslims. The motif to distribute these two points of view in writing form is to bring Islam out from the negative stereotype. Second, the paradigm in Islam is a set of strong value and environment principle which compared to the ecological understanding in common sense that has been described as the conscience of the environmental movement. Third, by discussing both ideologies at the same time, the dialogue between Muslims and the other groups will be achieved.

Furthermore, the research on “the shift in understanding of nature and environmental” in Indonesia by Arness (2014) can be considered as one of the right sources in this research. This research investigated the way of Indonesian Muslims in showing the religion identity related to the response to the climate changes. Particularly, *Nahdatul Ulama*, as one of the biggest Islamic organization in Indonesia and its affiliate (Islamic boarding school) in DIY Province was chosen as the object of research. Through some methods; interview, document, and publication, this research found that environmentalism has become part of student lifestyle in the Islamic boarding school in Yogyakarta. The government also has collaboration with the Kiai to arrange the curriculum related to the way of environmental protections such as, produce composter, recycle non-organic waste, and both students and Kiai also work in the fields in the afternoon.

Another publication is the research by Bakar (2012) which focuses on Islamic Theology on Ecology which legitimizes the emergence of Islamic ecological movements. The method of qualitative descriptive was used in this research, and Al-Qur’an and works of Muslim scholars have been decided to become the object of research in order to analyze and confirm deeper and clear information. Moreover, this research explains some Islamic concepts such as the concept of the universe as works and signs of God, *Hashanah* (easiness), modernization, balance, greed, and waste. The greed was also caused by acute acrocentric paradigm – the nature is only valuable in the context of its usefulness as large as supporting the ambition of human life, then the effort of conservation was also oriented to the unlimited human welfare¹². The research is also resulting in some conclusions. First, the theologian and philosopher of Muslims have utilized that universe in order to prove the existence of Allah and to prove that they are famous as the cosmological and argument. Second, the paradigm of *Hashanah* means what humans do will return to themselves. The ecological crisis is related to the evil actions to the universe. Furthermore, the modernization and equilibrium mean a balance between the objective life of human beings for a lifetime in the world and the hereafter. The last is the concept of greed and waste as two bad behaviors which are prohibited in all human activities. It has been explained that excessive actions in consumption are prohibited in the Al-Qur’an.

The book of “Green Islam and Social Movements for Sustainability” by Vincenti (2016) has an objective to investigate whether Islam, as a religion and spiritual tradition, recently has something to be discussed about the sustainability issues. The other purpose is to test the aspect of culture, social and politic from the sustainability mobilization and activism in the context of Muslim custom. In conducting the research, the author has chosen a qualitative ethnographic method based on fifteen semi-structured interviews and

¹² Saras Dewi, Ekofenomenologi: Mengurai Disekuilibrium relasi manusia dengan alam, Tangerang Selatan: Marjin Kiri, 2016, 2-3

two focus groups conducted during 2015 and 2016, which are focused on permaculture and eco-justice movements that have recently operated in countries. Arab-Muslims (Morocco and Tunisia), and use methodological triangulation of framework and narrative analysis. The preliminary aim was to empirically detect whether there were indications of moral-ethical motives that were consistent with the “eco-Islamic” worldwide. This study shows that, especially in the case of Morocco, some spiritual motives are the wisdom of “eco-Islam” and its basic principles. However, the normative and formative nature of Islamic ‘eco-tradition’ is unorthodox and syncretic. He argues that the way people see and imagine ecology and nature is basically based on the way they understand their ideal social system and cultural life. Therefore, the researchers conclude that human action towards sustainability is one of the main elements of change in most contemporary societies, and can be defined as the result of long-term socio-ecological processes involving individuals and social communities.

To see Muhammadiyah as a movement (not only an organization) that is responsive to the actual issues of the new social movement theory is enough to help understand the actions of Muhammadiyah in its affairs with ecological issues in the level of local, national and global. A social movement is known as the group of individuals who voluntarily make a change movement. So far, social movements have been seen as 'power-oriented groups' rather than 'Participation-oriented movements.' The profit was dedicated to the public interest rather than private interest. The member is cross-class, and multi-issues to be a new social movement. The desired thing from social movement is a significant change in social-political issues. The structure and culture of democratic affect the level of success of social movement because it was the aspect to decide whether the social change was accepted. The social movement based on norms aspect is more well-known than the social movement based on values in the effort of social change in the system (Morrison, 1971).

From the action of “pro-musta’afin” movement and the social justice which are manifested in constitution jihad and also anti-corruption jihad can be seen from the various theoretic base that covering the theories of classic social movement or modern social movement. The classic theory includes (1) the theory of collective action in which one of the characters is Sidney Tarrow (1998) ‘collective action’ as the effect of the French revolution; David Popenoe (1997) the collective action as a respond or stimulus in an unstable situation; Georfe Rude (1964) the result will be satisfied if there are angry demonstrators took action together. (2) The theory of rational action such as Mancur Olsan who map the individual rationality vs. group rationality by studying the beneficial aspect of a movement and the potential of ‘free riders’ existence in struggling the interests. Moreover, (3) there is (Marx and angels) describes social movements is continuity and consequence of the fight of the proletary class in dealing with bourgeois class. In this context, many critics in the rise of new categories or social movements that creative, simple and not only discuss in certain class defeating the other class.

At the same time, the modern theory of social movement is developing rapidly in the last two decades over the world. In various literature, the modern theory is divided into five categories. First, the theory of complaint (Donatella Della Porta & Mario Diani) is the main figures who see the rise of the civil movement in the 1970s as the critics of Marxist theory on social conflict. Second, the theory of political opportunity structure. This theory sees two primary things, i.e., momentum and movement acts as the opportunity structure. There is also Eisinger who sees the existence of the protest movement was triggered by the political opportunities; Sydney Tarow sees the source of political opportunity is from

political tension (can be created). Third, the theory of resource mobilization structure (Mccarthy) describes the group of protest merge to tactics and form of movement organization; McCarthy & Wolfson sees the structure of informal is very important, micro mobilization (McAdam). Fourth, the theory of framing process (Snow & Banford) claimed the social movement success when it might win the meaning debate (framing) which dominant and alternative narration war is inside of the movement and also may develop the power to affect the media. According to Zald, the definition battle in common sense of public opinion from some medias. Fourth, the theory of repertoire (Charless tilly, 1970), repertoire is a tool of movement which may become the cycle of learning to make the effect of movement efficient, and the last is the theory of contentious politics (Mcadam), i.e., defining the political tension as the 'emergency' process of the plan.

In understanding Muhammadiyah as the pro-environment movement, then there are three main theories from the literature mentioned above. The theory that will be used is the way of mobilization, political opportunity, and farming that is implemented by Muhammadiyah by factual interpretation on created narrations. The availability of theoretical ammunition, on the other hand, will encourage various studies on the academic dimension of the social-ecological movement in Muhammadiyah or the moderate-right group which in the context of this research, Muhammadiyah is the right-green Islamic movement which is involved in environmental issues. On the other hand, only focus on the theory can inhibit the praxis movement. It because the time and energy will be spent for only exploring the possibilities, opportunities, and threat. To discuss on constitution jihad, this research will be more discussed on the theory of social movement which covers source mobilization, political opportunity, and farming. These three theories are representative enough to describe the dynamics of the social movement of Muhammadiyah in facing various regulations which have no the orientation of social justice and ecological aspect, and also overlapping with the higher regulations.

Islam and Environment Movement

In Indonesian academic literature, the existence of environmental ethics and movement are more often in the context of Christianity than Islam. Both Christianity and Islam are represented green-right movement if it is related to the issues of the environment¹³. In Indonesia, the right and left green movement seems no enough power based on Aditjondro (2003). The calling for preserving the environment as a calling from God in the religion of Samawi that drive the radicalization of environmental issues in the religious organization. It means the religious teaching is more operative in resolving the actual life problem. In Islam, water has a special position; then water conservation movement is part of Islamic teaching practice. The ummah of Islam need water in various life necessities and committing worship. Water was also mentioned in Al-Qur'an and Hadith as the illustration of Islam and environment has a close relationship¹⁴.

The issues of the environment have a lot of problems. The aspect of public, private and corporation become the actor of ecological problems in the middle of development and modernization process. The position of society which is increasingly marginalized and

¹³ The last two years have published many Christian and environmental thematic books such as the work of Lukas Awi Tristanto, *Panggilan Melestarikan Alam Ciptaan* (Yogyakarta: Kanisius, 2015); buku *Dengarkan Jeritan Bumi! Respons Kristiani atas Krisis Keadilan Ekologis*, (Bandung: Ultimus, 2017)

¹⁴ Husna Ahmad Obe, *Islam dan Air: Kisah Siti Hajar*, Jakarta: yayasan Obor Indonesia, 2015, 18-19.

become the commodity only send helpless in facing the urgent economic problems and time allocation in order to pay attention to ecological degradation and environmental crisis. This is the situation of the victory of capitalism and the integration of neoliberalism in the life of society. State and market activities for economic growth orientation hit the sovereign ecological interests. This has also been a marker and trigger for the emergence of decades of greed since the 1990s described by Stiglitz and the failure of the development of a growth-oriented country (Fioramonti, 2017).

It will be urgent when civil society has no power to face a crisis; then autonomous civil Islam group which is relatively stronger hoped may achieve crucial position and work based on theology thought as part of Islamic value as proposed by Kuntowijoyo in the urgent agenda of the Islamic ummah's action. It was the effort of humanization or emulation, transcendence, and liberalization which can be carried out by Muhammadiyah as a social movement both adaptive and reform reasons¹⁵. It needs to be implemented in the aspect of environmental because it has become part of faith and Islam (Abdul-Matin, 2009)¹⁶. Islamic civilization that chooses social movement is a progressive and radical actions in the middle of public apathy, taken from the language of Max Haiven and Alex Khasnabish, that the social movement is to save the environment or prepare the opportunities for the individuals and collective in digging the faiths, plans, approaches, methods, and doubts¹⁷. From the statement mentioned before, the action agenda spearheaded by civil society at all levels and collaboration practices can be strengthened its position to restore ecological balance in social, cultural, political and environmental (Khalid, ed 2011; Mangunjaya 2015; Korten 2001; Brown 1987; Topatimasang et al. 2000).

Islam that is not able to be involved in the settlement of humanitarian and environmental affairs is not true Islam. This analogy was quoted with a slightly different version from Prof. Syafii Maarif in the introduction to Syarifuddin Zuhri's book, Muhammadiyah's Polytic Dynamics. This statement becomes urgent to be discussed in order to ensure the majority of Muslims in avoiding the ecology and environment issues. In contrast, the involvement in overseeing the ecological sovereignty is the most praxis power of theology in maintaining the social-ecological tauhid thought. Therefore, this research discusses many progressive terms in the movement of Muhammadiyah such as Islamic social movement (Qodir), ecological Islam (Sandiah, 2016) Green Islam (Efendi, 2015) or green religion (Abdul-Matin, 2009), right-green, theology, right-ecology, green-constitution and the other. It does not cover the term of 'festival' intellectualism but to strengthen the ecological-social praxis movement in the hand of believers.

One of the faces of progressive Islam in Muhammadiyah in the second century is the involvement of Muhammadiyah in various issues of ecology crisis in the level of regency, national, and global. If in the century of renewal in the level at the rejection level to the stagnant of the Islamic way, in this second century, Muhammadiyah movement is targetted to the advocacy praxis to the inseparable nature from the human existence. It was first started from the step to the constitution *jihad* and the two praxis movements by the Muhammadiyah youngster. For the first time, it can be understood that constitution *jihad* as a new breakthrough which (shouldn't) be trapped in the dichotomous between anthropocentric and environmental ethics group. This movement has given the colour that green Islam is not an imagination which is never exist in the world. This paper will give a

¹⁵ Kuntowijoyo, Paradigma Islam: Interpretasi untuk Aksi. Bandung, 2008: Mizan, 445-462.

¹⁶ Ibrahim Abdul-Matin, Green Deen: Inspirasi Islam dalam Menjaga dan Mengelola Alam. Jakarta: Zaman, 2012.

¹⁷ kk

credit to the practical and idealist side Islamic group which is in the position of his preference for ecology and everything in it, depending on its sustainability.

To see the action and the curiosity of the Head of Muhammadiyah Youth Center enters the 'dark' political advocacy world and the political pressures related to the case of ecological disputes involving political actors who are very broad ranging from central, local, religious, NGO and farmers groups. Ecology social movement by the Muhammadiyah youngster has filled the movement room in Muhammadiyah which all this time is empty and has stopped on the discussion of fiqh water or on the judicial review field by Muhammadiyah Central Executive helped by think tank of Human Right and Legal Assembly and the experts at the Muhammadiyah University. The political advocacy of Kerawang Farmers and Kendeng Farmers are the two movement sites of Muhammadiyah youngster which its colour and position are quite visible. On the other side, it causes central Muhammadiyah or Central Java Muhammadiyah must recount for the 'sympathy' of central Java governor. Because of the support from Muhammadiyah Central Executive, the Kendeng solidarity group in Jogjakarta which is disappointed with UMY activities that invites Ganjar Pranowo is accepted by the Head of Muhammadiyah Central to convey his aspirations.

Muhammadiyah and Environment Issue

Muhammadiyah is chronic and attach on the body of this nation related to dehumanisation, violence, destruction of the earth due to corporation, and arbitrariness 'state' against the people. Here, the *ijtihad* straightening the Qiblah of the nation in various actions gets a justification. One of the advance actions in the political field in the early second century is what popularized by Profesor Dien Syamsuddin (The Chairman of Muhammadiyah Central Executive) as "*Jihad Konstitusi (constitution jihad)*" - restore and fulfill the people's rights as the constitution mandate and the law of conscience through the judicial review or material review of the Constitution. Constitutional jihad theology of Muhammadiyah style gives the people many valuable 'lesson' especially build the civil rights awareness that the nation cannot be arbitrary to exploit the nature wealth in the name of development and progress by destroying ecological comfort including the long-term effect to the human being in project area.

The three books which are entitled; *Fiqh of Water, Environment Theology: Save the Earth through the akhlaq* and education improvement, and *Fiqh of Disaster* which was published by Muhammadiyah having a special meaning from the effort of making problems from the ecology crisis in the Islamic ontology form and transformation power which will be produced. Muhammadiyah's contribution is also linked to the people's position toward the universe so, its ecological roles is not counterproductive from the Islamic values. Many life practices are demonstrating that Islamic people are very consumptive and less in conservational effort to the nature. One of them is, especially, the problem of water, which is hugely used by the Muslims. Perhaps, this situation inspires the making of *Fiqh of water and constitution jihad* in Muhammadiyah.

The views of biocentrism and ecocentrism about nature and environment, principally, is in line with the Islamic view and Muhammadiyah's view. However, the Islamic view is not in line with or refuses the anthropocentrism views. The difference between Islamic view and both of biocentrism and ecocentrism views is in the "value" and the form of the relation between human and nature as well as the relation between human and Allah SWT, who creates the nature. According to Islamic view, human is part of the nature so their rights and duties and their moral value are similar to other creature.

However, human being has a special duty from God, the creator of the universe, which is not given to other creatures namely, the duty as *Khalifah* (servant) of Allah in this earth. The second difference is in the form of relationship between human and nature, as well as between the nature and human toward Allah SWT. The relation between human and nature, as well as human and nature toward Allah SWT are the relationship form which is not merely *sik* but it is *ruhaniah* spiritual because it relates to the Allah SWT which is unseen (MLH, 2016).

Both Muhammadiyah and Nahdlatul Ulama (NU) have a big potential as a civil society which has ecology advocacy roles in its actions. It is proven in the both organizations in 2015 at its *Muktamar* (Conference) that decided several strategic plans in the related issue including Agrarian problems (more emphasized by NU) and the issue of risk reduction of climate changes as well as global warming (Muhammadiyah). Since 2010, Muhammadiyah has been intensively trying to do the judicial review related to the Constitution which manages the Natural Resource, i.e; water resource and the Constitution of Mineral and Coal Laws. This roles have been known as a constitutional *jihād* movement that quite 'success' in the Dien Syamsuddin leadership period. Constitutional *jihād* is often stronger in bringing the messages of justice and benefit for human being rather than for the existence of a living ecosystem. It implies that the paradigm in Muhammadiyah is still very anthropocentric. It is because it gives an emphasize that the loss or the risk of the human life must be prioritized to be soon anticipated.

There are four constitutions which are 'won' by Muhammadiyah and supporting element in the material test *claim*. The two of them are very close to Muhammadiyah's interest which is related to the Organization Act 2013 (UU No.17 Tahun 2013), and Hospital Act 2009 (UU No.4 Tahun 2009). The two other Acts which are Oil and Gas Act 2001 (UU No.22 Tahun 2001) and Natural Water Resource Act 2004 (UU No.4 Tahun 2009), are very strategic as an advocacy form and Muhammadiyah alignment with the nation's interest in the future. The two constitutions, lately, are the courage of Muhammadiyah to stand for the Indonesian people's shake and deserve to be called as ecology *jihād*. Because of this *jihād*, surely there are a lot of challenges and the consequences of the risk which must be faced. Certainly, various mafias with all their power and pride will fight back what was initiated by Muhammadiyah. It has to be admitted that there are still a lot of groups that are the predators for the country, both of which operate 'legally' and as the *shadow state* actors who decide the policy.

Muhammadiyah constitutional *jihād* not only fight for the internal of Muhammadiyah organization because Muhammadiyah should also placing the national interest above the group's interest. Humanity problems are absolutely placed above the narrow religious sentiments values. Moreover, what the writers underlined is '*constitutional jihād*' related to the current ecological problems. The Muhammadiyah advance actions has basic values. First, for the internal of Muhammadiyah there is a renewal of theological interpretation which is continuously conducted from what is called as 'textual' theology (fiqh) to be *al-Maun* theology (transformative), and then *insani* theology focusing on humanism aspect and the human system connected to the outside human body (earth ecosystem). This connection, according to Erich Fromm (2010), can save the people from the meaningless live resulted from too oriented to the material things. *Insani* theology requires a commitment to respect humanity values, doing the development without hurting the people.

Second, allocative politics and value politics sounded by Muhammadiyah for all this time, gets 'base' and 'hope' that there are actions which can be done to control the public policy without to be a political party. At the same time, there is an anxiety that Muhammadiyah is considered get less 'position' and 'bargaining' in the realm of power politics. The effort to sue the Laws which are not pro-poor or inhuman cannot considered as a minimalist effort. This is a 'capital calling' which is accommodated in the law system in Indonesia. So, its effect is more sounded than the *adzan* voice. If there is a party which upholds its integrity, surely they will support the movement spearheaded by Muhammadiyah. If they're not, Muhammadiyah will continuously works 'to straighten the nation's qibla' and restore the moral skies of the nation's generations which are almost sagging.

Actually, what is conducted by Muhammadiyah is the representation from the 'enlightened' group which is upset because seeing Indonesia's natural wealth was plundered by global corporate interests to fulfill the needs of the world market in 'cunning' way through various manipulations article of the constitution. It leads to the prolonged sorrow to the people. Our nature has already too damaged resulted from the capitalist greed in the name of development with all of its moral and academic justification. What is shown in this republic is the *tragedy of the commons* (Hardin, 1968) where all the capital owners compete using their authority and freedom to get profit as much as possible by damaging the ecological damage. We can see now what happens in Rembang, Kulon Progo, Nort Kebumen, Sumbawa, until Timika Papua. They wait for the contributions from all the parties to stop the inhuman project.

Often, the state legitimizes the agenda of environment damage¹⁸, and civil society such as Muhammadiyah will get the social sin if letting this damage, on land and sea, conducted by human error sponsored by the capital owners, happens. Surely, the nation's generations who can see the future deal with the effort to save environment done by Muhammadiyah and various environmental organizations that have been in dozens of years of working to guard the republic from the environmental bandits hiding behind the Act. Constitution *jihad* and especially the environmental issues which the writer termed it as 'ecology *jihad*,' must continue as part of the advance steps of Muhammadiyah in entering its new century.

The Internalization of Environmental Issues in Muhammadiyah

This part is begun with the question of how is the attention of Muslims or religious community in general, and especially the modern Islamic movement of Muhammadiyah toward the contemporary environmental problems? Then, how is the ecology problems should be part of the Islam based religious organization's homework such as Muhammadiyah? At this point, the less involvement of the Islamic organization/ecology activists to be a problem which attracts serious attention from the modern organizations. Social global movement as the Muhammadiyah orientation in the second century was begun with organizational responses about the international problems either related to war, Islamic world, humanity, disaster, or global warming. The enthusiasm to formulate the anticipation strategy of the global warming risk is seen from the *Muktamar Muhammadiyah* in 2015.

¹⁸ George J Aditjondro, *Pola-Pola Gerakan Lingkungan: Refleksi untuk menyelamatkan lingkungan dari ekspansi Modal* Yogyakarta: Pustaka Pelajar, 2003, 73-74

Nowadays, the world is shocked by the issues of climate changes and global warming where Muhammadiyah is no longer absent in giving its role. It is also awakening the ecological awareness in various area both from the Non-Governmental Organization (NGO) and government (state). There are several things which are attempted by Muhammadiyah that can be discussed in this part. First, the mobilization of the resource of Muhammadiyah. Second, support the political chance as a way to play a role in mainstreaming the ecological issues either nationally or globally. Third, there is a movement internationalization through media framing and academic works between institutions both national and international.

The Mobilization of the Muhammadiyah's Resource

The group of Islam religion can be said less able to respond to the ecological problems that happen. Several religious of Khatolitic and Budha respond with various rescue efforts such as Tissa balasuriya in Srilangka, Mahatma Gandhi, Theolog from America Robert McAfee Brown and Albert J Fritsch. The role which they conduct about the liberation and the partisanship toward the universe is tethered on the ideological awareness of their religion. It makes this movement far more stronger philosophically compared to the group of 'left green' - the group of anti-capitalis and procommunis which fight the natural resource management through the socialis and ecological production modes (Aditjondro, 2003).

The founder of Muhammadiyah, K.H. Ahmad Dahlan, as a Reformer who wants to make Islam closer to the daily social life. Religion is a social practice (Theology Al-Maun) and is defined as Islam Transformativ by Muslim Abdurrahman. Poverty is possibly caused by the ecological damage so, *al maun* theology must be strengthened integrated to the awareness of the important of environmental justice. Seeing the Muhammadiyah power from the resource inside and around Muhammadiyah, we can make a map that as a social movement, Muhammadiyah is a (sleeping?) giant because we see some of the potencies such as the Local-National-Global dimension, Islam Nationality-Muhammadiyah, relative autonom organization (Kim Jun, 2010), multi-faces Organization (Nakamura, 1983). Structure and *Ummat* can be the basic movement which is ready to use to organize the ecological aspiration. Like the people, the Muhammadiyah people is the changes subject as in the Social Movement experience which was pioneered by Arkom Jogja that made the environment movement in the city into the from bottom-up organizing from below model.¹⁹ In the Muhammadiyah context, it is possible the movement can be in the form of top-down and bottom-up, centripetal and centrifugal.

Every campaign or the religion *fatwa* released by Muhammadiyah always contains about 'almasalah al-murasala' (based on Sharia), meaning that the life and living (manner) practices must be in accordance to the sharia as strong as possible even though it is against the human will. It is as a consequence of the Muhammadiyah movement as the a purification movement. Because the issues related to the ecological issue are not all mentioned in the Al-Quran and As-Sunah, an organization instrument which is called *masalah mursala* is made. Ecological theology of Muhammadiyah's style utilizes this technique to answer the ecological problems which are not explicitly appear in the Al-Qur'an.

In the Muhammadiyah perspective, environment advocate is as a *jihad* form. Jihad means trying earnestly to do all the things. Jihad has the same word root with *ijtihad*,

¹⁹ Marsen Sinaga, Belajar Bersama Arkom Jogja: Pengorganisasian Rakyat dan Hal-hal yang belum selesai. Yogyakarta: Insisis Press, 2017, hal.29.

namely *jahd*. The word *ijtihad* is derived from hadith while the word *jihad* is derived from Al-Qur'an. However, the *jihad* and *ijtihad* substance exerts all energy, power, money, and thought (total endeavor) so, it creates the *ilalah* values. From various references, it can be understood that *jihad* is not always a physical fight. For example, AR Sutan Mansur (the chairperson of the Muhammadiyah, period 1952-1957) interprets *jihad* as work wholeheartedly. This meaning is very interesting because *jihad* is not explained with the war or fighting. Instead, it is explained with the terms of hardworking, smart working, and sincerely working (Biyanto, 2015). Sutan Mansur's perspective really inspires Muhammadiyah. *Jihad* lesson is embodied in the form of social-ecological movement to fix the condition of the nation. Like the clockwork, Muhammadiyah keeps moving to makes the social charities which benefits the people. It can be easily because the Muhammadiyah's responses for all this time have already been seen in the social praxis (a faith with action), Muhammadiyah has already worked by establishing various infrastructures of human development such as educational institution, hospital, orphanage, and ummah economic institutions.

The above illustration is important to show that theology and ideology are the resource of social movement which is very important especially in the Muhammadiyah movement. For all this time, it has been successfully sown and proven that it has excellent durability. Surely, it can be supported by the power of the knowledge of the group, financial support, and individual militancy. A little bit different with resource mobilisation of the *jihad* constitution style, The Muhammadiyah youngsters also success in empowering the ability/independence and the available resources such as Muhammadiyah Central Executive with all of its facility, mass media, other youngster organizations, and building the cooperation with the other local or national NGO. For example, in the Jakarta Bay Reclamation issue, the Muhammadiyah youth are very good at cooperating many people including the corruption issues in the ecological disputes. This courage is very relevant to push the sustainable ecological social movement. Several areas, Muhammadiyah youth are starting to be concern to go in the environmental advocacy world such as Muhammadiyah Youth of DIY Province.

The constitution *jihad*²⁰ sounded by the Central Muhammadiyah Executive is the new era of how Islamic Organization responses the ecological disaster spread over resulted by the wrong maintained nature resources. *Jihad* is interpreted as serious efforts by empowering the existing abilities to enforce what is believed. The two laws sued by Muhammadiyah are Law No.22 year 2001 (*UU No.22 Tahun 2001*) about Oil and Gas, and Law No.6 year 2004 (*UU No.6 Tahun 2004*) about water resource is the manifestation of ecological *jihad* which is very important in the second century of Muhammadiyah. This effort is started since a few years ago, in 2005 Muhammadiyah had already launched the book of water fiqh which is then published again in 2015 as a part of the effort of mainstreaming ecological problem in the middle of Muslim people.

For all this time, the electoral political 'external' problems are more dominant to be a discourse work of Muhammadiyah especially in the post-reform. Meanwhile, internally, Islamic organizations themselves, generally, have been busy with the management of "business charity" education, health, and social service. The nations, in various things are often to be "the victim" of the interest of global capitalists and

²⁰ Constitutional *jihad* is a renewal of a new awareness of national and national roles the alignment of modern Islamic organizations with contemporary issues of the environment by becoming a 'controller' / plaintiff of various regulations created by the state.

environmental mafias. It is part of the refreshment of Islamic movement that is very needed by the world as a part of the globalization of “advance Islamic movement” with the mission of enlightenment. The ecological role of Islamic organization can be analyzed from the main ethical logic used by liberation theologian and ecological theologian. It is a movement centered on three argumentations including (1) distribution fairness; (2) environmental fairness and (3) collective accountability (Aditjondro, 2003). First, the distribution fairness prohibits the actions of taking profit above the suffering of others (Nelkin, 1984). Thus, it cannot be justified that the state takes exploitative benefit from the natural wealth by hurting the local people in the long-term. As what is called by Erich Fromm in the book of *Revolution of Hope: Toward Humanized technology*, the inhuman logic of the development is a big crime that must be fought.

In the Islamic values in Indonesia, there is a justification that the *mudharat* (negative effect) of the development must be cleaned. The ethic awareness covered by religious belief is the most important to the *'kanan-hijau'* fraction – religious man group which has a serious concern in defending the ‘balance’ of nature because of the belief that universe is entrusted by God which must be maintained. Second, environmental fairness that is the two sides of the same coin of the social fairness (distributive) is undoubted. Indonesian *madzab* Islam is the ecological madzab reflected in the *rahmatan lil alamien* Islamic theology – Islam which is non-threatening to the things and creatures created by God.

Therefore, the anthropocentrism which tends to explorative doesn't get a theological justification in Islam because the function of human as *'khalifah'* isn't without ethical responsibility, prophetic, and collective. All the destructive actions will be asked its responsibility by God. Thus, people must try to implement the fairness start from the mind because being fair in the Islamic lesson is the nearest thing to the “*taqwa*” (piety). Besides, there are various verses inviting to maintain the nature created by God and the law of balance that demanding the human being role as a subject.²¹

The last is collective accountability. Universal ethical lesson is that every crime, oppression, and the practice of injustice must be fought (Frantz Fanon, 1986). The main values of Islamic organization shows the relevant ethic lesson, namely *amar ma'ruf nahi munkar*- ensuring the good deed and prevent the bad deed with the pressure point on the effort of fight the crime. In the ecological context, how the Islamic values can take the ethical position when there are a lot of environment damage in the name of development. For example, taking what Isac Asimov & Frederick Pohl wrote below.²²

“Most of the people are difficult to realize the environmental destruction of their surround. This is because of the environmental destructions happen at the same time with the process that they done which is often ‘aims’ to build the future. On the other hand, what happen is as the contrary. The future tragedy is on its way in front of us who running it.”

Taking Advantage of the Political Chance

Muhammadiyah as a big organization is always counted in the national politics. Autonomous and critical behavior make this organization free to give inputs and recommendation, and ‘oppressive’ to the state. This political opportunities theory is important to show the two sides. First, the mess condition of the democratic era, and also

²¹ M Hussain, ‘Environmental Perspectives: Islam and Ecologist’ Available at <http://environment-ecology.com/religion-and-ecology/324-ecology-in-islam.html>.

²² Isac Asimov & Frederick Pohl, *Our Angry Earth*, New York, NY: Tom Doherty Associates, 2018

there is a hope to be reached to make a better condition. Democratic consequence is the opening access of dialogical space between the authorities and civil society groups. Muhammadiyah is not allergic to the diplomatic, even in a lot of opportunities, Muhammadiyah spoke to the ruling elites in which it is considered as the politics of hope for the sake of the *ummah* (people). Muhammadiyah generation is also not reluctant to give their suggestions to the president related to the finishing of economical political dispute which is feared will lead to the farmers, as the worst victims- accepting the heaviest and deadly consequence of the development (quoting the Tania Li Language, will to improve) by the state and cooperation.

The role of the Muhammadiyah movement as a previous moral movement such as in its *jihad* effort fighting corruption did not doubt its calling for political-moral. The success of Muhammadiyah can be seen from several regulations that are successfully sued by Muhammadiyah, among others are: The Oil and Gas Act 2001 (*UU No.22 Tahun 2001*): The Implementing Agency for Oil and Gas Business Activities (*BP Migas*) is considered very potential for inefficiency and in its practice had opened the chance for abuse of power; The Health Act 2009 (*UU No.4 Tahun 2009*): Article on legality of private hospital; The NGO Act 2013 (*UU No.17 Tahun 2013*): Articles on organization birocracy, discriminative; The Water Resources Act 2004 (*UU No.6 Tahun 2004*): the applied *UU 11 Tahun 1974* is considered that it hasn't guaranteed the limitation of water management by the private company with the result of total or partial canceled. There are still eights Acts which will be the target of Muhammadiyah's sued, among others are: Act No.24 2009 (*UU No.24 Tahun 2009*) about Foreign Exchange and Exchange Rate, Act No.25 2007 (*UU No. 25 Tahun 2007*) about foreign investment, and Act No.30 2009 (*UU No.30 Tahun 2009*) about electricity workers.

The existence of this sued in the context of political opportunities (democratic system and bargaining position civil society) and the value rationality motive can be seen in some situations as a consequence of Muhammadiyah renewal interpretation manifesto. It is because the lame situation (people vs. the ruler, the lame relation) such as Justice and Welfare (Article 33 of the 1945 Constitution), and high political/national politics models to strengthen the nation's qibla (direction). Meanwhile, for the problems of preventing ecological crisis disaster, such as drought, forest damage due to illegal logging, mine crime, pollution, disease spreading, etc., religion-based organizations need to strengthen their position by gathering more allies and organizing bases. It must be admitted that the infrastructure of Muhammadiyah organization, starting from twig level, branch level, region level, province level, and the center has already been possible to the ecological perspective development proportionally. Muhammadiyah's position which has already known its track record in various international forum becomes a big power to call an ecological awareness before the world society. The level of center and region religion organization will play an active role to the policy/regulation advocacy which endangers the global ecosystem balance (ecology and human being).

Meanwhile, the region up to twig level will be the beginning point of eco-friendly life practice as the Islamic community wrote by Abdul-Matin in the book of *Green Deen* in Amerika. The clean, saving water, the creation of appropriate technology, and eco-friendly lifestyle can be a practice that is in line with the Islamic values. Those practices are indirectly part of *ummah* collectively responsibility which its benefits cannot be underestimated. Islam which is embraced by 1 million people should be the pioneer in saving the earth and its creatures. The works of this green religion are looked by the people in the world.

The forming of collective *ummah* responsibility which can also be said as the base of social movement has been said by Jaspers (1986) that “Solidarity arises among humans, because they are human being, with this solidarity each people can share the responsibility of every injustice and mistake committed in the world.” Because our earth is the same, we know that one problem is related to the other, it makes us aware that it is important to maintain the universe and make to *ummah* or religious people are tolerant for the existence of God’s creation. It is the key for the people to avoid what is called by Garret Hardin (1968) as “tragedy of the common.”

Framing and Internationalization of Environmental Movement

Muhammadiyah in the constitution *jihad* very depends on mainstream media editorial policy in the opinion development in media so, movement framing “constitutional *jihad*” as a forcing movement is less down to earth even among the Muhammadiyah cadres. The effort to make this movement becomes mainstream only gets no more than two editions in the Muhammadiyah’s voices with the circulation of 30 thousand and are more consumed by Muhammadiyah members. So that, this movement can only dynamize the internal movement. The existence of the infrastructure of social and online media hasn’t been much empowered to win the public opinion while the meaning debates happen mostly in the media rather than in ‘reality’. This thing, at the same time, emphasizes that a social movement absolutely needs a nimble and creative media. In addition, many people think that the constitution *jihad* issue that getting strong in Muhammadiyah is caused more because of the leadership factor/personal. Dien Syamsuddin who is interesting enough to the media and in ‘political genealogy’ way or political position is very critical to the SBY’s government policy for two periods.

With the initiative from the Muhammadiyah Central Executive General Chairperson, Dien Syamsuddin, the name of Muhammadiyah is considered as the organization which cares about the problems of climate change and global warming. The petition of Dien Syamsuddin wrote in the change.org in 2015 was signed by more than three hundred thousand netizens and was discussed widely among the society and autonomy Muhammadiyah organization. It also initiated the recommendation of *Muktamar Muhammadiyah* about ecological defense both for Indonesia people and United Nations. Furthermore, the internalization was also conducted by several universities to respond the environment issues by building cooperation with Foreign Donor Agency. One of the Muhammadiyah University which has a quite big program is Palangkaraya Muhammadiyah University²³. The concentration of Muhammadiyah in Kalimantan is long enough because of the location joggles with various ecological crisis. It was proved in 2013, the leaders of Muhammadiyah in South Kalimantan publish entitled ‘*Islam dan lingkungan Hidup yang membangun pemahaman fikih lingkungan di dalam konteks menanggulangi keadaan tidak seimbang dalam ekosistem hidup*’. This is important to be done to show the position of Islam in the effort of environment protection.²⁴

Compared to the framing in the constitution *jihad* impressed elitist and stiff, the ecological pro-justice movement by Muhammadiyah Central Executive relatively more agile and creative in empowering various resources starting from national and local TV,

²³ Source: Berita Suara Muhammadiyah online suaramuhamadiyah.id accessed from: <http://www.suaramuhamadiyah.id/2017/06/15/lakukan-konservasi-dan-rehabilitasi-um-palangkaraya-terima-hibah-2-milyar/> on 29 May, 2018.

²⁴ Sukarni, *Islam dan Lingkungan, Kalimantan: Majelis Pustaka dan Informasi PWM Kalsel*, 2013, 52-62.

mainstream printed media and various opinions spreading from twitter, Whatsapp, Facebook, and others. Framing creativity by the center of Muhammadiyah Central Executive needs an appreciation because it has strengthened the dynamic of environment movement nationally. The battle of creative discourse becomes a current popular practice among the NGOs because to break the welfare myths which is claimed by the corporation-state regime needs a sustainable movement. In addition, it seems that Muhammadiyah through the individual actor, MLH, students, and Muhammadiyah youngsters have shown the creative ecological models well to prevent the symptom of what is called by Joseph Schumpeter (1942) as creative destruction driven by unstoppable capital power.

To the Muhammadiyah, choosing the legal advocacy and popular politics, is the form of instrumental rationality as well as value. In several models of Muhammadiyah movement, moral calling includes the part of advocacy, humanism, and also as an emancipation step. In Muhammadiyah, the two lanes can be reached because the resources are adequate to conduct it. In addition, there is a bargaining position, political opportunities, and media structure that can be collaborated in such a way as to encourage ecological advocacy works and or humanity in a more general way. So, to make constitution jihad and ecological movement in wider dimension (international), and ecological practice of Islam in daily life (everyday politics) as a model of new social movements, Muhammadiyah gives affirmation to the power that has been sought. First, this movement of constitution jihad tries hard to get out from the trap 'framing' of politics sides and narrow ideology. Second, as a part of the group of political Islam interest and as well as Islam political power, environmental movement still needs to be there on the orientation of *will to justice* not *will to power*. Third, ecological advocacy is strongly determined by established institutionalization within the organization. Thus, it is not the elitist personal movement, but it is collective, popular, systemic, and massive movement.

Conclusions

As a power of 'civil Islam' as well as political power, Muhammadiyah has been trained giving transformation power among the common people and changing political system. The service and transformative vision of a religious movement in the field of environment are as a process that is still running in Indonesia. Islam power has a foundational foothold because inside it there is philosophy digging from Islamic lesson to build ethical, epistemology, and ontology understanding related to the human position in front of the God and universe that must be protected as a faith manifestation. This contribution scale is at the micro and macro level in the practice context and political advocacy. The appearance of the ideas of eco-friendly mosques, organic mosques, eco-friendly schools, and garbage management movement in the Muhammadiyah environment is the part of ecological Islam practice dynamics in this modern organization.

The dynamic of Muhammadiyah which enlarge its conventional problems (education, health, and social welfare) to the ecological sovereignty problems and the global environment endurance is very interesting to be paid attention. Although it is still unseen its significant effect on global context, this awareness has begun moving in the area with the guardian from the Environmental Assembly which its status has been strengthened by the Institution. These findings confirm how Islam has very strong compatibility with environmental issues where the values of the human caliphate in Islam can be transformed into ecological advocacy world and ecosystem security. The capacity of this organization makes sure that Muhammadiyah as a big civil Islam can strengthened its role in the future in responding to the climate changes and global warming. It can be showed in the role of

its national level where academically and Juridically, Muhammadiyah has successfully won its claim in the serial of judicial review canceling the Act that is felt endangering the ecological resilience and a sense of justice in the midst of a society which is facing various actual problems. In the ideological and theological context, Muhammadiyah has also renewed the *tafsir* (interpretation) of *fiqih* to be a progressive product and can answer the contemporary challenge. If Abu fatiah Al-adnani made the term of 'global warming fiqih'²⁵, Muhammadiyah has been successfully formulating the water *fiqih* (2015) and *fiqih* of disaster management (2016). As the last finding, there must be a mainstreaming of an ecological issue with the more comprehensive approach and paradigm. Transform it from anthropocentrism Muhammadiyah to be eco-oriented Muhammadiyah as the manifestation of the right-green movement (*gerakan kanan-hijau*) which spirit comes from Islamic lessons with the new interpretation way.

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²⁵ Abu Fatiah Al-Adnani, *Global Warming: sebuah Isyarat dekatnya Akhir Zaman dan Kehancuran Dunia*, Surakarta: Granada Mediatama, 2008, hal.4

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